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## Poetry.

For the Wesleyan.

### FAREWELL TO THE OLD HOMESTEAD.

Farewell—farewell, ye scenes of old !  
Farewell the home beloved, and dear !  
Gladly we leave thy sheltering fold,  
And yet we give thee back a tear.

A tear for youth's bright visions past,  
A tear for all the griefs we've known;  
Dreams far too beautiful to last,  
Sorrow which have not quickly flown.

Full many a tale these walls could tell  
Of joy's and grief's alternate sway;  
They've echoed back gay music's swell,  
They've seen bereaved ones weep, and pray.

Here loving hearts their faith have plighted  
In vows which death alone can sever,  
Here a bright flower was early blighted  
To bloom in fairer lands forever.

Here the wild vines bright clustering leaves  
Our lattice draped with jealous care,  
And, whisp'ring round the household eaves,  
Wafted low music on the air.

While in the holy silent night,  
The moonlight, stealing gently through,  
Would bathe our room in silv'ry light,  
And lend our dreams its magic hue.

Sometimes on perfum'd zephyr stray'd  
Would come a sweet familiar strain,  
And with the night-winds gently playing  
Recall us back to earth again.

Adieu! ye sacred memories all,  
The bitter past we bury here,  
And keep the gladness to recall  
Sunshine for many a future year.

Cincinnati, Ohio. MARY BAWX

## Christian Miscellany.

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

### The Claims of Rome to Supremacy over all Churches unsustained by History.

It might be supposed, from the terms in which Papists insist upon the claims of Rome over all baptized persons and all churches, that these have been recognised; that all churches had surrendered their rights, acknowledged her supremacy, and had agreed to take her at once for their model and their sovereign. But at what period shall we find the tenet of unity with Rome thus adopted by universal consent? Shall we find it in the apostolic age, notwithstanding the significant silence of Scripture, and of the apostolic fathers?

Shall we find it in the second century, when Victor, Bishop of Rome, endeavoured in vain to impose his commands as to the time of keeping Easter, upon the Bishops of Asia?

Shall we find it in the third century, when Cyprian resisted the assumed authority of Pope Stephen, on the question of repeating heretical baptism?

Shall we find it in the fourth century, when, not the Bishop of Rome, but Athanasius of Alexandria, was looked up to as the great champion of orthodoxy? when the first General Council was summoned, not at Rome, but at Nice, in Bithynia, beyond the limits of the Roman jurisdiction; and was presided over, not by the Pope, but as is generally supposed, by Hosius, Bishop of Cordova? when the second General Council was summoned, not at Rome, but at Constantinople; and was presided over, not by the Pope, but first by Meletius, and afterwards by Gregory of Nazianzum? when a primacy of jurisdiction and authority was strenuously denied to the Bishop of Rome? and when, not merely the Prelates of Antioch, Alexandria, and Constantinople, but all Bishops, maintained their independence and their equality among themselves, in respect to their spiritual functions, as deriving their authority equally and independently from the divine Head of the church, Jesus Christ?

Shall we find it in the fifth century, when the General Council of Chalcedon increased the number of Patriarchs to five, each of whom, in his own province, regulated eccle-

siastical affairs, and even decided important controversies, without reference to the rest; and when the African churches openly resisted the attempts of Pope Leo the Great to reduce them to subjection? when the third General Council was summoned, not at Rome, but at Ephesus; and was presided over, not by the Pope, but by the Bishop or Patriarch of Alexandria? when the fourth General Council, that of Chalcedon, was summoned at the repeated request of Pope Leo himself, who, distrusting, it would seem, both his own infallibility and his catholicity, and unwilling to dictate to the rest of the Christian world, represented that a controversy so important as the Eutychian required for its decision the sentence of the universal church? when Pope Felix III., instead of being considered either head of the church catholic, or "centre of unity," was anathematized and excommunicated by Acacius of Constantinople, with the approbation of the eastern Bishops, and a schism was made between the eastern and western churches, which lasted for twenty-five years? when Pope Zosimus first acquitted Pelagius the heretic, and afterwards, at the instance of Augustine and the African Bishops, condemned him? and when Vicentius of Lerins promulgated his celebrated rule, establishing as the test of orthodoxy, not the judgment of the Pope, or the formularies of the Roman Church, but the "Quod ubique, quod semper, quod ad omnibus?"

Shall we find it in the sixth century, when the Bishops of Africa and Illyricum renounced communion with Pope Vigilius, in consequence of his vacillation in the controversy concerning "the Three Chapters?" and when that Pope himself, under "a pressure from without," changed his opinion, and contradicted himself, in the face of the whole Christian world, no fewer than four times? and when Gregory the Great, himself the Bishop of Rome, pronounced the title of "universal Bishop" to be "vain, impious, execrable, blasphemous, and antichristian?"

Shall we find it in the seventh century, when a continual struggle was carried on between the Bishops of Constantinople and Rome, which terminated in the great western schism that, long afterwards, separated the church into the two branches, eastern and western? when the Britons rejected the authority of Rome, and protested against her corruptions? when in France and Spain a considerable measure of independence was still claimed; and even in Italy the Pope's authority was far from absolute, being contested by the Bishop of Ravenna, and others?

Shall we find it in the eighth century, when the decisions of provincial Councils in France and Germany on the lawfulness of image-worship were sometimes directly opposed to the known sentiments of the Roman Pontiff; as in the Council of Frankfurt, in 794?

Shall we find it in the ninth century, when Pope Adrian's arguments and opinions in favour of image-worship were almost unanimously rejected by the Council of Paris, in 824, as erroneous and absurd? when the decrees of the Council of Nice, though received by the Popes as an oecumenical one, were censured, and its authority disowned? and when, notwithstanding their orthodoxy, the Gallican Bishops were neither pronounced heretics by the Pope, nor excluded from communion with Rome? when the controversy concerning the Holy Ghost raged vehemently between the Greek and Latin churches, and the words "Filioque" were retained in the Nicene Creed, though acknowledged to be an interpolation, and have ever since held their place in the form adopted by the western churches, in opposition to the declared judgment of Pope Leo III. and his successors? and when Pope Nicholas I. was excommunicated by the Bishop of Constantinople, Photius, and the Church of Rome, with its head, was openly taxed with heresy?

Shall we find it even in the tenth century, the darkest period in the annals of the

church? Even then history informs us that "it is certain that the German, French, and Italian Bishops, who were not ignorant of the nature of their privileges, and the extent of their jurisdiction, were perpetually upon their guard against every attempt of the Pope for the exclusive assumption of a legislative authority in the church," (Mosheim) and the contest between the Greek and Latin churches continued to be carried on with scarcely diminished animosity, though, perhaps, less tumultuously than heretofore, till it ended, in the following century, in their mutual excommunication and irreparable rupture.

It is unnecessary to pursue further this somewhat tedious recapitulation of facts, which may be gathered on the very surface of history. They are amply sufficient to show that at no period of the church was Rome universally acknowledged to possess infallibility, or to be the centre of unity to which all other churches were bound to conform. They exhibit a continual scene of determined resistance to her pretensions, both spiritual and temporal; and this frequently within the boundaries of the western empire, as in Gaul, England, Germany, and even in Italy.

### "A Bow at a Venture."

The history of the church in modern times is full of incidents, showing the importance of little things in the accomplishment of God's purposes. There was one man of extraordinary genius, who plunged into wickedness with a greediness which as much surpassed that of ordinary men, as his genius surpassed their dullness. One day we are told that a woman, "a notorious sinner herself, was so shocked at the oaths he uttered, that she told him he was the most ungodly fellow that she had seen in her life, and that he was enough to spoil all the youth in the town, if they came into his company."

It cut him to the heart, and it seems to have been the very thing which started him from the "City of Destruction" towards the "Celestial City." Follow this man until you find him in London, preaching with such singular felicity, that a mitred Bishop, a favorite of the king, and one of the most learned men in the kingdom, hears him with delight. The king sneeringly asks his favorite how he can demean himself so much as to hear a tinker preach? The Bishop replied, "May it please your majesty, if I could preach like that tinker, I would willingly give up all my learning."

And need it be said that the man so affected by the words of that notorious sinner was John Bunyan; and whilst the Pilgrims' Progress arrests the attention of the young, the middle-aged and the old, mingles the fascinations of genius with the choicest wisdom and piety, and stereotypes its invaluable lessons on the hearts of multitudes, so long will we see the mighty consequences of that rebuke, uttered two hundred years ago in the town of Bedford.

About half a century ago, a young lady was on her way to the Sabbath school in London, when she met a dirty and ragged boy. She spoke to him kindly, and led him to the Sabbath School. Behold the simple act which gave to China her Morrison, whose name shall shine out with increasing lustre as the millions of that great people shall come gradually into the kingdom of Christ.

Henry Martyn once found a fellow student relating a drama to a daughter of a dying man, in order to calm her grief, and he uttered a sharp rebuke for such unfit consolation. The rebuke led to the young man's conversion, and he became Martyn's co-laborer as a missionary to India.

Martyn himself was once conversing with the good Dr. Simson, who dropped a casual remark on the great good accomplished in India by that excellent Baptist missionary, Dr. Carey. That simple remark became the pivot on which turned the future conduct of Henry Martyn, sending him away from the joys of home and friendship, to lay

his splendid attainments and his life on the altar of Christ, as a foreign missionary.—And when the day of judgment shall have come, when the influence of Martyn's translations of the Bible shall be measured in the conversion of the myriads of Southern Asia, when a multitude of ministers and missionaries shall tell of the impulses received in the way of holiness from reading his life and writings, when an unnumbered multitude of private Christians shall repeat the story of new baptisms of the Holy Ghost from the same instrumentality—then shall we begin to see the importance of that single remark of Dr. Simson. The "bow drawn at a venture," had done great execution.

This thought is commended to the Christian parent, the Sabbath School teachers, the tract distributor, and to every Christian who is trying to do good. The true philosophy of each one is, "Cast thy bread on the waters," and then fall back on the appended promise, "for thou shalt find it after many days." Let all, in view of the importance of little things in producing great results, in faith and with prayer, often draw a bow at a venture, in the belief that in another world, we may find that the insignificant instrumentality has been honored of God.

### Golden Apples and Silver Bells.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by, and tossed the fragrant branches, a shower of these golden apples fell; and the living bells—they chimed and tinkled forth their airy ravishment. On the gospel-tree there grow melodious blossoms—sweeter bells than those that are mingled with pomegranates on Aaron's vest—holy feelings, heaven-taught joys; and when the wind blowing where it listeth, the south wind waking, when the wind breathes upon that soul—there is the shaking down of mellow fruits, and the flow of healthy odours all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the hush of sinful passions, itself security of the well-ordered covenant; and the kind spirit of adoption encouraging you to say, "Abba, Father!"—all the happy feelings which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."

### The Devil's Cure for Sadness.

The devil hath a cure for the sad and melancholy, which is, to cast away all belief of the immortality of the soul and the life to come, or at least not to think of it; and for to take religion to be a superstitious, needless fancy; and for to laugh at the threatenings of the Scripture, and go to play-houses, and cards, and dice, and to drink and play away melancholy. Honest recreations are very good for melancholy persons, if we could get them to use them; but, alas! this satanical cure is but like the witches' bargain with the devil, who promiseth them much, but payeth them with shame and utter misery. The end of that mirth is incurable sorrow, if timely repentance cure not the cause. The garrison of Satan in the hearts of sinners is strongly kept when they are in peace; but, when they have fooled away time, and mercy, and hope, die they must—there is no remedy; and to go merrily and unbelievably to hell, after all God's calls and warnings, will be no abatement of their torment. To go out of the world in the guilt of sin, and to end life before they would know the use of it, and to undergo God's justice for the mad contempt of Christ and grace, will put a sad end to all their mirth. For, "There is no peace to the wicked, saith my God."—Baxter.



## Family Circle.

### The Sabbath and Young Men.

The value of the Sabbath to young men cannot be estimated. As a means of intellectual culture, it is invaluable. The stirring themes of pulpit discussion wake up thought, and excite the mind to investigation. The appetite thus created is fed in the Bible class and the Sabbath school, and in private reading. The Sabbaths of a year are equivalent to two months schooling; and no science can furnish better mental aliment than religious truth. The intellectual advancement made under its influence is healthful and symmetrical. But all this is lost to the young man, who disregards the claims of the holy Sabbath, and spends its sacred hours, in seeking his own pleasure. While the Sabbath-keeping young man takes fifty-two steps forward in intellectual improvement, the Sabbath breaker takes fifty-two strides backward to mental debasement. Nothing elevating and ennobling will be found in the social intercourse of Sabbath breakers. It all tends downward. But the intellectual are nothing in comparison with the social and moral advantages of the Sabbath to a young man. Let us suppose the case of a young man, who comes from the country to the city to acquire a knowledge of business.—Let him conscientiously regard the Holy Sabbath. His regard for the Sabbath will lead him to the house of God. Here, all the associations which clustered around the home of his childhood, will be called up by the similarity of the scene. The same truths fall upon his ear. The same atmosphere surrounds him. He is drawn into the Sabbath school or Bible class. There he meets with associates, who surround him with a genial influence. At length he is introduced into the religious families, as a visitor; thus a net work of sacred and salutary influences surround him, to secure him against the snares and temptations of city life. But, on the other hand, let him disregard the Sabbath. The moment he sets his foot on God's holy day, his moral principle is gone; his self-respect is diminished; and one great barrier in the way of his downward course to ruin is removed. He must find some occupation on this, his only leisure day. He sallies forth in search of amusement. He meets with others, in pursuit of the same object, who, to secure it, have made similar havoc of conscience and principle; and among them are not wanting adepts in wickedness. Having broken over one restraint, others readily give way before him, and he falls an easy prey to the destroyer. It would be the next thing to a miracle if he should be rescued from ruin. But this process is not confined to the city. Show us the young man anywhere, who disregards the holy Sabbath, and we will show you the young man who is on the highroad to ruin. All the good influences in any community, cluster around the Sabbath; and all the evil influences concentrate among Sabbath breakers. Pause then, young man, before you presume to trample on God's holy day; for in so doing you tread under foot Heaven's richest blessings, and invite all the enemies of the human soul to combine for your destruction. Turn away thy foot from the Sabbath, from doing thy pleasure on God's Holy Day.—*Buffalo Christian Advocate.*

### Buy the Truth.

#### HYMN FOR CHILDREN.

Go thou in life's fair morning  
Go in thy bloom of youth,  
And dig for thine adorning—  
The precious pearl of truth.  
Secure the heavenly treasure,  
And bind it on thy heart,  
And let no earthly pleasure  
E'er cause it to depart.

Go while the day-star shineth,  
Go while thy heart is light,  
Go, ere thy strength declineth,  
While every sense is bright.  
Sell all thou hast and buy it,  
'Tis worth all earthly things,  
Rubies, and gold, and diamonds,  
Sceptres and crowns of kings.

Go, ere the cloud of sorrow  
Steals o'er the bloom of youth;  
Defer not till to-morrow,  
Go now and buy the truth.  
Go, seek thy great Creator—  
Learn early to be wise;  
Go, place upon the altar  
A morning sacrifice."

### The Forest Funeral.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest strain of the *Æolian*. You may imagine that the answer started me, and with a very few words of the like import, I turned from her. A half hour passed, and she spoke in that same deep, rich, melodious voice.

"Father, I am cold—lie down beside me," and the old man lay down by his dying child, and she twined her arms around his neck, and murmured in a dreamy voice, "dear father—dear father!"

"My child," said the man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father—and its banks are green with immortal verdure."

"Hearst thou the voices of its inhabitants?"

"I hear them, father—as the voices of angels, falling from afar in the still and solemn night-time—and they call me. Her voice, too, father—O, I heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold—cold—cold! Father, there is mist in the room. You'll be lonely. Is this death, father?"

"It is death, my Mary."

"Thank God!"

Sabbath evening came, and a slow, sad procession wound through the forest to the little school-house. There with simple rites the good clergyman performed his duty, and went to the grave. The procession was short. There were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their unshaven faces, as they stood in reverent silence by the grave. The river murmured, and the birds sang, and so we buried her.

I saw the sun go down from the same spot—and the stars were bright before I left—for I always had an idea that a graveyard was the nearest place to heaven on earth; and with old Sir Thomas Brown, I love to see a church in a graveyard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high.

## For Farmers.

### Useful Hints for Spring Work.

**Fences.**—Go yourself around your fences, throughout their entire lines, carefully examine every panel, and wherever one needs renewing or repairing, have such panels as require it renewed, and those repairs attended to immediately.

**Fence Sides and Corners.**—If yours be lined with bushes, brambles, and briars, have all such nuisances grubbed up, burn them, and use the ashes for manure; for a bushel or two of ashes will supply the inorganic food for many bushels of wheat, corn, oats, rye or barley.

**Hauling out Manure.**—Have a care to haul out your manure timely; but, before you haul it out, mix with every twenty loads of it, if they have not been previously applied in composting, two bushels of salt, and one of plaster.

**Liming and Marling.**—If your lands need liming and marling apply it on your corn ground. After you have ploughed and harrowed, spread your lime of marl, and then harrow it in.

**Orchards.**—If there are any dead limbs on your trees, they should be carefully cut off into the sound wood, the wounds should be made smooth and receive a dressing of a mixture of equal parts of rosin, beeswax, and tar, melted over a slow fire; alter two coats are put on, dust the surface with sand. If the bodies of the trees are mossy, or the

bark rough, scrape them, and apply a dressing composed of one gallon of soft soap, 1 lb. of sulphur and 1 quart of salt.

**Shade Trees—Shrubbery.**—If your dwelling is without these sources of comfort and enjoyment, supply the deficiency this spring.

**Winter-killed Grain.**—If your grain is winter-killed, or spewed up, pass a light harrow over it, and follow that with a roller. These operations should be performed as soon as the frost is out of the ground, and the soil sufficiently dry to admit the team without danger of poaching.

**Meadows.**—Hide-bound meadows should be harrowed, dressed with 5 bushels of ashes, 2 bushels of bone-dust, and 2 bushels of salt per acre, which should be rolled in.

**Things to be Saved.**—All the bones, rags, offals of every description, poultry-dung, urine, soap-suds, old leather, hair, feathers, dead, animals, soot, &c., made on your premises, should be saved, and composted with earth of some kind. There is enough made on even a small farm in a year to infuse the principle of fertility into fifty loads of common earth. Take our word for the truth of what we state; act upon our suggestion, and you will be surprised at the end of the season at the immense body of fine manure that you have accumulated.

