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"They that seek Me early shall find Me."

BY W. G. CLARKE.

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze,
Come, while the restless heart is bounding lightest,
And joy's pure sunbeam trembles in thy ways—
Come, while sweet thoughts like summer buds unfolding,
Wake rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown—
Pleasure will fold her wings—and friend and lover,
Will to the embraces of the worm have gone!
Those who now love thee will have passed for ever;
Their looks and kindness will be lost to thee—
Thou wilt need a balm to heal thy spirit's fever,
As thy sick heart broods over years to be.

Come while the morning of thy life is glowing—
Ere the dim phantoms thou art chasing die—
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadows, save a promise given,
That lights the future with a fadeless ray—
Come—touch the sceptre—win a hope of heaven,
Come, turn thy spirit from this world away.

Then will the shadows of this brief existence
Seem airy nothings to thine ardent soul—
And shining brightly in the forward distance,
Will, of the patient race, appear the goal—
Home of the weary—where in bliss reposing,
The spirit lingers in unclouded bliss—
Though o'er the dust the curtained grave is closing,
Who would not EARLY choose a lot like this!

Increase to Improvement.

The gifts of God, natural and gracious, come to us so conditioned as not to disturb the great law of our responsibility. They are meant to be used, but yet we are accountable to God for the manner in which they are used. As the subjects of divine government we hold life, mind, talents, opportunities, influence, fortune, the grace of God itself, in the measures of each bestowed upon us, under the rule of increase upon improvement. Neglect to use them aright involves a forfeiture. To him that hath shall be given. From him that hath not shall be taken away that which he hath. The proofs of this rule of the divine administration meet us on every hand. God gives the sunshine and vernal showers; but if we sow not in the spring season, we reap not in harvest time. He bestows the endowments of mind; these are susceptible of indefinite grasp and expansion, but they come to their development only by sedulous culture. He bestows his grace;—he worketh in us *to* will and *to* do; but it is that *we* may work out our salvation. There is awakening grace communicated to the conscience; it is improved by repentance, and leads on to the attainment of converting grace. Neglected—we fail to realize the great boon of salvation in the end. The volume of revealed Truth lies within our reach; sabbaths come and go; the gospel utters its call to a holy life, and its promises of glory, honour and immortality. We have only to open our eyes, and the sad and startling fact meets us on every hand, that amid all this affluence of heavenly mercy and love, multitudes perish for lack of knowledge; starve in the midst of plenty; squander the resources of Infinity; waste the very funds of Eternity; and go to an unprovided futurity in the face of the stupendous provisions of Redeeming Love! And wherefore? Just for the lack of proper improvement.

Suppose we apply this general rule to social relations. Whatever elements of character, eminent powers or activities of mind any one may possess, he holds them under the paramount obligation to employ them for the benefit of society. A young man sets out in life; he has enjoyed the benefit of careful instruction; his mind is improved; he knows his own powers. He goes forward under the impulse of a strong will; and in whatever direction his activities seek development, whether in a learned profession, or in the pursuits of commerce or agriculture, he seeks wealth and influence. For what ultimate and grand purpose, let us ask? Is it that he may absorb into himself, for his separate and sole enjoyment, the supposed advantages of money, station, and power? Is it that after having fought bravely the battle, and gained honours and emoluments, he may sit down and spend in inglorious ease the last twenty years of his life? Many doubtless, so think and feel. But any such aim is utterly low and unworthy. It falls far beneath the proper pitch of one's responsibility; and if carried out, will only entail the bitterness of disappointment in the review of life from a dying pillow, and a serious reckoning in that future life with which the present stands indissolubly connected.

The true and noble view of life's pursuits is that which consecrates them, one and all, to the service of society, wherever our providential calling may lie. With such aims, he who has acquired wealth will seek to invest his capital in enterprises which shall benefit the community of which he is a member. No great cause in which the welfare of the country is deeply involved, knocks at his door for aid in vain. He sought money for worthy purposes. God has blessed his endeavours. He forgets not his early aspirations, his ever-present obligations. Freely he has received, freely he gives. Another man developes mental endowments which fix the eye of his fellow-citizens upon him as one worthy to take part in public affairs. His studies, speeches, labours, are devoted to the progress of his country in wise legislation, in all the elements which render a State prosperous and great. His ambition is not to crown himself with distinction, or to gratify a sordid self-seeking. It is to serve his generation; to rise above the enfeebling pursuits of men of pleasure; above the more elegant tastes of the epicurean man of letters; to wield an influence, masculine, elevated, and devoted to the highest good of the commonwealth. Should the proverbial fickleness of popular favour overtake such a public man, and his services seem to be forgotten in some hour of popular caprice; why he takes into retirement with him the refreshing consciousness that in the fear of God, all the ends he has aimed at have been his country's.

If we apply the same maxim to Christian, spiritual relations, we cannot fail to see that a personal participation in the gifts and grace of the gospel, lays every one under special obligation to do all in his power to extend the same blessings to as many others as possible. The Christian receives that he may not only enjoy, but that he may become an emanative centre, diffusing all around the light and warmth of the divine mercy realized in his own soul. The mental and spiritual process he has passed through, has taught him to feel the bitterness of sin; to prize the method and means of mercy; to estimate at their proper value the costly provisions of Redemption. But sin is the universal malady of the human race; unfelt alas! by too many, but not by him. For the woes of others he cannot but realize the throb of sympathy. He has probed his own heart—he has the gauge of the *common* ruin. He has felt the joys of pardoning mercy; and he knows that the same mercy as it is proffered in the gospel, is free for all men. The preciousness of the boon makes him long to see all others partakers of a like benefit. His very faith in Christ draws after it the conclusion that the Redeemer who has saved *him*, is able to save to the uttermost *all* who come to God by him. By how much he has been enabled to take in the bright perspective of eternal joys, on the one hand, and to fathom the infinite loss, on the other, involved in the loss of the soul, by so much is his interest quickened in the salvation of all around him.

This obligation involves, as we have seen, sympathy; but it embraces likewise, the Christian offices of prayer. "*Our* Father," not merely *my* Father, is the language of that prayer. All men are comprehended in the supplication addressed to the throne of the heavenly grace. But sympathy and prayer, where they are genuine emotions and acts, necessitate all other offices that may be pressed into the service of the souls of men. Spiritual affections, the product of the grace of our Lord Jesus Christ, seek the proper field for their developement.—You cannot shut them up in the narrow compass of a single bosom, without stifling them. Like the mountain breezes on the gladdening sunshine of heaven, they crave and must have expansion. They seek their proper theatre. Ambition has its field; it presses on through the smoke of battle, over the ensanguined plain, amongst the shouting of the captains and garments rolled in blood. It descries afar off the glittering prizes it covets, and rushes on to grasp them. The love of money carries its crowd into the marts of business, where fortunes are won. The "natural man" seeks the arena where his governing tastes and propensities may find appropriate gratification. Thus too, the "spiritual man" must have *his* field of development. His instincts, affections, yearnings, hopes, activities, all find their appropriate expansion not barely in the lofty contemplation of God, in the study of his Word, in communion with the unseen, eternal world, but also, in the great movements of Christ's cause and kingdom on earth.—Whatever affects that cause, whether for good or evil, affects this man. In its rapid extension he glories; over its temporary decline he mourns; with its prosperity is bound up his highest joy. Happy the church which is filled with a membership and ministry of this type.—*Southern Christian Advocate.*

Habit.

