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Poetry.

THE MEETING PLACE.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads."—ISAIAH XXXV. 10.

Where the faded flower shall freshen—
Fresher, never more to fade;
Where the shaded sky shall brighten—
Brighter never more to shade;
Where the sun-beams never scorchers;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, the wave, the hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance
'Mid the burst of holy song—
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed,
Partings, castings, sob and moan,
Midnight wailing, twilight weeping;
Heavy noontide—all are done;
Where the child has found its mother;
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where the hidden wound is healed;
Where the blighted tree re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have faded flowers to exorn
In an ever spring-bright time;
Where we find the joy of loving
As we never loved before;
Loving on, unceasing, unnumbered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine,
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Pitting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Christian Miscellany.

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

Beautiful Figure.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had reached the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would have been precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of colouring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said the preacher, we sometimes get

absorbed in looking upon the pictures of this world, and in contemplating them, step backwards, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

To a Young Convert.

If you are really converted, you are in a new kingdom, adopted into the family of Christ, heir to "the exceeding great and precious promises," joint heir with him to an eternal inheritance. You have new relations and obligations, and are to be governed by new laws, and influenced by new motives. In every thing you do, you are to inquire, is this for the glory of God; according to my Redeemer's example; for the good of his cause here on earth; consistent with the eternal interests of the soul; how will it harmonize with the temper and employments of heaven? Applying these tests to your conduct, you can easily determine the path of duty; and if you persist in this course, your path will grow brighter and brighter until the perfect day. The age of miracles is long past. But there is, in every believer's heart, an agency of the Holy Spirit, as real, as heavenly, as that which dictated the sacred oracles. It does not directly communicate new truths, but it recalls old ones. It assists the mind in framing clear conceptions of spiritual things. It invigorates the intellectual faculties, opens the Bible to the understanding, carries it to the heart with an impressive force, yields assistance in prayer, by making intercession with groanings which cannot be uttered, or as Job expresses it, filling the mouth with arguments.

What we Owe to Christianity?

The late eminent Judge Sir Allan Park once said at a public meeting in London,— "We live in the midst of blessings till we are utterly insensible to their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the gospel."

Reproof conveyed by a Child.

I sent my two youngest children with the nurse to the sea-side in a vehicle which conveys many of our trades-people, for bathing. On the way, little George fell down on his knees, crying out, "Oh, Bell, I came away and forgot to say my prayers." A young woman who was near by and saw him, was conscience-stricken, and thought within herself, "Here is a mere babe rebuking me! When did I pray in all my life?" This simple means was the instrument which the Father of Spirits was pleased to use to awaken her. She kept by the nurse and children all the time they were bathing, and when she came home, sent for me, when I found her full of anxiety. Eight months afterwards she died, with a firm trust in her Saviour.—*Evangelical Miscellany.*

The Home Where Memory Lingers.

Attractive as home is, there is one other place that is still nearer the human heart, and that is the churchyard which holds our friends. A mother's grave is the Mecca that our memory ever kneels to, be our pilgrimage where it may.

Pleasures over-purchased are real tortments.

How Near is Heaven.

Christians sometimes look far away to heaven. But that rest is not far off. The journey may end this hour: one short step may place the Christian in the world of light. A conflict, sharp and painful, may continue for a night, but victory, eternal victory, ensues. Hope cheers. How glorious the object that hope embraces! how holy its spirit! Who can contemplate the home our heavenly Father is fitting for his children, and not feel his soul athirst for its enjoyment and employments? Those delights are not far distant.—*Christian Miscellany.*

Ecclesiastical.

(From the Protestant Churchman.)

Correspondence.

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

BALTIMORE, October 24th, 1851.

Reverend and Dear Sir,—

Your reply to my note of Oct. 9th, was received by me last night, on my return to town.

I consider it but just to you to lay a copy before the Standing Committee, to be added to the correspondence already sent to that body. The Committee will thus have the advantage of acquaintance with your views of the case, as now more fully stated.

In your communication there are some statements which imply a degree of misapprehension of fact to which they relate.

You do not "use my words" in my application of them, when you apply the term "offence" to the "ecclesiastical principles," "doctrinal views," and "entire position" of "a portion of the clergy and laity of this Diocese." I have made no such application of that term. It is entirely and exclusively your own. I used the word "offence," of a single public act; and I used it, not in the modern colloquial sense, but in that of Scripture, which can only apply to acts, not "principles," &c.

Your account of an interview had nine years since, does not in all respects perfectly accord with my recollections. But that is of the less importance, inasmuch as at that time you were not a clergyman of this Diocese, and the Rectorship of Christ Church, with all its rights, duties, &c., may be presumed to have been then as much at my disposal as at yours, inasmuch as we had been jointly invited to acceptance of the charge, and that invitation was then still under my consideration.

Of the motive which you ascribe to "a considerable number of clerical brethren," who have "retired from this diocese," I have received no information from them, and have of course no means of forming a reliable opinion. But I had been led to suppose that the changes to which it is presumable that you allude, had been occasioned by the reasons ordinarily found operative in such cases.

It appears, from your statement, that they have been dissatisfied that their remonstrances have not produced changes in my official acts and measures, and in those of the majority of the clergy and laity of the Diocese. It is satisfactory to know that such is the case, and not the reverse. Had I, or "the majority adverted to," attempted to produce changes in "the official acts and measures" of the clerical brethren alluded to, the case would have been very different. You speak, indeed, of "impugning to be permitted to serve God, and this Church, and others around it, in perfect freedom;" but do not specify particulars. It might have been difficult to instance a case in

which any clergyman in the Diocese had been interfered with, in the performance of his ministerial duties, by the Bishop or other authority of the Diocese. Certainly, if any such case can be produced, it will be found among those whose leanings are in a very different direction from your own.

Whether the case out of which this correspondence has grown, is one heretofore, and until now, of common occurrence in this Church, is a question of fact, to be settled by appeal to evidence. Not only have I no knowledge of the alleged fact, but I do not remember before to have met with the allegation. All that you recapitulate in the close of your letter, is to be coupled with the fact, that during the last nine years your Bishop, known by you to entertain very different views of policy and duty, has never in any way, directly or indirectly, interfered with your proceedings. Surely there is more than one inference to be drawn from these facts!

The question is one of limit to an admitted liberty. There certainly is such limit somewhere. Very honest and allowable differences of opinion may exist as to the fixture of that limit. Such differences, when they result in action, must occasion questions that authority alone can settle. In the present case—honestly believing it to be a duty of my office to point out to you a limit, required by considerations which I presented to you—I have acted in all good faith, and, I trust, courtesy. You, I doubt not, with equally conscientious adherence to your (as I believe, erroneous) views of duty, have taken the course that seemed to you the proper one. It remains for those to whom the Church has committed the guardianship of her discipline, to say whether that discipline has been infringed. To them it has been submitted as a question of fact, with no imputation against character, or impeachment of actual or implied motive.

Very faithfully and truly,

Your friend and brother,

W. R. WHITTINGHAM.

Rev. H. V. D. JOHNS.

BALTIMORE, December 2nd, 1851.

Rev. and Dear Sir,—

In your last communication to me, you observe, "Your account of an interview had nine years since, does not in all respects perfectly accord with my recollections. But that is of the less importance, inasmuch as at that time you were not a clergyman of this Diocese, and the Rectorship of Christ Church, with all its rights, duties, &c., may be presumed to have been then as much at my disposal as at yours, inasmuch as we had been jointly invited to acceptance of the charge, and that invitation was then still under my consideration."

Now, it so happens that your own written language is the strongest presumption, if not the exact proof, to the contrary of what you assert in the sentence, underscored. In a communication to the Vestry of Christ Church, through their committee, dated July 24th, 1842, "concerning the invitation to the Rectorship of Christ Church," you observe, "After mature and anxious deliberation, these last considerations had prevailed, and I feel bound, at whatever sacrifice of personal inclination and sanguine hopes, to refrain from a step which might tend to the diminution of that confidence and affection for which I have so much reason to be grateful to the whole Diocese and to every part."

The "considerations" referred to, you had previously declared to be of such a nature as to produce "timidity and hesitation in the anticipation of ulterior consequences which might result from any change in your relation to the Diocese at large." You were here supposed to refer to your maintenance in part by an Episcopal Fund, created with the understanding that you were to give your whole time to the general interests of the Diocese, and not to be restricted by any parochial charge.

Your letter to the Vestry of Christ Church proceeds: "your offer therefore"—the invitation to the Rectorship—"than which nothing could be more liberal, confiding and kind, nor anything more truly grateful to my feelings in every point of view, I must and do, under a constraining sense of duty, gratefully and affectionately decline."

Again, you observe, in the conclusion of the letter: "Although, after what passed between you and myself in our personal interview, I felt bound to wait until I should have communicated with the Rev. Mr. Johns on the subject; my decision has been wholly uninfluenced by such communication, and based solely on considerations of official duty."

The decision, set forth in this communication of yours to the Vestry of Christ Church, and on the precise grounds here recited, you made known to me orally at the interview held at your house in Courtland Street, referred to in my letter of October 15th, when you informed me that you declined, and I informed you that I should accept the invitation to Christ Church, Baltimore. How then can you say, after such a clear showing of your decisions in the premises—which, you tell the Vestry, were wholly "uninfluenced by" your communications with me, at the said interview, but were "based solely on considerations of official duty," all of which were operative prior to our meeting, and are by you expressly acknowledged as having procured your decision—how can you say that "that invitation" (the call to Christ Church) "was then still under my consideration?" Your letter to the Vestry shows that your mind was made up on the matter in advance of seeing me, and so you stated to me at the very commencement of our interview. It is true, that you did not notify the Vestry of your decision until after you saw me, but the evidence that it was, "after mature and anxious deliberation," formed before you saw me, is set forth by your own words as quoted. Thus it is manifest that your assertions in your favour of October 24th, 1851, relating to this matter, are at variance with your letter to the Vestry of Christ Church, of July 27th, 1842.

But you observe: "The Rectorship of Christ Church with all its rights, duties, &c., may be presumed to have been then as much at my disposal as at your's." Here allow me to remind you, that "then," which was the 26th of July, 1842, the Rectorship of Christ Church was in the hands of the Rev. John Johns, D.D., whose term of service did not expire until the first of the ensuing October.

But you now remind me that at "that time" I "was not a clergyman of this Diocese." I greatly regret that you overlooked this fact at the "interview" held between us, at your own request, and at your own house. Surely, Rt. Rev. Sir, it was a singular procedure, thus to hold a conference with a Presbyter of another Bishop, and to admonish him, face to face, on the subject of his official conduct, and to charge him with contemplating irregularities in lecture-room services. I ought to have requested you, if I were guilty of violation of order, to have made your communication to the Rt. Rev. C. P. McIlvaine, D.D., my Diocesan.

But further, Rt. Rev. Sir, if there had been the alleged irregularities in the lecture-room services of Christ Church, Baltimore, (with which, as I was not at that time a clergyman of this Diocese, of course I had nothing to do, and now am only a witness to the fact that you made such remarks,) why did you not correct the evil in the practice and person of my predecessor, the Rev. John Johns, D.D., now Assistant Bishop in a neighbouring Diocese? For months after month, the irregularities complained of to me, had been before you, perpetrated by one of your own Presbyters; and yet, so far as I know and believe, you never so much as even whispered to him an "affectionate request," to say nothing of an "official admonition" on the subject; but, on the contrary, you were, I believe, one of his presentors at his consecration to the Episcopate, and did him the kindness to preach the sermon on that occasion. I am sorry the tone of the expressions in this part of your last letter, brought these things again to my recollection.

In reply to my declaration in the letter of October 15th—"that no matter how carefully we have endeavoured (referring to the minority in this Diocese) to avoid it, our mode of serving our Heavenly Master, and advancing the spiritual welfare of our Church, subjected us to unprecedented Episcopal interference, admonitions, and judicial proceedings, most annoying to us, and vexatious to our congregations"—you observe: "It might have been difficult to instance a case in which any clergyman in this Diocese had been interfered with in the performance of his ministerial duties, by the Bishop or other authority of the Diocese."

In answer to this declaration, allow me respectfully to present to you the following from a multitude of similar cases:

1. The well-known "case" of the Rev. Joseph Trappnell, Jr., late Rector of St. Andrew's Church, Baltimore, who was presented and tried for defending the point, that the administration of the Holy Communion was no part of the duty to be performed by the Bishop at an Episcopal visitation. I know there were sundry questions and specifications raised in this trial, but the main matter originated in a clear case, in which the Presbyter felt himself interfered with in the discharge of his ministerial duties, and, by informing you that the Lord's Supper was to be administered on the very Sunday before the one appointed for your visitation, indicated his earnest desire that it should not be so soon repeated, and also his wish to avoid the painful issue to which you forced him. That no authority then existed in the laws of this Church, for the right which you then upheld and pressed, is now demonstrated by the addition, made at the General Convention of 1850, to the Canon relating to Episcopal visitations, granting authority to Bishops to administer the Lord's Supper at a visitation; consequently your claim, then urged, even to the trial of your Presbyter, was without law.

Case 2nd. Your threat of presentment of the Rev. John P. Robbins, of Snowhill, Eastern Shore of Maryland, to the Standing Committee, made in your letter to him, dated Baltimore, July, (the figures are illegible) 1847, on the ground that he had violated the 36th Canon of the general Convention, which Mr. Robbins most emphatically denied.

I have before me the written statements of this case, given by the aggrieved Presbyter, from which I make the following narrative:—

"The Rev. Mr. Kennard, a clergyman of the Methodist Protestant Episcopal Church, came to Mr. Robbins' house as agent of the Maryland State Bible Society," "and asked him (Mr. R.) if he would aid him in the circulation of the Word of God without note or comment: to which Mr. Robbins replied, he would." The agent then asked Mr. Robbins if he would present the Bible cause to his people: Mr. Robbins assented, and on the next "preaching day, after the regular morning service, Mr. Robbins addressed his congregation on the value of the Word of God and the importance of their having it, especially in their hearts, and also having copies of the Scriptures in their houses. After he had concluded, the Rev. Mr. Kennard arose and stated the object of his agency, and then the services were concluded with prayer."