**Implements and Tools.**—Examine yourself, everything of this kind; if any need repair, have the repairs made without delay.—*American Farmer.*

### Seed Potatoes.

In the December number of the *Genesee Farmer*, page 277, the question is asked "Whether it is more advantageous to plant small potatoes than large ones?"

From my earliest youth I have been taught the importance of selecting the largest and best potatoes to be used for seed. My practice has been occasionally to put one such in a hill; but generally, to cut them into two or three pieces, and put three pieces into each hill. In the spring of 1849, owing to the scarcity and high price of potatoes, I was induced to plant, as an experiment, some small *Mercers* in the garden on a square that was highly manured. The yield was great, and the potatoes first rate as to size. Being much disappointed, and stating the fact to a friend, he gave an unqualified opinion that the favourable result was owing to the richness of the soil. The past season I planted several bushels of the largest and best *Mercers* I could purchase in the city. They were generally cut in three pieces each. But the supply not being sufficient, I planted three bushels of small ones, such as had been laid aside as too small for table use. Of these, three were put into each hill, and were planted along side the large ones. The quality of the ground, the time of planting, and the tillage, were in all respects the same.—When the shoots from the small seed first appeared, and for a short time after, I thought them rather more slender than those from the large ones, but soon there was no perceptible difference. At harvesting, the size, quality and product from the small seed was equal in all respects to the large ones. But the ground in which these were planted was rich, having been highly manured. To complete the experiment, however, I planted at the same time half an acre of ground of fair quality that had been tilled before, but not manured. Half the piece was planted with the small seed, and half with the largest and best quality.—These were cut into two or three pieces each. Previous to the first hoeing, a handful of leached ashes was thrown on each hill.—At harvesting, the potatoes were large and fine; and those from the small seed were equal in size and product to the others.—The richness of the ground therefore, in the first parcel, was not the cause of producing as large potatoes from the small seed as from the large. In the latter case, the ground, comparatively poor, produced the same results. If a bushel of small potatoes that would not sell for one-fourth the price of large ones, should prove as good for planting as the large, it would be well to know the fact. I have made these suggestions to direct the attention of the farmers to the subject.—*Genesee Farmer.*

### Sheep Paint.

An agriculturist says:—"I wish to impress upon every one who keeps a flock, if not more than half a dozen, that Venetian red is the best thing that I ever used to paint or mark sheep. It is, as most all know, a cheap red paint, only a few cents a pound, and one pound will mark a thousand.—Take a pinch of dry powder, and draw the thumb and finger through the wool, loosing the powder at the same time, and it will combine with the oil of the wool and make a bright red mark that will never wash out, and does not injure the wool. It is readily cleaned out by the manufacturer.—*Granite Farmer.*

## Literary.

For the Wesleyan.

### Mental Science.

NO. XXIV.

THE EXISTENCE OF THE HUMAN MIND.

Our imagination is sometimes fearfully extravagant and wild. How often have we been influenced with this wild power, by which we have formed and pursued phantoms, building and pulling down castles in the air! It has frequently raised us into proud conceits, and then sunk us into gloomy apprehensions! And, as the pious Fletcher says, "where is the man that it never led into such mental scenes of vanity and lewdness, as would have made him the object of universal contempt, if the veil of a grave and modest countenance had not happily concealed him from public notice?"

But whether we view the imagination in its pleasurable or extravagant flights, still it presents us with no inconsiderable proof of the existence of the human soul.

*Dreams*, however, present us with a more forcible argument in favour of the existence of the human mind, than even the imagination. The materialist can have less tangible ground for objection against the proof of the independent existence of the soul, arising from *dreams*, than he can from the imagination, in its strange, wild, grand, or almost boundless flights. *Dreams*, it must be admitted, are the imaginations or reveries of a sleeping man. Sleep, which may be considered an emblem of death, suspends the natural functions of the external senses. The sleeping man lies without sense or feeling. No external objects are present to his mind to suggest ideas, nor are those ideas which arise in rapid succession, under the rule or conduct of the understanding. His eyelids are shut, and even though the light should fall upon the eye-ball, the powers of vision are not awakened to active exertion, unless the light becomes so strong as to arouse him from sleep. He disregards those sounds which are not sufficient to disturb his sleep; for we may speak softly beside a person asleep without fearing that he will hear us. Feeling too, is suspended. Touch a person gently who is asleep, he feels not the impression. We may awake him by a smart blow; but, when the stroke is not adequately violent, he remains insensible of it. He is equally insensible both to sweet and disagreeable smells. It is not easy to ascertain whether his organs of taste retain their activity, without awaking him; but, if we may conclude from analogy, it may be presumed that these too are inactive. Though all the external senses are, in some measure, suspended; yet all within his body is as active as ever. The blood circulates as regularly, if not as rapidly, in the sleeping as in the waking man. Respiration, digestion, nutrition, secretion, and all the other functions of life proceed, and yet the understanding is absent.

While dreaming we are not conscious of being actually asleep. This fact is well known from a thousand circumstances. Nor do we consider ourselves as witnessing or bearing a part in a fictitious scene. We seem not to be in a similar situation with the actors in a dramatic performance, or the spectators before whom they exhibit, but engaged in the business of real life. In *dreams* the imagination appears to be free from all restraint, and indulges in the most wanton freaks; yet it is admitted that the imaginary transactions of the dreamer, if in health, generally bear some relation to his particular



character in the world, his habits of action, and the circumstances of his life. Dreams too often arise from the multiplicity of business, the trials or scenes through which we have recently passed. Those concerns in which we have been most deeply interested during the preceding day, and the views which have arisen most frequently to our imaginations, are often the subject of our dreams. We cannot, therefore, trace any certain connexion between our ordinary dreams and those events to which the simplicity of the vulgar pretend that they refer.

Dreams, in general, appear to take their rise chiefly, if not solely, from the mere succession of ideas, dressed into form by the imagination, uncontrolled by the will or the judgment. If we consider the operations of our own minds, when awake, particularly of that active faculty, the imagination, with what readiness, upon hearing, reading, or speaking of any person, place, action or circumstance, it forms ideas in the mind of each of them, though, perhaps, we may not have seen them within the lapse of many years, or even though we have never seen them. Therefore we need not be surprised, at the power of the imagination, when uncontrolled by the will and judgment, and but partially assisted by the memory, to raise up a series of images in succession, and thus to create an ideal world, and various ideal transactions in the mind.

Philosophers and divines are not agreed upon the original source of even sleep itself. Some contend it originates in the body, and others in the mind. By one it is stated, "the immediate cause of sleep is undoubtedly corporeal, and perhaps, consists in a certain inaptitude of the brain to receive the usual impulses of its immaterial tenant." It is said by another, "sleep is an affection of the mind, rather than of the body, and the refreshment which the latter receives from it, is from the suspension of its active and agitating influence." As doctors so widely differ on this subject, it may not be considered presumption to adopt either of their views.

It is the opinion of Lord Brougham that dreams do not occur when we are sound asleep; but that they take place during the short interval of time which transpires between the commencement of sleep and actual sound sleep itself. If this opinion be correct, it presents us with a view of the astonishing capabilities of the human mind.—The space of time referred to must be exceedingly limited; yet what a great variety of ideas, objects, images, and imaginary representations, must be presented to the mind, in that short interval. At least, it induces us to suppose, that when the spirit shall be delivered from its material vehicle, its wonderful powers and stupendous capabilities will develop themselves in a manner to us now inconceivable.

Mr. Rennell considers dreams afford satisfactory proof that the mind can act without the intervention of the brain. He says, "if there be a circumstance, which to any philosophic mind will clearly intimate the independency of thought upon matter, it is the phenomenon of dreaming. Perception, that faculty of the soul, which unites it with the external world, is then suspended, and the avenues of sense are closed. All communication with outward objects being thus removed, the soul is transported, as it were, into a world of its own creation. There appears to be an activity in the motions, and a perfection in the faculties of the mind, when disengaged from the body, and disencumbered of its material organs. The slumber of its external perceptions seems to be but the awakening of every other power. The memory is far more keen, the fancy far more vivid, in the dreaming, than in the waking man. Ideas rise in rapid succession, and are varied in endless combination; so that the judgment, which, next to perception, depends most upon external objects, is unable to follow the imagination in all its wild and unwearied flights." It appears to me, that a better motion of the separate and independent existence of the soul cannot be formed, than that which we derive from our observations on the phenomena of dreaming.

GEO. JOHNSON.

Point de Bute, March 9, 1852.

Humility attracts the eye and heart of God himself.

Obituary Notices.

For the Wesleyan

Mrs. Octavius Payzant, of Liverpool.

Died on the 13th inst., MARY, the beloved Wife of Mr. Octavius Payzant, Liverpool, in the 23rd year of her age, leaving behind her an interesting little boy, and an infant daughter. She was brought to God through the instrumentality of Rev. R. Knight, when on this Circuit about ten years ago. Her departure was sudden and unexpected, but it was a blissful change from mortality to life. For twenty hours she was struggling with the monster, death; great numbers came to see her, in her last hours; and about three quarters of an hour before the spirit took its flight, she joined in singing with an audible voice, the 750th hymn, commencing:

"O happy day that fixed my choice  
On thee my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

Every eye in the room was suffused with tears, and we trust that the deep feeling produced on the occasion will be followed by much spiritual good. The occasion was improved on the 18th inst., to an unusually large and attentive congregation, from Job, xvi., 22, "When a few years are come, then I shall go the way whence I shall not return." This is another loud call to the living of Liverpool. "Be ye also ready."

R. WEDDALL.

Liverpool, March 20, 1852.

Correspondence.

For the Wesleyan.

Rev. Mr. Knight's Letter.

DEAR DOCTOR.—In my last communication, it was stated that, having accomplished the object of my mission at Bathurst, I was about to commence my homeward route. To have gone northward, as far as Dalhousie and Campbell-Town, would have been very gratifying to my inclination, especially, as so much had been said about the fine appearance of that part of the Province, added to which, the people of the latter place had been exerting themselves to the utmost to get their place of worship finished, and to avail themselves of my aid at its dedicatory services. The claims, however, of my own Circuit, together with duties in connection with other parts of the District imperatively requiring my attention, rendered it necessary that I should, as speedily as practicable, return to the City.

The settlements on the Restigouche form a most promising field for missionary labour; and the predilections of the people are very strong in favour of Wesleyan doctrines and forms of worship. Already have the labours of our Missionary, in his occasional visits from the Bathurst Circuit, been considerably blessed there, in the instruction and salvation of souls. We hope soon to be able to station a Minister among them. They wait with both open hands and hearts to receive him.

Leaving Bathurst early, and the roads being in excellent condition for travelling, we arrived at Chatham some hours before dark; and were happy to find that Brother TEMPLE had quite recovered from the severe attack, under the effects of which he was painfully labouring when we left him, and had returned to his Circuit. Finding, on enquiry, that the stage would not leave for Fredericton the next day, by request of the people, arrangements were made for the holding a religious service; and hence, I had the privilege of preaching yet again, to an attentive and intelligent congregation, the "unsearchable riches of Christ." I am happy in being enabled to say, that recently the Lord has been blessing the labours of Brother LOCKHART in the awakening and conversion of souls.

Early on the following morning, I left Chatham on my way to the metropolitan City of our Province. With my visit to the North, I have been both pleased and profited. By my beloved brethren I was received with truly Christian affection; and were their excellent wives my own daughters, they could not more effectively have anticipated my comforts, or more promptly secured them. The country itself is delightful. The fertility of its soil is manifest from the abundant crops of grain, with which the eye was being continually gratified. In my own beloved England.

"Oft have I wandered o'er the dewy fields  
Where freshness breathes, and dashed the trembling  
drops  
From the bent bush, as through the verdant maze  
Of sweet brier hedges, I pursued my walk,  
Or ascended some eminence—  
And seen the country, far diffused around,  
One boundless blush, one white impurpled shower  
Of mingled blossoms; where the raptur'd eye  
Hurries from joy to joy, and hid beneath  
The fair profusion, yellow autumn spies."

But though five and thirty years have passed away since that time, I have in no one part of these Provinces, beheld any sight so nearly resembling the autumnal delights of my never-to-be-forgotten parent-land, as that which I saw in passing along through the northern section of this Province. I inspected some fields near our stopping places, and without passing over the ridges for the purpose of selection, but standing on the untilled margin, gathered ears containing from forty-seven to sixty-two sound grains of wheat. Passing along by the side of a piece of wheat at New Brandon, its strong and even growth arrested my attention. Turning to the son-in-law of the owner, I said, "that is a fine piece of grain, bearing, I should think, not less than thirty bushels to the acre." He replied, "about that; but would you think it is the fifth crop raised there without manure? Yet that is the fact." No soil, but such as is of uncommon strength, could stand a taxation so unwisely severe. I say so unwisely, for such treatment must inevitably reduce the soil, to all but irretrievable exhaustion. The dwellers in the South of our fine Province, affect to be invidious in their remarks on the location of their Northern neighbours. They call it the *Weak North*, and the *black North*, and the *far North*. As wide as my acquaintance, however, has gone with the *land*, and its *livers*, I am compelled to say, that if the climate is *black*, the people's hearts are *black*, and *earnest*, and *generous*. If these barren counties are *black*, they are *comely*, and if they are *far away*, they are the nearer to those resources which render the people of the land independent and happy. I must add another name, and call it the *granaried North*; and then pursue my way homeward, by the margin of the Miramichi—a river exceeded by none in this Province but the noble River of St. John, and this, according to its size, by none in British North America.

On the route to Fredericton, the Miramichi lies in close proximity for the distance of sixty miles. The scenery bordering on some of the curves of this splendid river is truly enchanting. To a real lover of nature, the cross would not be a very heavy one, were the wheels of the vehicle at some of these choice spots on the journey, for an hour or two to suspend their whirling motion. The beautifully varying aspects of the river, continuously rushing, on the eye already radiant with delight, were aided by the enchanting rivalry of the richly tinted forest-growth which adorned and beautified its borders, thereby merging *delight* into all but *ecstasy*.

The unsurpassed beauty of an autumnal North American forest has become proverbial. At this season of the year the "Forest Queen" holds her "drawing-room." Her peeresses, maids of honour, and noblesse of varying degree, attired in richest costume, are seen around her, presenting all the primal colours of the rainbow, and each mellowed down into such a variety of delicate shades, as nothing but the artistic touch of nature, endowed by the hand of her own Creator, can accomplish.

At Boies Town the traveller leaves the Miramichi river, now become a wide, straggling series of streams in the summer season, but still presenting the fact, that in the fall and spring times of the year, when rains and melting snow transport their liquid flow to its channel, the deepening volume of water must be wide spread in its surface, rapid and powerful in its onward course, to meet the flowing tide, some five and thirty miles above the little town of Newcastle. Boies Town was some years ago a place of note. Business was smart, the population rapidly increasing, and hope more than ordinarily buoyant. "A change, however, soon came over the spirit of their dream." Plans failed, schemes became abortive, and now it is a mere Village, affording traces of the sanguine expectations of by-gone days; and as the unfulfilled hopes of man cannot compel gay nature to clothe herself in the weeds of widowhood, still adorned with her beauties, it is a rural, pretty spot, where almost any one would like to live, could he only be satisfied that he would be able to obtain something to live upon.

In this place some few years ago we had a flourishing society; but owing to the above causes, leading to the removal of the people, there are but a few members of our Church residing there, whose religious privileges are dependent on the passing along of ministers of the gospel to other and more regular scenes of labour.

Leaving Boies Town in the morning we arrived some two hours before sunset at Fredericton. Here I spent the Sabbath, and on Monday reached my home in health and safety, having travelled nearly seven hundred miles, held eight Missionary Meetings, and preached the word of truth in nine different places, duties which would have been performed with much greater frequency, had it not been that much time was occupied in passing from place to place, owing to the long distance lying between them.

In all this long tour, I have not been offended, nor given offence to any, save and except the pugnacious Editor of the *Portland Visitor*, whose Ishmaelish palm seems fated to fall indiscriminately on friend and foe. Referring intentionally to some remarks, as *unchristian*, as they were *uncalled for*, made by him, when, at the time of the gracious revival with which the Lord was pleased to bless us in this City the last winter,

my colleague was called to baptize some adults by pouring, I mentioned the *paruse* by which his *literary dignity* is made known to the world. This most grievously provoked his ire, and hence, the *bile* from the innermost region of this *very catholic minded man*, became stirred up.

"Like boiling liquor in a seething pot  
That fumes, swells high, and bubbles fast,  
Till o'er the brim, among the embers hot,  
Part of the broth and the scum is lost."

Reckless of consequences—

"He is like unto a ram, that butts with  
Horned head,—nor seemeth he a wight  
Of mortal metal wrought."

Denominationally, we, poor Methodists, are undone. The day of dreadful *Visitor-ation* hath overtaken us, for the *Rec. Mr. Verry* has *erectly* thrown down the gauntlet; nay, shouldered his editorial *Munder-buss*; seemingly resolved, that if he cannot shoot the poor Wesleyans fairly, he will terminate their connexional existence with the *butt-end* of his weapon. Now what a man of such amazing prowess may be able to do, is not a matter easily to be determined. But to my what he cannot do, is not a matter of much difficulty. He cannot then set aside the fact, that

"A pigmy is a pigmy still, though he strut on Alps."

He cannot annihilate the law of the association of ideas, and consequently cannot avoid one's thinking about Cowper's fretful, furious squirrel, thus apostrophized by his mild-minded master,

"Thou art in anger insignificantly fierce."

He cannot deny to the objects of his impotent rage the consolation derivable from the generally wise arrangements of nature, in that it furnishes restive and mischievous "animals with short horns"; and, therefore, we will say, should it be in the finding of thy heart, do thy worst; while we will, with dignified composure, remind thee, that as firm as ever is our confidence, that the "foundations of our Zion are in the holy mountains," and cannot be overturned though a host of such *Editors and Visitors* should encompass us around.

Thanking you, my dear Doctor, for your patience and kindness, I am sincerely yours, &c.  
RICHARD KNIGHT.

For the Wesleyan

The Warfare against Methodism.

NO. I.