The power of habit is universally acknowledged. It is, however, much easier to acknowledge a principal than to act upon it, or, as the old saying is, "easier to *preach* than to *practice*." In regard to brute animals, we allow the importance of habit: we commence early to teach the bird to sing, the dog to hunt, and the monkey to perform its antics. The farmer, in his selection of a horse, seeks one who has, *while a colt*, been under kind and gentle management; he must be accustomed to handling, well broken to saddle and harness, his muscles developed by labor, and his limbs flexible through use, and all these qualities, he well knows, are only acquired by *habit*. Why, then do we not act more rationally in our children's education, showing our belief in the old proverb, that "as the twig is bent, the tree's inclined." Is it not from thoughtlessness, from indolence, from negligence, that we thus allow years to pass on, in which our loved ones are binding chains around them, too strong for us or them to sever?—Is it not from forgetfulness of the worth of their immortal souls, and of their bodies, as servants to the soul, that we thus permit their first few years to pass as unimportant, when in fact, they are the *forming* years of life? Our fault is, that we leave too much for the soul, the *spirituelle*, to perform: we do not deal with our children sufficiently as *animals*. We allow them while young, to go on in foolish, it may be negligent, or even sinful habits, looking by prayer and faith to God, in His grace, to convert them, and when, in His infinite goodness, He does so, we expect our children to throw off all these improper habits, these fetters which bind them, and become Christian patterns at once. Is it in the power of religion to do all this?

Parents may very greatly, by early training, facilitate the sanctifying work of the Spirit; very materially lessen the hindrances to the growth of their children in grace.—Difficult is it at best, to crucify the *flesh*, to walk *humbly* before God, to *pray* without ceasing, to take up the *cross* daily, to love our neighbor as ourselves; but how much more so when accompanied by that *dragging down* to earth, that enchaining to *fleshy indulgence* with which early habit binds us! What can we then do, as mothers, to *smooth the way* for our children to become better citizens of earth and heaven? Ye mothers who are surrounded by wealth and luxury, at whose back servants bow, gold waits your bidding, what can you do for these children of your love? Give them early, *good habits*. And ye mothers, whose hands are devoted, early and late, to toil, you to whom penury, and sickness, and want are no strangers, what can you do? You can do more for your children, than in many a more costly way, by giving them *good habits*.—These will grow with their growth, and strengthen with their strength, and will cause them, in your latter days, to "rise up and call you blessed." Among the habits which we are to cultivate, we are told to think on "*whatsoever things are lovely and of good report.*" Too many Christians despise external graces; they fancy them of no importance, and it happens, unfortunately, that although they may arrive at Heaven themselves, they certainly do not, by their pleasing exterior, attract many others with them.

We may give our children habits of *devotion*. It has been a stumbling block to many a Christian, that he was never taught habitually to read the Bible and pray.—When he was a little child, *this* was not placed *first* in his round of duties. He was carefully washed in the morning, his hair and teeth well brushed, his school lesson carefully committed; marbles, ball and other amusements, had their appropriate hours; but where were his duties to God and his soul? And, now, when he is a man, he hurries through his meals, and, it may be, his family prayer, and rushes to his counting-house or his office, as if God was not in all his thoughts. The closet, where he enters, and shuts too the door, to commune with his Father in Heaven, is but little known to him. I know a good and faithful Christian father who was early left with several motherless sons. He has never yet allowed them to leave their room in the morning until they have read their Bible and prayed. They do it now of themselves, and their consciences chide them if they have not done it; and these boys will, I doubt not, make prayerful devotional men. Another family cause their children to read their chapter in God's word immediately as they draw around the well lighted centre-table for the evening, previous to seeking that knowledge which is for this world. One good man of my acquaintance, who had early made his sons, who are youths, familiar with the duty of prayer, being about to leave home on a short journey, said to them: "My sons, shall this be a prayerless house while I am absent, or will you sustain the family altar?" After a moment's hesitation, they replied, "we will do it, father:" and from the testimony of a young female in the family, it was found that they fulfilled the promise. One of the most distinguished prelates of the United States mentioned to a friend, that before he was nineteen years of age, he was in the habit of imploring a blessing at his father's table. A father of my acquaintance, whose sons lost a most estimable mother when very young, always redeemed an hour from [illegible] engagements to see these children put to bed, and to hear their nightly devotions. Such faithfulness cannot pass unrewarded. Devotion is a natural element of the heart. If it be smothered by inattention or lost by want of early cultivation, who, who but the mother must weep in after years, tears of unavailing regret?—*Mrs. Whitlesey.*

A Lecture for Rich Men.

COL. CUMMINGS, of the *Evening Bulletin*, reads the following brief discourse touching the indebtedness of rich men:—

"I can pay my way, and am obliged to nobody," is a frequent expression of the selfish rich man. We fancy we can see him, while he utters it, with his purse-proud, defiant look, buttoning up his pocket as if he thought you a thief.

You can pay your own way, can you?—You are obliged to nobody? Good sir, we don't believe you know what you say. That you can pay your pecuniary debts we have no doubt, but those, it seems to us, are the least part of your obligations. You owe duties to society as a man, a citizen, and a millionaire, of which, perhaps, you have never thought; certainly not as debts to be paid, in your own person, and by an expenditure of your own time, and thought, and money. My dear sir, consider this well. Do not live and die in the false belief that because you owe this debt to society in the abstract, heaven will never require its payment at your hands. Do not imagine either that you can delegate its liquidation to others. No well-salaried minister, no sleek visitor of the poor, can become your middleman in this matter, doing your work for you. Monopolize your time in money-making, and suffer your heart to grow hard as steel, as all hearts will that never come in contact with human misery.

"I can pay my way," you say, "I am obliged to nobody." Perhaps, as you utter these words, you look rebukingly at some poor debtor who has failed to meet his engagements. Beware, O, rich man! "judge not lest ye be judged." You know not what defects of early training, what cruel disasters of fortune, what treachery on the part of others, may have led to his bankruptcy.—With all his errors, and even faults, for probably he has not been entirely free from either, he may yet be a better man, taken all in all, than you, with your bank stock, your mortgages, your ships, and your real estate. He may not neglect his children, as you, absorbed in your speculations, probably do, leaving their moral training to others, instead of superintending it yourself. He may be a kinder friend, a more conscientious citizen, a man better imbued with the thousand sympathies of humanity. Believe us, there are more crimes than being in debt, though, where debt comes from imprudence or a reckless spirit of speculation, it is, heaven knows, bad enough.

"I can pay my way," you say, "I am obliged to nobody." You are obliged, on the contrary, to every fellow-creature with whom you are thrown into contact, either in social life or in business. Without their courtesy, their attention, their kindness, their society, you would be the most miserable creature alive. Every hour you live you are indebted to some fellow-being for some attention or other, and it is only because they are so freely and commonly given, like the air of heaven, that you do not realize their value. The time will come, if it has not come already, when some great family affliction shall teach you that, with all your riches, you are but a frail, helpless, human creature; and in that hour of grief and heart-wrung agony, you will recognize at last, even if but for a moment, the precious boon of common sympathy; you will feel how much you owe, after all, to your fellows.