From this statement, it is evident Mr. Robbins was the officiating clergyman, and did nothing more than allow an agent of the Bible Society to give notice that he was in the vicinity, and what was his object in being there. Mr. Robbins bitterly complained of the act of his Bishop in prejudging this case, and vouching for the truth of a mere rumour, instead of writing to him for the facts, and giving him an opportunity of a hearing, before you formed your opinion and let him know (I quote your own words) that "in strict discharge of your office, you should be compelled at once to lay the case before the Standing Committee of Diocese, in order to the public correction of a public violation of the order of the Church." You then proceed to inform Mr. Robbins, whose guilt you assume without a hearing, that if he will "be cautious not again to disturb the order of the Church, you will hold yourself at

liberty to take no notice of what has passed, and proceed no further in the matter."

"But," you observe, "unless so enabled to stay proceedings, it will be my painful duty to put the matter in the hands of the Standing Committee, and the new trouble and disgrace of another Ecclesiastical trial [mark how frequent such things were] will be brought upon the church." Strange to say, after having thus shaken the rod of discipline in the face of your unheard Presbyter, you express the hope that he may be able to explain his conduct to your satisfaction. Surely Rt. Rev. Sir, you here have a case which shows that the language of my last letter to you came far short of the reality. What Presbyter of this church, worthy of his name and office (and my Rev. brother Mr. Robbins is eminently so) could bear to be so treated? Could he afterwards think of his Bishop with those emotions of respect and affection, which we most earnestly desire ever to cherish towards our Ecclesiastical superior?

Case 3. In May, 1844, you sent a circular of questions to the clergy, wardens, and vestries of the Diocese, which so materially interfered with your clergy that eleven of them addressed to you a respectful remonstrance, dated June 1, 1844, expressive of their deep regret at the reception of such a communication, the tendency of which they held to be to engross and consolidate the rights of the clergy and laity in the hand of the Bishop, and thus endangered, by undue extension, the lawful and salutary power of the episcopate.

Case 4. At your last visitation of Christ Church, Baltimore, on March 7th, 1847, more than four years and a half ago, when, after the entire services of the occasion were over, and you had retired to the vestry room, in company with myself and others, you called me to task for not pausing in the "evening prayer, and affording you an opportunity of reading the declaration of absolution," stating that I had forgotten that such was your custom. To this I replied that I had not forgotten what was known to be your custom, but that I felt bound to obey the rubric, and so read the declaration myself; that if, before I had entered the desk, you had expressed a desire to read the evening prayer, nothing would have given me more pleasure, than to have had you officiate in the desk as well as in the chancel, but that, on principle, I could not sanction the custom to which you referred. You immediately proceeded to declare, that you had a right to it and to the whole service also; to which I respectfully stated my inability to accede, pleading conscience under the rubric; whilst you, in the most earnest manner, plead conscience also as urging you to insist on your claim.

A similar occurrence took place subsequently, at your visitation of All Saints parish, Frederick Town, where you urged the same claim, and when the Rector, the Rev. W. N. Pendleton, for precisely such reasons as determined me, was constrained to differ with you, you deemed it your duty to remain in the vestry room until evening prayer was read, and not until then did you take your seat in the chancel. With these facts fresh in your memory, I leave it to yourself, Rt. Rev. Sir, to judge of our amazement when we read, on page 136 of the Journal of the last General Convention, in a resolution offered by Bishop Meade, moved by Bishop McIlvaine, and seconded by Bishop Potter, that the "Bishop of the Diocese of Maryland has declared that the only claim he asserts is the right of administering the holy communion in each parish at his regular visitations," &c.

If you meant, when you made that declaration before the House of Bishops, that you did not intend hereafter to assert the claim which you so vehemently insisted upon at your visitations of Christ Church, Baltimore; and All Saints parish, Frederick Town, from my heart I rejoice. But if you intended to deny that you had ever raised that claim, I am silent.

Shall I proceed, in answer to the invitation made in your last letter, but for which you should never have heard from me again on these melancholy topics, or have I said enough to satisfy you that no exaggeration characterized my declarations to you, in the communication of October 15th.

You demanded instances, and I have been compelled most reluctantly to give them.

There is but one point more, which I feel constrained to notice. In your letter of October 9th, you observe, referring to your former communication, that you had "no resource but to lay our correspondence before the Standing Committee of the Diocese, in order that that body may determine whether or not your communication of the 4th was such a Godly admonition and 'judgment' as, at my ordination to the Priesthood of this Church, I solemnly declared my obligation reverently to obey, and with a glad mind and will to follow and submit to." I am at no loss, from your action in the premises, to infer what is your opinion in the case. Suffer me here to quote the words of the late venerable William White, D.D., first Bishop of Pennsylvania, who being dead yet speaketh. I refer to his commentaries on the questions and answers in the offices for the ordination of Deacons and Priests, "recommended to the patronage of all the clergy and members generally of the Church" by Bishops Griswold, Bowen, Brownell, H. U. Onderdonk, Meade, Stone, B. T. Onderdonk, and Ives. (See edit., New York, 1833, page 44.) The author observes: "When the passage speaks of Godly admonitions, it must have respect to some standard by which they should be directed. The standard must be, the various established institutions of the Church, and not the private opinion of the Bishop. It is well known, that the Church, from which this is descended, like the State to which it is allied, is under a government of law and not of will; and we cannot suppose that ours, professing to follow it in the leading features of its system, should have designed to reject this, so congenial to the still more moderate degree of authority, which it will be possible, in present circumstances, to exert. If it should be asked, Who shall be the arbiter on any question which may be raised, as to the fitness of the interposition of the Bishop? The answer is, the question being understood of admonition, out of the line of strict Ecclesiastical proceeding, which ought of course to be governed by a determinate standard, that each party must judge for himself, as he shall answer for this and for every other part of his conduct to Almighty God."

The Bishop puts the very case which has arisen: You, Right Rev. Sir, addressed to me an official admonition, which, for the reasons stated, I could not obey, but in reference to which I felt bound to do what Bishop White supposes in such case may be done—judged for myself, as I shall answer to Almighty God. If a Deacon could do so, much more a Presbyter—Bishop White supposes the case of a Deacon. I must be allowed then, under the sanction of such high authority, backed by so many Bishops, to rebel with honest feeling the intimation of having violated any ordination vows. It is moreover, very remarkable, that in your last letter to me, you should seem to think you had gone too far in this matter, and may have indulged language too strong; for you say, alluding to alleged instances of clergy of this Church, officiating, as was done by myself in the instance out of which this correspondence has grown: "The question is one of limit to an admitted liberty. Very honest and allowable differences of opinion may exist, as to the fixture of that limit." Why, here, Right Rev. Sir, you yield all I have been contending for: you say that there is an "admitted liberty," and that the point at issue is one about which we may honestly differ. How, then, in such a case, could you think of subjecting your Presbyter to what you call "the trouble and disgrace of a public trial?" Why this prolix correspondence? Why wish to limit the liberty of your clergy to preach the gospel? There are fifty thousand souls in this city, who seldom, if ever hear the glad tidings of salvation. It is a subject of intense anxiety here, and elsewhere, as I learn from the pages of our Church papers in New York and Liverpool, England, how we shall succeed in carrying the means of grace to the thousands and tens of thousands now flooding our cities and country. O! Right Rev. Sir, this is not a day to shorten the trumpet of the gospel! I wish we had preachers and increased facilities within

ve been them. which i r letter rring to you had ondenoe the Dio- termine m of the d' judg- e Priest- declared d with a mit to.' a in the inion in he words e, D.D., o being omment- rs in the ons and atonage rally of Bowen, e, Stone, ee edit, re author peaks of spect to would be the vari- Church, Bishop, ch, from State to nment of I suppose the lead- have del- to the uthority, t circum- e asked, question ss of the answer of admo- clesiasti- ource to ard, that he, as he y other od." e which address- hich, for y, but in do what ase may shall an- on could - Bishop accon. I nction of so many ig the in- rdination arkable, r should r in this language o alleged , officiat- stance nce has limit to and al- exist, as by, here, ve been re is an point at may ho- a case. r Presby- and dis- nis prolix limit the e gospel? this city, tidings of se anxiety from the ew York shall suc- ce to the ow flood- Right orten the we had es within

our own communion, to meet this alarming swell of unevangelized population. Alas! we have not. I look beyond our own communion, and perceive the various Evangelical and Protestant denominations, differing with us in matters of ecclesiastical organization, but agreeing with us and "teaching apostolic doctrine," to use the words of Archbishop Sumner, and I rejoice to believe that again to use the words of the same distinguished writer, "they may yet be owned of God," and I believe they are, "as faithful ministers of his word and sacraments, and enjoy his blessing on their ministrations." I thank God for every voice that directs the lost sinner to the Shepherd of Israel. St Paul rejoiced that Christ was preached even of contention; and shall not we, when we know that He is, by these brethren, preached of love? While we cannot yet all "see eye to eye," surely many of us are enabled to feel heart to heart. Beautiful is that saying of the late Doctor Archibald, "Christian love pants after unity with all the real children of God." What would our country be, this day, if these various bodies of Protestant Christians around us were silenced?—They are doing a great work, and none more than the Methodist clergy. When we can do them a service, why should we refuse it? We shall reach them more effectually by love than by invective. O! then, Right Rev. Sir, strive not to "limit" the liberty which you so kindly admit, to preach the gospel wherever and whenever we have opportunity and strength to say, "Behold the Lamb of God." I was happy in being permitted to give my testimony to the truth as it is in Jesus, before a thousand people, in the Eutaw Street Church, and to receive from my Methodist brethren, on that occasion, such truly considerate kindness as I can never forget. But I now candidly confess the existence of a sorrow, that continually arose in my mind; it was that in preaching the gospel of Christ to an audience gathered from every section of our city, I could not have had your full and cordial approbation. What would I not have given, if your views of duty could have allowed you to be present! I think the spectacle then exhibited would have swept away your objections, from first to last.

Having waited thus long to hear the decision of the Standing Committee, on the case submitted to them, and aware of their having met and adjourned since your last communication to me, may I beg to hear from you, and to have a copy of the minutes of the Committee relating to this subject, Your friend and obedient servant,
HENRY V. D. JOHNS.
(To be continued.)

Obituary Notices.

Charles Rickards, of Windsor.

CHARLES RICKARDS, aged fourteen years, sweetly fell asleep in Jesus, on Sabbath morning, May 2, 1852. His end was peace. His illness was lingering and painful. Under the blighting influence of consumption, his form was wasted almost to a shadow; but his mind was kept in perfect peace, being stayed on God. He suffered much from violent spasms in his stomach and side; but, in the midst of his pains, all his hopes were fixed with unshaken confidence on his Redeemer. He longed to be at home with Jesus, and with those of his friends who had gone before. Many Christian friends came to see him during his illness, and when they prayed with him, he was greatly comforted. We trust that his sufferings and death will be sanctified to the good of his surviving friends, and also to the community at large. How true is the saying, "In the midst of life, we are in death." It is necessary that we should give the more earnest heed to the things that belong to our peace; that we should, while in health, place our hopes on a sure foundation. Truly life is short at its greatest length, and none can be sure of the morrow.
J. A. S.
Windsor, May 3, 1852.

Prayer should be the key of the day, and the lock of the night.

Literary.

Mental Science.

THE EXISTENCE OF THE HUMAN MIND.

THE positive existence of the human mind is unequivocally demonstrated from the SACRED SCRIPTURES. Here we enter upon *divine ground, divine proof, and divine declarations!* We have not now to investigate, in proof of the present and future existence of the human soul, either united to, or separated from, material organization, the mere assertions and reasonings of fallible men, but the *infallible words* of God himself. Our position is exalted and absolutely conclusive! Heaven and earth may pass away, but "not one jot or tittle," of what God has asserted, shall fail. To the "law and the testimony," then, in proof of the doctrine in question.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) Here the Lord assures us in the most distinct manner, that man is a compound being, possessed of a *body* and a *spirit*, created distinctly and separately: the *body* being formed of the dust of the earth, but the *soul* immediately infused into him from God himself. These two separate acts of the Almighty strongly evidence, that the *soul* and the *body* are not the *same thing*. The *body* derives its origin from the earth; hence, being earthly, it is decomposable and perishable. The *soul* is the "breath of life," breathed into him by the Divine Being. No sooner was this *life* infused into the organized body, than man became a *living soul!* It is, therefore, un-compounded and imperishable. This language is sufficiently explicit to convince us that the soul of man is very different to mere matter, however modified, or even to the souls of beasts.

When Rachel was in the agonies of death, it is said, "Her *soul* was in departing, for she died." (Gen. xxxv. 18.) Or, as the original signifies, *in the going away of the soul*, her body died. This is another proof that there is an immortal spirit in man, which can exist independently of, and separated from, the human body. When she died her soul departed, but her body did not go away. Her soul took its flight into the untried regions of eternity; but the lifeless corpse remained behind to go to corruption. The soul and the body must, therefore, have been distinct.

Moses, of old, died, and was buried, but his spirit survived death. This is demonstrated by his appearing with Christ on the Mount of Transfiguration. (Matt. xvii. 3.) Here we have a plain, positive, proof, that human spirits live after their separation from the body.

Abraham, Isaac, and Jacob died, and their bodies saw corruption; but their spirits live, and God is designated their God. If both soul and body were dead, God could not possibly be called their God; for he is not the God of the dead, but of the living. This is the argument by which our Saviour refuted the Sadducees, who denied the resurrection, and the existence of either angels or spirits. (Matt. xxii. 32; Acts. xxiii. 8.) And it is an argument which cannot be answered, either by the Sadducees, or their successors, the materialists.

The prophet Elijah, when "he stretched himself" three times upon the dead body of the widow's son, at Zarephath, and prayed—"O Lord my God, I pray thee, let this child's soul come into him again"—the Lord heard "the voice of Elijah; and the soul of the child came into him again, and he revived." (1 Kings xvii. 21, 22.) Does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? And did he not become alive from the circumstance of the immaterial principle coming again into him? Dr. A. Clarke says, "The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal spirit in man, but also that that spirit can and does exist in a separate state from the body. It is here represented as being *in the midst* of the child, like a *spring* in the centre of a machine, which gives motion

to every part, and without which the whole would stand still."