The history of the Methodist Church is fraught with instruction to the devout student of ecclesiastical history, and no part of it, more so, than that which treats of the warfare with which she has had to contend, from the commencement to the present hour. Foes of all kinds have been sent into the field against her. The Buffoon, the Mobocrat, and the official; some of the clergy of all denominations, from the preachers of "My Lady," up to the mitred Prelates of the national Hierarchy; Doctors of Divinity, of Law, and of Physic; Editors, "subs," and "penny-liners," such as Dr. Campbell, and I. Taylor—and in addition to external foes, foes internal, have been raised up to disturb her peace, and impede her progress. All sorts of arms have been used, and all sorts of tactics brought to bear against her. The pulpit has hurled its anathemas, from the heaviest of human thunders, to the whiningly-uttered fault-finding. The Press has denounced and slandered her, both by Books, Periodicals, and two-penny Tracts; while in the social circle, wit and ribaldry have been employed to disparage her, and put to shame, any Methodist who might unfortunately happen to be in such company.

The tactics of those foes have only been less various than the parties engaged against her.—In the beginning the most marked system was, to attack WESLEY, and his Co-adjutors in laying the foundation and constructing the edifice.—Abuse and slander, of the grossest kind, were heaped upon their heads, Wesley being their great mark; next, the doctrines were assailed by some of the bitterest polemics that ever put pen to paper, on religious subjects. Read Toplady's works, and the earlier numbers of a Periodical, called "The Evangelical Magazine," and of another called "The Christian Observer," if I mistake not. Next, the discipline was assailed, and Mr. Wesley's power called in question. After Wesley had gone beyond the reach of foes, the Conference, the Doctrines and Discipline, were alternately and simultaneously attacked.

But, since Wesley's death, a new stratagem has been resorted to, viz.: to deceive the people into the idea that they, (the foes) admire John Wesley, and highly value the good that Methodism has done. Some have gone farther in praising and extolling Wesley and the early Wesleyan Preachers and people, than the most ardent admirer would think of proceeding. This, they suppose, tickles the fancy, and feeds the vanity of Methodists, and lays them open to receive as the language of friends, the incessant attacks made against it, as it now exists. "We admire Methodism that was," (say they) "and that great and good man, John Wesley; but Methodism is not what it once was. Oh! no—the Ministers are proud, the Conference is tyrannical, despotic, and unjust, and finally lord's over God's heritage; and the dear people of God are oppressed by them always. This is "a ruse de guerre" of modern assailants: to which they add expressions of



deepest sympathy with every "troubler of Israel," whether borne with among us, or expelled; retailing every page of abuse from those who have been put away from us, and every one-sided statement, without, in a single instance, giving the injured and abused parties, the least chance of a hearing, or copying a jot of the most triumphant refutation. Judge Jeffries, in his most vindictive moments, never more pertinaciously prejudged a victim brought before him, than do some periodicals of the present day, "the Conference of the people called Methodists."—Witness the course pursued by the British Banner, a few American Publications, and the organ of the New Brunswick Baptists; yet these writers have the effrontery to justify their assaults by saying, that it is all for love of "Methodism," of "truth, liberty, progress." The last periodical says that England and the United States have been most (!) deeply indebted to Methodism, "for evangelization," and "we cannot complacently see it turned into an instrument of tyranny." The above quotation is most carefully worded, and savours of the kiss-and-betray spirit, about as much as does the work of the member of the Independent denomination, Isaac Taylor, and a little more. But carefully worded as the *Visitor* intended it should be, to draw the wool over their eyes, it contains an insulting reflection on the Methodist laity. Observe the expression, the countries named "have been," i. e. they are not at present. How is this we ask? Are the members, leaders, exhorters, and local preachers doing no good, by their example, influence, and exertions, to spread the gospel, and save souls? We shall wait an answer from the *Visitor*. Lest, he and his fellow assailants should fail to respond, we venture to conjecture, that he will hardly repeat and stand by the reflection! but affect to believe that these component parts of Methodism are all right; especially the disaffected and expelled, whom he represents as most conscientiously contending for "their right to think for themselves, and appeal to the scriptures"; and therefore of course real Christians. If so, then we beg leave to ask, by whose instrumentality were those good men (!) brought from darkness to light, educated in such clear views of their religious rights; "Liberty, Progress, Truth?"—Not by the Independent Ministers, nor those of the *Visitor's* persuasion, I venture to submit. Doubtless, in ninety instances out of every hundred, they are all indebted to Methodism, as it is, for all the religion they ever had. But I reason on the position taken by the *Visitor*, that they, (i. e. the malcontents only, are "the elect."

But to show the inconsistency, to use no more poignant term, of such assailants from other churches, and particularly the Rev. Editor of the *Visitor*, let us suppose that matters should come to such extremes, that the Wesleyan Ministers should become so dissatisfied with the conduct of the people of their present charge, and go over successively to the various churches, represented, (badly I hope,) by those abusive gentlemen, now in hand; does any Wesleyan suppose for a moment, that each would not be received, on his experience being related, however musty; and their conversion be blazed in every city, village, and hamlet, throughout England and America? More than this, could not almost any of them, with their present ministerial talents, seat themselves in the pastoral chair of some of the best paying churches, buy a farm, open a book shop, or mount an editorial chair; and become as tyrannical as some we wot of? Which, I demand of men of common sense, can be the greater tyrant, the Methodist minister who must go where his brethren appoint, and receive his pay from the people of his charge, or go without; or, the Baptist Minister favoured with popular talents, who can say to a Church that calls for his services, where such men must be had, or their congregations diminish, "if you will engage to give me £200 or £300 per annum, I will become your pastor, if not I will go where I can receive it," and who, when the bargain is struck, can say to remonstrants against his tyranny, "I can go to a better church!" XX.

March, 1852.

For the Wesleyan.

#### To "Arthur" of the Visitor.

You have forgotten that Carson and others have laid it down, that the words *Bapto* and *Baptizo*, in the New Testament, mean "to dip and nothing else," but you have said, that the words contain "two ideas"—viz. to dip and to dye; which latter, as you explain it, means, to give a character. Hence their meaning must be "to dip, and to characterize by dyeing or colouring." By so saying, it will require no trope, on the part of those who hold the meaning of the words in question to be "to purify" or wash, (when denoting the scriptural rite,) to apply to us the epithet of "dyers," and our beloved Jordans "dyeing vats."

By citing the Saxon, German, Icelandic, &c., you give great occasion to the "uncircumcised Philistines," to turn round upon us and say, that the Translators did not conceive that baptism signifies to dip or immerse.

It is not safe to appeal to Lexicons, because the following contradict your sentiments:—1. Schleusner—Baptizo, to wash, sprinkle, or cleanse with water, (or in Latin, Abluo, Lavo,

Aqua purgo,) to baptize, and Profundo largiter, "to pour out largely," &c. 2. Wahl—Baptizo, to wash, to perform ablution, to cleanse. 3. Hieronimus, defines baptizo, to immerse, wash, sprinkle; 4. Stephanus—to immerse, wash, cleanse; 5. Passow defines it—Immerse, wash, sprinkle; 6. Constantius gives the meaning of bapto, thus—Bapto, to tinge, to wash, to colour, to immerse, to tinge or tincture with ointment, to imbue, &c. (See Towne & Cooke's reply to Hague.)

Another error you have fallen into is, saying that the "Illiterate" must appeal to Lexicons, while "Linguists" decide from their own knowledge; whereas no man can be a "Linguist," without first consulting Lexicons—both must go to the same fountain.

Let me caution you to beware what you say about the Greek Church. The following quotation will compel you to respect my caution.—"Like the Roman Catholic, the Greek Church recognizes two sources of doctrine, the Bible and Tradition. It has seven Sacraments,—Baptism, Chrism, the Eucharist, Confession, Penance, Ordination, Marriage and Extreme Unction. It is peculiar, first, in holding that full purification from original sin, requires a trine immersion, or aspersion," i. e. sprinkling, "and in joining Chrism with it, as the completion of baptism."—Secondly, in adopting, as to the Eucharist, the doctrine of Transubstantiation, but ordering the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to the Laity, even to children." (See Henderson and Buck's Theological Dictionary, also Encyclopedia of Religious Knowledge, by a Baptist.)

Let me add, finally, that the Greek Church does not argue for immersion from the meaning of the word. Besides, Modern Greeks know less, if possible, of Ancient Greek, than Modern Italians do of Ancient Latin. Compare a modern Greek work with an ancient one;—and lastly, remember that the locality of the Greek Church is not modern Greece, though some adherents are found there, the vast body of adherents being found in Russia—and a very small proportion of the entire body speaking the Greek language. March 29, 1852. DIONYSIUS.

For the Wesleyan

MR. EDITOR.—Having observed a short time since a notice in your paper, of the marriage of Lieut. Milford and Miss Margaret Wilson, I have waited with the expectation of seeing it contradicted by some of the lady's friends;—but since it has not, I think, as one of your subscribers, I would be doing only what is right, to let you know that there was never such a marriage here; and I only hope, that the person who could be so base and wicked, as to send such a false statement to any paper, will be found out, and punished according to his deed.

Your obedient servant,  
JAMES MORRIS.

Charlottetown, P.E.I., March 25th, 1852.

We do not recollect, at present, whether the account of the marriage above referred to, was sent to us in manuscript, or we copied it from another paper. This is the second time, we have been imposed upon in this way; and we agree with our correspondent, in stigmatizing the person, who can thus malevolently trifle with the feelings of individuals, as "base and wicked," and deserving the reprobation of every honourable mind. After this, we shall publish no marriages forwarded to our Office, without they are certified by the signature of one of our preachers, or of some other responsible person; and to those copied from other papers, we shall attach the name of the paper, so that, in similar cases, persons may know where to look for redress.—Ed. Wes.

## THE WESLEYAN.

Halifax, Saturday Morning, April 3, 1852.

[FROM OUR BALTIMORE CORRESPONDENT.]

MY DEAR DOCTOR.—Since my last communication, the extra meetings in the several churches in our city have been discontinued.—This was rendered necessary by the necessity which called the Preachers from their different charges, for the purpose of attending the Baltimore Annual Conference, which was held in Cumberland,—a large and thriving place, on the line of the Balt. and Ohio R. Road, which stretches its iron arms through it, on its way to the mighty West. I was not in attendance upon the Conference at any period of its session, but understood from all quarters that it was one of great harmony; and one which doubtless will result in the most favourable impressions upon the interests of our beloved Methodism, both in Cumberland, and the numerous fields of labour embraced within the bounds of this, the largest Conference in the Union.

The Conference closed its session on the morning of the 13th inst., and, by this time, the most of the preachers have entered upon their responsible work, for another year. Not all, however. One at least, "is not," having fallen a-sleep in Jesus, upon the very threshold of his rising usefulness. Rev. John S. Gorsuch, went up to the council, with his brethren, was taken ill, and notwithstanding their prayers and the attention of his friends, in conjunction with the efforts of those who spared no pains or labour, to interpose in behalf of himself, his family and the church, he fell. He was a young man of considerable promise, and the loved one of many circles. Death has passed upon his manly form; his spirit has vanished from among his friends; and far removed from pain and anguish, it is now chanting hymns above. The happy watchman at rest, hears not the storm's wild thunder roar. He has found a peaceful home, among the blessed, on Canaan's deathless, stormless shore. Such is life, a shadow. Such are we, also; SHADOWS. The race of Gorsuch was soon concluded. It was finished in great security and peace.

O may the close of our expiring day,  
Be unclouded and as calm as this,  
O'er it may hope, with mildly beaming ray,  
Reflect the sunshine of eternal bliss.

The appointments for the Conference you have already received in your exchange papers from this City. By them you will perceive the localities of the many friends, you made in this region, upon your recent visit to our City. As soon as the Preachers get regularly into their work again, I will trouble you and your readers with another brief epistle. OMEGA.

Baltimore, March 18, 1852.

#### Petitcodiac Circuit, N. B.

The Rev. W. ALLEN, under date of March 11th, writes, that the Rev. Mr. COONEY, of St. John, N. B., kindly assisted at the Missionary Meetings held on the Petitcodiac Circuit in February last; and that the meetings were of the most interesting character, and in all the places, except one, the amount subscribed is double of that raised last year.

A Tea-meeting was held (Feb. 23.) at the "Bend," at which the Rev. Messrs. COONEY, TEMPLE, and HARRIS (Baptist) delivered stirring and eloquent addresses. A Tea-Meeting was also held at Shediac, (March 10.) which, it is said, was equal in some respects to that at the Bend.

Brother Allen reports that eighteen persons have been added to our Church at Shediac, and that a gracious revival is in progress at "Little River" and "McChimick's Settlement." Wm. Chapman, Esq., he says, renders good service to the cause, and devotes the most of his time to promoting revivals of religion, and encouraging the young converts. Eighty-four persons have been brought to God on the Petitcodiac Circuit since the last District Meeting. We are pleased to receive and to publish this intelligence.

#### Revival Intelligence.

As we have previously intimated, Revivals of God's work, during the present year, have been numerous and extensive, in various parts of the field of Christian operation,—a circumstance which must gladden the hearts of all interested in the progress of vital religion, and who prefer the prosperity of Zion above their chief joy.—The following accounts, selected from our exchange papers, will be read with interest.

A Correspondent of the *Western Christian Advocate*, in a letter dated, Griggsville, Illinois Conference, Feb. 16, says:—

"It may be interesting and profitable to other societies, connected with the Methodist Episcopal Church, to read a short account of the great work that has been going on in this place for some time. Our preacher for this station is Rev. Harlin Wallace. He gave out an appointment for week evening preaching on the 30th November last. It was well attended, and preaching given out for the next evening. The word was with power; the sinner was invited to come forward and seek the salvation of his soul. The altar was soon filled; and the people of God pleaded till some found peace. From that time to this the services have been continued. Two meetings have generally been held each day, during the week—the afternoon devoted to those who had lately found peace or were seeking salvation,

telling, in their own way, their feelings. The evening has been devoted to preaching a sermon from thirty to forty minutes long, and then a prayer-meeting. The number of persons who have professed to find peace with God has varied from three to ten each evening; and in the same proportion have candidates for union with the Church varied. Up to this time 378 have joined on trial, and a few by letter. The previous number of members in society was ninety-seven. Every night the Church has been filled with attentive hearers, except on one or two cases of extreme weather. Our Baptist and Congregational friends have held meetings, invited ministers to come and labour with them, and many have been added to their Churches; so that we have had, in the little town of Griggsville—with a population of about one thousand persons—the three churches filled, at the same time, with anxious sinners and praying saints, sending up strong cries and tears to the God of Jacob. Of course numbers came in from the country to Church. One or two points in this glorious work deserve attention. The leaders, local preachers, and many members, with our beloved Wallace, came forward to the altar, on Sunday morning, at the commencement of this work, seeking the blessing of entire sanctification. The evening meetings have concluded regularly at 9 o'clock. Persons have come to our town from a considerable distance, taking board till they found the blessing, and then carrying away the fire of love, to kindle it up in the hearts of others. Our preachers and friends are nearly worn out; but the seeker still cries for mercy, and like Gideon, the word is, "Faint, yet pursuing!"

We are pleased to notice in the *Illinois Advocate* of the 12th Feb., interesting accounts of the work of the Lord, in the conversion of sinners and the building up of the church. A pleasing incident connected with one of the revivals reported, is given as follows:—"During the progress of the meeting, we witnessed the power of God especially in the conversion of an elderly man. He had opposed his family in their efforts to seek salvation. One of his daughters professing conversion, immediately went to him and told him what God had done for her soul. His heart was touched and melted, and she led him as a little child to the altar of prayer. The evening following, on his way home, he received the evidence of acceptance with God. He at once hunted up the long-neglected Bible, and erected the family altar."

A correspondent, writing from Forestville, N. Y., informs us that a glorious revival of religion is in progress in that village, among the Methodist and Baptist churches. Some forty or fifty have been happily converted to God; and the work is still progressing, and increasing in power and glory. The following pleasing incident of the manifestations of Divine power we extract from his letter:—"A young man who was awakened during the meeting, went in company with his brothers and sisters, to his brother's house, who was in a backslidden state, though still had a name in the church, but had not attended class meeting for some time; he asked his brother to pray for him; the request touched and melted his heart—he prayed, his wife prayed, a brother-in-law prayed; and in answer to prayer, before they rose *five* were converted to God."

In the *N. Y. Christian Advocate* of the 25th Feb., a number of revivals are reported which have resulted in the conversion of hundreds of souls. On the Sanbury Circuit, Baltimore Conference, two hundred and twenty-five persons have been converted the past year, most of whom have united with the church. On the Huntington Ct., same Conference, the Lord has visited his people with power, and blessed the labours of his servants in the conversion of 163 souls. In various other places, the manifestations of the Divine power are felt; sinners rejoice in the forgiveness of their sins; backsliders are being reclaimed, and believers are being sanctified.

The *N. Y. Advocate* of the 19th Feb. contains accounts of revivals which have resulted in the conversion of about 400 souls. The missions in California, China, and Buenos Ayres, in connection with the Methodist Episcopal Church, are represented as being in a healthy and prosperous condition.



In the *Western C. Advocate* of the 18th Feb., we observe accounts of about five hundred souls to the M. E. Church. The same paper says that "during the twenty-five days ending February 13th, over two hundred persons had been converted, and joined the M. E. Church at Troy, Ohio. The interest still continues, and scores are found at the altar. When we consider that Troy has a population of less than 2,000 souls, and that many of the converts are heads of families, well may we exclaim, gracious and wonderful is the display of the Spirit of the Lord!"

We learn from the *Buffalo C. Advocate*, that "The great revival at Pike, Wyoming Co., is still in progress, though slightly abating. Two were baptized last Sabbath, making forty-two in all who have thus united with the Baptist church since the work commenced. A large number have joined the Methodists, and a few the Presbyterians. The old soldiers of Christ, in all these denominations there, must have had a rich season of rejoicing, a 'feast of fat things.'"

The editor of the *St. Louis Christian Advocate* in referring to the powerful revivals in progress in various parts of the country, says that in St. Louis, after having been scourged with fire, flood and pestilence, there are flattering prospects of extensive revivals. The Presbyterian, Baptist, and Methodist churches are experiencing largely of the outpouring of the Holy Spirit.