Thank heaven! all rich men are not like you. There have been many, in every generation, who acknowledge that they owe other debts than pecuniary ones, and who strive faithfully to liquidate them. Their number is increasing, moreover, with each successive generation. When the day arrives, as we believe most firmly it will, when all rich men shall recognize the obligations they owe to society, the millennium, in one sense, will have come. Then may the rich man truly say, "I can pay my way; I am obliged to nobody."

Satan at the Church Meeting.

The members of a congregation had frequently met to deliberate on measures which involved their comfort and even their existence; but a troublesome person, whose popular eloquence gave him a dangerous influence, repeatedly defeated every attempt to carry these measures into effect. At one of these meetings, a member, who had the welfare of the society much at heart, appeared, while his antagonist was in the heat of debate, to be fast asleep; the friends of the society, astonished at his indifference, at length roused him up. He started, rubbed his eyes, saying, in apparent agitation,

"I have had a strange dream."

Every eye was turned to him, and every ear open. "A dream! what was it?"

"I dreamed," said he, "that I was in hell, where I saw Satan, who inquired what news from the earth? I told him I came from this place, where the congregation were met to decide on business which had long distracted them.—This information threw him into great excitement. 'I must instantly go there,' said he, and was making ready to set off immediately. But just as he was departing, he asked me whether his friend——was at the meeting or not. I assured him he was not only there, but very active. 'Well, then said Satan, I will not go, after all; my presence is unnecessary. I know well my friend——, will do my business as well as I could do it myself."

This apologue produced an effect which nothing else could produce. It "silenced" the measures, which he had hitherto successfully opposed, where readily adopted.—*From an old Periodical.*

The Power of Silence.

A good woman in New Jersey was sadly annoyed by a termagant neighbour who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added sound, commonsense to his other good qualities.—Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbors lips, gently snap the tongs, *without uttering a word.*

A day or two afterwards the good woman came again to her pastor with a bright and laugling face to communicate the effects of this new antidote for scolling. Her troubler had visited her, and, as usual, commenced the tirade.—Snap, went the tongs Another volley. Snap. Another still.—"Why don't you speak?" said the termagant, more enraged. Snap. "Do speak; I shall split if you don't speak!" And away she went cured of her malady by the magic power of silence.

It is hard work figting a Quaker. It is poor work scolding a deaf man. It is profitless work beating the air. One-sided controversies do not last lon, and generally end in victory or the silent party.

The Handful o' Grain.

Take, my child, a handful of grain. Lay it up by thee, and it profiteth thee ot. Grind it to flour, and like her of Zarephath, make thee a life cake thereof, and it shall yield the a moment's comfort and suppt. But sow it in the earth, and it shall bring thee forth a bountiful increase. So it is of wealth. Hard it, and it yieldeth neither profit nor comfort.—Spend it on my pleasures; they are but for a moment. Bestow it on the poor, the fatherless and widow, on thittle ones of Christ, and he shall remember it with a plenteous reward.

The Wise Decision.

The uncle of a Welch Minister having beesorely offended declared that he ould never forgive the offender. The Minister asked him if he knew what the Bible said.—"No," said he; "what does it say?" "*Anger rests on the bosom of fools?*" "Well, Thomas," said he, "go instant and tell the man that I forgive him all. I will not be a fool to plea him or any body else.

The Last Evil Desire.

Baxter says, "The first spark of an unlawful desire entertained in the heart soul, or imagination, instantly bids off communion with God's Holy Spirit; shudder at it; cast thyself upon thy knees, and cry, *Save Lord, or I perish*, till it becomes ashame."

Old Echoes.

You wonder that my tears should flow
In listening to that simple strain;
That those unskillful sounds should fill
My soul with joy and pain—
How can you tell what thoughts it stirs
Within my heart again?

You wonder why that common phrase,
So all unmeaning to your ear,
Should stay me in my merriest mood,
And thrill my soul to hear—
How can you tell what ancient charm
Has made me hold it dear?

You smile to see me turn and speak
With one whose converse you despise;
You do not see the dreams of old
That with his voice arise—
How can you tell what links have made;
Him sacred in my eyes?

O, these are Voices of the Past,
Links of a broken chain,
Wings that can bear me back to times
Which can not come again;
Yet God forbid that I should lose
The echoes that remain!

—*Household Words.*

(FOR THE PROVINCIAL WESLEYAN.)

Existing Abuses in the Church.

(Continued.)

These facts speak volumes in favour of the Temperance cause, not only as it tends to improve the condition of Society both in a moral and domestic point of view, but show that it has a bearing on the prosperity of religion; and that, as the use of intoxicating drinks is gradually discontinued, contribution to the cause of Christianity are proportionably increased. And it really appears to be a little unfortuate that, at the present day, when the Public mind is so much occupied in reclaiming men from habits of intemperance, and preserving others from the fatal snare, and when money is so much needed for missionary purposes, that those organizations unto whom is committed the administration of all matters connected with Christian missions, in the ardor of their "Zeal for the good cause, never hit upon the expedient of suggesting to the people, with whom they are associated, the propriety of dispensing with the use of their wine, ale, porter, gin, brandy, and other spirituous liquors, and giving the amount thus saved to the cause of missions. Were this to be done and should the people respond to the suggestion, a twofold benefit would accure, nauely, a healthy and vigorous impulse would be given to the cause of Temperance, and such an accession of means would be thereby realised as would relieve them from all embarrassment; and would enable them more widely to extend the missionary enterprise, and to enter new fields that are whitening to the harvest, and new doors that are opening daily to receive the missionaries of the Cross. The heathen have claims upon us; claims of brotherhood, and claims, arising from the consideration that *we* have the gospel," and *they* have it not; on *us* has the light shone, but *they* "dwell in the region of the shadow of death," in "darkness palpably obscure,"—with none to direct them to "the Lamb of God which taketh away the Sin of the world"; or tell them of "redemption in his blood, the forgiveness of sins, through the riches of his grace." Being destitute of the means of instruction, they live without God and die without hope, and sink into the regions of despair. We believe the gospel to be a common boon, designed to bless our common race, and that having received it ourselves, it is imperative upon us to impart it to others. "Freely ye have received, freely give." We believe too that "idolators have no inheritance in the kingdom of God." "There appears, however, to be comparatively little correspondence between our faith and practice in reference to this subject. We profess great sympathy for the heathen, or seem to do so. We deplore their forlorn and degraded conditions; their state of destitution and ignorance constitutes a theme of declamation in our missionary addresses; but, after all, what great things are we doing; to ameliorate their condition? What, to send them that gospel which alone will "make them wise unto salvation?"

It is true, the Church is making some small effort to supply their spiritual wants, and shed a radiance over the dark places of the earth; but how comparatively feeble are those efforts! How circumscribed our charity! We deal out to them with a miserly hand, and in a miserly spirit; and the trifling, pittul sum of a little more than half a million annually appears to be all that we have to spare for the hallowed purpose of dispensing the bread and water of life to six hundred millions of starving, perishing heathen, while we have "bread enough and to spare;" and can afford to spend annually eleven or twelve millions in intoxicating drinks, several millions more in tobacco, snuff, and costly array, and other things equally extravagant and unnecessary. In view of these facts, who will give us credit for being sincere in our professions of sympathy for the heathen? Not the heathen themselves certainly, who are perishing by our profusion. And the men of the world but little awake to the subject, and perhaps not a little infidel in their principles respecting it, will, as well they may, regard our sympathies as a dream.