Solomon declares, "The dust shall return to the earth as it was; and the spirit shall return unto God who gave it." (Ecc. xii. 7.) In process of time putrefaction and solution having taken place, the body becomes decomposed, and is reduced to dust, from which it was originally taken; but that spirit which God first breathed into man's nostrils, in consequence of which he became a *living soul*, a rational, immortal, and accountable being, returns to God who gave it. Here Solomon makes a most manifest distinction between the soul and the body. They are not the same; for one is matter and the other spirit. The body, which is matter, returns to its original dust; but the spirit, which is immaterial, goes to God, its Author. It is utterly impossible that two natures can be more distinct, or more emphatically distinguished, than matter and spirit.

Christ states, "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Matt. x. 28.) Men, we perceive, may kill the body; but they are not able to kill the soul. That lives, and it will live, when the body shall have returned to dust. Hence the body and the soul are distinct substances, although, for a season, mysteriously united; for the body may be killed and the soul escape. Here we have the mortality of the body, and the immateriality and consequent immortality of the soul; for those who murder the one have no power to injure the other. If the soul and the body die together, our Lord makes a distinction without a difference; but this cannot be charged on him, who is infinite in knowledge, and must be perfectly acquainted with the nature, properties, and duration of all beings and things, in both the visible and invisible world. God only can kill the soul, which after all the efforts of men, survives the dissolution of the body; but as Almighty power created that soul immortal, it never will be employed in its death and destruction.

When Jesus was suspended upon the cross, he commended his spirit into the hands of his Father, and to the dying thief, he said, "To-day shalt thou be with me in Paradise." Here we have plain, decisive proof that his own spirit, as well as the malefactor's, would survive the body, and would live with God when it was dead. (Luke xxiii. 43, 46.) This saying of our Lord strongly demonstrates the immateriality of the soul, and its separate existence after death. The spirit of the penitent thief accompanied the Saviour to paradise, while his body was left to mingle with the dust.

When our Lord first appeared to his disciples, as they were assembled together, soon after his resurrection, and said to them, "Peace be unto you," they "were terrified and affrighted," supposing "they had seen a spirit." But if there be no such beings as disembodied spirits, would not our Lord have corrected their mistake? This, however, we are assured, he did not. He confirmed them in their opinions; and indorsed their sentiments as true, by saying, "A spirit hath not flesh and bones, as ye see me have." This assertion of Jesus is a strong proof, not only of the immateriality but of the immortality of the soul. They probably imagined that they only saw the *soul* of Christ; nor were they convinced to the contrary, until they perceived the identity of his person by handling him. They were then assured of the reality of his resurrection; that Jesus himself, in his compound nature, was, of a truth, before them. Here we may consider the *soul* and *body* as perfectly distinct; that the *spirit* exists independent of the body; that the body will rise again, as Christ's resurrection is a type of ours; and that the immortal nature of man will, after the resurrection of the dead, be united to the body, and thus exist forever.

GEORGE JOHNSON.
Point de Bate, N. B., April 24, 1852.

It is difficult to conceive anything more beautiful than the reply given by one in affliction. When he was asked how he bore it so well. "It lightens the stroke," he said, "to draw near to Him who handles the rod."

Correspondence.

The Christian Visitor against Methodism.

Charity had benignantly begun to hope, that the editor of the above-named paper had grown weary in his unprofitable warfare against his neighbours, but it seems not; for in his paper of the 16th inst he comes out again, less rampant than formerly, it is true, but with not less disregard to justice and truth.

He had in a former number mentioned that a Convention had been called at Philadelphia, to adopt a memorial to the General Conference in favour of Lay Delegation, and in his last he notices another called by those opposed to the views of the former. To this, he says, "none but those opposed to lay representation were invited," but takes care not to say that the former none but those in favour of their movement were invited. This is misrepresentation first.

He adds, "an address to the Church at large was adopted, in which the subject of the late Convention is discussed, and the brethren of the Church are invited to send delegates to the Convention to be held in St. George's Church, in the city of Philadelphia." Here is a self-contradiction to the above.

Of the Convention held by the advocates of change, he says, "Its proceedings were marked by a christian spirit, as will be inferred from the following abstract." Now, why did he not say the same of the other? Were its proceedings less christian? I seriously question whether the editor knows what is a "christian spirit," not that I mean to say that such a spirit was not shown in the Convention. There is one thing refreshing in the "abstract," viz. the Chairman repudiated the diabolical counsel of some, who recommended them to *starve the Ministers* into compliance with their demands, as attempted by the party in England, to which "Mr. Manly," the admired of the editor of the *Visitor*, adhered; but after all, his remark shows that they have been in the hands of bad counsellors. Perhaps the editor of the *Visitor* sent them a bit of advice of this kind; or after all, they may have evil counsellors, even among themselves.

But the editor is not content with *sainting* the Convention; he dubs it "respectable" also, and terms their published conclusions "honest," while the counter Convention, alas! is passed by with a silence which significantly intimates to his readers, that he could not say as much respecting its respectability, honesty, and Christianity. Ah! luckless body! What hast thou done to prevent thy exaltation in the organ of scandal? Alas! Very has passed a decree of proterition. Thou art passed by. Thou wilt ask, why, what have I done? Thou art unwilling to disorganize the Church of thy choice, and make it, like some other denominations, a chaotic mass of disassociated parties, floating on the surface of human society, the exposed plunder of every lawless wrecker.

But the most glaring and reckless misstatement in the article under consideration, is the following: "The honest confession of this respectable Convention, it will be seen (?) is what has been charged as the malignant slander of enemies when others have alluded to this anomaly among Protestant Churches." Now what is it, that is dubbed as the "honest confession," &c. in the above extract? Why stripped of verbiage, it is this. It is assumed that the Methodist Episcopal Church has conferred the exclusive power of legislation on the Clergy, (which is not true, as all who read their Book of Discipline know)—that this is "very detrimental" to the prosperity of the Church—that there are "murmurings, and contentions" in the Church—that it is *unlike* all other Churches, in the States, in not having lay representatives in Conference—that the cure of these evils is, lay delegation, and that the time has fully come by the indications of Providence for seeking a change.

Now is this a true confession? It probably is, so far as it relates to "murmuring," "contention," and disaffection; for what Church or Churches are without these?—There were "divisions" in the Churches of Corinth and Galatia, and "murmurers and complainers;" in the time of Jude; and "wars and fightings" in the Church in the time of James the Apostle; but who ever attributed these to the want of lay delegation in the Assemblies of Ministers? Apostolic minds attributed them to the want of "a Christian spirit," to their "lusts" and "carnality." See 1 Cor. i. 11, James iv. 1, Jude 16 verse. And even the Model Churches, with lay representation, are much more affected by these same evils. Read the following hint from the *Visitor* of Jan'y 2, 1852. It means a great deal:—

"We wish a half dozen of excellent men, like him, (Rev. Mr. Burton) could be induced to come from the States here. We believe that number would find more to do here, and be happier in doing it than is often the case there!" They have rather unhappy times "there," it seems, even in those Churches that boast of lay influence.

It may be true, that the M. E. Church is unlike all other Protestant Churches; but whether this is an advantage, or "very detrimental," may well admit of a doubt—and more.

Facts are stubborn things, and the fact that in

the benevolent race of Evangelization, this same unfashionable Church has outstripped all her rivals, with all their assumed advantages—(this is allowed on all hands)—is altogether unmanageable.

That lay delegation to Conference will cure the evils now in existence, is merely a matter of opinion; except so far as a trial of the theory speaks for or against. "We," an humble Wesleyan, think that past and present experience of the Visitor's Model Church proves most conclusively, that if these evils have not been increased, they, at least, have not been diminished by the working of the system; and I very much doubt whether a Wesleyan can be found, who would exchange churches on the score of superior peacefulness.

That the indications of Providence point out the present time as the period for seeking a change, is also more than questionable. Thousands of Methodists "who know what Israel ought to do," and these "Laymen," can see, neither one nor five, Providential fingers pointing that way; as the Convention in St. George's Church, Philadelphia, abundantly proves, the Visitor's ominous silence notwithstanding.

It strikes the writer of this article as a very singular feature of the Delegate Movement, that one of their arguments for a change, is, the unlikeliness of the M. E. Church to the other Protestant Churches in the States. This is precisely of a piece with the voice of the "Spirit" that cries, in the matter, of dress, &c., "follow the fashion"—"you might as well be out of the world as out of the fashion."

There was a time when the Lord's highly favoured people desired to follow the fashion, and said to one of his Ministers, "give us a King like unto the nations that are round about us;" "but the thing displeased" God's servant "when they said give us a king." You see he was "despotic," "loved power," &c., as some of our wise-acres and christian editors would have said.—"And Samuel prayed unto the Lord," and "the Lord said, hearken to their voice, for they have not rejected thee, but they have rejected me, that I should not reign over them." "Howbeit protest solemnly unto them, and show them the manner of the king that shall reign over them;" and Samuel did so, "But they said nay, but we will have a king." See 1st Samuel VIII. Let the christian reader make the application.

But to the assertion that this "honest confession" is called a malignant slander when attributed to by others, we merely say that the thoughtful reader will see that it is a pure, or rather impure, not to say "malignant" fabrication; while he recalls to mind that what called forth the editor of *The Wesleyan* and "ourselves," bore no resemblance, either in style, matter or temper, to the vabstract; but was the commendation of an abusive attack, and calling the Conference in England a body of despots, &c.

In conclusion allow me to relate a parable for the especial edification of officious editors and ministers of rival churches, who with so much sanctity and effrontery, advise Methodists to remodel their church by their pattern.

One Stevens, an American, built a yacht, and sailed her to England, at the time of the Great Exhibition of the industry of all nations. A sailing match took place in sight of the representatives of the world, between said yacht and the swiftest and best of the yacht navy of England, in which the American clipper beat all competitors, beyond all dispute; in fact sailed away from them all with amazing ease. Her rivals confessed themselves beaten, and were deeply chagrined; but what could they do? After some consultation they deputed one of their number to wait upon their envied rival, and persuade her to copy their model; to do which successfully they were to praise her past success, and assure her that she would sail faster by far, if she would take their advice. To all this the Yankee clipper replied, with a significant look, "thank you, friends, for your advice." "I calculate I'll take it when you bring something to beat me sailing."—upon this, a favouring breeze sprang up, and in a few hours she had left her advisers so far behind, that neither their snarling could be heard nor their shot felt. ONE OF THE WESLEYAN MILLIONS.

For the Wesleyan.
Sackville Academy, N. B.

MY DEAR BROTHER.—You know that it is our privilege to indulge in various pleasing reflections on the manifestations of God's love and mercy to us, notwithstanding the painful sense we often possess of our unfaithfulness to the grace of which we have been made the recipients. Yes, we also may say "While I was nursing the fire burned." "In the multitude of my thoughts within me thy comforts delight my soul." These thoughts may be recorded privately for our own personal benefit, but I see no satisfactory reason, why they may not occasionally be communicated to others, through the columns of a professedly religious periodical.

Of late my mind has been more than usually impressed with the consideration of the Divine goodness, as this has been recognized, and frequently acknowledged already, in the founding and establishment of the MOUNT ALLISON ACADEMY.—Nine years have rolled away since that memorable circumstance occurred, and surely, to the pre-

sent day, have we evidence the most satisfactory, of the continued favour of God to us as an Institution. The design of the founder, being in perfect accordance with the views of the British Conference, that in a Wesleyan Academy, with a good English and Classical education, there should be sound religious training, the efforts of all concerned have been to carry out fully these views.

It is not necessary for me to dwell upon the superior domestic arrangements for the comfort of our Academical family, or to the excellent regulations by which the government is administered, or indeed even to the facilities here afforded, for arriving at a high state of intellectual proficiency; these have long been before the public, who have shown their due appreciation of them, by the support with which they have generously favoured us. My design is rather to direct attention to the moral and religious condition of the Institution. The very first year of our existence as an Academy had not terminated, ere the great Head of the Church followed with His blessing the efforts made to impress the youthful mind with the importance of attention to the injunction, "Remember now thy Creator in the days of thy youth." Many were then brought under deep concern for salvation, and some were induced to make a full and unreserved consecration of themselves to God; of these several remain to this day—while others, who have passed away into the world of spirits, failed not in their dying moments to mention with gratitude the spiritual good received by them, while connected with our community. Our faith and patience, it is true, have often been tested, in reference to the conduct of some over whom we have watched with an ardent desire for their salvation; and such is still the case; this, we know, the infinitely wise God often permits. I would, however, more particularly advert to the fact, that the fruit of the revival with which we were favoured last year, is more cheering to us than anything we have yet enjoyed; the number of Students who then gave evidence of a change of heart, with very few exceptions, I am happy to say, retain their spirituality. In addition to these, there are several of our circle, who, during the year, have given evidence of sound conversion to God. It is really delightful to see and hear so many in the morning of life, on the evening of each Sabbath, testifying in a simple scriptural manner of the grace they have received. In God's spiritual Zion, it was predicted by the Prophet that spiritual births should take place; and of the Wesleyan Academy at Sackville, thank the Lord, it can also be said, "this and that man was born there."

We are looking forward with highly raised expectations as to the future course of many of our youthful charges; praying most fervently that they may become useful members of society, and ornaments of the Church. "We thank God, and take courage." Raising our Ebenezer, we inscribe upon it—"Hitherto the Lord hath helped us." I may here in conclusion observe, that the number of Students enrolled this term is upwards of seventy. There are fifty-two boarders,—a greater number than there has been at any one time for the last three years. The Boarding Department was never in a more satisfactory state; and parents intending to commit their sons to our care, may be assured, that, in no kindred institution in the Provinces is there more attention shown to the comfort of the youth, than there is with us. Though the last winter was very severe and unusually protracted, there was but a solitary case of sickness requiring medical aid.—All are at present in the best of health, apparently contented and happy.