**Instances of Liberality.**

The *Congregationalist* says that a gentleman belonging to the Baptist denomination has recently erected an elegant church at Crooksville, twenty miles below Philadelphia, wholly at his own expense; and supplied it with an organ, gas lights, rooms for Sabbath and day schools, a reading room and library, at a cost of \$10,000. He has also within two or three years erected two dwelling houses, one for the accommodation of his former pastor, and the other for his present pastor, both to be occupied, rent free; and these are but specimens of the good he is doing, as steward of the Lord. He has a present reward in the visible results of his beneficence on the social and spiritual character of the community he blesses, and a richer reward doubtless awaits him hereafter.

The *New Orleans C. Advocate* in reporting the success of missionary operations in the City of New Orleans, gives the following incident which is worth recording: "A gentleman and citizen-merchant of famous munificence, not only here, but in all the Southwest, sat in the congregation last Sabbath and put in his mite into the treasury of the Lord in the shape of a donation amounting to \$4,000. We wish there were more such rich men. His name need not be told to be known. It is no uncommon deed of his. May he live for blessings and being blest."

**Methodist Papers.**

The *New York Evangelist* says:—It is no wonder that the religious papers of our Methodist brethren are successful; for so highly is their influence esteemed, that to promote their circulation becomes a great professional duty with their clergy. We lately saw a statement to the effect that a Methodist minister in Iowa had preached and laboured on the subject, till the number of religious papers and periodicals circulated, amounted to one for every one of the people of his charge. Who doubts that this is a flourishing and intelligent church?

**Church Extension in New Zealand.**

The Rev. T. Buddle, in a letter dated Auckland, New Zealand, Oct. 9th, 1851, says:— "In looking back to the time when I was appointed to this Circuit, that is, the District Meeting of 1844, and comparing the state of things then to our present state, I feel we have abundant cause for gratitude to the great Head of the church for the way in which He has prospered us. Then we had a small weather-board chapel that would seat about two hundred, and at the close of 1845, twenty-eight church-members. Now we have a substantial brick chapel that will seat nearly five hundred, with one hundred and eighty church-members, and twenty on trial. Nor are we indebted to any extent to emigration for increase in members; but few have come to us from distant places; the greater portion has been raised up on the spot. God has blessed His own word, and caused it to bear fruit to His glory. As villages arise around us, we endeavour to spread the work."

**How to Build a Church.**

One of our missionaries was asked by two members of our Church who had located themselves in a new settlement, how they should get a Church. He answered them by saying that, "if each of you are willing to give \$150, rather than not have one, I think you can get one." They agreed to the terms. He then required them to put down their names for \$50 each, to begin with—gave to each a subscription paper, himself secured the ground, and as soon as enough was sawed out and brought upon the ground; and just as fast as money was obtained, they went forward with the building; their activity and earnestness was encouraging to those who had given, and a warrant for those who had kept back to come forward, lest the thing should be done without them; and, having begun to build simply to accommodate the neighbourhood, they were able so to finish, as upon the day of dedication to offer the house to Almighty God free from debt. A matter of not less joy to the heart of the preacher than to the whole neighbourhood, and especially to the two brethren who, to begin the work, pledged their one hundred and fifty dollars each, and were not finally called upon to pay so much, as, indeed, considering their means, they ought not, seeing there was a willingness on the part of the people to do their duty.—*Chris. Advocate and Journal.*

**Wane of the Caste System.**

Speaking of the Caste question in India, the Rev. E. Jenkins, in a letter dated Dec. 31, 1851, published in *The Wesleyan Notices* for March, says:—

"The following anecdote will show that a new force from an unexpected quarter has been brought to bear upon this great enemy of Missions:—A month or two ago a Pariah was introduced into the Government College. The Brahmins flew to arms, and numbers of them left the school. They were informed, that if they did not return in twenty-four hours, their names would be struck off the roll-book. This threat was made good; and many of these scrupulous gentlemen, preferring to risk the pollution of their persons rather than forego the advantages of education and patronage, begged for re-admission."

**The Bible in Maynooth.**

Dr. Russell of Maynooth having, in a letter in the Irish papers, stated that each student had a copy of the Bible, and that a whole recess of their library was devoted to Bible and Biblical literature, which formed the subjects of their studies during the five years of their course, Mr. Patrick O'Brien, a reformed Romanist priest, in Dublin, gives his experience, which is the very opposite of that stated by the Romish Professor. Mr. O'Brien says—"I beg now, as an *alumnus*, to make one remark as explanatory of my experience in the said school of divinity. Dr. Russell states, of course on his honour, that 'each student had his own copy of the Bible.' Now, I assert, with all the solemnity of an oath, that while I lived in that college, during a period of six years, and was educated for a period in the Church of Rome, I had no Bible in my possession from the college; nor am I aware that any of my class fellows thus possessed a copy of that sacred book; nor was it a class-book in our divinity course, even in a dead language! After the usual career in college, I was ordained by the most Rev. D. Murray, from whom I still retain my letters of orders. When, by the blessing of God, I came to read the Bible, I renounced the Popery of Romanism, and embraced the pure religion of Jesus Christ, as it is taught in the United Church of England and Ireland, under the auspices of the Priests' Protection Society."

**The Reformation Movement in Ireland.**

Some of the churches in the diocese of Killaloe which were a few years ago but very meanly attended on Sabbath days, are now scarce able to accommodate the numbers which flock to them. The increase is composed entirely of converted Roman Catholics. The handsome church in Newmarket-on-Fergus is itself a noble instance of such a happy change, it being not able to hold conveniently its very large congregation.—*Montreal Witness.*

The Rev. J. Watson, M. A., of Long Whatton, Leicestershire, publicly recanted his belief in the doctrines of the Church of England, and was received into the Romish communion, a few weeks ago, at Rugby, by the Rev. Moses Furlong, Roman Catholic priest. The Rev. pervert is brother-in-law to the Rev. Mr. Barff, formerly curate of Holy Trinity Church, Hull.

The Rev. Wm. Bathurst, rector of Barwick-in-Elmet, a rectory worth £1,022 a-year, and who for thirty years has been a leader of the party called "Evangelical," in the West Riding of Yorkshire, has "gone over" to the Independents. This gentleman has always held that the doctrines of baptismal regeneration was unscriptural; but, having convinced himself that it is contained in the baptismal and other offices of the Church of England, he has retired from a communion with whose tenets he could not agree.

Dr. Dawson, Baptist missionary in Burmah, states that every enlightened Burman that knows any thing about their system, declares that it would be descending a long step to become a Roman Catholic; for, says he, "as a Boodhist, I am merely required to worship the image of a man, but as a Catholic I should have to worship the image of a woman," which his very nature abhors!

In the United States it is estimated that there are 16,682 preachers of the various denominations. At an average salary of \$375 each, the cost of the whole number would be about \$6,000,000. This, it is calculated, is but about half the cost of the 16,000 criminals in prison in this country!—*Western Ch. Advocate.*

A Protestant clergyman, at Trieste, a native of Hungary, has been forbidden to exercise his functions. His papers have been seized, and he himself thrown into prison.

A late ministerial edict of Austria has forbidden the meetings of the Anabaptists in certain of the Crown lands, that are named, the effect it is thought, of Jesuit plotting. Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Giins.

**Beware!**

I was rather surprised last week to notice that strangers were allowed to hold what I would call a public lottery in this place, advertised as presents to be drawn for on the Art Union plan. The circumstance I allude to was the closing exhibition of the Panorama of California: the parties say, they propose giving these presents "on account of the liberal patronage they had received;" they also state that the presents were bought of Robinson & Thompson, of this place, at "a cost of fifty pounds" and that they pledged themselves that "no imposition or deception shall take place." On the day the exhibition took place I saw Mr. Robinson, of the firm of R. & T., at an auction; he said to me (without any thing previous being said on the subject) "those persons who conduct the Panorama have stated what are not facts; they only gave me *seventeen pounds ten shillings* for the articles they advertise." I have understood since the exhibition took place that about six hundred persons were present, and that a number (in the hopes of securing a prize) paid for two tickets. I am of opinion therefore the parties must have received full *fifty pounds over the seventeen pounds ten shillings they paid*. Mr. Robinson's opinion was that it would be sixty or seventy pounds over. Now, sir, you will notice the manner in which the public of St. John have been rewarded for their "liberal patronage" of strangers, and how these strangers kept their "pledge," with regard to "imposition and deception." I am sorry to take any space in your excellent paper, and I wish other persons than the writer would let the public know when such deception is practised upon them; not only for the purpose of putting them on their guard but that those facts may follow them to other places, that the like impositions may not be put upon them also.—*Cor. St. John Church Witness, March 24.*

**Interesting Extracts.**

**CHINESE MODE OF FEELING THE PULSE.**—The Chinese physicians, it is well known, have long had the credit of paying very peculiar attention to the pulse. The patient is required to be laid in bed, with his arm resting on a cushion. The physician must be seated, and both parties are to remain silent, calm, and collected. The fingers are next to be applied, in due succession, one after another, in order to judge of the compressibility of the artery. The Chinese do not infer solely from the rapidity of the pulsation. Their mode is to compare the number of pulsations of the artery with the intervals of the respiration; of the pulsations of a man in moderate health they consider in relation to the time of a natural inspiration and expiration. Four beats of the pulse during this period, they consider as indicating perfect health. If it exceeds five pulsations it is considered too quick. It is required to reckon fifty pulsations in order to form a correct indication. Their chief divisions of the pulse are four: the superficial, the profound, the quick, and the slow. These they consider as having relation to the four temperaments, the choleric, the sanguine, the phlegmatic, and the melancholy.

**A GREAT INVENTION.**—The *Oswego Journal* says, that Professor Willis, of Rochester, has invented a self-winding clock, which is the greatest mechanical wonder of the day. It has been examined by several scientific gentlemen, who are unanimous in pronouncing it a complete triumph. The Editor says that Mr. Willis, "in this invention, has succeeded in finding the principle of perpetual motion, for so long as the component parts of the clock exist, it will continue its action, and keep constantly in motion."

**MULTIPLYING BY FIVE.**—Any number of figures that you may wish to multiply by 5, will give the same answer if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer when there is no remainder, and when there is a remainder, whatever it be, annex a 5 to the answer. Multiply 464 by 5, and the answer will be 2320; divide the same number by 2, and you have 232, and as there is no remainder you annex a cipher. Now take 367 and multiply by 5, the answer is 1785; on dividing this by 2 there is 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1785.

**ASKING TOO MUCH.**—A young couple were sitting together, undoubtedly in some romantic spot, with birds and flowers around; at least the reader is led to infer that they had all these "appliances and means to boot," when the following conversation ensued:

"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down at thy feet."

"Oh, sir, you are too kind! But it just reminds me that I wish you would gratify me by discontinuing the use of tobacco."

"Can't think of it. It's a habit to which I am wedded."

"Very well, sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco, I'll take care that you are never wedded to me, also, as it would be bigamy."

**WHAT WE CALL DUTIES.**—Every man ought to pay his debts—if he can. Every man ought to help his neighbour—if he can. Every man and woman ought to get married—if they can. Every man should do his work to suit his customers—if he can. Every man should please his wife—if he can. Every wife should please her husband—if she can. Every one should take a newspaper, and pay for it—anyhow.

**ADVERTISING.**—Townsend, the Sarsaparilla man, says his book exhibits an outline for advertising, in the course of five years, in the various parts of the United States, of \$900,000. He says for six months he cut off all advertisements, to see if his medicines would not go off on their own merits just as well as by advertising. He lost \$300,000 by it, the sales dwindled down to nothing; for his competitors, seeing him drop off, went on advertising, and got the start of him.

**PRESENCE OF MIND.**—A correspondent in North Uist had occasion one day lately, to send his daughter for the cattle under his charge. There were about 80 of them, and among them two bulls, one of which was occasionally in the habit of assaulting people. On the day in question the damsel unwarily approached the bull too closely, when he immediately gave chase. On a level field, without dykes, hogs, or any other place of refuge to resort to, what would the reader have done—for to run home, a distance of three quarters of a mile, was out of the question? The girl, with great presence of mind, ran over to the other bull, a good natured animal, and much stronger than her assailant. Standing close by his side, and patting him kindly on the back, she drove him towards her father's house, followed by her enraged enemy, who kept roaring and fuming all the way, but when he came too close her protector turned round, and, with a shake and toss of his head, kept the assailant at bay. In this manner the fugitive arrived safely at home.—*Inverness Courier.*

**HYDRAULIC POWER AT SEA.**—Mr. Seydell, naval architect at Stettin, and Mr. Ruthven, an English engineer, are said to have constructed a ship, which is impelled neither by wind, oars, nor steam, but by retro-active hydraulic power.—*builder.*



deepest sympathy with every "troubler of Israel," whether borne with among us, or expelled; retailing every page of abuse from those who have been put away from us, and every one-sided statement, without, in a single instance, giving the injured and abused parties, the least chance of a hearing, or copying a jot of the most triumphant refutation. Judge Jeffries, in his most vindictive moments, never more pertinaciously prejudged a victim brought before him, than do some periodicals of the present day, "the Conference of the people called Methodists."—Witness the course pursued by the British Banner, a few American Publications, and the organ of the New Brunswick Baptists; yet these writers have the effrontery to justify their assaults by saying, that it is all for love of "Methodism," of "truth, liberty, progress." The last periodical says that England and the United States have been most (!) deeply indebted to Methodism, "for evangelization," and "we cannot complacently see it turned into an instrument of tyranny." The above quotation is most carefully worded, and savours of the kiss-and-betray spirit, about as much as does the work of the member of the Independent denomination, Isaac Taylor, and a little more. But carefully worded as the Visitor intended it should be, to draw the wool over their eyes, it contains an insulting reflection on the Methodist laity. Observe the expression, the countries named "have been," i. e. they are not at present. How is this we ask? Are the members, leaders, exhorters, and local preachers doing no good, by their example, influence, and exertions, to spread the gospel, and save souls? We shall wait an answer from the Visitor. Lest, he and his fellow assailants should fail to respond, we venture to conjecture, that he will hardly repeat and stand by the reflection! but affect to believe that these component parts of Methodism are all right; especially the disaffected and expelled, whom he represents as most conscientiously contending for "their right to think for themselves, and appeal to the scriptures"; and therefore of course real Christians. If so, then we beg leave to ask, by whose instrumentality were those good men (!) brought from darkness to light, educated in such clear views of their religious rights; "Liberty, Progress, Truth?"—Not by the Independent Ministers, nor those of the Visitor's persuasion, I venture to submit. Doubtless, in ninety instances out of every hundred, they are all indebted to Methodism, as it is, for all the religion they ever had. But I reason on the position taken by the Visitor, that they, (i. e.) the malcontents only, are "the elect."

But to show the inconsistency, to use no more poignant term, of such assailants from other churches, and particularly the Rev. Editor of the Visitor, let us suppose that matters should come to such extremes, that the Wesleyan Ministers should become so dissatisfied with the conduct of the people of their present charge, and go over successively to the various churches, represented, (badly I hope,) by those abusive gentlemen, now in hand; does any Wesleyan suppose for a moment, that each would not be received, on his experience being related, however rusty; and their conversion be blazed in every city, village, and hamlet, throughout England and America? More than this, could not almost any of them, with their present ministerial talents, seat themselves in the pastoral chair of some of the best paying churches, buy a farm, open a book shop, or mount an editorial chair; and become as tyrannical as some we wot of? Which, I demand of men of common sense, can be the greater tyrant, the Methodist minister who must go where his brethren appoint, and receive his pay from the people of his charge, or go without; or, the Baptist Minister favoured with popular talents, who can say to a Church that calls for his services, where such men must be had, or their congregations diminish, "if you will engage to give me £200 or £300 per annum, I will become your pastor, if not I will go where I can receive it," and who, when the bargain is struck, can say to remonstrants against his tyranny, "I can go to a better church!" XX.

March, 1852.

For the Wesleyan.

To "Arthur" of the Visitor.

You have forgotten that Carson and others have laid it down, that the words *Bapto* and *Baptizo*, in the New Testament, mean "to dip and nothing else," but you have said, that the words contain "two ideas"—viz., to dip and to dye; which latter, as you explain it, means, to give a character. Hence their meaning must be "to dip, and to characterize by dyeing or colouring." By so saying, it will require no trope, on the part of those who hold the meaning of the words in question to be "to purify" or wash, (when denoting the scriptural rite,) to apply to us the epithet of "dyers," and our beloved Jordan "dyeing vats."

By citing the Saxon, German, Icelandic, &c., you give great occasion to the "uncircumcised Philistines," to turn round upon us and say, that the Translators did not conceive that baptism signifies to dip or immerse.

It is not safe to appeal to Lexicons, because the following contradict your sentiments:—1. Schleusner—*Baptizo*, to wash, sprinkle, or cleanse with water, (or in Latin, *Abluo*, *Lavo*,

*Aqua purgo*.) to baptize, and *Profundo largiter*, "to pour out largely," &c. 2. Wahl—*Baptizo*, to wash, to perform ablution, to cleanse. 3. Hedericus, defines *baptizo*, to immerse, wash, sprinkle; 4. Stephanus—to immerse, wash, cleanse; 5. Passow defines it—Immerse, wash, sprinkle; 6. Constantius gives the meaning of *bapto*, thus—*Bapto*, to tinge, to wash, to colour, to immerse, to tinge or tincture with ointment, to imbue, &c. (See *Towne & Cooke's* reply to Hague.)

Another error you have fallen into is, saying that the "illiterate" must appeal to Lexicons, while "Linguists" decide from their own knowledge; whereas no man can be a "Linguist," without first consulting Lexicons—both must go to the same fountain.

Let me caution you to beware what you say about the Greek Church. The following quotation will compel you to respect my caution.—"Like the Roman Catholic, the Greek Church recognizes two sources of doctrine, the Bible and Tradition. It has seven Sacraments,—Baptism, Christ, the Eucharist, Confession, Penance, Ordination, Marriage and Extreme Unction. It is peculiar, first, in holding that full purification from original sin, requires a trine immersion, or aspersion," i. e. sprinkling, "and in joining Christ with it, as the completion of baptism.—Secondly, in adopting, as to the Eucharist, the doctrine of Transubstantiation, but ordering the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to the Laity, even to children." (See *Henderson and Buck's Theological Dictionary*, also *Encyclopedia of Religious Knowledge*, by a Baptist.)