From the foregoing facts and statements it will appear that the Church is greatly in default; that she is not sufficiently awake to her responsibility, and the obligations by which she is bound; that the efforts which are being put forth for the evangelization of the heathen fall very far short of what she is capable of, and the nature of the case demands, that is, as far as money is concerned. The resources of the Church are amply sufficient to accomplish much more towards the evangelization of the heathen—(the most desirable of all objects)—if those resources were properly applied; but the misfortune is, and with shame let it be spoken, that a very considerable portion of the Church's resources is worse than lost, being disposed of in such a manner as to interpose obstacles to her success.

The money expended in intoxicating drinks in its tendency, goes to neutralize her efforts in reforming mankind. The Church is engaged in a warfare painful and severe. The opposing powers of light and of darkness are arrayed in deadly hostility; immortal souls are the stake; and the destiny of millions is suspended upon the result of the contest. And, in order to a successful issue, should she not employ all her resources, put forth all her energies, and hold in requisition all those instrumentalities with which she is entrusted? But what very sanguine hope can we entertain of a favourable termination of the momentous conflict, when so large a proportion of her resources is transferred to the enemy, and employed against herself? and, in effect, goes to counteract her purposes of mercy in saving men! Intoxicating liquor forms a mighty engine in the hand of satan to seduce, debauch and destroy mankind: and to find Christians, both clergy and laity, lending themselves to encourage and perpetuate its use in opposition to the efforts made, at the present day, to bring it into disrepute, is not a little surprising and anomalous. It is true, and it must be spoken to their credit, that a considerable number, as well the clergy as laity, connected with the several sections of the Christian Church in these Provinces, as well as in other parts of the world, have become tremblingly alive to the evils resulting from the use of intoxicating liquor; and are exerting their influence to suppress it, by the promotion of the cause of temperance in their several localities; nevertheless, it is much to be feared that the number of those who are favourable to the cause will be found far in the minority; and that the greater proportion are either indifferent to the subject, or decidedly hostile; for Mr. Wright, who has been already quoted, informs us that the cause meets with its greatest opposition from the practice of the Church. Yet, in spite of that opposition, he furnishes the pleasing intelligence, that, in England and Wales, there had been five hundred thousand drunkards reclaimed from the abominable vice of drunkenness; and that seventy thousand of them had connected themselves with the different sections of the Christian Church. To effect the rescue of so many of our fellow creatures from the drunkard's grave, and the drunkard's doom, and to replace them in circumstances favourable to religious impressions, the reception of religious truth, and the enjoyment of that renovation of heart so indispensable to their future happiness, is a benefit beyond the power of the human intellect to estimate; as it is infinite in its results, and is intimately connected with their eternal interests; and one, we would be ready to suppose, sufficient to conciliate every opponent, and to enlist the countenance and co-operation of every philanthropist, much more, every Christian in favour of the temperance movement, and induce them to lend a willing hand to promote its interests, and "come to the help of the Lord against the mighty." But the time for this has not yet dawned upon the Church. Its members both clergy and laity, or at least a majority of them are unprepared for it, and still retain their hostility to the good cause. And howsoever much they may differ in all other respects from the drunken and profane, in one thing they are agreed namely, in their predilection for the intoxicating cup; and are associated with them; and found fighting, side by side in its defence; and seem resolved, at all hazards, as far as example will go, to give perpetuity to its use, and transmit to remote posterity this scourge and ruin of our race.

(To be Continued.)

Some talk on the latest Humbug.

"SPIRITUAL rappings," has become the lion of the day. Those who operate in this matter modestly call themselves "mediums." They remind us of certain citizens who are ashamed of their business, and who hang over their doors elegant signs, such as the "Virginia," the "Pennsylvania," or "Washington Coffee House." Call and ask for a cup of coffee, and they will laugh outright at your greenness; for it is the very article that is not to be found on the premises. Medium is a soft and harmless word; it may mean a good or bad person. Moses was a medium—a medium of communication between God and His people. The witch of Endor was a medium, between the living and the dead, between Saul and Samuel.—Our early education may have given us a false conception of a witch. We were made to believe that a witch must necessarily be an odious, deformed, wrinkled, doubly-cross-eyed hag, looking to every point in the compass at one and the same time, and universally abhorred. This is not a correct drawing of ancient witches and soothsayers. They were generally persons of superior knowledge. They were acquainted with the laws of nature, and possessed ingenuity sufficient to bend them to their deceptious purposes. They were called the wise ones. So the witch of Endor might have been as accomplished, as young, as beautiful as many of the graceful mediums of the present day; nevertheless the language of divine revelation defines her—a witch. Jezebel might have been handsome in her youth; and she tried to keep it up in old age as many do in our day, with paint and jewelry; but she also was a witch, and the dogs ate her.

Now, if it is found that our modern mediums follow the same trade that the lady of Endor did, what are they? As revolting as it must be, we answer, witches. It appears that they are in the regular succession; procuring an intercourse between the living and the dead. Saul said, "Call me up him whom I shall name." And the women said, "Whom shall I bring up to thee?" And he said, "Bring me up Samuel." How well do our mediums understand the formulas—"Bring me up him whom I shall name;" "Whom shall I bring up to thee?" They answer, "Wesley, Whitefield, Lorenzo Dow, Henry Clay, Daniel Webster." Now, this is the question—Do they bring them up? If they do not, they are practising a blasphemous and presumptuous deception, which can hardly hope for forgiveness from God or man. If they do, then are they witches, or there are no frogs. Now, look at it; call things by their right names—a witch! Can respectable young ladies associate with a witch!—Can genteel young men gallant a witch! eat with a witch! drink with a witch! court a witch! marry a witch! and, of consequence, sleep with a witch!

In former days, learned infidels laboured hard to locate the dark cloud of credulity and superstition on the head of the Church. Well, in the dark ages it was not unnatural that the Church should catch her share of the darkness that covered all faces; but now that cloud has withdrawn from our Zion and is settling down on the bright brains and proud hearts of some of the unsanctified literati. Men of classical pretensions are envious of witchcraft. Nothing about it nauseated their stomachs but the vulgar and feminine name; but this they would have on the creation of an almost unmouthable nomenclature. As one has said, "Those who believe not the Bible, can believe every thing else; yea, that a man might be put in a quart bottle." A few years since, and death, with them, was an eternal sleep; now they have an open intercourse with three worlds. True, some who profess to believe the Bible follow their pernicious ways. They say the spirits can not be evil; because they advise them to be good, to attend their meetings, and discharge all moral duties. Permit us to pause, and ask why this good advice is not followed? How comes it to pass, that those who hold closest communion with the spirits, neglect their devotional duties most? They need no more help, no more light, no more love, no more communion of saints! They lie vibrating in the scale of being between heaven and earth, lost and swallowed up in celestial abstractions, and wondering at the bigotry and superstition of the Church. "*O, ye foolish Galatians! Who has bewitched you?*"

There is one thing which clearly defines it to be a piece of human rascality—in our mind—and that is, that the information from other worlds, especially that which is theological, always accords with the creed of the medium for the time being. Is she a Universalist: then all souls in the other world are at rest, even such as have died in the delirium tremens, blaspheming God! Is she of the New Church: all is "correspondence." Is she a Methodist or Presbyterian—orthodox, as they are called: then there is some sprinkling of hell-fire.