ALBERT DES BRISAT.
Sackville, N. B., May 1, 1852.
For the Wesleyan.
Miramichi Circuit, N. B.

MR. EDITOR.—I am sure the hearts of many have throbbled with grateful emotions while they have read, from week to week, in the columns of *The Wesleyan*, the interesting accounts of the prosperity of the work of God, with which the Brethren labouring in several Circuits in these Districts have had the happiness of being able to furnish you. Truly the Lord has answered the prayers, and blessed the labours of His servants, during the past winter, in an unusual manner.—And I am thankful to be able to inform you, that while He has been pouring out upon other portions of His vineyard abundant showers of fertilizing grace, He has been graciously pleased to visit this part of it, also, with a shower, which, though comparatively limited in its extent, has greatly refreshed our spirits, animated our hopes, and brightened our prospects.

Having procured the valuable assistance of my highly esteemed Brother, R. A. TEMPLE, of the Richibucto Circuit, we commenced a series of religious services in Chatham, the 27th of February. For sometime previous to that period, we had been favoured with encouraging tokens. Seriousness prevailed in the congregations, the prayer meetings began to be better attended, some were led to express a desire to "flee from the wrath to come," and some of the people of God were stirred up to pray more earnestly, and with stronger faith, for the revival of God's work.

From the commencement to the conclusion of our special services, which we were able to continue almost every evening, and sometimes in the afternoons, for nearly three weeks, the Lord favoured us with His presence and blessing.—Many felt as did the disciple Peter, when he said, "Master, it is good for us to be here."—Although the first Sabbath was one of the most stormy I ever saw, and several of the old members were ill, and unable to come to the House of God, it was a day which many, I doubt not, will long remember. Brother Temple preached morning and evening, instructive and awakening sermons, to small but attentive and deeply serious congregations. In the afternoon we held a love-feast. This service was unusually interesting and profitable. It was a time of refreshing. During the prayer meeting, held in the evening after preaching, two persons came forward to the communion-table to be prayed for. They have since found peace with God.

The good work thus commenced continued to progress gradually, until about twenty persons gave in their names as candidates on trial for Church-membership. I may also mention that some persons who had been previously meeting with us, and who had not found peace with God, were enabled to believe to the saving of their souls, and are now happy in the Divine favour.

We now hold two prayer meetings, and three class meetings, every week, besides our regular Sunday services, all of which are well attended, and much of the Divine influence rests upon them.

Comparing the present with the past state of the Wesleyan portion of the Church of God in this place, and in other places in this Circuit, we see much to be thankful for; and much to raise our hopes in regard to the future. To God be all the praise.

Praying that you may be able to continue, from week to week, through the columns of your increasingly interesting and useful paper, to inform its numerous readers, that Zion is prospering in all her borders.

I remain, yours, &c.
C. LOCKHART.
Chatham, N. B., April 29th, 1852.
For the Wesleyan.
Windsor Circuit.

Were the recollections of the past less cheering, or were the future less pregnant with promise—gladdening to the heart, and sufficient to awaken new zeal, and to enkindle fresh interest in labouring for the heaven-born principles of truth and righteousness,—are your frequent notices of redeemed souls being brought to receive the "good news" of salvation by Christ Jesus.

In the early part of the winter when hearing "upon the hills" the "sound of abundance of rain," we expressed a longing that the day of our visitation might speedily dawn, and were led to urge the prayer that "the north wind might awake, and the south wind come, and blow upon this garden" of the Lord's—faith's view was dim indeed—and looking up to Him whence cometh our salvation, we could only say, "We remember the years of the right hand of the Most High." O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth, before Ephraim and Benjamin, and Manasseh, stir up thy strength and come and save us. Turn us again, O God, and cause thy face to shine and we shall be saved." With this prayer, wrapping our faces in the mantle of humility, and by the ordinary means seeking to give a new tone to the spirit of piety, already in existence—binding "the sacrifice of our body, soul, and spirit, with the cords" of renewed covenant engagements, "even to the horns of the altar"—a new pulse began to beat—a new life to flow; and while some of God's people have been testing the promise of the Holy Ghost covenanted unto them, wandering disciples waking from their dangerous lapses and returning to duty and prayer—and others witnessing, for the first time, a "good confession" we have been able with joy to hail and re-echo the sentiment, "The Lord hath done great things for us whereof we are glad."—To the present there are upwards of fifty candidates for Church-membership.

We have gratefully to acknowledge the kind services of Mr. Isaac Smith the Bible Agent, whose official duties called him to Windsor—Brother Huestis—and, during the last week of our special services, Brother J. McMurray; whose familiar "speech was," to the church, as the small rain upon the tender herb, and as the showers upon the grass.

Emphatically, with reference to individuals, does an itinerant ministry realize the truthfulness of that declaration of the blessed "Lord of the Harvest," "One sower and another reapeth." Throughout these Provinces our beloved fathers in Christ have long laboured—breaking up the fallow ground and scattering, generously, the seed. How greatly now in the sere of life—"the cool of the day," must they rejoice with those, who, fresh to labour, gather the fruit of their toil. Let every heart that prays, and every bosom that feels; feel and pray for these, that the God of their fathers, when the hour of their rest shall come, may grant unto them an "abundant entrance into the ever-

lasting kingdom of our Lord and Saviour Jesus Christ.

Our Missionary Collectors are emulous of giving speed to the flight, and pinion to the wing of the gospel angel, whose success, we pray, may, ere long, beam in a glad morning of salvation upon those who for ages have sat in the "night of death." F. W. M.
Windsor, May 3, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, May 8, 1852.

EVANGELICAL ARMINIANISM.

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

The points of difference between Calvinism and Evangelical Arminianism were stated in our last; whilst the soundness of the latter system on the all-important doctrines of *original sin, salvation by grace, and justification by faith*, was affirmed. We had thought, at one time, that we would at length prove the Scriptural orthodoxy of Evangelical Arminianism, on these vital doctrines, by ample quotations from the writings of Arminius, Wesley, Fletcher, and others; but on further consideration, we decline at present to do so,—on purpose to leave the self-confident *Witness* at liberty to deny our statement and challenge our proof, if he thinks proper; and to lend him our humble aid in placing himself in a "fit position"—a matter which, we opine, he sometimes finds difficult to do. We would observe *en passant*, that, in a former notice, we attributed *defectiveness* to the late Dr. McCullough's "Calvinism, the religion of the Bible." We were led to make this statement, not out of any disrespect to the piety and learning of the author of that work, but because he has made Dr. TAYLOR the exclusive exponent of Arminian views on "original sin," not being aware, perhaps, at the time, that the most able and convincing refutation of the erroneous and unscriptural opinions contained in Dr. Taylor's Treatise, came from the masterly pen of the *evangelical* Arminian, JOHN WESLEY! This may be intelligence to the *Witness*, and we beg him to bear that fact in mind, as he proceeds to inform his readers of the popish views of Evangelical Arminians on the doctrine of *Original Sin*. Should he fail to do so, and treat of that doctrine, whilst professing contrasting Calvinism with Arminian views, as if John Wesley's Treatise on "Original Sin" and his Letters to Dr. Taylor, had no existence, we shall feel warranted in characterizing him as an unfair and as an unjust disputant. If there be in his heart any honourable feeling, and if he would not appear more solicitous to establish a *pre-adopted Theological system* than to ascertain and represent *truth*, he cannot, after this notice, overlook the Treatise and Letters of Mr. Wesley, to which we have referred. We intreat him, also, to allow the following testimony of a credible witness to the soundness of John Wesley's views on the doctrines of *Original Sin, Salvation by grace, Justification by faith*, to have its due effect on his mind. In his first check to Antinomianism, addressed to the Rev. Walter Shirley, the Rev. John Fletcher, says:—

"For above these sixteen years I have heard him" (Mr. Wesley,) "frequently in his chapels, and sometimes in my church; I have familiarly conversed and corresponded with him, and have perused his numerous works in verse and prose; and I can truly say, that during all that time I have heard him, upon every proper occasion, steadily maintain the *total fall of Man in Adam*, and his utter inability to recover himself, or take any one step towards his recovery, without the *grace of God* preventing him that he may have a good will, and working with him when he has that good will."

"The deepest expressions that ever struck my ears, on the melancholy subject of our *natural depravity and helplessness*, are those which dropped from his lips; and I have ever observed that he constantly ascribes to *divine grace*, not only the good works and holy tempers of believers, but all the good thoughts of upright heathens, and the good desires of those professors whom he sees *begin in the spirit and end in the flesh*; when, to my great surprise some of those who accused

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him of robbing God of the glory of his grace, and ascribing too much to man's power, directly or indirectly maintain, that Demas and his fellow apostates never had any grace: and that if once they went far in the ways of God, it was merely by the force of fallen nature; a sentiment which Mr. W. looks upon as diametrically opposite to the humbling assertion of our Lord, *Without me ye can do nothing*: and which he can no more admit than the rankest Pelagianism.

"I must likewise testify that he faithfully points out *Christ as the only way of salvation*; and strongly recommends *faith as the only means of receiving him*, and all the benefits of his righteous life and meritorious death, and truth obliges me to declare, that he frequently expresses his detestation of the errors of modern Pharisees, who laugh at original sin, set up the powers of fallen man, cry down the operations of God's Spirit, deny the absolute necessity of the blood and righteousness of Christ, and refuse him all the good that may be found in Jew or Gentile. And you will not without difficulty, Sir, find in England, and perhaps in all the world, a minister who hath borne more frequent testimonies, either from the pulpit or the press, against those dangerous errors. All his works confirm my assertion, especially his Sermons on Original Sin and Salvation by Faith and his masterly refutation of Dr. Taylor, the wisest Pelagian, and Socinian of our age."

The following extract from a letter written by Mr. Wesley fully sustains the truth of the preceding testimony:—

"I always did (for between these thirty and forty years) clearly, assert the total fall of man, and his utter inability to do any good of himself: the absolute necessity of the grace and Spirit of God to raise even a good thought or desire in our hearts: the Lord's rewarding no works, and accepting of none, but so far as they proceed from his preventing, convincing, and converting grace, through the Beloved; the blood and righteousness of Christ being the sole meritorious cause of our salvation. And who is there in England that has asserted these things more strongly and steadily than I have done?"

For the reason previously assigned, we forbear from making further quotations at present; but the two given, bearing as they do directly on the doctrines which the *Witness* has publicly claimed for Calvinism as contra-distinguished from evangelical Arminianism, are sufficient to show our neighbour the utter impossibility of truthfully fastening a charge of popery, or pelagianism, on Arminianism as held by the Wesleys, without involving Calvinism in the same reproach. Candid Calvinists will see the grounds on which we feel righteous indignation at the false charge of pelagianism and popery, brought against us by the *Presbyterian Witness*, and published by him through the length and the breadth of the land; and they will not wonder, that, honestly believing the doctrines in question as stated by Wesley and Fletcher, we strongly protest against the calumnious representations and flagrant injustice of the editor or editors of a paper going forth to the world as a "*Presbyterian Witness*."

The Wesleys of British North America have practically shown a disposition to cultivate friendly and christian intercourse with their Presbyterian brethren; but if they are to be held up to public scorn as Pelagians or Papists, because they hold the doctrine of General Redemption and its cognate truths, which they conscientiously believe to be taught in the Sacred Scriptures—then we plainly say, without desiring to give unnecessary offence, that the continuance of fraternal intercourse will be greatly endangered.—On the real points of difference, the Wesleys seek no favour, as they are persuaded that the views they entertain respecting them are fully borne out by the revealed will of God; and, when challenged to an encounter, they feel quite competent to meet their opponents with arguments drawn from the sacred Scriptures, which appear satisfactory to their own minds, and which, by their accordancy with the Word of God, are commending themselves to the understandings of many in Scotland and in this Province, who had been educated in the Calvinian faith.

It is proposed, by friends of the cause, to collect \$10,000 for the building of a Bible-House in Baltimore. Rev. Dr. Johns favors the project, and gave a subscription of \$500 on the spot, from a "friend of the enterprise." The past has been a year of prosperity and success for the Maryland Bible Society.

Popish Blasphemy.

The *True Witness*, a Romish paper published in Montreal, speaking of the trial of a R. C. Priest of St. Mary's Monastery in Partree, Ireland, for burning a copy of the sacred Scriptures, uses the following blasphemous language:—

"The burning of a book called by Protestants the Word of God, but which is looked upon by Catholics as no more deserving that name than the Koran or the Book of Mormon, was clearly proved, though the jury do not seem to have been called upon to try the issue whether the book so burnt was the Word of God, or not. We think it a pity that this question was not raised, for it would be such an expeditious way of settling religious disputes, to refer them to the decision of a petty jury. Brother St. John was bound over to keep the peace, and the question whether the Protestant Bible be the Word of God or no, remains still undecided."

Greater and more unmitigated contempt for the Word of God could not be expected from an avowed infidel, than is expressed in the above paragraph written by a christian *par excellence*! We know the reason why Romanists hate the "Protestant Bible"—it condemns the darkness and the "damnable heresies" of Popery. The Bible, without note or comment, is the most formidable opponent with which Rome has to contend. Let but "the book of God" circulate freely among Roman Catholics, and be read by them without let or hindrance, and they would soon renounce the worship of a wafer-God, for that of the true God, the fountain of living water.

Defeat of Popery in New Zealand.

The Rev. John Warren, says the *Watchman*, in a letter, dated Waina, New Zealand, Sept. 14, 1851, says—"I understand the Papists have quite abandoned the district, though not, I believe, before all the natives had abandoned them. Thanks to the British and Foreign Bible Society, the New Zealanders are too well supplied with Testaments, and too much addicted to reading them, to make good Papists. Popery has never made any impression here. Several priests have been stationed in Hokianga during the last twelve years, but all have left in despair."