Let me add, finally, that the Greek Church does not argue for immersion from the meaning of the word. Besides, Modern Greeks know less, if possible, of Ancient Greek, than Modern Italians do of Ancient Latin. Compare a modern Greek work with an ancient one;—and lastly, remember that the locality of the Greek Church is not modern Greece, though some adherents are found there, the vast body of adherents being found in Russia—and a very small proportion of the entire body speaking the Greek language. March 29, 1852. DIONYSIUS.

For the Wesleyan

MR. EDITOR,—Having observed a short time since a notice in your paper, of the marriage of Lieut. Milford and Miss Margaret Wilson, I have waited with the expectation of seeing it contradicted by some of the lady's friends;—but since it has not, I think, as one of your subscribers, I would be doing only what is right, to let you know that there was never such a marriage here; and I only hope, that the person who could be so base and wicked, as to send such a false statement to any paper, will be found out, and punished according to his deed.

Your obedient servant,

JAMES MORRIS.

Charlottetown, P.E.I., March 25th, 1852.

We do not recollect, at present, whether the account of the marriage above referred to, was sent to us in manuscript, or we copied it from another paper. This is the second time, we have been imposed upon in this way; and we agree with our correspondent, in stigmatizing the person, who can thus malevolently trifle with the feelings of individuals, as "base and wicked," and deserving the reprobation of every honourable mind. After this, we shall publish no marriages forwarded to our Office, without they are certified by the signature of one of our preachers, or of some other responsible person; and to those copied from other papers, we shall attach the name of the paper, so that, in similar cases, persons may know where to look for redress.—Ed. Wes.

## THE WESLEYAN.

Halifax, Saturday Morning, April 3, 1852.

[FROM OUR BALTIMORE CORRESPONDENT.]

MY DEAR DOCTOR.—Since my last communication, the extra meetings in the several churches in our city have been discontinued.—This was rendered necessary by the necessity which called the Preachers from their different charges, for the purpose of attending the Baltimore Annual Conference, which was held in Cumberland,—a large and thriving place, on the line of the Balt. and Ohio R. Road, which stretches its iron arms through it, on its way to the mighty West. I was not in attendance upon the Conference at any period of its session, but understood from all quarters that it was one of great harmony; and one which doubtless will result in the most favourable impressions upon the interests of our beloved Methodism, both in Cumberland, and the numerous fields of labour embraced within the bounds of this, the largest Conference in the Union.

The Conference closed its session on the morning of the 13th inst., and by this time, the most of the preachers have entered upon their responsible work, for another year. Not all, however. One at least, "is not," having fallen asleep in Jesus, upon the very threshold of his rising usefulness. Rev. John S. Gorsuch, went up to the council, with his brethren, was taken ill, and notwithstanding their prayers and the attention of his friends, in conjunction with the efforts of those who spared no pains or labour, to interpose in behalf of himself, his family and the church, he fell. He was a young man of considerable promise, and the loved one of many circles. Death has passed upon his manly form; his spirit has vanished from among his friends; and far removed from pain and anguish, it is now chanting hymns above. The happy watchman at rest, hears not the storm's wild thunder roar. He has found a peaceful home, among the blessed, on Canaan's deathless, stormless shore. Such is life, a shadow. Such are we, also; SHADOWS. The race of Gorsuch was soon concluded. It was finished in great security and peace.

O may the close of our expiring day,  
Be unclouded and as calm as this,  
O'er it may hope, with mildly beaming ray,  
Reflect the sunshine of eternal bliss.

The appointments for the Conference you have already received in your exchange papers from this City. By them you will perceive the localities of the many friends, you made in this region, upon your recent visit to our City. As soon as the Preachers get regularly into their work again, I will trouble you and your readers with another brief epistle. OMEGA.

Baltimore, March 18, 1852.

### Petitcoliac Circuit, N. B.

The Rev. W. ALLEN, under date of March 11th, writes, that the Rev. Mr. COONEY, of St. John, N. B., kindly assisted at the Missionary Meetings held on the Petitcoliac Circuit in February last; and that the meetings were of the most interesting character, and in all the places, except one, the amount subscribed is double of that raised last year.

A Tea-meeting was held (Feb. 23,) at the "Bend," at which the Rev. Messrs. COONEY, TEMPLE, and HARRIS (Baptist) delivered stirring and eloquent addresses. A Tea-Meeting was also held at Shediac, (March 10,) which, it is said, was equal in some respects to that at the Bend.

Brother Allen reports that eighteen persons have been added to our Church at Shediac, and that a gracious revival is in progress at "Little River" and "McChimick's Settlement." Wm. Chapman, Esq., he says, renders good service to the cause, and devotes the most of his time to promoting revivals of religion, and encouraging the young converts. Eighty-four persons have been brought to God on the Petitcoliac Circuit since the last District Meeting. We are pleased to receive and to publish this intelligence.

### Revival Intelligence.

As we have previously intimated, Revivals of God's work, during the present year, have been numerous and extensive, in various parts of the field of Christian operation.—a circumstance which must gladden the hearts of all interested in the progress of vital religion, and who prefer the prosperity of Zion above their chief joy.—The following accounts, selected from our exchange papers, will be read with interest.

A Correspondent of the *Western Christian Advocate*, in a letter dated, Griggsville, Illinois Conference, Feb. 16, says:—

"It may be interesting and profitable to other societies, connected with the Methodist Episcopal Church, to read a short account of the great work that has been going on in this place for some time. Our preacher for this station is Rev. Hardin Wallace. He gave out an appointment for week evening preaching on the 30th November last. It was well attended, and preaching given out for the next evening. The word was with power; the sinner was invited to come forward and seek the salvation of his soul. The altar was soon filled; and the people of God pleaded till some found peace. From that time to this the services have been continued. Two meetings have generally been held each day, during the week—the afternoon devoted to those who had lately found peace or were seeking salvation,

telling, in their own way, their feelings. The evening has been devoted to preaching a sermon from thirty to forty minutes long, and then a prayer-meeting. The number of persons who have professed to find peace with God has varied from three to ten each evening; and in the same proportion have candidates for union with the Church varied. Up to this time 378 have joined on trial, and a few by letter. The previous number of members in society was ninety-seven. Every night the Church has been filled with attentive hearers, except on one or two cases of extreme weather. Our Baptist and Congregational friends have held meetings, invited ministers to come and labour with them, and many have been added to their Churches; so that we have had, in the little town of Griggsville—with a population of about one thousand persons—the three churches filled, at the same time, with anxious sinners and praying saints, sending up strong cries and tears to the God of Jacob. Of course numbers came in from the country to Church. One or two points in this glorious work deserve attention. The leaders, local preachers, and many members, with our beloved Wallace, came forward to the altar, on Sunday morning, at the commencement of this work, seeking the blessing of entire sanctification. The evening meetings have concluded regularly at 9 o'clock. Persons have come to our town from a considerable distance, taking board till they found the blessing, and then carrying away the fire of love, to kindle it up in the hearts of others. Our preachers and friends are nearly worn out; but the seeker still cries for mercy, and like Gideon, the word is, 'Faint, yet pursuing!'

We are pleased to notice in the *Illinois Advocate* of the 12th Feb., interesting accounts of the work of the Lord, in the conversion of sinners and the building up of the church. A pleasing incident connected with one of the revivals reported, is given as follows:—"During the progress of the meeting, we witnessed the power of God especially in the conversion of an elderly man. He had opposed his family in their efforts to seek salvation. One of his daughters professing conversion, immediately went to him and told him what God had done for her soul. His heart was touched and melted, and she led him as a little child to the altar of prayer. The evening following, on his way home, he received the evidence of acceptance with God. He at once hunted up the long-neglected Bible, and erected the family altar."

A correspondent, writing from Forestville, N. Y., informs us that a glorious revival of religion is in progress in that village, among the Methodist and Baptist churches. Some forty or fifty have been happily converted to God; and the work is still progressing, and increasing in power and glory. The following pleasing incident of the manifestations of Divine power we extract from his letter:—"A young man who was awakened during the meeting, went in company with his brothers and sisters, to his brother's house, who was in a backslidden state, though still had a name in the church, but had not attended class meeting for some time; he asked his brother to pray for him; the request touched and melted his heart—he prayed, his wife prayed, a brother-in-law prayed; and in answer to prayer, before they rose five were converted to God."

In the *N. Y. Christian Advocate* of the 25th Feb., a number of revivals are reported which have resulted in the conversion of hundreds of souls. On the Sanbury Circuit, Baltimore Conference, two hundred and twenty-five persons have been converted the past year, most of whom have united with the church. On the Huntington Ct., same Conference, the Lord has visited his people with power, and blessed the labours of his servants in the conversion of 163 souls. In various other places, the manifestations of the Divine power are felt; sinners rejoice in the forgiveness of their sins; backsliders are being reclaimed, and believers are being sanctified.

The *N. Y. Advocate* of the 19th Feb. contains accounts of revivals which have resulted in the conversion of about 400 souls. The missions in California, China, and Buenos Ayres, in connection with the Methodist Episcopal Church, are represented as being in a healthy and prosperous condition.



In the *Western C. Advocate* of the 18th Feb., we observe accounts of about five hundred souls to the M. E. Church. The same paper says that during the twenty-five days ending February 13th, over two hundred persons had been converted, and joined the M. E. Church at Troy, Ohio. The interest still continues, and scores are found at the altar. When we consider that Troy has a population of less than 2,000 souls, and that many of the converts are heads of families, well may we exclaim, gracious and wonderful is the display of the Spirit of the Lord!

We learn from the *Buffalo C. Advocate*, that "The great revival at Pike, Wyoming Co., is still in progress, though slightly abating. Two were baptized last Sabbath, making forty-two in all who have thus united with the Baptist church since the work commenced. A large number have joined the Methodists, and a few the Presbyterians. The old soldiers of Christ, in all these denominations there, must have had a rich season of rejoicing, a 'feast of fat things.'"

The editor of the *St. Louis Christian Advocate* in referring to the powerful revivals in progress in various parts of the country, says that in St. Louis, after having been scourged with fire, flood and pestilence, there are flattering prospects of extensive revivals. The Presbyterian, Baptist, and Methodist churches are experiencing largely of the outpouring of the Holy Spirit.

**Instances of Liberality.**

The *Congregationalist* says that a gentleman belonging to the Baptist denomination has recently erected an elegant church at Crooksville, twenty miles below Philadelphia, wholly at his own expense; and supplied it with an organ, gas lights, rooms for Sabbath and day schools, a reading room and library, at a cost of \$10,000. He has also within two or three years erected two dwelling houses, one for the accommodation of his former pastor, and the other for his present pastor, both to be occupied, rent free; and these are but specimens of the good he is doing, as steward of the Lord. He has a present reward in the visible results of his beneficence on the social and spiritual character of the community he blesses, and a richer reward doubtless awaits him hereafter.

The *New Orleans C. Advocate* in reporting the success of missionary operations in the City of New Orleans, gives the following incident which is worth recording: "A gentleman and citizen-merchant of famous munificence, not only here, but in all the Southwest, sat in the congregation last Sabbath and put in his mite into the treasury of the Lord in the shape of a donation amounting to \$4,000. We wish there were more such rich men. His name need not be told to be known. It is no uncommon deed of his. May he live for blessings and being blest."

**Methodist Papers.**

The *New York Evangelist* says:—It is no wonder that the religious papers of our Methodist brethren are successful; for so highly is their influence esteemed, that to promote their circulation becomes a great professional duty with their clergy. We lately saw a statement to the effect that a Methodist minister in Iowa had preached and laboured on the subject, till the number of religious papers and periodicals circulated, amounted to one for every one of the people of his charge. Who doubts that this is a flourishing and intelligent church?

**Church Extension in New Zealand.**

The Rev. T. Buddle, in a letter dated Auckland, New Zealand, Oct. 9th, 1851, says:—

"In looking back to the time when I was appointed to this Circuit, that is, the District-Meeting of 1844, and comparing the state of things then to our present state, I feel we have abundant cause for gratitude to the great Head of the church for the way in which He has prospered us. Then we had a small weather-board chapel that would seat about two hundred, and at the close of 1845, twenty-eight church-members. Now we have a substantial brick chapel that will seat nearly five hundred, with one hundred and eighty church-members, and twenty on trial. Nor are we indebted to any extent to emigration for increase in members; but few have come to us from distant places; the greater portion has been raised up on the spot. God has blessed His own word, and caused it to bear fruit to His glory. As villages arise around us, we endeavour to spread the work."

**How to Build a Church.**

One of our missionaries was asked by two members of our Church who had located themselves in a new settlement, how they should get a Church. He answered them by saying that, "if each of you are willing to give \$150, rather than not have one, I think you can get one." They agreed to the terms. He then required them to put down their names for \$50 each, to begin with—gave to each a subscription paper, himself secured the ground, and as soon as enough was sawed out and brought upon the ground; and just as fast as money was obtained, they went forward with the building; their activity and earnestness was encouraging to those who had given, and a warrant for those who had kept back to come forward, lest the thing should be done without them; and, having begun to build simply to accommodate the neighbourhood, they were able to finish, as upon the day of dedication to offer the house to Almighty God free from debt. A matter of not less joy to the heart of the preacher than to the whole neighbourhood, and especially to the two brethren who, to begin the work, pledged their one hundred and fifty dollars each, and were not finally called upon to pay so much, as, indeed, considering their means, they ought not, seeing there was a willingness on the part of the people to do their duty.—*Chris. Advocate and Journal.*

**Wane of the Caste System.**

Speaking of the Caste question in India, the Rev. E. Jenkins, in a letter dated Dec. 31, 1851, published in *The Wesleyan Notices* for March, says:—

"The following anecdote will show that a new force from an unexpected quarter has been brought to bear upon this great enemy of Missions:—A month or two ago a Pariah was introduced into the Government College. The Bramins flew to arms, and numbers of them left the school. They were informed, that if they did not return in twenty-four hours, their names would be struck off the roll-book. This threat was made good; and many of these scrupulous gentlemen, preferring to risk the pollution of their persons rather than forego the advantages of education and patronage, begged for re-admission."

**The Bible in Maynooth.**

Dr. Russell of Maynooth having, in a letter in the Irish papers, stated that each student had a copy of the Bible, and that a whole recess of their library was devoted to Bible and Biblical literature, which formed the subjects of their studies during the five years of their course, Mr. Patrick O'Brien, a reformed Romanist priest, in Dublin, gives his experience, which is the very opposite of that stated by the Romish Professor. Mr. O'Brien says—"I beg now, as an alumnus, to make one remark as explanatory of my experience in the said school of divinity. Dr. Russell states, of course on his honour, that 'each student had his own copy of the Bible.' Now, I assert, with all the solemnity of an oath, that while I lived in that college, during a period of six years, and was educated for a period in the Church of Rome, I had no Bible in my possession from the college; nor am I aware that any of my class fellows thus possessed a copy of that sacred book; nor was it a class-book in our divinity course, even in a dead language! After the usual career in college, I was ordained by the most Rev. D. Murray, from whom I still retain my letters of orders. When, by the blessing of God, I came to read the Bible, I renounced the Popery of Romanism, and embraced the pure religion of Jesus Christ, as it is taught in the United Church of England and Ireland, under the auspices of the Priests' Protection Society."

**The Reformation Movement in Ireland.**

Some of the churches in the diocese of Killaloe which were a few years ago but very meanly attended on Sabbath days, are now scarce able to accommodate the numbers which flock to them. The increase is composed entirely of converted Roman Catholics. The handsome church in Newmarket-on-Fergus is itself a noble instance of such a happy change, it being not able to hold conveniently its very large congregation.—*Montreal Witness.*

The Rev. J. Watson, M. A., of Long Whatton, Leicestershire, publicly recanted his belief in the doctrines of the Church of England, and was received into the Romish communion, a few weeks ago, at Rugby, by the Rev. Moses Furlong, Roman Catholic priest. The Rev. parvert is brother-in-law to the Rev. Mr. Barff, formerly curate of Holy Trinity Church, Hull.

The Rev. Wm. Bathurst, rector of Barwick-in-Elmet, a rectory worth £1,022 a-year, and who for thirty years has been a leader of the party called "Evangelical," in the West Riding of Yorkshire, has "gone over" to the Independents. This gentleman has always held that the doctrines of baptismal regeneration was unscriptural; but, having convinced himself that it is contained in the baptismal and other offices of the Church of England, he has retired from a communion with whose tenets he could not agree.

Dr. Dawson, Baptist missionary in Burmah, states that every enlightened Burman that knows any thing about their system, declares that it would be descending a long step to become a Roman Catholic; for, says he, "as a Boodhist, I am merely required to worship the image of a man, but as a Catholic I should have to worship the image of a woman," which his very nature abhors!

In the United States it is estimated that there are 16,682 preachers of the various denominations. At an average salary of \$375 each, the cost of the whole number would be about \$6,000,000. This, it is calculated, is but about half the cost of the 16,000 criminals in prison in this country!—*Western Ch. Advocate.*

A Protestant clergyman, at Trieste, a native of Hungary, has been forbidden to exercise his functions. His papers have been seized, and he himself thrown into prison.

A late ministerial edict of Austria has forbidden the meetings of the Anabaptists in certain of the Crown lands, that are named, the effect it is thought, of Jesuit plotting. Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Giins.

**Beware!**

I was rather surprised last week to notice that strangers were allowed to hold what I would call a public lottery in this place, advertised as presents to be drawn for on the Art Union plan. The circumstance I allude to was the closing exhibition of the Panorama of California: the parties say, they propose giving these presents "on account of the liberal patronage they had received;" they also state that the presents were bought of Robinson & Thompson, of this place, at "a cost of fifty pounds!" and that they pledged themselves that "no imposition or deception shall take place!" On the day the exhibition took place I saw Mr. Robinson, of the firm of R. & T., at an auction; he said to me (without any thing previous being said on the subject) "those persons who conduct the Panorama have stated what are not facts; they only gave me seven-teen pounds ten shillings for the articles they advertise." I have understood since the exhibition took place that about six hundred persons were present, and that a number (in the hopes of securing a prize) paid for two tickets. I am of opinion therefore the parties must have received full fifty pounds over the seventeen pounds ten shillings they paid. Mr. Robinson's opinion was that it would be sixty or seventy pounds over. Now, sir, you will notice the manner in which the public of St. John have been rewarded for their "liberal patronage" of strangers, and how these strangers kept their "pledge," with regard to "imposition and deception." I am sorry to take any space in your excellent paper, and I wish other persons than the writer would let the public know when such deception is practised upon them; not only for the purpose of putting them on their guard but that those facts may follow them to other places, that the like impositions may not be put upon them also.—*Cor. St. John Church Witness, March 24.*

**Interesting Extracts.**

**CHINESE MODE OF FEELING THE PULSE.**—The Chinese physicians, it is well known, have long had the credit of paying very peculiar attention to the pulse. The patient is required to be laid in bed, with his arm resting on a cushion. The physician must be seated, and both parties are to remain silent, calm, and collected. The fingers are next to be applied, in due succession, one after another, in order to judge of the compressibility of the artery. The Chinese do not infer solely from the rapidity of the pulsation. Their mode is to compare the number of pulsations of the artery with the intervals of the respiration; of the pulsations of a man in moderate health they consider in relation to the time of a natural inspiration and expiration. Four beats of the pulse during this period, they consider as indicating perfect health. If it exceeds five pulsations it is considered too quick. It is required to reckon fifty pulsations in order to form a correct indication. Their chief divisions of the pulse are four: the superficial, the profound, the quick, and the slow. These they consider as having relation to the four temperaments, the choleric, the sanguine, the phlegmatic, and the melancholy.