During the rage of the Salem witchcraft, a pious young lady felt she was under the malign influence. Several of the Church members gathered around her to counteract the spell as much as possible. They had taken up with the idea that it was not admissable to make mention of the name of the Lord on such occasions. A religious youth addressed the afflicted girl, thus, "Do you love you know who?" She answered, "I love I know who; I hope my brother loves him too." And thus the conversation went on, shaped according to the times. A sailor who was out on a cruise that night, happened to look into port. As he stood in the offing, with his yard arm topped a'kimbo, alternately resting his weight on his larboard and starboard bends, and listening to their new-fangled talk, he exclaimed, "Look ye here, shipmates; but if the devil has not taken a severe grip on ye all, I've overrun my reckoning;" and, saying this, he bore away as if a heavy sea struck him on end. Now, this was no small discernment, at a time when ministers, magistrates, and all were swallowed up in the whirlpool of delusion. We do not pretend to decide on the verity of this mal-practice. If it rests in deception, it is a "rank offense, and *smells to heaven*"—an outrage on humanity, unworthy of a fiend! If it rests on fact, it is an infamous *crevasse*—broke loose from hell, and would inundate, if it might, all the landmarks of God. In either case we say, touch not, taste not, handle not; for our God is a jealous God; yea, a consuming fire.—*Rev. A. M. Lorraia.*

Father R—— and Father B——'s Love feast Testimony.

Father R—— did as every one who resolves to serve the Lord ought to do. That is, immediately after his conversion he united with an evangelical Church. But the people with whom he united in Church fellowship did not believe Christ stood ever ready to save his people from their sins in the present life. Some months after, he was thrown into contact with a people who believed that the prayer of the apostle, "The very God of peace sanctify you holy," &c., ought to be fulfilled in the experience of every believer. This was at a camp-meeting. A prayer circle had been formed for specific labor on this theme. It was the first that father R—— had heard of the subject of entire sanctification. His immediate resolve was, that if there was a state of religious experience beyond what he enjoyed, it should through grace be his. He told his brethren his want of knowledge on the subject, and solicited their advice and prayers. The brethren instructed him and prayed for him, and before he left that circle he was a happy partaker of the grace of entire sanctification. A minister present, after hearing this interesting love-feast testimony from the lips of father R——, exclaimed, "Father R——, you were not then told it might take a long time to grow up into a readiness to obtain the blessing before it could be received?" "No!" he exclaimed, "we believe it in having it done and done with." Father B——, another father in Israel, then arose, and after stating specially when and where he received the blessing of holiness, said, "Brethren and sisters, I go for the *short way of faith*, and the *long* way of living." An earnest response resounded through the air, and the congregated hundreds joined in the hearty "Amen!"

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

MR. WM. TUTTLE, SENIOR, OF WALLACE.

The subject of this sketch was a venerable, hoary-headed, old man—a christian father, and a christian pilgrim—the last surviving member of a large family; and almost the last that accompanied him from his native home in America, to the land of his adoption. Truly we may ask, Our Fathers where are they?

William Tuttle—if the writer remembers rightly—was the eldest son of John Tuttle, Esq., who at the time of the American Revolution emigrated to Canada, and afterwards to Nova Scotia. Previously to leaving America, or while residing in Canada, it is not certain, he obtained a Magistrate's Commission; and having also been appointed Government Surveyor, and desirous to retain his British connection, he at first came to this Country on a Surveying excursion, accompanied by the subject of this notice, and another of his sons. After obtaining lands in a pleasant locality, at the head of what was then called Ramshag, but now Wallace Bay, he resolved there to settle, which he accordingly did—the remainder of his family, which had been left at Canada,

afterwards emigrating thither also. Mr. Tuttle was a man of amiable dispositions, and upright character—a Wesleyan in his religious predilictions: though not a professor of experimental piety. The venerable Rev. William Bennett is remembered to have visited, and prayed with him in his last sickness. Mrs. Tuttle his wife, whose former name was Grahame, was of Scotch parentage—a member of the Presbyterian Church; and in her religious life was characterized by the good old Puritanism of New England. They have both long since "passed the bourne whence no traveller returns;" and now all their children are with them—awaiting together in the unbroken silence of the grave,

"The Archangel's voice—
The latest Trumpet of the seven,"

to break their long death-slumbers, and awaken them to the resurrection-state.

William—the eldest, and the last surviving member of the family—was born in the County of Monis—State of New Jersey, on the 26th of June A. D. 1766. He was converted to God and united with the Wesleyan Church, as nearly as can be remembered, in 1798; but the circumstances that led to, and accompanied so auspicious an event, received no passing record on the annals of time, they are, however, without doubt, written in the annals of eternity. About a year after he had professed religion, he became united in marriage to Elizabeth Peers, who is now his sorrowing widow. Immediately upon becoming the head of a household, he, like the Patriarchs of olden times, erected a family Altar and called upon the name of the Lord—the everlasting God; which duty was performed with conscientious fidelity, for the term of 58 years. Thus did he ever recognize God as presiding over the interests of that circle, of which he was the deputed head, and daily did he make confession of individual, and family sins—imploring pardon, and grace to help in time of need, and thankfully acknowledging the numerous undeserved blessings received.—To fallen, accountable creatures, how rational—how necessary the duty. Equally regular was he, in all the other duties of religion. In the various relations of life, he was consistent as a christian, and set an example worthy of imitation. Naturally mild, and amiable in his disposition, he nevertheless profitted by such lessons of inspired wisdom as these:—"Be kindly affectioned one to another with brotherly love; in honour preferring one another."—"Gentle unto all men." "Blameless and harmless."

These lessons he had not only learned; but he exemplified them in his daily walk, and conversation. Thus adorned with mildness of temper, and Christian graces, he was not only a consistent member of the Church of Christ, but secured the respect, and esteem of all who know him. Yet he did not enjoy at all times what is every where held out in the Bible, as the Christian's privelege, namely, the "*perfect love* of God that casteth out fear"—the *entire* sanctification of his nature. This was owing to a sense of his utter unworthiness, and the want of *an appropriateting faith*, in the provisions of the covenant of grace. Still however he had strong confidence in God, as his Saviour; and "was persuaded that he would keep that which he had committed to his trust," and "perfect that which was lacking concerning him." And this doubtless was realized: for though his end was marked by no unusual emotion, or extacy; yet he died in great peace trusting in the alone merits of his adorable Redeemer. He had attained to the 86th Year of his age. "Mark the perfect man and behold the upright for the end of that man is peace."

May his aged partner, and all his surviving children, meet him on the other side of the river of death; and in that

"Land of pure delight
Where saints immortal reign,"

recognize each other, and together with the countless multitude of the Redeemed, cast their crowns before the Throne, and sing unto Him that loved them, and washed them from their sins in His own blood—to Him be glory and dominion for ever. Amen.

His funeral was attended, and a sermon was preached on the occasion of his death, by the Rev. Richard Smith, Superintendent of the Wallace Circuit. G. W. T.