The *Southern Advocate*, referring to the income of the Wesleyan Missionary Society, says: "What a prodigious hold has the missionary cause upon the Wesleyan mind, and heart, and purse. 'Stop the supplies' has been the war-cry; but the supplies to keep up the missionary stations of the Society, upon which the sun never sets, are still forthcoming. A religious organization which leads the van of all the missionary societies in the world, may have its defects, and will doubtless, work itself clear of them; but no believer in 'eternal Providence' can, for a moment, suppose that God will not take care of such a religious body, so long as it takes such care of his cause among the perishing heathen."

As a consequence of the extensive revival at that portion of the mining region about Eagle river, on Lake Superior, it is said, almost the entire population have turned from the evil of their ways.

In the thirty-three evangelical churches in Boston, one thousand persons, it is stated, have professed conversion, within the last six months.

Doctor Bettleheim, a converted Jew of Pesth, Hungary, and a physician, has laboured as a missionary nearly six years at the Loo-Choo Islands, on the Chinese coast; he finds numbers of all classes who appreciate the blessings of the Gospel, and are, really, followers of the Lord, though they make no profession of their faith, because certain death awaits such a step. One has already fallen a martyr. Doctor Bettleheim is far advanced in preparing a grammar and dictionary of the language, and has translated parts of the New Testament and Liturgy.

For weeks past, say the latest accounts from Liberia, the Churches in and about Monrovia, and the settlements along the banks of the St. Paul, have been blessed with a wonderful outpouring of the Holy Spirit. Among the hopeful converts are a number of the aboriginals. An awful solemnity, for some days, seemed to pervade the whole community.

We solicit the continued favours of our respected correspondents.

To Those who Write for the Press.

It would be a great favour to editors and printers, should those who write for the press observe the following rules. They are reasonable, and our correspondents will regard them:

1. Write with black ink, on white paper, wide-ruled.
2. Make the pages small, one-fourth that of a foolscap sheet.
3. Leave the second page of each leaf blank.
4. Give to the written page an ample margin, all round.
5. Number the pages in the order of their succession.
6. Write in a plain, bold hand, with less respect to beauty.
7. Use no abbreviations which are not to appear in print.
8. Punctuate the manuscript as it should be printed.
9. For italics underscore one line; for small capitals, two; for capitals, three.
10. Never interline without the caret to show its place.
11. Take special pains with every letter in proper names.
12. Review every word, to be sure that none is illegible.
13. Put directions to the printer, at the head of the first page.
14. Never write a private letter to the editor on the printer's copy.

CHLOROFORM.—In resuscitating from an over-dose of chloroform, galvanism is the only chance. Keep up a current of electricity through the fifth nerve, medulla oblongata, phrenic nerves, and diaphragm, as long as respiratory movements can be produced, and let the patient have plenty of fresh air or oxygen gas, and the case must do well, for the blood will remain fluid for a long time, and circulation will go on as long as respiration continues to be carried on artificially.—*Dr. Herapath.*

A NEW FUEL.—Some curious experiments have been made at the Polytechnic Institution to test the results of a recent invention of Dr. Bachhoffner, for which patents have been obtained by the inventor and Mr. N. Defries. The invention consists in the substitution of thin pieces of metal in the place of coal in fire-gases,—which being acted on by a small jet of gas, immediately become red hot, and emit a prodigious degree of heat. The flame which is produced by the proper, but very simple management of the gas, co-operating with the metallic laminæ, gives the appearance of a brisk and cheerful coal fire, and can scarcely be distinguished from it. The heat can be regulated by turning the cock of the gas-tube. There is no deposit of soot, no smoke, nor any of the annoyances which attend coal fires, and the gas can, it is said, be extinguished *instantly*, or the fire kept as low as may be convenient.

Interesting Extracts.

GIBRALTAR IN JANUARY.—What shall I say to you of this wonderful rock? Nothing can exceed the beauty and variety of the vegetation with which its mighty bosom is all over embowered. What think ye, at this season, of clusters of the white and odoriferous narcissus polyanthus, and whole beds of lavender flowers of the deepest purple and most aromatic fragrance? Every few yards you encounter beautiful shrubs, of which I know not even the names; and the broad rough stems and fan-like foliage of the palmetto mingle in abundance with the gigantic leaves of the aloe, and the uncouth and unwieldy bunches of the prickly pear. Some parts are all blue with periwinkles; and here and there the wild tulip shows half his bulb, about the size of a turnip, among tufts of the most delicious herbs.—Lower down are almond and damascene trees in full blossom; and here and there a noble old pine waves in gloomy majesty side by side with the light and leathery cork-tree. All its fragrance, verdure and bloom. The indescribably beautiful Almejda, with its geranium hedges and gorgeously-coloured flowers, occupies the broadest plane at the base; while the blue surface of the Mediterranean, backed by the solemn outlines of the Granada and Barbary hills, finishes the picture.

You have no idea what a nice little clean, pretty, bustling town Gibraltar is. The fortifications are a source of astonishment and delight to me.

Their extent, size, and beauty must be seen to be appreciated. And as for the streets—there you behold a daily masquerade of all nations! You are absolutely bewildered with the incessant variety of feature, complexion, and costume, which you encounter at every step. The noble countenance of the Spaniard, shadowed by his black-steeped hat; the turbaned Moor, with clear olive cheek and large eye; the African Jew with his hideous cowl and striped cloth; the Turk, the Negro, the Italian; and, though last, not least, the well fed, fair, and comely Englishman, mingle in the variegated gala of this romantic town.—*White.*

FRANKLIN AS A BOOKSELLER.—The following story, told of Franklin's mode of treating the animal called in those days "lounger," is worth putting into practice occasionally, even in this age and generation.

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounger stepped into the store, and spent an hour or more looking over the books, etc., and finally, taking one in his hand asked the shop-boy the price.

"One dollar," was the answer.

"One dollar," said the lounger, "can't you take less than that?"

"No, indeed; one dollar is the price."

Another hour had nearly passed, when the lounger said—

"Is Mr. Franklin at home?"

"Yes, he is in the printing office."

"I want to see him," said the lounger.

The shop boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter; when the lounger, with book in hand, addressed him thus:

"Mr. Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter," was the ready answer.

"One dollar and a quarter! Why, your young man asked me only a dollar."

"True," said Franklin, "and I could have better afforded to have taken a dollar than, than to have been taken out of the office."

The lounger seemed surprised, and wishing to end the parley of his own making, said—

"Come, Mr. Franklin, tell me what is the lowest you can take for it."

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better taken that price than, than a dollar and a half now."

The lounger paid down the price, and went about his business—if he had any—and Franklin returned into the printing office.

LYONS. A correspondent of the *Baltimore Sun* thus writes of Lyons:—

The whole valley of the Saone is most delightful, continually presenting charming and picturesque views. The towns, quite numerous upon the shore, were, with the exception of Valence and Macon, of the most miserable description. It is difficult to give to one who has not seen them, an accurate idea of these monuments of mediæval times. They generally consist, however, of a castle situated upon a hill, with a few compactly built houses near by in the same enclosure. They invariably have a dull, dingy appearance, and are in a dreadfully dilapidated state.

The entrance of Lyons is most gorgeous. This city, the second in France, is rich and elegant. It has a cathedral quite famous, and many pleasant promenades. It is picturesquely situated in an angle formed by the juncture of the Saone with the Rhone, though extending beyond either river. The view from the mountains on the side of the Saone, above the Cathedral, is one of the best in Europe. The Rhone is the most majestic river I have seen this side of the Atlantic. Its course is rapid and accurately described as the "narrow Rhone." It is spanned by numerous suspension bridges, of most beautiful design and elegant workmanship, giving to the town the title of the "City of Bridges." Lower down is the first suspension bridge erected in Europe.

Lyons is famous for its silk manufactures. One of the most striking peculiarities of the surrounding country is the omnipresence of the *murier*, or silk tree. The rivers, especially the Saone, are also lined with *osier*, or willows of a peculiar and delicate species, from which hats, baskets, and all sorts of wicker work are made. In all, when you consider the important situation of Lyons, her manufactures, elegance and wealth, you need not wonder that Napoleon desired to make it the capital of his Franco-Italian Empire.

COLONIAL.

New Brunswick.

A few remarks in last week's Reporter relative to the intended visit of the Governor to England, has called forth the following:—

FREDERICTON, April 22, 1852.

SIR,—Observing some remarks in the Head Quarters of yesterday, with reference to the intended visit of the Lieutenant Governor to England, it may be well to state, that His Excellency has obtained leave of absence on his own affairs, and goes home at his own expense.

Your obedient servant,
J. R. PARTELOW.
Mr. HOAG, Editor of the Reporter.

Canada.

SPENCER WOOD—The Quebec Mercury says that Government has decided on purchasing this property, as the "rural residence" of Her Majesty's Representative. Its cost will be about £10,000.

Three ships have arrived at Quebec from Europe. The first was the Toronto, 23 days from Liverpool, arrived on the 15th ult. Reports very little ice in the gulf. The Cambria arrived on the 16th ult. from Greenock, met with a good deal of ice in the gulf. This is very early for arrivals via the St. Lawrence.

The fare on Lake Champlain, between Rouse's Point, and Whitehall, is to be only \$1 the present season.

CUSTOMS' DUTIES.—The returns at the port of Hamilton for the quarter ending April 5, show collections to the amount of \$8,900. The increase on the corresponding quarter of last year was nearly one hundred per cent! When it is recollected that the navigation was open on the 22nd of March, in 1851, the advance may well be considered astonishing.

A plan for a suspension bridge across the St. Lawrence at Quebec, is before the Common Council of that city.

AMERICA.

United States.

DEATH FROM CHLOROFORM.—Mrs. Emily Norton, of Norwalk, (Conn.) died at New Haven on Friday last, from the effects of chloroform. The Register says:

She had been afflicted for some years with a disease of the jaw and cheek, requiring the extraction of several diseased teeth, and came to New Haven to have the operation performed by her former medical attendant, Dr. Park. She had last year taken chloroform with happy effect, under his care, and now insisted upon having it administered preparatory to the operation. She was allowed to inhale the chloroform, in very small quantity, for several minutes; and almost while she was saying she felt no effect from it, and was asking for its more free administration, the doctor noticed the pulse to fail. Within three or four minutes from the time this change was noticed, all signs of life were gone, and the most vigorous efforts to resuscitate the woman were unavailing.

A REMARKABLE MAN.—The Germantown (Ohio) Emporium has an obituary notice of Mr. John Schafer, who died in that vicinity on the 24th of March, aged 62 years. The notice concluded with these surprising statements:

The deceased was the largest man that we ever saw. The coffin was sufficiently large to contain five men of ordinary size: measuring in width three feet four inches in the clear, and three feet in height. Three men could have worked in it at the same time, with convenience. It required six men to take him from the bed on which he expired. This was done by raising a platform—removing the head-board of the bedstead, and taking him out, end-wise. They could not get the coffin into the house, but by taking off the door-facing of an old vacated house that stood in the yard, they got it into that and carried the corpse thither on three empty bags. A wagon and four horses stood prepared, and ten men placed the coffin and its contents upon it. In letting down the coffin into the grave, they had two lines doubled—one at each end and one large well rope in the middle; and seventeen men to let down this great sprinkle of mortality into its last home on earth. His weight was not known.

The ice on Lake Erie is beginning to break up.

REVOLUTION IN STEAM MACHINERY.—The Washington correspondent of the St. Louis Republican, thus speaks of a new invention that has been before spoken of in our columns:—

"A new engine has been built in New York, which threatens a complete revolution in this kind of machinery. It has been patented by Ericson, the inventor of the Ericson propeller.—The engine has been built, and tried, and works well—and uses only ninety pounds of coal per day. Boilers are dispensed with altogether—and you can well imagine what a revolution it will effect in the ocean steam marine—where the large vessels carry 900 to 1,000 tons of coal for each voyage. There will be no danger of explosions, or anything of that sort. The engine now built is intended for a large sea steamer, in course of construction at New York, and the whole will cost over a million of dollars. Men of capital would not be likely to invest such a sum of money upon a doubtful experiment, and you may receive this information with a reasonable assurance of its correctness. The engine can be applied to our boats, and to your printing machines, and to everything of the kind."

THE CHARGE TO ROME.—There have been rumours for sometimes past of an intended change the U. S. Chargeship to Rome, and it was stated that a Catholic citizen of Maryland was to have the appointment, but we learn that the President has now decided, after mature deliberation, not to recall the present able and accomplished incumbent, Mr. Cass, who has so creditably discharged his duties at that delicate and important post.—Baltimore Sun.

A young lady of Albany, recently received from a relative in California, in a letter, a gold watch and two gold chains. The package did not weigh an ounce and a half. The watch is a perfect gem. It is a Geneva lever, full jewelled not much larger than a dime, and keeps admirable time. One of the chains was of gold and agate, very beautiful, and the other was of the finest California gold, and about eighteen inches in length. Such a letter is worth the postage, at least.

The Newburyport Herald says, that there the wages of all shoemakers in the large manufactories in that region have been reduced about 30 per cent. on all but first class work. The same papers states that there are a great many journeymen shoemakers, now employed on ordinary work 12 or 15 hours a day, who earn less than fifty cents a day.

The Cincinnati Gazette says that during March between 3100 and 3200 persons—generally farmers—shipped at that point for California—mostly without any intention of returning.

During the late fire at Chillicothe, Ohio, the Catholic Church, it is said, was saved by the Rev. W. H. Beecher, who was the first to ascend the roof with a bucket of water.

A mistake of personal identity took place in Roxbury, Mass., in the case of Mr. Hiram Shephardson, a respectable citizen, who was indicted in several courts at Boston, on the charge of obtaining goods under false pretences. The persons who swore to his identity have since been recognized, a Mr. Holbrook, between whom and Mr. Shephardson there is a striking likeness, as the real offender.

A disastrous freshet has taken place in the Monongahela river, near Morgantown, Va.—Sixteen dwellings have floated down the river, and Rivesville, in Marion County, has been swept almost entirely away. The loss of property is immense.

The statement made on the authority of the Rev. H. H. Spalding, late missionary of the American Board to the Oregon Indians, that a treaty was formed with the tribes of the middle districts in Oregon, an article of which provides "that no American Missionary shall ever again enter their country," has been contradicted by President Fillmore.