**A GREAT INVENTION.**—The *Oswego Journal* says, that Professor Willis, of Rochester, has invented a self-winding clock, which is the greatest mechanical wonder of the day. It has been examined by several scientific gentlemen, who are unanimous in pronouncing it a complete triumph. The Editor says that Mr. Willis, "in this invention, has succeeded in finding the principle of perpetual motion, for so long as the component parts of the clock exist, it will continue its action, and keep constantly in motion."

**MULTIPLYING BY FIVE.**—Any number of figures that you may wish to multiply by 5, will give the same answer if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer when there is no remainder, and when there is a remainder, whatever it be, annex a 5 to the answer. Multiply 464 by 5, and the answer will be 2320; divide the same number by 2, and you have 232, and as there is no remainder you annex a cipher. Now take 367 and multiply by 5, the answer is 1785; on dividing this by 2 there is 178 and a remainder: you therefore place a 5 at the end of the line, and the result is again 1785.

**ASKING TOO MUCH.**—A young couple were sitting together, undoubtedly in some romantic spot, with birds and flowers around; at least the reader is led to infer that they had all these "appliances and means to boot," when the following conversation ensued:

"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down at thy feet."

"Oh, sir, you are too kind! But it just reminds me that I wish you would gratify me by discontinuing the use of tobacco."

"Can't think of it. It's a habit to which I am wedded."

"Very well, sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco, I'll take care that you are never wedded to me, also, as it would be bigamy."

**WHAT WE CALL DUTIES.**—Every man ought to pay his debts—if he can. Every man ought to help his neighbour—if he can. Every man and woman ought to get married—if they can. Every man should do his work to suit his customers—if he can. Every man should please his wife—if he can. Every wife should please her husband—if she can. Every one should take a newspaper, and pay for it—anyhow.

**ADVERTISING.**—Townsend, the Sarsaparilla man, says his book exhibits an outline for advertising, in the course of five years, in the various parts of the United States, of \$900,000. He says for six months he cut off all advertisements, to see if his medicines would not go off on their own merits just as well as by advertising. He lost \$300,000 by it, the sales dwindled down to nothing; for his competitors, seeing him drop off, went on advertising, and got the start of him.

**PRESENCE OF MIND.**—A correspondent in North Uist had occasion one day lately, to send his daughter for the cattle under his charge. There were about 80 of them, and among them two bulls, one of which was occasionally in the habit of assaulting people. On the day in question the damsel unwarily approached the bull too closely, when he immediately gave chase. On a level field, without dykes, hogs, or any other place of refuge to resort to, what would the reader have done—for to run home, a distance of three quarters of a mile, was out of the question? The girl, with great presence of mind, ran over to the other bull, a good natured animal, and much stronger than her assailant. Standing close by his side, and patting him kindly on the back, she drove him towards her father's house, followed by her enraged enemy, who kept roaring and fuming all the way, but when he came too close her protector turned round, and, with a shake and toss of his head, kept the assailant at bay. In this manner the fugitive arrived safely at home.—*Inverness Courier.*

**HYDRAULIC POWER AT SEA.**—Mr. Seydell, naval architect at Stettin, and Mr. Ruthven, an English engineer, are said to have constructed a ship which is impelled neither by wind, oars, nor steam, but by retro-active hydraulic power.—*builder.*



European Intelligence.

BY THE R. M. STEAMER.

The R. M. Steamer Canada arrived on Tuesday morning at this port. The following is a synopsis of the News:—

GREAT BRITAIN.—On Monday night the House of Lords and Commons were occupied in hearing the explanations of Ministers, on motions of Lord Beaumont, and the Hon. Mr. Villiers; pressing them for an explanation of their policy relative to the Free Trade Measures of 1846.

In the House of Commons the Attorney General for Ireland, in moving for a Committee to enquire into the state of parts of the Counties of Armagh, Monaghan and Louth, drew a frightful picture of the organized system of crime in that part of the country.

In the House of Lords, on Thursday, the Earl of Malmesbury stated that the time was favourable to obtain a settlement of British claims from the Argentine Republic.

The Irish beet root company, composed mainly of English capitalists have already commenced operations in the Queen's county.

FOREIGN.—It was currently reported in political circles of the French Metropolis that the Eagles will be distributed to the representatives of the army on the 20th, in the Champ de Mars, in presence of the Deputies and Senate and the garrison of Paris.

The Government journals continue to express much uneasiness on the score of Switzerland, where, according to them the spread of Social doctrines opens more serious considerations than any which may have arisen from the presence of foreign refugees.

The conversion of the French Five per cent Rentes is one of Louis Napoleon's boldest steps. The decree was prepared by ex minister Achilli Fould. The total amount of Rentes to be converted will be equal to £145,000,000 stg. and the annual saving of interest £720,000.

A letter from Madrid of the 12th inst., says:—"The news of further insults offered to the Spanish flag at New Orleans has excited a great sensation here, further accounts looked for, but every one seems unanimous in the feeling that this state of things cannot be put up with."

Private Letters from Turin are reported to convey certain information that orders have been given to send 30 battalions of Croats from Austria to Lombardy; that it is believed in Piedmont that a coup de main will be shortly attempted against that Kingdom, and that the latter is about to establish a camp of observation at Alexandria; resolved to resist to the last.

The Opinions of Turin of the 1st inst., contains the following article:—

"The frontier of Piedmont become every day more important and more difficult. It is possible that Prince Schwarzenburg may attempt a great group (grasso colpo) against our state, were it only to draw it into the Austrian League. The expected arrival of the Emperor of Austria in Venice, of the Grand Duke Constantine of Russia, and Count Mezendorff, the intimate counsellor of the Czar, creates the suspicion that our anticipations are not unfounded."

The article concludes by warmly urging the Sardinian states to be prepared for the worst, and to contest to the last for its independence.

FRANCE.—The Moniteur publishes the estimates for 1852. The state expenditure is calculated at 1,430,363,244 francs; the receipts at 1,442,413,604. The war estimates are augmented by 7,000,000 francs; those of the Navy by 12,000,000 francs. The extraordinary works are augmented by 14,000,000 francs. The import duties on fermented liquors are reduced by half, and those on liquors sold by retail, raised by half.

GERMANY.—Accounts come in from all parts, of the sufferings of the poor in consequence of dearth of grain and potatoes, from Posen, Westphalia, Greis, the Tyrol, Cassel, Niederlausitz, &c. In Naumberg, a mother has drowned her

two daughters and herself, in despair at the approach of starvation.

Prince Schwarzenburg has been seriously ill, but was sufficiently recovered to have an audience with the Emperor on the 12th March.

RUSSIA.—Bulletins from the army of the Caucasus state that on the 10th and 18th of January, different columns, which had been directed upon the valleys of the Lessi Tchetchina, encountered bodies of mountaineers, of whom they slew great numbers and set fire to their villages. The Russian loss in these engagements has been considerable. General Kronkowski is among those killed.

THE CAPE.—The arrival of the Screw Steamship Bosphorus from the Cape, confirms the intelligence previously received that the Kaffirs sent a deputation to Sir Harry Smith, suing for peace.

The Governor intimated to them, through Mr. Brownly, that their surrender must be general and unconditional, "trusting to her Majesty's clemency," and that this tendered in a solemn manner, and in good faith, hostilities would cease, and their lives will be respected. Eight days passed over (from 15th to 23d January), and the Governor has now ordered a combined movement in seven columns on the Anatola mountains and the country of Stock, Seyolo, &c., east of the Keiskamma. This commenced on the 26th and 27th of January, and of course we have yet to await the result.

Macomo still sits in the Waterloof. His camp is on a high hill above the Blinkwater. Of a fine afternoon he may be seen with a few of his warriors, sitting far out of even cannon ball range, looking down on a camp of the 74th Highlanders, who lie beneath him in the valley. He is the most talented and energetic leader amongst the Amakosa. Crafty and politic in the council, he is as brave as a lion in the field. Now that his grog is stopped, his old energies have returned, and the Macomo of 1852 is not a whit behind what he was in 1829, in boldness, address, and cunning.

The number of cattle captured and brought to King William's Town was no less than 23,000, together with a large number of horses and goats.

CHINA.—In China the rebel forces against the Emperor still keep the field, and are not likely to be soon overcome. It is said that the Chinese Government have offered the Superintendent of the Peninsular and Oriental Steam Navigation Company large sums of money per month for the services of two steamers, to aid them in their operations against the rebel fleet on the coast—Upwards of 60 of the captured insurgents were beheaded in the course of the month of January.

AUSTRALIA.—It is computed that the weekly yield of the mines at present opened, exceeds £50,000 sterling. Some specimens of quartz have been found, the richness of which exceeds anything yet discovered in California. It is confidently anticipated that the value of gold exported from Australia to England, in the course of the current year, will exceed £3,000,000.

INDIA.—The news by the Indian mail adds little to the news received respecting the Burmese war. The Persians have once more invaded Herat; and owing to the divisions consequent upon Tar Mehommed's death they have every chance of success.

A large piratical fleet had appeared off Ningpo. The war in China continues, and the emigration of the Chinese to California increases. Seventeen American whalers were at Hong Kong; the fishing last season was unprofitable.

Dates from Bombay to the 7th Feb. had been received in London.

The Governor-General arrived at Calcutta on the 29th of January. He is said to have approved generally the conduct of the Commodore; but excepted to the abduction of the Burmese ship of war. It is stated, however, that it was not on this account that the Fox was fired upon. The Governor told the Commodore that if he attempted to remove British property from Rangoon he would be assailed from the stockades; and the Commodore replied, that if so much as a pistol were discharged at him, he would level the stockades; and he accordingly, when attacked kept his word. The Commodore had before offered to restore the Burmese frigate whenever an apology was rendered for the insult that had been offered to his flag previous to its seizure.

Ali Moorad, Ameer of Kyrpore and Rais of Upper Scinde, had surrendered himself to the commissioner without attempting resistance, and the troops were concentrating in his capital from Mooltan and Lower Scinde, with a view to his coercion, if necessary.

At Peshawar a feeling of discontent prevails at what is supposed to be the over-caution of Sir Colin Campbell in his operations against the Mornunds, who, it is said, are becoming more daring and insolent. Doubtless Sir Colin knows what he is about, and will bring the marauding Mornunds to account in his own way.

BURROS AYRES.—Rosas, after having defied for twenty-one years the power of England, France and Brazil, has at length fallen. Rosas and his daughter had taken refuge on board an English man-of-war, and would, it was said, proceed to the United States. The diplomatic agents of the two first powers mentioned above, and the United States, would enter into arrangements with Urquiza to stop hostilities.

Items.

The Grand Dukes Michael and Nicholas, of Russia, have arrived at the Russian Embassy, at Vienna, from Dresden.

The Moniteur publishes a decree for the re-organization of the order of the Legion of Honour.

M. Carnot, opposition candidate, has been elected by a majority of 3,653, over the government candidate, for the Fourth Electoral Circumscription of Paris.

The nuptials of the King of Siam with the adopted daughter of the late King, were celebrated with great splendour on the 2nd January.

A most unfavourable state of commercial credit exists in the Ionian Islands. The firm of Maccoi & Co. had suspended, at Corfu, with large liabilities.

The Belgium government has, it is said, apologized for the masquerade at Ghent, in which Louis Napoleon and his compairs were caricatured by puppets.

Palermo has been declared a free port, and many English vessels had arrived.

M. Nadund, ex-representative in the National Assembly of France, is now working as a common mason in London.

Mr. J. S. Buckingham, the well known traveller, is the promoter of a scheme for joining the Atlantic and Pacific Oceans by establishing a line of route between Boca del Toro, or Cherique, on the Atlantic, and Golfo Dulce, on the Pacific coasts. The distance from sea to sea between these points is only seventy miles, and the ground is in the hands of the British.

The widow of Marshal Soult died on the 12th March, at Soultberg, in the 82nd year of her age.

The Queen has been pleased to appoint the Duchess of Atholl to be Mistress of the Robes in the room of the Duchess of Sutherland, resigned.

A reconciliation has taken place between Lord John Russell and Lord Palmerston.

The Jews in Russia, who have no fixed residence or trade, are to be employed in the public mines and fortresses.

The Prussian Government has appointed a Lieutenant of Police (Gref), to be stationed in London, for the purpose of watching over the movements of the German refugees there, and report to head quarters thereon.

Advertisements.

SPECIAL NOTICE.—DIVISION OF PROFITS.

In order to secure the benefit of the present Year's Entry, it is necessary that all proposals be made before the 25th of May next.

The Colonial Life Assurance Company. CAPITAL, £500,000.

GOVERNOR,

THE RIGHT HON. THE EARL OF ELGIN AND KINCARDINE, Governor General of Canada.

HEAD OFFICE,—22 ST ANDREW SQUARE, EDINBURGH.

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A. F. SAWERS, M. D. MATTHEW H. RICHEY.

The First Division of Profits in this Company will take place in 1854, and the Directors beg to direct public attention to the benefits to be derived from joining the Company at this time. As the Company's Offices will participate in the profits according to the particular year in which they are opened. Parties holding applications for Assurance at any of the Company's Offices, at home or abroad, on or before 25th May next, will be entitled to claim a share in the Division of Profits, in 1854, corresponding to three years.

By Order of the Directors, WM THOMSON, Actuary. HENRY J. WILLIAMS, Secretary.

AGENTS IN NOVA SCOTIA.

Amherst—Robt. B. Dickey. Lunenburg—G. T. Solomon. Arichat—C. F. Harrington. Pictou—James Cockburn. Bridgetown—Thos Spurr. Shelburne—Con. M. Le. Charlott. PEL—E. L. Lyford. Sydney—C. E. Leonard, Jr Digby—Jas A. Dennison. Truro—A. G. Archibald. Kentville—John C. Hall. Windsor—P. M. Cunningham Liverpool—J. N. S. Marshall. Yarmouth—H. D. Grantham Halifax.—MATTHEW H. RICHEY, General Agent for Nova Scotia, 16 Hollis Street. March 27. Wes. 29.—112.

EX STEAMER EUROPA.

A Fresh supply of Soaps and Perfumery. Patey's Wind Sor and Honey Soaps, Hendrie's genuine Brown Windsor, Patey's fancy Soaps in great variety Burton's and Patey's Sand Balls.

FOR SHAVING.

Rigge's Naval and Military, Patey's Almond Cream Transparent Tablets and Sticks, Oleophane, assorted sizes.

PERFUMERY.

Bayley's Ess. Rosnet; Hendrie's Kondeletin and Yessena; Atkinson's Jockey Club. ALSO—Bandoline; Perry's Balm; Circassian Cream; Vegetable Cream; Toilette Dressing Combs; Ivory and India Rubber Ridges for children; Violet Powder; Cachou Aromaticque; Godfrey's Extract; Prout's and Barber's Court Plaster. ROBT. G. FRASER, Nov. 1. 139, Granville street.

FOR SALE!!!

THE SUBSCRIBER is authorised to sell by private contract the "Business Stand" in Kentville, at present occupied by himself. It consists of about one-third of an acre of land, on which there is a good and new dwelling house, store, and out building; also, a well of excellent water. Should the above not be disposed of before Thursday, April 1st, it will be let by public Auction on that day, at 12 o'clock, noon, for the term of one year. EDWARD A. TUPPER, Kentville, Feb. 23rd, 1852. Wes. 4. pd.

AMERICAN Temperance Life Insurance Company. Capital \$100,000.

HARTFORD, CONNECTICUT. MUTUAL COMPANY.

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

J. Burton, Agent for Nova Scotia.

For Life. Ann. Prem. With Profit. Age. Am't.

Table with columns: Age, Am't, Rate of Assurance for each \$100 on a Single Life. Rows show rates for ages 14 to 61.

It is a well settled fact in the history of Life Insurance Companies that full twenty-five per cent of their losses are traceable to the remote or direct influence of alcoholic stimulants upon the human system.

It is the design of our Company to insure none but temperance men, and to give them the full benefits of their temperance principles, both in the reduced rates of insurance and the full earnings of the Company.

Our premiums are to be paid in cash, but if upon our present rates, it shall be found that abstinence from the use of intoxicating liquors as a beverage, shall make a greater difference in the value of life, than we have estimated, the assured receive the full benefit of losses. This, we believe, affords abundant security to the public, and presents decided advantages over any other Company in the country.

Officers: BARZILLAI HUDSON, President. TERTIUS WADSWORTH, Vice President. B. E. HALE, Secretary.

Directors: Barzillai Hudson, Francis Parsons, Albert Day, Francis Gillette, Noah Wheaton, Tertius Wadsworth, Wm. W. Hoppin, James B. Hooper, Edson Fessenden, John H. Goodwin, A. W. Barrows, M. D., Consulting Physician, Arch. Welch, M. D., Consulting Physician.

Board of Censors: Hon. Thos. S. Williams, Hartford; Hon. Andrew T. Judson, Judge of the U. S. Dist. Court of Conn.; Hon. Thomas Clark, Treasurer of Conn.; Chancellor R. H. Walworth, Saratoga Springs, N. Y.; Hon. Neal Dow, Mayor of Portland, Me.; Dea. Moses Grant, Boston, Mass.; John A. Foote, Esq., of Cleveland (Ohio); Edward C. Delevan, Esq., Albany, N. Y.; Hon. Salma, Hale, Keene, N. H.