MRS. LYDIA WALKER, OF MILL TOWN, ST. STEPHEN, N. B.

The subject of this notice was a native of Newport, Nova Scotia, and removed to New Brunswick many years ago; and settled in this place, where both she and her husband were very much respected. She was an unassuming woman; "one of a meek and quiet spirit," distinguished for "a chaste conversation couple1 with fear." In these amiable traits she bore some resemblance to the eminent saint whose name she bore, and "as the Lord opened" the heart of the hospitable sister of Thyatira, to hear and embrace the gospel preached by Paul, so did he in this case, bless the preaching of the Wesleyan Missionaries to Sister Walker, and make it unto her "the ingrafted word," and "the power of God unto her salvation."

Mrs. Walker experienced religion about 18 years ago, and during a great revival, with which the Head of the Church favoured this Circuit. A frail constitution, and "many infirmities" debarred her from many religious privileges; but she was a woman of much prayer and strong faith: and these enabled her to hold fast the rejoicing of her hope firm to the end." Her bodily afflictions were often very severe, and these, with sore bereavements, though not "joyous, but grievous," became the means, by which, her Heavenly Father purged her, that she might "*bring forth more fruit*."

In her last illness our departed sister found Jesus to be unspeakable precious to her soul; and to a christian friend who said, "you are now passing through the valley," she replied "O yes—yes—but Jesus is with me"; and when the same person, just as the silver cord was loosening, said—

"Almost ended is the glorious strife,
Death is swallowed up of life!"—

She bowed her head; and in a short time after, on Thursday, March 17, and in the 58th year of her age, went, by

"Angel guards attended,"

into the presence of Him who has said, "*To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sit down with my Father on his throne.*" An appropriate funeral discourse was preached on Sunday the 29th inst., to a large and attentive congregation assembled in the Wesleyan Chapel.

R. Cooney.

Mill Town, March 29, 1853.

A Good Name.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-vindication.

Provincial Wesleyan

THURSDAY, APRIL 14, 1853.

Jubilee Meeting

OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Tuesday, the 15th March, a Public Meeting, commemorating the Fiftieth Anniversary and first Jubilee of the British and Foreign Bible Society, was held in Exeter Hall, London. Published accounts state that the large hall was crowded, and that the platform was occupied by Ministers and Gentlemen of the various evangelical denominations. Among these was the venerable Dr. Steinkopff, one of the only two surviving members of the original Committee. The Rajah of Coorg attracted much attention.

The Chair was taken at 12 o'clock, by the Right Hon. the Earl of Shaftesbury; and the Meeting was opened by the Rev. Mr. Mellor, reading the 61st chapter of Isaiah.

The Chairman introduced the business of the day by an appropriate address. The Rev. Mr. Collinson read an abstract from the Report. The Meeting was then addressed successively by the Bishop of Winchester, the Rev. J. A. James, the Duke of Argyle, the Rev. Dr. Duff, the Earl of Carlisle, Mr. Josiah Forster, the Rev. Hugh Stowell, the Rev. Wm. Arthur, the Rev. Wm. Charles, the Rev. Dr. Cumming, Mr. W. Jones, Lord Charles Russell, and the Rev. Mr Brown.

In the course of the Meeting, subscriptions approaching ten thousand pounds were announced.

The Jubilee Meeting of the British and Foreign Bible Society, will have a most favourable influence on the interests of our common Protestantism, at this particular juncture, when Popery, the enemy of the Bible, is stirring up its gigantic power, to arrest within its domin ons, the progress of Revealed Truth, and to crush those who prefer the Word of God to the dogmas of a fallible tyrannical hierarchy. The fact stated in reference to the operations of the Society will prove encouraging to the friends of the Bible in all parts of the world, and inspire them with ardent zeal and indomitable perseverance, in spreading abroad the Word of the living God, which is able to make men wise unto salvation.

From the address of the Right Hon. Chairman, we learn that the Scriptures have been rendered into 148 languages or dialects; all these have been reduced to printing, and of the number 121 had never before appeared in type. The combined Societies of England and of the Continent have circulated nor less than 43,000,000 copies of the holy Scriptures, in whole or in part; and the records of inspired truth have, it is believed, within the present century, been rendered accessible to about 600,000,000 of the human race. Of the languages so reduced to printing, five-and-twenty existed previously only in an oral form; they had no alphabet, and were not reduced to writing until the period when they were worked upon by the Intellect and the powers of your agents. Let this fact be treasured up by those who are talking so much about the march of intellect: let them say whether within the whole range of intellectual power there is anything which shows more of mind, of thought, of capacity, than the fact that five-and-twenty oral languages should have been reduced to writing, and that thus there should have been devised means by which five-and-twenty nations may have free access to the unspeakable riches of the Word of God.

The *Watchman*, in its notice of this meeting, says:—

"The year has begun well, and the impulse from the centre has been vigorously given. It [illegible] the religious influence of the Jubilee Services in every town, and in every Protestant congregation of the United Kingdom during the twelve months that are to come; the number of sermons in evangelical pulpits that will have only one catholic tendency; the number of public meetings in every Province where Churchman and Nonconformist will approach each other and become united, not only for one object, but in one spirit. It ought to be a year of religious revival for all the Churches. The trumpets which proclaim the Jubilee summon all the soldiers of the cross to collect under their several banners; and they sound, too, a note of doom to infidelity and Popery."

We have been much gratified at observing that the friends of the Bible in British North America, have, so far, manifested a spirit worthy of their transatlantic Protestant fathers and brethren, in connection with the "Jubilee," from which the most pleasing results may be anticipated.

The Season.

The Spring so far has been exceedingly favourable for the Agricultural interests of the country. The God of the seasons has been placing us under renewed obligations to his fraternal care, and we should not fail to acknowledge his goodness with becoming gratitude.—If no untoward circumstances are permitted to occur, to retard the operations of the field, we anticipate, in this department of our home industry, almost unprecedented prosperity the present year. As so much depends on the successful pursuits of the farm, towards the real advancement of our country's weal, we are not surprised at the solicitude generally felt respecting seed-time and harvest; nor at the gratification experienced, when the prospects of having a favourable period for the one, and a rewardable abundance for the other, are bright and cheering. The depression of our Agricultural interests during the few years past, has prepared us as a people, to appreciate a fruitful season, which, if realized, will fill our barns with plenty, our habitations with joy and gladness, and, we trust, our hearts with grateful feeling toward the Giver of all good. Christian citizens have here an important duty to discharge. They should not act as if they thought Divine Providence were excluded from providing for the necessary supply of the constantly recurring wants of man and beast, and therefore restrain prayer before God; but, acting on the enlightened principles of their revealed faith, they should recognize God in his character of Benefactor, and plead with him for that suitable and timely arrangement of sun-shine and rain, necessary to result in the ripening maturity of the products of the field. Whether this subject receives from christian persons that definite reference in their daily prayers, which is appropriate and befitting, it is not for us to decide; but we throw out these hints with the hope, that whatever may have been their conduct during the past, they may be led to discharge an incumbent duty for the future. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months"—a judgment from God on the people for their sins. "And he prayed again, and the heavens gave rain, and the earth brought forth her fruit"—a blessing vouchsafed on their returning obedience, and thus showing, that, even in temporal matters, "the effectual fervent prayer of a righteous man availeth much." May the lessons of the past, though some of them have been painful, teach us our absolute dependance on an overruling Providence for all of temporal good we enjoy, and all we hope to possess, and excite us more earnestly and more consistently, "to make known our requests to God by prayer and supplication, with thanksgiving."