The Cincinnati Atlas suggests the construction of a railroad from Newport, Ky., to connect with some of the Virginia railroads, by which Cincinnati would be brought within twenty-four hours' journey of the sea-board at Norfolk, Va., one of the finest harbours on the Atlantic.

Hon. Ed. Long and the Hon. John W. Crisfield, both ex-members of Congress, and residents of Somerset County, Md., have been held to bail at Prince Anne to keep the peace, on the sum of \$10,000 each, on the ground that a challenge had passed between them to fight a duel.

At Baltimore, a merchant, formerly of high standing, and recently a member of the City Council, has been detected in a forgery to the amount of \$1,200, and has decamped.

For Farmers.

Ashes, Leached and Unleached.

In his able "Report on the Agriculture of Massachusetts," Mr. Coleman remarks:—

"Ashes, leached and crude, have been applied by individuals with various degrees of success.—A farmer of high authority in Newbury states:—"I think leached ashes very valuable to spread on grass land; likewise, for onions and grain. I use twenty or thirty cart loads. I gave, this year, three dollars a load, of thirty bushels."

J. Buel says:—"Leached ashes, or soap boilers' waste, which contains always a quantity of lime, I have used with advantage for wheat."

In Gloucester county, according to the "Report," the ashes of anthracite coal have been applied to lands in grass, with obvious and marked success. In Newbury, the ashes of peat have also been used with advantage, but the commissioner remarks that, "in excess, or when frequently repeated, their effects are stated to be injurious."

In England and Scotland, and, indeed, in most of the old countries where agriculture has made any advancement, the residuum of vegetable matter remaining after incineration, is as rigidly and carefully economized with reference to vegetable enrichment, as are the products of decomposition in the more ordinary forms. So highly, in fact, is this species of stimuli prized, that green vegetable matters are often accumulated and burned to supply it, and no farmer considers his compost perfect, unless it contains more or less ashes as a component part of the mass.

A writer in "the Farmer's Cabinet," in some remarks upon manures and their efficacy, says:

"Of all things to make grass grow, ashes beat; this you may depend upon, for I have tried it often, and it has never failed yet. Just collect as much of it together as you can, and the more the better, and spread it over your grass grounds; and see if I am not correct in my assertions."

A writer in "The Farmer's Journal," speaking of fertilizers, remarks:—"I do not see wood ashes very often spoken of as a manure in our agricultural papers. I am inclined to believe that they are not so highly valued by our farmers generally, as they deserve. I have had a pretty favourable opportunity of observing their effects. In my boyhood a soap boiling establishment was set up in the neighbourhood in which my father lived, in which large quantities of wood ashes were used. The man who carried it on had a farm of about 100 acres, which, under a faulty system of management, had got very much "run out," and the owner was getting every year more and more in debt. After he commenced soap-boiling, there being but little demand for his leached ashes, he applied them liberally to his land, and soon, from being one of the poorest, his farm became decidedly the most productive one in town. His crops repeatedly obtained the premium at the county cattle shows. I think I never knew so great a change produced on a farm in so short a time. It was a subject of general and admiring observation. By the increased productiveness of his farm, joined to the profits of his soap-boiling establishment, he soon found himself free from his pecuniary embarrassments, and, at his death, which occurred a year or two since, he left to his children, not only a farm free from incumbrances and in a high state of cultivation, but also considerable other property which he had accumulated. The soil of the farm was light, inclining to sandy."—Olive Branch.

Turnip Fly.

Stirring the ground some ten or twelve days before sowing turnip seed, will almost invariably prevent the crop being injured by the "fly." The eggs of this insect are deposited the fall previous, and stirring the earth in the Spring, by which means the interstices are opened, and solar light and heat admitted to the soil, favours their development and protects the crop. Sowing sulphur and soot over the young plants, when wet with the morning dew, has often been found effectual in protecting them from insects. The mixture is also valuable as a manure. Ashes, also, are an excellent stimulant, and should be applied as often as once a week, in small quantities, till the bulbs begin to swell.—16.

The cost of maintaining 256 light houses in the United States, one year, is \$284,470—averaging per light \$1,096 34. Cost of maintaining 30 light boats same period, \$86,669—averaging per boat \$2,888 89.

Advertisements.



NOTICE.

WANTED for the Revenue Service, and the protection of the Fisheries,

Three Fast Sailing Vessels, of not less than seventy tons, n. m., fully equipped, manned, victualled, and furnished with suitable boats. The crews of each to consist of a mate and fifteen active-seamen.

The masters to be appointed and paid by the Government, and to have the sole charge, management, and direction of the vessels. The period of employment will be for five months from 15th June.

Tenders stating the rate per month at which parties are willing to furnish such vessels, so equipped, manned, victualled, &c., will be received at the office of the Receiver General, until the 25th May next.

Provincial Secretary's Office,
Halifax, April, 21, 1852,
till 25th May.

TENDERS FOR OIL.

The Commissioners for Light Houses will receive Tenders at the office of the Provincial Secretary until 12 o'clock on Saturday, the 16th of May next, for the supply of

10,000 Gallons Pale Seal Oil,

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

A 24 Im

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. Notices of assignment received and registered, and acknowledged if required.
 - 5th. No claim disputed except in case of palpable fraud, an unintentional error will not vitiate a Policy.
 - 6th. No re-entrance 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 Blankets supplied, and every information given on application to the Agent or Med. Examiner.
- R. S. BLACK, M.D., DANIEL STARR, Agent.
Medical Examiner.
July, 17th, 1851.

FRESH SEEDS. 1852.

RECEIVED ex Steamship Canada from Liverpool and Boston from Boston—an assortment of Garden, Field, and Flower SEEDS, which are offered for sale at moderate prices, by the Subscriber, at his Drug Store, 152 Granville-St. Ath. 4w. Wes.

BAZAAR.

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

For particular information, reference can be had to any of the following Ladies, who will act as a Committee of Management.—Mrs. E. Adams, Mrs. McMurray, Mrs. Nordbeck, Mrs. Troup, Mrs. Harrington, Mrs. E. Jost, Mrs. Mignowitz, Mrs. S. F. Bars, Mrs. Frost, Miss Shaw, Mrs. Daniel Starr, Mrs. Craue, Mrs. Northup, and Mrs. Jones. Miss CRANE, Secy. April 23.

1852 MIC MAC, Bone Castles, and Bloomer.—W. M. HARRINGTON is receiving ex above vessels, a large assortment of articles in his line, intended chiefly for his Retail, selected by good Judges, and can be recommended as of good qualities:

- From GLASGOW—Scotch Oat Meal, Split Peas, Pearl Barley, Green and Black TEAS, Marmalade, Soda, French Vinegar, Pepper, &c.
 - From LONDON and LIVERPOOL—Loaf and Crushed Sugar, Zante Currants, French Plums, Sultana Raisins, Cheese, Pickles, Sauces, Mustard, Spices, Starch, Blue, Brushes, Mats, Castile and Fancy Soaps, Palmer's Candles, Sperm and Composition, do, Carriage Lights, Tapers, Blacking, Macaroni Vermicelli, Isinglass, Gelatine, Groats, Table SALT, Baking POWDER, Preserved Ginger, Lemon and Orange PEEL, Cranon, Turkey Fig, Genuine EAU DE COLOGNE, Lavender, assorted ESSENCES, &c.
- ITALIAN WAREHOUSE,
41 Hollis Street.

GOUROCK CANVASS & CORDAGE.

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

- 150 Bolts Gourock CANVASS,
 - 180 Coils best Gourock Cordage, well assorted.
- ALSO IN STOCK—

- 200 Puns Prime Muscovado MOLASSES,
 - 1000 Heavy La Guyra Hides,
 - 50 Bbls New York City Inspection, prime BEEF,
 - 400 Sheets Muntz Patent Metal, 22 to 26 oz, warranted,
 - 1 Cask Composition Nails,
 - Bags Navy Canvass, and Sail TWINE.
- GEO. H. STARR.
A 24. Wes & Ath 5 ins.

JUDSON'S CHEMICAL EXTRACT OF



CHERRY AND LUNGWORT,

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

DO NOT NEGLECT IT. CONSUMPTION Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT,

and no remedy has ever before been discovered that will certainly CURE CONSUMPTION. The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy, and are now as well and hearty as ever.

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 thus, after the prescriptions of the very best medical men and the investigations of kind and unwearied 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 most 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 colouring in this statement, as one can easily test.

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 use 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 use and feed, have a very great effect upon the sanguis 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, Bots, &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 and all Herby-rous 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 Procreative 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 Seminal emissions, General Debility, Gleet, Weakness of the Genital Organs, Nervous Affections, Leucorrhoea or Whites. 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 1814.

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 as to baffle credulity unless where its effects are witnessed, Eastern Complaints, treating extraordinary absorption at once. 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. Group and Whooping Cough—Externally and over the chest. All Bruises, Sprains and Burns, Curing in a few hours. Sore 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.

TO INTENDING EMIGRANTS FROM NOVA SCOTIA. THE CANADA COMPANY would suggest to parties who may contemplate leaving Nova Scotia that the Western Section of Canada offers every inducement for them to settle there, rather than that they should proceed to the United States. In Upper Canada they will find a most healthy climate, and abundance of excellent land to be obtained upon easy terms from the Government and private landholders. The great success which has attended Settlers in Upper Canada is abundantly evidenced by the prosperous condition of the Farmers throughout the Country, by the success of many Settlers of New Brunswick and Nova Scotia who have settled in many Townships—and by the individual progress made by several thousands of people who have taken their leave from the Company. The Canada Company's Lands are offered by way of Lease for Ten Years; or for Sale Cash down. The price of 1-1/2 CASH and Balance in Instalments being four annuities.

The Rents, payable 1st February each Year, are shown in the Interest at six per cent, upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down, will stip upon the others, according to locality. One, Two, or Three Years' Rent must be paid in advance, but these payments will give the Settler for the first three years, until the second, third or fourth year of his term of Lease.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payments of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease.

The Lessee has thus guaranteed to him the entire benefit of his Improvements and accretions on the Land, should he wish to purchase. But he may, if he pleases, refuse to call for the Freehold; the option being completely with the Settler.

A Discount of Two per Cent, will be allowed for anticipated payment of the purchase Money for every acre purchased before the expiration of the Term of Lease. The Lessee has also secured to him the benefit of the Settler's Saving's Bank Account. The direct trade now opening up between Upper Canada and Halifax presents facilities for cheap passage by the St. Lawrence to the upper Lakes, in the vicinity of valuable lands open for settlement. Printed Papers containing full and detailed particulars, may be procured gratis from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to refer inquiring parties to him, as a gentleman long resident in Western Canada, and who will afford information respecting the Company's Lands, and upon Canada generally. Commissioners of the Canada Company's Office, Toronto, C. W., April 5, 1851.

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. HALIFAX, NOVA SCOTIA.

BOARD OF DIRECTORS.

Hon. M. B. Almon, Banker. C. Twining, Esq. Barrister. Hon. W. A. Black, Banker. John Bayley, Esq. Lewis Bliss, Esq. Hon. A. Keith, Merchant. James Stewart, Esq. Solicitor.

Medical Adviser, Agent.

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

The First Division of Profits in this Company will take place in 1854, and is to be derived from joining the Company at this time. As the Company's Policies will participate in the profits according to the particular year in which they are opened, parties desiring 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 their years.

AGENTS IN NOVA SCOTIA.

Amherst—Robt B Dickey, Lunenburg—G T Solomon, Arichat—C F H. region, Pictou—James Colclough, Bridgetown—Thos Spurr, Shelburne—Con. White, Charl. in, PEI—E L Lydard, Sydney, C.B.—C E Leonard, Jr Digby—Jas A Dennison, Truro—G Archibald, Kenville—John C Marshall, Windsor—P M Cunningham, Liverpool—J N S Marshall, Yarmouth—H D Grantham.

WANTED,

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

BOARD AND LODGING.

A FEW respectable BOARDERS can be accommodated on reasonable terms, at the residence of the Subscriber, Brunswick Terrace, opposite the Wesleyan Church, Feb. 11. JOHN MORTIMER.

THE ROAD TO HEALTH! HOLLOWAY'S PILLS.

CURE OF A DISORDERED LIVER AND BAD DIGESTION. Copy of a Letter from Mr. R. W. Kirkus, Chemist, 7, Prescott Street, Liverpool, dated 6th June, 1851.

To Professor Holloway, Sir,—Your Pills and Ointment have stood the highest on our sale list of Proprietary Medicines for some years. A customer, to whom I can refer for any enquiries, desires me to let you know the particulars of her case. She had been troubled for years with a disordered liver, and bad digestion. On the last occasion, however, the violence of the attack was so alarming, and the inflammation set in so severely, that doubts were entertained of her not being able to bear up under it; fortunately she was induced to try your Pills, and she informs me that after the first, and each succeeding dose, she had great relief. She continued to take them, and although she used only three Boxes, she is now in the enjoyment of perfect health. I could have sent you many more cases, but the above, from the severity of the attack, and the speedy cure, I think, speaks much in favour of your astonishing Pills.

(Signed) R. W. KIRKUS.

AN EXTRAORDINARY CURE OF RHEUMATIC FEVER, IN VAN DIEMEN'S LAND.

Copy of a Letter inserted in the Hobart Town Courier, of the 1st March, 1851, by Major J. Walsh. Margaret McConnan, nineteen years of age, residing at New Town, had been suffering from a violent rheumatic fever for upwards of two months, which had entirely disabled her of the use of her limbs, during this period she was under the care of the most eminent medical men in Hobart Town, and by them her case was considered hopeless. A friend prevailed upon her to try Holloway's celebrated Pills, which she consented to do, and in an incredible short space of time they effected a perfect cure.

CURE OF A PAIN AND TIGHTNESS OF THE CHEST AND STOMACH OF A PERSON 81 YEARS OF AGE.

From Messrs. Thew & Son, Proprietors of the Lynn Advertiser, who can vouch for the following statement. August 2nd, 1851.