Medical Referee for Halifax, N. S. ALEX. F. SAWERS, M. D.

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

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

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

BY CHARLES B. NAYLOR. COMMENCING this morning, and continuing daily until the whole of the large stock now on hand may be disposed of—comprising upwards of 300 Plof. Beaver Whitties, Cloth, Doekskin, Vest and other Sack, CHESTERFIELD, FALSTOCK, HUNTING and FROCK COATS, REEFING JACKETS, TROUSERS and VESTS by the hundred, shirts, Drawers, Braces, Silk and Cotton Handkerchiefs, in fact every article necessary for Men's wear, together with a large stock of Cloths, CASSIMERES, FLORES, BRAVAYS, WHITENESS, &c.

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE. NO. 48, UPPER WATER STREET.

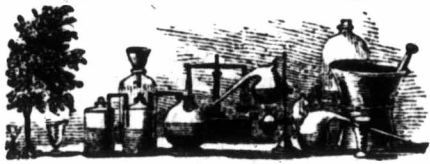
Opposite Messrs. Creighton & Grassie's Wharf. G. HALLS respectfully intimates to his friends and the public generally, in Town and Country, that he has opened the above Establishment, on his own account, where he will constantly have on hand articles of superior quality, connected with the GENERAL GROCERY AND PROVISION BUSINESS, which will be supplied at the lowest remunerative price.

Family and Ship Stores.

Country produce taken in exchange for goods, which will be supplied without advance on the usual retail prices. Articles from the Country received on consignment which will be disposed of (at a small per centage) to the best advantage and the proceeds duly forwarded. April 19. (93) Wes. & Ath. 12 mo. (17)



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, as to have been pronounced by Physicians and friends, as to have been pronounced by Physicians and friends...

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 chest, 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 said 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 by this medicine, 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. (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 splendid 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, if 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 coloring in this statement, as one can easily see.

These facts are warranted by the gentleman who manufactures it, who is the 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 buzzing 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 ear trumpets, have after using one or two bottles, thrown aside these 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 food, have a very great effect upon the blood and mucus fluids of horses. It is at these times they require an assistant to nature to 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, Bica, &c. All of which will be prevented by giving one of these powders, and will cure when disease appears, if used 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 secretory glands, and therefore has the same effect upon the Horse, Ox, and all all Herbivorous animals—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.

FOR MALE AND FEMALE.

DR. LARZETTE'S JUNO CORDIAL, or Preervative Elixir, prescribed as an effectual restorative in cases of Debility, Impotency, or Barrenness, and all Irregularities of Nature. It is all that it professes to be, viz. Nature's Great Restorative, and remedy for those in the married state without offspring. It is a certain cure for Menstrual Obstructions, General Debility, Gleet, Weakness of the Genital Organs, Nervous Affections, Leucorrhoea or Whites &c. as an invigorating medicine it is unequalled. Also, a certain remedy for Incipient Consumption, Indigestion, loss of Muscular Energy, Physical Lassitude, Female Weakness, Debility, &c. It is warranted to please the user in any of the above complaints, and is of priceless value to those without offspring.

Caution to be carefully read and remembered.

A counterfeit of this celebrated Juno Cordial has lately been issued, having the name of LEVI JUDSON on the wrapper. Remember that the counterfeit has the name of Levi Judson on the wrapper, and the genuine has NOT his name on the wrapper. JUDSON & CO., No. 9, John St., N. York. Agents in America. Established in 1844.

CARLTON'S LINIMENT FOR THE PILES, &c.

It is now used in the principal hospitals, and in the private practice in our country by an immense number of individuals and families, first and most certainly for the cure of the PILES, and also extensively and effectually to relieve the following complaints: For Dropsy—treating extraordinary absorption at once. Smellings—Reducing them in a few hours. Rheumatism—Acute or Chronic, giving immediate ease. 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 lever 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 acts 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 for 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 1852 which is given to all gratis. 105 July 12.

NOTICE TO MARINERS.

The Commissioners of Light Houses give Notice that a Beacon or Harbour Light has been erected on Admiralty Head on the West side of the Entrance of Fort Mcdraw, and is now in operation. The Building is square painted White with Black Square in the Centre of the Seaward side—and shows a plain white Light forty-four feet above the sea level (rise and full 6 feet) and will be visible in clear weather from Cape L'Anse and Palmerston Bay Eastwardly, and seaward, until shut in by the main land westwardly. It stands within thirty fathoms of the shore which is bold to. The following bearings by Compass are given to assist vessels making the Harbour. From the Light to the Outermost headland. Westerly S 33 W " to Long Cove Breakers S 22 W " to Southwest Breaker S 17 E " to Southend Freyng Pan Island & S.E. breaker in one S 60 E The Islands and Ledges on the East side of Entrance are on Line of these courses: From Light to Lallave Rock N 72 E " to South point of Indian Island N 77 E " to Cape L'Anse over the point of Indian Island N 76 E Lat. 44° 6' N—Lon. 64° 31' W. Variation 14° 43' W. Portmudway, Nov. 1. 1851. S. CUNARD, Commissioners J. P. MILLER, of JAS. McNAB, Light Houses. Jan. 13.

INTERNATIONAL JOURNAL.

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

A WEEKLY JOURNAL,

to be devoted to the strenuous advocacy of a reciprocity trade between the United States and the British North American Colonies—Increase of Railway and Steamboat communication between the two countries—the presentation of the resources of the Colonies to Capitalists in the United States—weekly review and prices current of American goods required in the colonial markets, and of colonial produce &c. shipped to American ports—and all general Commercial intelligence touching the interests of the rapidly increasing trade between the two countries. The JOURNAL will be handsomely printed on a large folio sheet, at \$2.00 per annum in advance. A reasonable space will be devoted to advertisements of goods required in the Colonial trade, and other interests connected with the objects of the paper. The Proprietors respectfully solicit from American and Colonial Correspondents, articles containing statistics of the trade between the States and the Colonies—the mines, minerals, timber, fisheries, agriculture, &c. of the Provinces—the manufactures, public institutions, schools, &c. of the States, and facts on all subjects connected with the reciprocal commerce of the two countries. Communications, POST PAID, to the "INTERNATIONAL JOURNAL, BOSTON," (giving the editor, confidentially, the writers' names), will receive faithful attention. Boston, January 6, 1852. 131.

HALIFAX BAKERY.

OPPOSITE CUNARD'S WAREHOUSE. EDWARD JOST begs leave to announce to his friends, and the public generally, in town and country, that, having provided himself with the necessary machinery, and at considerable outlay fitted up his establishment for the purpose, he is prepared to manufacture every kind of BISCUIT and CRACKER usually imported into this Province, and equal to any from any other Manufactory, at prices which cannot fail to give satisfaction to the consumer and dealer. The following is a list of the varieties now on hand: BISCUITS—Soda, Wine, Milk, and Cheese. CRACKERS—Butter, Water, Sugar, Sweet, & Ginger in packages from ten to twenty pounds each. On hand—Five PHOENIX BREAD, Family Do: Fine Navy and Navy No. 2. March 27. Wes. 3m—142. Chron & Col.

OLD DR. JACOB TOWNSEND'S SARNAPARILLA The Subscriber informs the Public, that he is Agent of the sale of the above excellent compound, in this Province, and invites those dealing in the article, and all who are afflicted with the various diseases, for which the Sarnaparilla is known to be beneficial, to call and try the above, before putting any confidence in the slanders that the agents of its rival in the United States are publishing from time to time. To be had by wholesale in cases of 2 dozen each, or by retail, at moderate prices, at the Jerusalem Warehouse, June 18, 1850. DANIEL STARR.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Safely Invested. INSURES on Buildings, Stocks, Furniture, &c. at the lowest rates of premium compatible with safety; and on all insurable lives at rates of premium for below that of any English or Scotch Company, and all Policy holders participate in the profits of the Company, which have hitherto amounted to 45 to 50 per cent. on the amount paid in, and divided annually. Blank, pamphlets and every information furnished by R. S. BLACK, Esq., M. D. DANIEL STARR, Medical Examiner.

Just Received per Steamer. BLACK and Coloured Velvet Bracelets, Crochet Wool Buds and Sleeves, Pink Sarsnet Ribbon, Floss Silks, Best Brown Knitting Cotton, and other Goods. — ALSO — British Manufactured India Rubber Coats and Leggings of superior quality. BELL, ANDERSON & CO. Jan. 10. Wes & Ath.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT.

A MOST MIRACULOUS CURE OF BAD LEGS, AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70 Saint Mary's Street, Weymouth, dated May 13th, 1851. To Professor Holloway, Sir,—At the age of 15 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed. Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried, but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisement and advised her to try your Pills and Ointment; and as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and strange to relate, is now in good health. Her legs are painless, without seam or scar, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

A PERSON TO YEARS OF AGE CURED OF A BAD LEG, OF THIRTY YEARS' STANDING. Copy of a Letter from Mr. Wm. Abbs, Resident of Gas Ovens, of Kuster's, near Huddersfield, dated May 31st, 1851. To Professor Holloway, Sir,—I suffered for period of thirty years from a bad leg, the result of two or three different accidents at Gas Works; accompanied by scorbutic symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet, in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time, that few who had not witnessed it would credit the fact. (Signed) WILLIAM ABBS. The truth of this statement can be verified by Mr. W. P. England Chemist, 13, Market Street, Huddersfield.

A DREADFUL BAD BREAST CURED IN ONE MONTH.

Extract of a Letter from Mr. Frederick Turner, of Penshurst, Kent, dated December 13th, 1850. To Professor Holloway, DEAR SIR,—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the least medical attendance, but all to no use. Having before had a small wound in my own leg by your unrivalled medicine, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and to my surprise it did so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends. (Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist residing at Newborough, near Hexham, dated May 15th, 1850. To Professor Holloway, Sir,—I was afflicted with a swelling on each side of the leg, rather above the knee, for nearly two years, which increased to a great size. I had the advice of three eminent Surgeons here, and was an inmate of the Newcastle Infirmary for four weeks. After various modes of treatment had been tried, I was discharged as incurable. Having heard so much of your Pills and Ointment I determined to try them, and in less than a month I was completely cured. What is more remarkable I was engaged twelve hours a day in the Hay Harvest, and although I have followed my laborious occupation throughout the winter I have had no return whatever of my complaint. (Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis Arnot, of Brethous, Lothian Road, Edinburgh, dated April 29th, 1851. To Professor Holloway, Sir,—For more than twenty years my wife has been subject, from time to time, to attacks of inflammation in the side, for which she was bled and blistered to a great extent, still the pain could not be removed. About four years ago she saw, in the papers, the wonderful cures effected by your Pills and Ointment, and thought she would give them a trial. To her great astonishment and delight she got immediate relief from their use, and after persevering for three weeks the pain in her side was completely cured, and she has enjoyed the best of health for the last four years. (Signed) FRANCIS ARNOT.

The Pills should be used conjointly with the Ointment in most of the following cases:— Bad Legs, Contracted and Sore Nipples, Burns, Stiff-joints, Skin Diseases, Bunions, Erysipelas, Fistulas, Scabs, Bites of Mosquitoes and Sandflies, Gout, Sore Heads, Coco-Bay, Glandular swellings, Tumours, Chilblains, Lumbago, Ulcers, Corns/hands, Piles, Wounds, Chaps (Soft) Rheumatism, Yaws.

Directions for the Guidance of Patients are affixed to each pot or box. Sub-Agents in Nova Scotia—Dr. Harding, Windsor Mrs. Neil, Lunenburg. T. R. Patillo, Liverpool. N. Tupper, Cornwallis. Tucker & Smith, Truro. J. & C. Jost Gayborough. B. Cochran & Co., Newport. G. N. Fuller, Horton. B. Legge, Mahone Bay. N. Fulton & Co. Wallace, J. F. More, Caledonia. T. & J. Jost, Sydney J. Matheson, Bras d'Or. P. Smith, Fort Hood, Mrs. Gibson, Pictou. E. Stevens, Yarmouth. Sold at the Establishment of Professor Holloway, 244 Strand, London; and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 1s. 9d., 4s., 6s. 3d., 10s. 3d., 23s., 4d., and 50s. each Box. There is a considerable saving in taking the larger sizes. JOHN NAYLOR, Halifax, General Agent for Nova Scotia, Jan. 1.

FALL IMPORTATIONS.

Bell & Black, HEREBY offer a choice stock of DRY GOODS, suitable for the present and coming seasons, comprising Welsh and Lancashire FLANNELS, Blue, Black and Fancy Wines and Beavers, Black and Fancy Casimeres and Doanings. A large assortment of COBURGS, Delaines, and other stuffs, White, Printed and Grey COTTONS, Various kinds of American Cotton and Woolen Manufactures, White and Blue Cotton Warp and Cotton BATTING, Long and square SHAWLS in great variety, BLANKETS, Gait Flannels, Hosiery, Ladies' Madras and Craple Collars, &c. &c. Gent's Long Cloth and Lamb's Wool Shirts, &c. All of which will be sold on the most reasonable terms. Oct. 15. Wes., C. Mes., & Guard.

TO THE PUBLIC.

An Effectual and Never-failing Cure for Erysipelas.

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

It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel Moore, Esq., Kenville. William H. Troup, Esq., Wolfville. Elder Samuel McKenna, Barrington. T. R. Patillo, Esq., Liverpool. B. Fleet, Yarmouth.

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

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several physicians, but to no purpose as my suffering only increased. I applied Mrs. BERTHEUX'S MEDICINE for a short time and was soon cured of every vestige of the disease. The thankfulness which I felt, on the long and painful disease being removed, was much more than tongue can express. After three years from the time when I used the Medicine, I was threatened with a relapse or return of the disease. I applied the Medicine and the disease disappeared. From that time to the present, I am perfectly free from all symptoms of Erysipelas or Salt Rheum. I therefore heartily recommend it to all who are similarly afflicted, as a speedy and effectual remedy. ANN B. WHELLOCK, Nictaux. August 5, 1847.

The following testimonial in favour of the efficacy of this remedy has been received from William Caldwell Esq., Mayor of the City of Halifax, and is published for the benefit of those who may be similarly afflicted. Halifax May 3rd, 1851.

To John Naylor, Esq., Sir,—The cause of suffering humanity demands, I think, that every one who knows anything that will afford relief ought to make it public. Believing this to be the fact, I hand you the following certificate of what has come under my notice, and you are at liberty to use it in any way you may think proper.

In March last, my wife was attacked with that dreadful disease Erysipelas in her leg. It inflamed and swelled to an alarming size, causing excruciating pain, rendering it impossible for her to put her foot to the floor, and was fast advancing upwards. Her case was one painful to look upon. Having read in a newspaper of the beneficial results of Mrs. BERTHEUX'S remedy, I advised her to procure a bottle from you, which she did, and the effect was miraculous; for in the short space of four hours, she was so far relieved that she was both quite astonished. She continued to recover gradually, and in a few days was quite free, (and I believe and hope forever) from that dreadful malady. W. CALDWELL.

CURE FOR RHEUMATISM.

THE SUBSCRIBER offers to the public a sure and certain remedy for all kinds of RHEUMATISM, viz., Acute, Chronic, Inflammatory, &c. &c. also for HEADACHE, and Chronic pain in general. MRS. C. BERTHEUX, Nictaux.

CERTIFICATE. This is to certify, that last May I was afflicted with acute Rheumatic pains from my head to my feet. I suffered everything but death for four weeks. I tried many things—I employed a Doctor. But I grew worse and worse, — so bad, that it took four persons to lift me off the bed — I sent for Mrs. BERTHEUX, she came, and attended with me a night—applied her medicine, and to my astonishment and joy, the next morning I could stand and walk, and in a few days I was able to go about my place. SAMUEL McCONNEL. Nictaux, 22nd August, 1849. Sworn before me this 16th Sept., 1851. D. G. LANDERS, J. P. Jan. 3. Wes. 130, Ath. 53.

STAR LIFE ASSURANCE SOCIETY.

Founded 1843, Capital £100,000 Stg. Chief Office, 48 Moorgate Street, Bank, London.

The following Important Benefits are offered by this Company:— 1st. A return will be made for the surrender of whole term Policies (after payment of three annual premiums) of the full Office value. 2nd. A Person desirous of surrendering his Policy may receive, instead of a payment in cash, a new Policy for an equivalent sum, not subject to further payment of premiums, or a sum on attaining any given age of an equivalent value. 3rd. Credit given for one half the premiums upon whole Life Policies for £400 and upwards for five years interest payable annually. 4th. Notice of assignment received and registered, and acknowledged it required. 5th. No claim disputed except in case of palpable fraud, an unintentional error will not vitiate a Policy. 6th. No extraneous money, or fees of any kind, nor any charge made for Policies beyond the cost of the Stamps. 7th. Advances are made on security of Policies of three years standing, to the full extent of their Office value at the time of the application. The attention of the Public is requested to the above liberal terms of the "STAR LIFE ASSURANCE ASSOCIATION," the business of which is fast increasing. Pamphlets and all Blanks supplied, and every information given on application to the Agent or Med. Examiner. R. S. BLACK, M. D. DANIEL STARR, Agent. Jan. 17th, 1851.

BAZAAR.

THE Ladies of the Wesleyan Congregations in Halifax beg leave to apprise their friends that they are making preparations for holding a Bazaar early in the ensuing spring, to raise funds in aid of the New Wesleyan Chapel now in course of erection in Grafton Street. Contributions in money, or materials, or articles for sale are respectfully solicited, and will be thankfully received. For particular information, reference can be had to any of the following Ladies, who will act as a Committee of Management:— Mrs. Evans, Mrs. McMurray, Mrs. Woodcock, Mrs. Troup, Mrs. Harrington, Mrs. E. Jost, Mrs. Mignowitz, Mrs. S. F. Burns, Mrs. Frost, Miss Shaw, Mrs. Daniel Starr, Mrs. Crane, Mrs. Northup and Mrs. Jones. Miss CRANE, Secy. Nov. 1.

CO-PARTNERSHIP NOTICE.

THE Subscribers having taken into Co-partnership Mr. GEORGE R. ANDERSON, the business heretofore carried on by them, will, from this date, be conducted under the firm of BELL, ANDERSON & CO. Jan. 10. Wes. & Ath. J. BELL & CO.



NOTICE TO MARINERS.