Asylum for the Insane.

There is a prospect of the erection, ere long, of an Asylum for the Insane within the Province of Nova Scotia. The Provincial Legislature, at its late session, passed a grant of fifteen thousand pounds towards this object, which amount, considerable as it is, we doubt not, will be supplemented by the donations of hundreds and thousands of our population, if the grant be not sufficient. To argue the necessity of such an Institution, would be only the work of supererogation; we regret the necessity is so pressing, owing to the large number of persons in various parts of the Province labouring under the distressing malady of insanity. Christian principle, and sympathy for this class of sufferers, alike dictate the propriety of placing within their reach those means, which, in the case of many others, have either effectually cured, or greatly mitigated the disease. We shall be glad to hear of decisive and vigorous steps having been taken, in behalf of the accomplishment of any object, of which the attainment has been so long deemed desirable.

Fredericton Correspondence.

I must still add something supplementary to my former statement respecting the revival of the work of God in this city. On last Sabbath, April 3rd, I baptized three adults, and received twenty-eight persons on trial for membership, who came forward and professed their desire for such relation in the presence of a very large congregation. One of these was powerfully convinced of sin at the first public reception, and has since obtained mercy. The total of those thus received on trial will be now about two hundred and fifteen. We have still a blessed influence resting upon all our services. I cannot soon forget the sacramental service of last Sabbath evening. Not less than three hundred communicants surrounded the table of the Lord—many of them of course for the first time—and all of us, I believe, felt that it was good to be there. Our Sabbath-school presents a new feature every succeeding Sabbath. A spirit of increasing desire for Biblical knowledge is spreading. We have them of all ages up to fifty in attendance, and our Bible classes alone, number about 100 in attendance upon them. The total number present last Sabbath for instruction, was 307. I greatly question if the whole mission-field presents in a small population of not more than 5,000 so interesting and prosperous a school as ours, and the *materiel* for conducting it in every department is first rate and unexceptionable.

Yours &c.

Charles Churchill.

Fredericton, N. B., April 7, 1853.

Long Reach Correspondence.

Judging from the promptness with which you attend to all matters connected with the work of God, that you take a deep interest in the cause of missions, I transmit to you a short account of missionary services recently held on this Circuit. On Monday, 21st inst., being the day appointed for the first meeting, we met in a Temperance Hall situated on a beautiful point on the eastern side of the river St. John, about sixteen miles from the city.

This Hall, when completed, will afford a very commodious place for religious worship, as well as reflect much credit on the Sons of Temperance, especially on O. Purdy, Esq., who is one of the principal agents in its erection.

The congregation on this occasion was respectably large, and in the absence of my Superintendent, the Rev'd. Mr. Cardy, we were favoured with the presence of our much respected chairman, the Rev'd. Mr. Knight. R. Salter, Esq., being appointed chairman, introduced the business of the meeting with a few appropriate remarks; after which the Rev'd. Mr. Knight delivered a very serious and interesting address, which could not fail to awaken in the minds of the audience feelings of deep sympathy for their perishing fellow men. There were several other addresses delivered on the occasion, to which the audience listened with deep attention.

On Tuesday evening, professing to have some of the apostolic spirit, if not in the *apostolic line*, we followed the Apostle's example, and met in a large upper room in the house of W. B. McKeel, Esq., where we are accustomed to hold religious services. The meeting was opened by the Rev'd. chairman with singing and prayer, when Isaac Haviland, Esq., being called to the chair, brought before the meeting the business of the evening in a short but suitable speech; after which we had from the Rev'd. chairman, to my mind, one of the most interesting missionary speeches to which I have listened for years. He was followed by our good brother, R. Salter, Esq, from Carleton, whose address breathed the spirit of deep piety, as well as sympathy for his fellow men. He was succeeded by Mr M. Thomas, whose earnest address gave evidence that he yet loved the cause of missions. Mr. T. Gilmour, from St. John, favoured us with some serious and interesting remarks. He was followed by Mr. R. Tweedy, who delivered a very effective speech, and who, by the earnestness of his address, not only removed all doubt as to his firm belief in the truths he uttered, but showed very plainly that he possessed distinct ideas and strong convictions of christian obligation with reference to activity in the cause of God. A few remarks from the writer closed, what is regarded by some, as one of the most interesting missionary meetings ever held in that place.

On Wednesday morning pressing business requiring the attention of the chairman, he returned to St. John. Indisposition prevented Rev'd. Mr. Cardy from rendering us his valuable aid, so that we were thrown almost entirely on our own resources. However, at the appointed time, we assembled in our neat chapel in the Jerusalem Settlement, when the business of the evening was brought before the meeting by T. Harrison, Esq, who occupied the chair. Here we providentially met with Mr. Lockey, a good Baptist brother, who rendered us very valuable aid. The several addresses were marked by energy of mind and force of thought—and the attention paid by the audience showed they took a deep interest in the object of the meeting.

On Thursday evening we assembled at the appointed hour in our chapel at Coote Hill. The audience was large and attentive. We were agreeably surprised on finding present Brother Salter, who had come to sympathize with us, as well as to render us his aid. Thomas Harrison, Esq., again occupied the chair, and seemed to feel a deep interest in the meeting. A short account of the operations of the Wesleyan missionary society was given by the resident minister, after which Messrs. Lockey, Salter and R. Tweedy delivered effective addresses.—The most interesting feature connected with this meeting, was the mission-boxes of three youths, which contained the noble sum of £2 1s. 3d., and we hope that the blessing of God may rest upon those children, and that they may be long spared to labour in this good cause. I think our missionary receipts, at the least, will be twenty-five per cent over those of last year. During the year which is drawing to a close, we have had indications of the divine regard. To God be all the praise.

Yours, &c.,

Wm. Tweedy,

Long Reach, N. B., March 20, 1853.

Brevities.

The "No Immortality" Doctrine.—Great efforts are now in progress in various parts of the United States to discredit the doctrine of the soul's inherent immortality, and to impress the public mind with the belief that a future existence is conferred, or bestowed, on the righteous only; and that the wicked and all neglecters of Christ's salvation, will terminate their very being and existence with the present life.

This doctrine has the advantage of Universalism, for while *that* allows a sinner to suffer future punishment, without telling *how long* he must suffer before he has paid "the last farthing," *this*, winds up the drama in short order, and if a man is not ready to go to heaven when he dies, he need have no fear of hell, for he will just be blotted out of existence, so that if he cannot be happy, he cannot be *unhappy*; for of course when he is annihilated he wont know any thing of what he was, or of what he *might have been*. What a fruitless thing a portion of our Lord's Sermon on the mount is, in the *new light* that comes from—*somewhere!*—*Holston Christian Advocate.*

Beauty of a Religious Life.—The beauty of a religious life is one of its greatest recommendations.—What does it possess? Peace to all mankind—it teaches us those arts which render us beloved and respected; which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity—it inculcates nothing but love and simplicity of action—it teaches nothing but the purest spirit of delight: in short, it is a system perfectly calculated to *benefit the heart, improve the mind, and enlighten the understanding.*

Thoughts beside a Cradle.—This babe is God's gift, and is bone of my bone, flesh of my flesh. It will live eternally in heaven or hell. Its immortal soul is committed to my charge; and its salvation may depend, under God, on my teaching, example, and prayers. But am I myself reconciled to God through Jesus Christ? Is my life such as this child, when it grows older, may safely imitate? Lord, help me to be indeed a Christian parent.