To Professor Holloway, Sir,—I desire to bear testimony to the good effects of Holloway's Pills. For some years I suffered severely from a pain and tightness in the stomach, which was also accompanied by a shortness of breath, that prevented me from walking about. I am 84 years of age, and notwithstanding my advanced state of life, these Pills have so relieved me, that I am desirous that others should be made acquainted with their virtues. I am now rendered, by their means, comparatively active, and can take exercise with no inconvenience or pain, which I could not do before. (Signed) HENRY COE, North Street, Lynn, Norfolk.

AN EXTRAORDINARY CURE OF THE GRAVEL, AND A MOST DANGEROUS LIVER COMPLAINT.

Copy of a Letter addressed to J. K. Heydon, Esq., Sydney New South Wales, dated February 24th, 1851.

Sir,—A Mr. Thomas Clark, a Settler at Lake George, was for a considerable time seriously afflicted with a complaint of the Liver, together with the Gravel. His medical attendants, after trying all their skill, could do nothing to relieve him; his case was hopeless, and any further efforts useless. In this situation, and when expecting every day would terminate his existence, a friend recommended him to try Holloway's Pills, and as a forlorn hope he did so; the first dose gave him considerable relief, he therefore persevered in taking them according to the directions, and is now restored to perfect health. He will feel great pleasure in confirming this statement, or even make an affidavit to the same effect, should it be required. (Signed) Wm. JONES, Proprietor of the Goultun Herald, New South Wales.

WONDERFUL EFFICACY OF HOLLOWAY'S PILLS IN CASES OF DROPSY.

Persons suffering from Dropsy, either about the turn of life, or a later time, should immediately have recourse to these Pills, as hundreds of persons are annually cured, by their use, of this distressing complaint in its different stages, when all other means had failed.

These celebrated Pills are wonderfully efficacious in the following complaints: Female Irregularities, Sore throats, Asthma, Scrofula or King's evil, Bilious Complaints, Fevers of all kinds, Stone and Gravel, Blisters on the skin, Fits, Secondary Symptoms, Bowel complaint, Headaches, The Doloureux, Colic, Indigestion, Tumours, Constipation, Inflammation, Ulcers, Consumption, Liver Complaints, Venereal Affections, Debility, Lumbago, Worms, all kinds, Dropsy, Piles, Weakness from Dysentery, Rheumatism, Whites, &c. Retention of Urine.

Directions for the Guidance of Patients are affixed to each pot of Pills. Sub Agents in Nova Scotia—Dr. Harding, Windsor Mrs. Neil, Lunenburg, F. R. Patten, Liverpool, N. Taylor, Cornwallis, R. Cochran & Co. Newport, G. N. Fuller, Horton, B. Legge, Mahone Bay, S. Fulton & Co. Wallace, J. E. Moore, Caledonia, T. & J. Joss, Sydney J. Matheson, Bras D'Or, P. Smith, Port Hood, Mrs. Robson, Yarmouth, E. Stearns, Yarmouth.

Establishments, should immediately have recourse to these Pills, as hundreds of persons are annually cured, by their use, of this distressing complaint in its different stages, when all other means had failed. These celebrated Pills are wonderfully efficacious in the following complaints: Sore throats, Scrofula or King's evil, Stone and Gravel, Secondary Symptoms, Tumours, Ulcers, Venereal Affections, Worms, all kinds, Weakness from Whites, &c. Retention of Urine.

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—commencing upwards of 2000 Hats, Whiteley, Cloth, Dooskin, Felt and other Sack, Chester Field, Paleot, Hunting and Frock COATS, KEELENG JAKETS, TROWERS 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 COLLARS, CASIMERE, PILOTS, BEAVERS, WHISKIES, &c.

THE TRENTO MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Sufficiently Invested. INSURED on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety; and on all insurable lives at rates of premium far 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. B. Esq., M. D. Medical Examiner. DANIEL STARR.

THE REAL JAMAICA FARINA.

Forty Boxes containing 6 Bottles each, of Jessu Marquina's best "Eau de Cologne" short bottles—sold by W. M. HARRINGTON, April 24.

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. Amt. 14 1 3 5 15 1 4 7 16 1 5 2 17 1 5 10 18 1 5 15 19 1 6 7 20 1 7 2 21 1 8 0 22 1 8 10 23 1 9 7 24 1 10 7 25 1 11 7 26 1 12 7 27 1 13 7 28 1 14 10 29 1 15 10 30 1 16 10 31 1 17 10 32 1 18 10 33 2 0 0 34 2 1 0 35 2 2 3 36 2 4 7 37 2 5 0 38 2 7 5 39 2 8 0 40 2 10 7 41 12 2 2 42 12 3 0 43 12 4 0 44 12 5 0 45 12 6 0 46 13 0 0 47 13 1 0 48 13 2 0 49 13 3 0 50 13 4 0 51 13 5 0 52 13 6 0 53 13 7 0 54 13 8 0 55 13 9 0 56 14 0 0 57 14 1 0 58 14 2 0 59 14 3 0 60 14 4 0 61 14 5 0

THE Friends of Temperance in the above State have recently procured a Charter for a Life Insurance Company, with a view to insure the lives of Temperance men, by themselves, that they may secure the advantages of their temperance principles, without being subject to pay losses incurred by intemperance. 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. Total abstinence men, if insured in common with men who habitually use intoxicating liquors as a beverage, of course are compelled to share in paying losses incurred by their practice. They do not insure them upon an equality with other men.

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, after deducting expenses. We have been with us since our table of rates. It will be seen that they are twenty five per cent. lower than the rates of most mutual Companies. Our premiums are to be paid in cash, but if upon our present rates, it shall be found that we propose paying all profits in cash, we propose paying all profits in cash annually after the usual fund of \$200,000 has accumulated.

In this Company those who are insured for life, and thus propose to share the profits of the business, not only have the same security furnished by the best conducted Mutual Companies, but they have the entire earnings of the Company on the low rates, after deducting expenses; and in addition to this, every dollar of the capital (\$100,000) is liable for the payment of losses. This, we believe, affords abundant security to the public, and presents decided advantages over any other Company in the country, for there is none to our knowledge, organized upon this plan.

OFFICERS. BARRILL HUDSON, President. TERTIUS WADSWORTH, Vice President. B. E. HALE, Secretary. DIRECTORS. Barrill Hudson, Tertius Wadsworth, Francis Parsons, Wm. W. Hopkin, Alfred C. Williams, James B. Hosmer, Francis Gillette, Edson Fessenden, Noah Whenton, John H. Goodwin, A. W. Barrows, M. D., Examining Physician. Arch. Welch, M. D., Consulting Physician.

BOARD OF CONSULTORS. 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. Deagan, Esq., Albany, N. Y.; Hon. Salina Hale, Keene, N. H.

REMEDIAL REFERENCE 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.

DRUGS AND MEDICINES.

BY recent arrival from England, Scotland, and the United States, the Subscriber has completed his fair importations of DRUGS, MEDICINES, PATENT MEDICINES, STROPS, PILLS, CAPSULES, and all such articles as are usually kept in similar establishments, which he offers for sale at the lowest market price. JOHN NAYLOR, 122 Granville Street.

W. M. HARRINGTON.

"ITALIAN WAREHOUSE," 44 Hollis Street. HAVING lately removed to the above stand, is now prepared to give his attention more particularly to the retail of such Articles as are generally kept in GROCERY STORES. His STOCK selected from the LONDON and AMERICAN MARKETS, will be of the best description comprising—

Souchong, Hyson and Congo TEAS; Loaf, Crushed and Brown SUGAR; Coffee, Chocolate, Brandy, Fresh Fruit, Nuts, Raisins, Currants, Pickles, Pickles, Flour, Meal, Peas, Beans, Rice, Barley, Pilot Bread, Crackers, Starch, Rice, Indigo, Serratus, Saltpeetre, Alum, Blue Vitriol, Coppers, Log Wood, Eucum Salt, Oils, Sperm, Composition and Tallow CANDLES, Soaps, Spices, Brushes, Brooms, Tins, Pails, Mats, &c., &c. Halifax, April 17, 1852. Chris. Mes.

THE TRENTO MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Sufficiently Invested. INSURED on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety; and on all insurable lives at rates of premium far 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. B. Esq., M. D. Medical Examiner. DANIEL STARR.

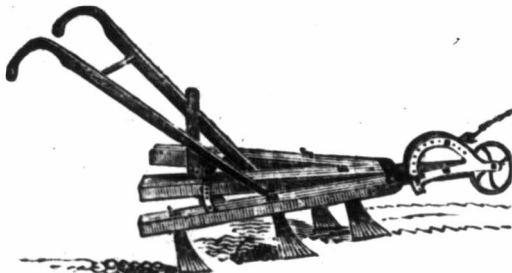
THE REAL JAMAICA FARINA.

Forty Boxes containing 6 Bottles each, of Jessu Marquina's best "Eau de Cologne" short bottles—sold by W. M. HARRINGTON, April 24.

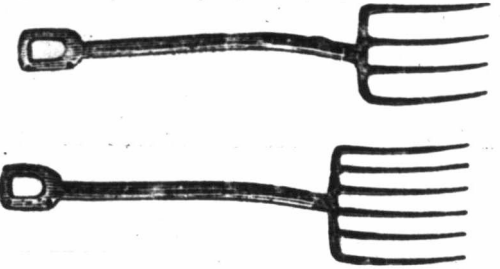


Agricultural and Garden Implements.
HARDWARE, CUTLERY, & C.

BESSONETT & BROWN
HAVE received a supply of Agricultural and Garden Implements, more extensive and varied than they have usually kept, and respectfully invite those engaged in the cultivation of the soil to call and examine them: The PLOUGHS are of various sizes and patterns, and some of decidedly improved descriptions. They have also, Improved Expanding CULTIVATORS, with and without the wheel.



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



Ox Bows, Hay Rakes, Scythe Snaths, Grain Cradles, Griffin's Prime and double refined Scythes, American Cast Steel Scythes, Horse Hay Rakes, Harrows, Hand Grain Mills; and also a variety of neat and useful Garden Tools. A small supply of interesting works on Agriculture and Gardening, and Treatises on the Horse, Cow, Hog, Manure; Elements of Agriculture; Fowl Breeding; The New England Farmer, &c. which are mostly low priced, and will be found valuable aids to those who embrace the opportunity now afforded of obtaining them. They have also their usual well assorted and very extensive supply of IRONMONGERY, HARDWARE, and CUTLERY; Window Glass, Paints, Oil, Varnishes, Brushes, Roofing Cloth, Yankee Axes, Bait Mills, Fish Forks, Collines, Twines, &c., &c., the whole forming a stock evidently superior to what is usually found in one establishment, and well adapted for the trade of this Province. RAZOR ROW, Halifax, April 24. Wes. 142.

STAFFORDSHIRE HOUSE.
CLEVERDON & Co.

HAVE received per "Mic-Mac," "Bloomer" and "Prince Arthur," part of their Spring supply, among which are—
390 dozen Milk Pans, assorted sizes,
50 " Cream Crocks, "
350 " Covered Butter Crocks, "
350 " Pickle Jars, "
250 " Handled Bottles, "
100 " Bread Pans, "
100 " Flower Pots and Stands "
45 Gross Ginger Beer Bottles,
215 Boxes Tobacco Pipes—3 & 5 gross,
38 Crates and Hhds. Earthenware.
Hogheads rich cut and plain GLASSWARE, which will be opened in a few days, and offered at our usual low prices for cash or approved credit.
Expected daily per "Levant," 30 Hhds. of low priced China Tea and Coffee Sels.
No charge for Crate and Straw.
Store nearly opposite Ordnance Gate, Granite Building, Lun.
May 1 Wes.—147.

HALIFAX BAKERY.
OPPOSITE CUNARD'S WAREHOUSE.

EDWARD JOST begs leave to announce to his friends and the public generally, in town and country, that, having provided himself with the necessary machinery, and at considerable outlay fitted up his establishment for the purpose, he is prepared to manufacture every kind of BISCUIT and CRACKER usually imported into this Province, and equal to any from any other Manufactory, at prices which cannot fail to give satisfaction to the consumer and dealer. The following is a list of the varieties now on hand: BISCUITS—Soda, Wine, Milk, and Cheese. CRACKERS—Butter, Water, Sugar, Sweet, & Ginger. In packages from ten to twenty pounds each. On hand—Fine PILOT BREAD, Family Do; Fine Navy and Navy No. 2. March 27. Wes. 3m—142. Chron. 1.

EX STEAMER EUROPA.

Fresh supply of Soaps and Perfumery, Patey's Wind Acor 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, a sorted sizes.
PERFUMERY.
Bayley's Ess. Roguet; Hendrie's Roudelctia and Verbeas; Atkinson's Jockey Club.
—ALSO—
Baneline; Perry's Balm; Circassian Cream; Vegetable Cream; Tortoise Dressing Combs; Ivory and India Rubber Rings for children; Violet Powder; Cachou Aromatic; Godfrey's Extract; Prout's and Butler's Court Plaster. ROBT. G. FRASER, 139, Granville street.

BOARD AND LODGING.

A FEW respectable BOARDERS can be accommodated on reasonable terms, at the residence of the Subscriber, Brunswick Terrace, opposite the Universal Church, Feb. 11. JOHN McALPINE.

New Advertisements.

Reform your Dry Good Bills!
GREAT BARGAINS.

W. J. COLEMAN & Co.,
HAVE just received the largest, best and cheapest, STOCK OF DRY GOODS, Ever imported by them. They solicit an early call from Buyers, being confident that they can offer great INDUCEMENTS.
The Stock having been selected by one of the Firm, from the Best Houses in Europe, and is now marked lower than their usual LOW PRICES.

The assortment comprises everything new, beautiful, and useful, in Silks, Satins, Cashmeres, Cambrics, Delaines, Lustras, and those much admired 4 1/2 Prints, French and English Tannet and Cap Ribbons, Parasols, Straw Bonnets, F. each Kid, Lisle, Berlin, Silk and Lisle Gloves, Silk and Cotton Hosiery, Silk and Satin Mantles, Grey and White Cottons, Sheetings, Bed Tick, Towel Stipes, Cotton Warps, and every description of Domestic Goods, all of which are now ready for INSPECTION.