THE Commissioners of Light Houses give Notice that in addition to the Beacon Light built and put in operation at Port Medway on the 1st November last—the undermentioned Buildings have been completed and are also in operation, viz:—

EDDY OR SANDPOINT LIGHT,

A Beacon Light on Eddy or Sandpoint on the West side of the South entrance to the Strait of Canso, and is distinguished by Two White Lights horizontally placed 25 feet above sea level—rise and fall 6 feet.—The Building is square painted White with a Black diamond on the seaward side. The point is Shoal—Eastwardly of the Light nearly 300 fathoms but the Northwest of it is bold water, and good anchorage. The Tides are irregular and very rapid round the Point.

The following Bearings by Compass may assist vessels passing through the Strait.

Table with bearings: From the Light to Cape Hogan, to Western head land, to Bear Island, to Pirate Cove, to Mill Creek.

ARICHA BEACON.

A Beacon Light on Point Arichat on the East side of the Southern entrance to Arichat Harbour. The Building is square, painted White, and shows a White Light 34 feet above sea level, rise and fall 6 feet. The point is bold to—and the following are the bearings of the principal Head Lands.

Table with bearings: From the Light to Cranberry Island, to Winging Point, to Ragged Head North, to Madam Island East, to Entrance to Strait of Canso, to Little Arichat Head.

HORTON BLUFF LIGHT.

A Beacon Light on Horton Bluff in the Basin of Mines 95 feet above sea level high water, (rise and fall 40 to 45 feet.)

The Building is square painted White stands 60 feet from the Bluff and shows a White Light which may be seen in clear weather over the greatest part of the Basin of Mines (after passing Cape Blomidon) and above the Five Islands and up Windsor River until intercepted by the Continuation of the Bluff to the Southward of it.

Table with bearings: Course to Boot Island, entrance of Cornwallis River, Cape Blomidon, Partridge Isld (Harrboro), Largest of Group of Five Islands, West side of River or Continuation of Bluff.

Halifax, Dec. 1861. Signed (S. CUNARD, J. P. MILLER, J. McNAB.)

DRUGS AND MEDICINES.

By recent arrivals from London, the subscriber has completed his Fall supply of DRUGS and MEDICINES, Patent Medicines, Soaps and perfumery. Also on hand a large assortment of Tooth, Nail, Cloth, and Hair Brushes, for sale very low at No. 139, Granville Street.

DRUGS AND MEDICINES.

By recent arrivals from England, Scotland, and the United States, the subscriber has completed his fall importations of DRUGS, MEDICINES, PATENT MEDICINES, STROPS, DIS-STROPS, GLASSWARE, and all such articles as are usually kept in similar establishments, which he offers for sale at the lowest market price.

JOHN NAYLOR, 153 Granville Street.

Ex Steamer Canada from Paris, via Liverpool.

THE SUBSCRIBER has received a large assortment of Paper Weights, Alabaster Ornaments, melting Dishes, Porte Monies, Tooth and Nail Brushes.

ROBERT G. FRASER

BOARD AND LODGING.

FEW respectable BOARDERS can be accommodated on reasonable terms, at the residence of the Subscriber, Brunswick Terrace, opposite the Universalist Church.

JOHN McALPINE.

PICKED UP.

A MACKEREL NET, marked "H. K." The owner can have it by applying to Feb'y 7. JAMES SMITH, Sambro, Coast Cove.

PICKED UP.

A MACKEREL NET, marked "S. I. W." For further particulars apply to Feb'y 7. JOSIAH GRAY, Sambro.

LATEST INTELLIGENCE.

New Brunswick.

The revenue derivable for one year from the Corporation Ferry Steamers plying across the Harbour, was yesterday purchased by Mr. Crosby at public sale, after considerable competition, for £2610, being £200 more than was paid by Mr. John McSweeney last year.—St. John, N. B. Courier, March 27th.

LEGISLATIVE, Thursday, March 18.—The House went in committee and passed a Bill to amend the Saint Andrews and Quebec Railroad Facility Act of last year. This, it was said, was all that is necessary to get a contract signed, and the road complete to Woodstock.

Saturday, March 20.—The House again went in committee on the Parish School Bill. The 16th section describes the duties of the teachers, and concludes with these words "also to exert his best endeavours both by example and precept to impress upon the minds of his scholars the principles of the Christian Religion, morality and loyalty." Mr. Johnson moved that these words be struck out, and a warm discussion ensued. The motion was rejected by a vote of 26 to 5. The section was then sustained by a vote of 26 to 3.

Newfoundland.

Ninety-six vessels of 10,118 tons and 3,822 men are engaged in the seal fishery this year; showing an increase of six vessels, 1,083 tons and 405 men over last year. The whole fleet are off on the expedition.

The schr. Julia Eliza, Mason, master, from this port bound to Placentia, went on shore near the latter place—Master and crew saved, and arrived at St. John's 22nd inst.

The Electric Telegraph between St. John's and Harbour Grace is in fine working order.

United States.

The Union Bank of New Orleans has recovered \$50,000 against the McDonough estate. The executors confessed judgment and being indebted an additional sum of \$150,000.

It is said that the District Attorney has instituted proceedings against the Art Union of this city, for violation of the law against Lotteries. If conviction follow, the property of the Institution, or rather of the subscribers, would be confiscated to the state.—N. Y. Albion.

NUMBER OF LANDHOLDERS in the United States, as shown by official records at Washington:—Maine 46,760; New Hampshire 29,229; Vermont 29,765; Massachusetts 34,235; Rhode Island 5,385; Connecticut 22,445; New York 170,621; New Jersey 23,905; Pennsylvania 127,577; Ohio 143,807; Indiana 93,896; Illinois 76,909; Michigan 34,089; Wisconsin 20,177; Iowa 14,805; California 108; Delaware 6,063; Maryland 21,860; Virginia 77,013; North Carolina 56,916; South Carolina 29,969; Georgia 51,759; Alabama 41,964; Mississippi 33,960; Louisiana 13,424; Tennessee 72,710; Kentucky 74,777; Missouri 54,458; Arkansas 17,758; Florida 4,304; Texas 12,198; District of Columbia 264; Minnesota 157; New Mexico 3,750; Oregon 1,164; Utah 925. Total 1,448,486.

A MAMMOTH HOTEL.—The Metropolitan Hotel, about to be erected on Broadway, N. Y., will cost over half a million of dollars. It is to be six stories high, have 500 rooms, and each room will have gas, and hot and cold water. There will be five miles of pipe in the building, and one mile of halls. There are to be 530 mirrors, costing \$25,000. Most of these will come from Belgium, and two of them are nearly 100 feet square. The silver ware will cost \$14,000; furniture \$150,000; plate glass, for windows, \$35,000.

THE DISCOVERY OF ETHER.—Trial for Libel.—The committee of the House of Representatives, it is said, have decided upon awarding \$100,000 to Dr. Morton, of Boston, for his discovery, thus settling his right to that discovery. Dr. Morton, it is also stated, has caused his competitor, Dr. Jackson, to be arrested in Washington for a libel, growing out of the controversy between them.—Balt. Sun.

CALIFORNIA.—The fugitive slave law had passed the California Legislature.

The civil debt of California was estimated at \$779,000 and the war debt at \$1,445,000. The sheriff of Calaveras county had recently shot a couple of Frenchmen who had refused to obey an order of court, on the ground that they recognized no law in California. A large body of them had got together and assumed a hostile attitude.

Indian depredations were frequent. A young Californian had been shot by them, and a party of drovers had arrived at San Diego who had been robbed of 5,000 sheep.

The American steamer General Warren plying between San Francisco and Oregon, was lost on night of the 31st of January, inside the Bar at Astoria, on a sand drift known as Clatsop Spit, where she was beached as the only means of saving the lives of the passengers. A boat was despatched to the shore for succour, but before assistance could reach the doomed vessel she had broken up and gone to pieces, carrying down 42 officers, passengers and crew, among whom was Capt. Thompson. The ten who manned the boat to procure assistance from shore were the only persons saved.—San Francisco Herald.

Letters and Monies Received.

(See that your remittances are duly acknowledged.) Rev. R. A. Chesley (10s.—2 new sub.), E. J. Cunningham, Esq. (new sub.), Rev. J. Buckley (new sub.), Mrs. Berteaux (40s. on acct.), Rev. J. G. Hennigar.

\*Memorandum dated Feb. 12, did not reach us until April 1. We have sent the paper from this number. If back numbers should be wanted, they can be supplied. Alterations in addresses made.

\*No name of place was attached in the order for Mr. Andrews' paper. It has been sent regularly to Newburgh, P. O. Please inquire there. The alteration of address is now made.

\*We have seen but three or four numbers of the St. John New Brunswicker for several weeks past. We hope The Wesleyan reaches our contemporary.

"We decline publishing the remarks of 'Veritas,' as we have become satisfied no dependence can be put upon the statements of the paper to which he alludes, neither with respect to its own denominational affairs, nor to those of others. We know it to be false to its profession, and believe it to be mischievous in its purposes. We shall have no further correspondence with it or about it."—Christian Visitor, March 26th.

A mean and dastardly thrust at some denominational paper! Persons knowing the treatment the Wesleyans have received from the pen of the "christian" editor, and the rebukes we have been compelled to administer, in self-defence, for his reckless onslaught, will be ready to conjecture his reference is to us. Be it so. They will see the magnanimity of the "christian" editor, and from the characteristic slander contained in the above pettish and wrathful deliverance, they will learn what amount of "dependence" is to be placed in the statements of the super-eminent "Christian" paper, the conductor of which is so ready to "bear false witness against his neighbour." We have no doubt the Editor thinks The Wesleyan is "mischievous in its purposes," for this reason were there no other,—it obstructs and counteracts the slanderous attacks on Wesleyanism with which the pages of the Visitor abound, and prevents him from doing all the "mischief" against our body which he has "purposed" in his heart to do, and possibly it may carry the war into the camp of our Christian enemy. He will find that it would have been prudent for him to "mind his own business" and let the Wesleyans alone, instead of acquiring, by the course he has pursued, an unenviable notoriety as a "busy-body in other men's matters," and subjecting himself to the just and deserved animadversions, which duty and truth required us to visit on his offending head. We hope he has learned a lesson which will teach him discretion for the future, and show him the wisdom of observing the divine injunctions—"Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm."

"He that uttereth a slander is a fool," says the wise man,—a truth which some will not be slow to apply. If the Christian Visitor suppose he will be allowed, with impunity, to treat us with the same discourtesy and flagrant injustice as he has done some of his own brethren, whose shoes he is not worthy to carry, he will find his mistake. We shall not fail to rebuke his uncharitable spirit and intermeddling conduct until he either shall have learned self-respect by respecting others, or his "mischievous purposes" shall have become so widely known, as to render them perfectly innocuous to all but himself, and to the few who may have unhappily been drawn aside from a brotherly, Christian, and honourable course, by his example. The indulgence of slanderous accusations against a Church, devoted to the great object of converting sinners and glorifying God, can secure only a temporary popularity, and when that has waned, the re-action will be scathing and terrible in its results to the guilty parties.

The General Superintendent of Wesleyan Missions in the N. S. District gratefully acknowledges the following sums from an anonymous Friend, Halifax, viz: For Supernumeraries & Widows' Fund, £1. "Contingent Fund, £1.

We can speak favourably of The International Journal, published simultaneously at Boston and New York, several copies of which we have received as an exchange. Its articles are calculated to promote commercial intercourse between the United States and the British Colonies, on a sound basis, and must therefore exercise a beneficial influence on the interests concerned. We wish the enterprising conductors success.

The "Report of the Schools of Nova Scotia for the year 1851, by the Superintendent of Education," has been received, but we have not had leisure to examine its multifarious contents, but hope to be able to do so before our next number and shall report accordingly.

The fourth number of the N. S. Journal of Education, has been received, and we can certify that its pages are filled with interesting and important information on the subject of education.

The April number of The Provincial Magazine has been received, and maintains its interest.

Marriages.

At Nappan, County of Cumberland, on the 23rd inst, by the Rev. W. C. Beale, Mr. ROBERT H. COATS, of St. John's, King's County, N. B., to Miss JANE E. daughter of Mr. Robert Coats, of the first named place.—H. N. A.

At Advocate Harbour, on the 24th inst, by the same, Mr. DANIEL MILLS, of Kempt, to Miss MARY P. LAMB, of Advocate.—At the same place, on the same day, by the same, Mr. JAMES McLELLAN, of Cornwallis, to Miss SUSAN KNOWLTON, of Advocate.—H.

At Hillsborough, on the 8th January last, by the Rev. R. A. Chesley, Mr. MICHAEL GROSS, second son of Deacon Wm. Gross, to Miss MARGARET ANN BEATTY, eldest daughter of Mr. John Beatty, Jnr., all of Hillsborough Co., Albert, X. B.

Deaths.

On the 28th inst, in the 26th year of his age, Mr. Jacob W. GOFF, of St. John's, N. F.

On the 24th inst, William Wood, the son of Samuel Wood of this city, after a severe illness.

On Monday, 29th inst, in the 68th year of his age, Mr. Daniel MALL.

On Wednesday morning, March 31st, after a severe illness, which he bore with Christian resignation, Mr. MOSES LACY, in the 60th year of his age, a native of Tagnoon, County Wexford, Ireland, leaving a widow and large family to lament the loss of a kind husband and affectionate father.

On Monday morning, the 29th inst., TRYPHENIA MARY, daughter of William and Eliza Woodman, aged 2 years and 2 months.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

SAUNDREY, 27th—schr Morning Star, Farrell, Maradieu; Catharine, Hall, do; Good Intent, Burke, do; Fortune, Leonard, do.

SENDER, 29th—Mr M Steamship Ospray, Corbin, St John's, N. F., 3 days, to S Cunard & Co; schr Delegate, Smith, Demerara, 29 days, to Sallor & Twining; schr Zealand, Spence, Argyle.

MONDAY, 29th—Packet brig Boston, Laybold, Boston, 34 days, to B Wier & Co and others; schr Isabella, Hadley, Glasgow.

TUESDAY, 30th—P M Steamship Canada, Laing, Liverpool, G. B., 94 days, to S Cunard & Co—63 passengers, 9 for Halifax; brig Naufrag, Taylor, Cienfuegos, 23 days, to John Esson & Co; schr Eliza, Terrio, Sydney—bound to Bermuda; Ariel, Pierce, Shelburne; Victoria, Barrington.

WEDNESDAY, 31st—schr Otter, Marsters, 26 days, to J T Wainwright & Co; brig British Queen, Pyle, Liscomb Harbour.

THURSDAY, April 1st—brigs Oscar, Conrad, Cienfuegos, 25 days, to Geo H Starr; Brisk, Evans, Mayaguez, 25 days, to G & A Mitchell; Revenue schr Darling, Daly, Sable Island, 1 day; schr Milo, Gorman, Barin, 6 days, to A & J McNab; Margaret, Brough, Canso.

CLEARED.

March 29th—Brigt Mary, Banks, Jamaica, by G H Starr; schr John Ellison, Curry, St John's, N. F., by J Esson & Co; Madway, Balcolin, Boston, by Sallor & Twining.

March 30th—Elizabeth, Collins, Newfld—Fairbanks and Allison; R M Steamship Canada, Laing, Boston—S Cunard & Co.

March 31st—brig Boston, Laybold, Boston—B Wier and Co; brig Cygnat, Swain, Porto Rico—G H Starr; schr Stewart Campbell; O'Bryan, Boston—J M Tobin; schr Sons; schr Mars, Pitts, Newfoundland—D Cronan; Sylphide, Walters, Boston—J & M Tobin; John C Archibald, Martell, New York—Oxley & Co, and others.

MEMORANDA.

Boston, 20th—Arr brig Charlotte, Ricord, Pictou; schr Garland, Smith, Halifax; 21st—arr schr California, Byrne, St John's, N. F., via St Mary's. 22d—arr brig Lady Sale, Londrot.

St John's, N. F., 25th—Arr Walter, Brine, Liverpool, N. S.; Britannia, do; Nonpariel, do, 14 days.

Alexandria, 20th—sailed Laura, Day, Halifax. Charleston, 14th—arr schr Herald, Crowell, W Indies. Baltimore, 20th—cleared brig Voyager, W Indies. Steamer Ospray, from St John's, N. F., reports, at 6 a. m. on Saturday, saw the Red Flag flying at the main signal staff, Sable Island—saw 6 wrecks on the N. E. Bar.

Sedney, 23rd—arr brig St Croix, Bernier, Halifax; schr Mary Elizabeth, Lewis, Arichat; Emily, O'Brien, Halifax; Hector, Smith, Halifax; via Provincetown—since sailed for Halifax, as reported per Telegraph.

Brigt Nancy, from Cienfuegos, reports—brigt Oscar, sd same day for Halifax; brig Kingston, in 5 days; brig Erie, and schr Rambler, to load; brig Lily, arr'd 6th from St. Jago de Cuba; brig Endoras, just arr'd from Falmouth.

Brigt Otter, from Trinidad, reports—saw 27th ult, lat 41, long 64, brig Star, hence, for St Jago de Cuba, left brig Hawk, Irvin, hence, in 17 days—about disch'g; schr Ocean Queen, Wilson, to sail next day for St. Thomas.

Schr British Queen, from Liscomb Harbour, reports—Rev schr Darig, Inley, hence, arr'd at Canso 26th—sd 27th for Sable Island, put back to Liscomb Harbour on 28th on account of the ice, sd again 29th.

Liverpool, G. B., 11th ult—arr'd Element, Charleston; sd Vernon, Oliver, Halifax; 16th—arr'd Cambria (s) Leitch, Halifax, 13 days; 19th—barque Levant, Curry, Charleston.

Trinidad, 2nd ult—Codfish \$3. Havana, 13th inst—Codfish \$4 to \$5. Boston, 25th ult—c'd schr Highland Maid, McBurnie, Halifax.

At Baltimore, 15th inst—brig New Era, West, from Porto Rico.

Brigs Brisk, reports—since 26th ult experienced strong winds from N. N. E. to North; brig Huron, of St John, N. B., had run ashore on Algerba Reef, and had to lighten to get her off.

Schr Milo, reports—left schr Nautilus, Marshall, at Barin, to sail in 6 days for Halifax; was run into by a French brig and received damage the day of leaving Barin; Young Hunter, hence, arrived at St Pierre.