At No 12, Granville Street, Halifax.
The Subscribers hesitate not to state that Merchants and Traders from the Country, will much subscribe their own interests by making their purchases from our stock. The Goods are all warranted to be of superior quality. LIVERPOOL HOUSE, May 8. Wes.—148 Ath.—71. 4w.

BELL & BLACK.

HAVING received by Mr. McE. More-Castle, and other Goods, hereby offer a large and valuable stock of FASHIONABLE BONNETS, White Shirts, White and Colored Muslins, Worked Muslin Collars and Sleeves, Veils, Parasols, Hosiery, Ribbons, Cambric Handkerchiefs, Printed Cottons, Gents' White Shirts and Collars (some made), Checked Linen for Boys' wear, Silk Hdkis, Stocks, Neckties, Towels, Towel Hags, Carpet Hags, &c., &c., &c. ALSO, constantly on hand,
A large and general assortment of staple British and American GOODS, suited to the town and country trade, such as—
White, striped, and Grey Shirting Cottons of the best makes,
Dorakins, Broad Cloths, Satinets, White and Colored Flannels, and every description of Woollen Manufacture,
White and Blue Cotton Warp; India Rubber Coats and Leggings, &c., &c., &c.
All of which will be sold as low as they can possibly be afforded.
May 8. Wes. 6w.—148. Chron. 16c.

White, striped, and Grey Shirting Cottons of the best makes,
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All of which will be sold as low as they can possibly be afforded.
May 8. Wes. 6w.—148. Chron. 16c.

BELL, ANDERSON & CO.

HAVE received per recent arrivals from Great Britain—a large assortment of Plain and Fancy GOODS, suitable for the Spring and Summer Seasons; among which are Cambrics, Muslins, Muslin de Laines, and other dress materials, Parasols, Gowns of all descriptions, worked Muslin COLLARS, and Hosiery, Spinning, and Gaiter Silks, Bonnet and Cap Ribbons, Veils, Hair Nets, Shawl Pins; Paisley, printed Cashmere and Hosiery Shawls and Scarfs, in great variety; spotted Net and Muslin; Ladies' and Gents' Neck Ties; Vestings, Dressing Cloths, Satinets, Kentucky Jeans, Head Bands; VESTS and COATS of all descriptions, &c.
—ALSO—
Superior INDIGO, Leecher's Guerd and No. 1. STARCH. May 8. Wes. 4w.—148.

ETNA INSURANCE COMPANY.
Hartford Fire Insurance Company;
Protection Insurance Company.

Incorporated in the years 1810 and 1819.
THE SUBSCRIBER continues to effect Insurance against Fire in the above Companies—a Store, Dwelling, Public Buildings, Mercantile, Household Furniture, Vessels on the Stocks, or while in port, &c., &c.
These Companies have conducted Insurance business for more than thirty years, throughout the United States and the British Provinces, and have earned a high reputation for their promptness and liberality in the settlement of losses.
ARCHIBALD SCOTT, Agent, No. 39, Bedford Row. May 8. Wes. 3w.—148.

CREIGHTON, WISSWELL & Co.,

HAVE received by the late arrivals from England, Scotland, and the United States, A LARGE AND WELL SELECTED STOCK OF DRY GOODS, Suited for Town and Country Trade; decidedly the best in value ever offered to the Public. Buyers from the Interior are requested to call through this Stock before completing their Spring purchases. No. 3, ORDNANCE SQUARE. May 8. Wes. 2m.—148.

SEEDS! SEEDS!!

EX Steamer Niagara—the Subscriber has received his Spring supply of Fresh Garden and Flower seeds. No. 239 Granville Street. ROBT. G. FRASER. May 8.

ENCOURAGE HOME MANUFACTURE.

Halifax Card Factory.

THE SUBSCRIBER has fitted up a WOOL CARD FACTORY, on the premises of Mr. David Rugg, North of the Locks and Gate, where he intends making up for Sale, every description of CARDS.

WOOL CARDS, MACHINE CARDS,

for Carding Mills, &c., as low and of as good quality as can be imported from the United States. Persons from the Country are respectfully invited to give him a call. He trusts by prompt attention to the smallest Orders, to merit a share of public patronage. HARRIS J. TILLMAN. May 1. Wes. 6l.—147.

MEDICINES, &c., &c.

LANGLEY'S DRUG STORE, HOLLIS ST. THE Subscriber has received from England his usual supply of Drugs and Medicines, Patent Medicines, Perfumery, Brushes, Toilet and other requisites, &c., &c., all of the best quality, and moderate in price. M. L. Wes. 147. 2mos. WM LANGLEY.

CO-PARTNERSHIP NOTICE.

THE Subscribers having taken into Co-partnership Mr. A. GEORGE E. H. ANSELLSON, 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.

OLD DR. JACOB TOWNSEND'S SARSAPARILLA
The Subscriber informs the Public, that he is Agent or 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 Sarsaparilla 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. n. 1 DANIEL STARR.

IMPORTANT NOTICE!

We have in contemplation, if practicable, to make such alterations in *The Wesleyan* at the commencement of the fourth Volume, which will be in July next, as will enable us to give considerably more reading matter in our columns,—which, if carried out, will involve us in additional expense. We propose not to increase the subscription price per annum; but, in order to meet the increased expenditure, and to warrant the alteration, we shall require, at least, in addition to the number now on our lists, three hundred and fifty new subscribers, which will be a little more than an average of eight for each of the Circuits in the Districts of Nova Scotia and New Brunswick. We are anxious to make *The Wesleyan* all that its warmest friends may wish, but we have long felt straitened for want of space, &c. IN THIS MATTER, WE CAN DO NOTHING, WITHOUT THE HEARTY AND ENERGETIC CO-OPERATION OF OUR BRETHERN AND OTHER FRIENDS. *The Wesleyan*, as it is, we have reason to believe, has been exercising a beneficial influence on our cause throughout our Districts, and we laudably desire to render it a still more potent instrument for good. We appeal, then, earnestly, to our Ministers, and to all others who desire the prosperity of our beloved Methodism, to assist us with their influence and valuable and highly effective agency, in meeting the emergency of the times, and placing their periodical on such a footing, as will both free us from pecuniary anxiety, and add augmented influence to the paper.
We anticipate a prompt and hearty response. We solicit the brethren to ascertain before the approaching Districts, the number of present subscribers who intend to continue such, and the number of those who will enter their names as new subscribers, for the next Volume, and to forward to us the lists with as little delay as possible, so that we may be advised of intended discontinuances, if any, and of the additions of names, in order that we may make our arrangements accordingly.
In ordering papers for new subscribers, please state the time from which they are to be sent. We can supply back numbers.
The Rev. Richard Smith, Wallace, has our thanks for his intimation that his Circuit will meet the average of additional subscribers for our next volume. We hope all the brethren will enter heartily into our design, and enable us to bring out a paper in every way worthy of public acceptance.
Those brethren who intend to bring to the District candidates for examination, will please notify the Superintendent without delay, in order that suitable provision may be made for their accommodation.
The exceedingly interesting Ecclesiastical Correspondence in this week's impression, will amply repay perusal. The sentiments of Dr. JOHNS are worthy of all praise.
C. C. Aylesford, is notified that the box of books will be forwarded by King's line,
The new Chapel, Grafton Street, is rapidly approximating completion. It is a noble edifice. May it be honoured as the spiritual birth place of thousands!
Communications from Charlottetown, P. E. I., and elsewhere, came too late for this number.—They shall appear in our next.
Merchants and others will find it to their advantage to advertise in *The Wesleyan* on account of its large and general circulation.
We never knew scarcely such a dearth of news.
We shall forward accounts to the brethren during next week.

Letters and Monies Received.

(See that your remittances are duly acknowledged.)
Rev. R. Smith (60s.). Rev. G. Johnson,* Rev. A. Desbrisay, (with enclosure), Rev. R. A. Temple, (new sub.—120s.), Rev. H. Pope, senr. (new sub.)
* Proceed with your design. We shall be glad to hear from you.

Marriages.

At Wallace, April 25th, by the Rev R Smith, Mr Geo BLAIR, to Miss Lavina KING.
At Jolicure, Westmoreland, N B, March 31st, at the house of the Bride's father, by the Rev Geo Johnson, Mr William DIXON, of Point de Bute, to Miss Augusta SMITH.
At Horton, Windsor, on Tuesday the 27th inst, by the Rev A Gilpin, A M, Mr D E GELBERT, to Miss MARY EMMA, third daughter of the late Thomas Timlin, Esq.—Sun
On Friday evening, by the Rev John Martin, Mr William HENNING, of Dartmouth, to Miss Helen KENNEDY, of Stewacke.—16.

Deaths.

On Saturday evening 1st inst, after a long and severe illness, in the 63rd year of his age, Mr George ARTZ.—Sun.
At Weymouth, (N S) on the 10th ult, Isabella Kate, only daughter of Mr Thomas BOYNE, aged two years and six months.
At Mill Creek, Richibucto, on the 20th ult, Mr Richard SCOLLICK, in the 84th year of his age, He was a native of Carlisle, England, and was one of the first settlers of Richibucto.
At Demerara, on the 11th of March last, of fever, Captain Ed ward Thompson, of Halifax, N S Capt T commanded the barque Exhibition, wintering in Bathurst, where he was very highly and deservedly respected.
At Windsor, on the 2nd ins, Charles son of Joseph RICHARDS Esq, aged 14 years.
At Lunenburg, on the 17th ult, Mr Charles BURN, aged 26 years.

Shipping News.

PORT OF HALIFAX.
ARRIVED.
SATURDAY, May 1.—barque Mary, Roberts, Liverpool G R, 27 days, to E. Albro & Co; brig Laleah, Alder, St John N B, via Three Fathom Harbour, bound to Antigua—loss of fore-topmast; Luo Swain, Cape Negro, to E Albro & Co; schrs Mars, Pitts, Fortune Bay, N F, 4 days, to D Cronan; Betsy Bridge, Arichat.
SUNDAY, May 2.—barque Josephine, La Have; brig Oberon, Charente, 23 days. Brig west.
MONDAY, May 3.—schr Only Son, Chambers, Placentia N F, 5 days, to G H Starr, and J & M Tobin; Mary, Tyrrell, Arichat, 3 days—see Loud, to St Thomas.
TUESDAY May 4.—schr Queen Adelaide Martell, Arichat, Deblols & Merkel; Mary Ann, Gabarus, C B, Fairbanks & Allison; Amelia Adelaide, Elert, Arichat, to J. Ballou; Desenda, Lordeis, C B.
WEDNESDAY, May 4.—brig Irene, Joyce, New York, 8 days, to E. Jones, W L Evans and others; Packet schr Dart, Yarmouth, N. S.

CLEARED.

May 1.—brigs Eagle, Hilliers, Quebec, by C West & Son; Susan, Mann, Kingston, Jam, by W Full; Bolmore, McLeod, St John N F, by John Esson & Co; schrs Medway, Balcomb, Boston, by G D Hunter & J-M Tobin; Good Intent, Dowsley, F W Indies, by Salter & Twining; Indus, Day, New York, by J & M Tobin; Zebina, Curke, Oyster N F, by de Sully, Siteman, Bathurst N B, by Pittus, Tupper, & Co, and others; Marquis, Colon, Magdalen Islands, by B Wier & Co; Union, Jones, do, by Creighton & Grassie.
May 3.—Good Intent, Dowsley, West Indies, Salter & Twining; Balmoral, McLeod, St John N. F. John Esson & Co.; Joseph Howe, Neering, St. George's Bay, Oxyley & Co, B Wier & Co; Lady Lauchler, Trinidad, N. I. & J T West; Squaw, Perry, Canada, Fairbanks & Allison, T. Halliday, Mary, Marsh-hall, Kingston Jam, N. I. & J T West; Adah B Wier & Co H Y Mott P Power; Dasher Grant West Indies John Strachan.
May 5th.—Margaret, Wood, B W Indies, by Fairbanks & Allison; Stewart Campbell, O'Bryan, Philadelphia, by J & M Tobin; Harriet Goldsforth, St John, N F by W Pryor & Sons; Bright St Creek, Bemer, Montreal, by Creighton & Grassie and G & A Mitchell & Co; Brig Oberon, Shields St John N B by Creighton & Grassie; Sarah Catch, Bruce, Toronto, by Oxyley & Co; Brig Fanny, Smith, British West Indies, by G H Starr.

MEMORANDA.

Boston, 30th ult,—arr brig Boston, Laybold, Halifax, 5 days.
Philadelphia, 24th ult—arr brig Alameda, Holmes, Mayaguez.
At Port au Prince, 7th ult—schr Elizabeth, Moore, from New York, discharging—for Boston.
Mauritius, Jan 21st—arr Am barque Agenora, Skelling, Halifax.
St John, N B, previous to 30th—arr'd, schr Charles, Simpson, Halifax; New York, 1st inst—arr'd, schr Jasper, Banks, St Jago de Cuba—Per Telegraph; Clenfuoz, 11th ult—brig Chabucto, Weman, to sail 17th for Halifax; Schr Saloom, at New York from Port au Prince, had very severe weather between 8th and 15th inst, sprang mainmast lost a suit of sails jibboom, and a part of deck log; Kingston, Jan—9th—arr'd Maude; 12th—arr'd Nova Scotia; 13th—arr'd Nova Scotia; Sava La Mar; 15th—sailed, Victoria, New York; 16th, arr'd, Margaret Mortimer; 17th, arr'd, Sobim, Bos Kar, and Victoria; 18th, Maude, Cuba Falmouth, 11th—arr'd, Violet, Montego Bay; 15th, arr'd, May; 8th, s'd, Lord Lovat, New York; no further sales—Market unsettled and declining Boston, 2nd—arr'd, schr Hector, Quillan, Halifax Per Telegraph.
New York, May 5.—Sailed, brig Mary, Wallace, Halifax—by Telegraph.