Personal piety is the motive power of the Church—it is the one thing needful; without it, the most perfect machinery for doing good will fail. Just as soon as we begin to pray with redoubled frequency and fervor, have we added a hundred per cent. to our spiritual strength. Just as soon as we live with redoubled watchfulness and godliness, we add a hundred per cent. to our moral power—to our saving influence upon others.

Divine Love.—Godly *sorrow*, like weeping Mary, seeks Christ; saving *faith*, like wrestling Jacob, finds and holds Christ; heavenly *love*, like the affectionate spouse, dwells with Christ: it is an eternal grace, always lodging in the bosom of Christ. Lord, thou art the desire of my soul: O that I could seek thee, find and love thee, that I may forever enjoy thee.

The Infidel's Gift to his Son.—An infidel father, [illegible] son was about to leave him for College, procured for him a pocket Bible, frankly stating to a friend that he knew of nothing so likely to preserve him from the seductive influence of vicious associates.

Religious Items.

. . . The war against the Bible at Rome becomes more violent. A pious Englishman, obliged to quit Rome on account of his faith, was deprived of everything which the Pope dislikes, including his English Bible. He remonstrated against this, saying as his Bible was in a foreign tongue it could do no great harm in Italy; but received the reply, that "the government of the holy father has resolved to destroy the Bible everywhere, and by every possible means." A new list of books interdicted as containing "depraved and damnable doctrines," has recently been issued at Rome, in which versions of the Bible not authorized by the Romish Church are included.

. . . A large meeting was held in London a few days ago, in connection with the London Missionary Society, for the purpose of raising a fund to send several Missionaries and a printer to Madigascar, where there is said to be a good opening at present for the promulgation of Christianity, the reigning Prince being in favour of the Mistonary cause. £2,300 was subscribed; and the required sum (£5000) was expected soon to be raised.

. . . Three persons publicly abjured Popery on Sunday evening, the 13th ult., at the church of St. James's, Latchford, Warrington, and were received into communion with the Church of England by the Rev. J. W. Wright, incumbent. On the 6th ult., eight Jews were baptized at the Jews' Episcopal Church, Palestine-place.

. . . A *Bible written on palm leaves* is preserved in the University of Gottingen. It contains 5,376 leaves.—Another Bible of the same material, is at Copenhagen. There were also in Sir Hans Sloane's collection, more than twenty manuscipts, in various languages, on the same material.

. . . At St. Matthew's, Great Peter-street, Westminister, the Rev. R. Malone, Incumbent, received into the Protestant Church six males and two females, who publicly and formally renounced the errors of the Church of Rome.

. . . The Rev. Mr. Cravley and the Rev. Mr. Rooke, both clergymen of Leeds, have joined the Romish communion, and were ordaied priests a few days ago by the Rev. Dr. Hogarth, at Usha College.

. . . The report that Daly Peel and her daughter, Miss Peel, had seceded from the Church of England and joined the Church of Rome, is stated on authority to be "altogether untrue."

. . . There are 14 Protestant schools in Constantinople, and 26 Protestant sermons are preached in or near that city every Sabbath.

. . . Sixty-three persons have renounced the errors of Popery in St. Paul's, Bermondsey, since the last published account.

St. John Correspondence.

I now sit down for the purpose of redeeming the pledge I made a few weeks ago, namely, to send a more full account of the blessed work the Lord has been for some time carrying on in this City, and, which I am thankful to say is still in operation

This work has been in progress for the last nine weeks, and, but with two or three exceptions, the arm of the Lord has been made bare in the justification of penitent believers, and the sanctification of such as had previously been blessed with a sense of the divine favor, in the remission of their sins.

The most extensive and permanent revivals ever recorded, have been those which have originated in the church. Much may be reasonably hoped for, when more than ordinary divine influence begins at the "*House of God*." Thus was it in the present gracious visitation, with which the Lord has been pleased to bless us in this City.

As soon as we commenced our series of meetings, the power of the Lord was present in the most marked and encouraging manner—reviving the work of grace in the hearts of the members of our Church—the bringing back to the fold those who had unhappily forsaken the green pastures in which they had once been fed. And above all, in consummating the desires of those who were ardently panting for the blessing of a full Salvation, the power and privilege of loving God, "with all the *heart, soul, mind*, and *strength*."

To deny that this state of grace is attainable by man—and for his final entrance into heaven indispensably necessary, is to deny the plain and repeated declaration of God's revealed will to us, in the holy Scriptures. To admit that it is a privilege, *revealed*, and *necessary*, to enter the holy *rest* of *heaven*—and still make it so far a question of time, as to defer it to the solemn moment of man's departure from this world, is manifestly in opposition to the express promises and commands of the bible. These as clearly and directly bear upon the present, as do the promises and commands with respect to pardon and adoption—support under the adverse events of life, or deliverance in the hour of trial, or temptation. "Say unto them ye shall be holy, for I the Lord your God am holy." "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might," are among other commands, equally forcible in expression, and contain no one word which can justify the belief that God intends to defer this entire devotion of the redeemed powers of our souls to the last lingering moments of our probationary life. The promises, are not less full, peremptory, and present than the *commands*. "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you—a new heart will I give unto you, and a new spirit will I put within you, and I will take away the stony out of your heart, and I will give you an heart of flesh," are also, among many other promises, which furnish no suggestion that God has any intention, to put far away the performance of His engagements.

From that fervent and comprehensive prayer presented to God by the Apostle, on the behalf of the saints at Thessalonica,—"And the very God of Peace sanctify you wholly.—And I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ,"—who can infer that he intended anything but the certainty of a present, as well as a gracious answer to the petition, offered to the throne of grace by [illegible] of those on whose behalf he was so deeply interested? If "the will of God" be the believer's "sanctification," unless we deny His power, we can furnish no reason why He should not bring His purpose to pass at once, as well as at the hour of death. If "He is faithful and just," not only "to forgive us our sins, but to cleanse us from all unrighteousness," and if His glory is made manifest in the grace which He bestows, and in the same degree that it is conferred—then, how unreasonable that He should intend the beamings of His glory to be obscured, until the period shall arrive when the believer shall be about to depart from this world, where God has commanded him to "shine forth,' that others might glorify His holy name.—The impossibility of the thing is the voice of nature, but grace and faith shall "laugh at impossibilities, and say it shall be done." Show us, it has been sometimes said, a person who is thus sanctified. From this we dare not shrink. We are not without witnesses to this blessed privilege of Christianity. But while we say, behold the man—we deem the requisition to be otherwise than a fair and honourable one; and moreover fearlessly affirm, that should there be in the case required a perfect failure, no valuable end is gained by the opposers of this doctrine For the question is not who is the subject of this sanctifying grace, but rather do the Holy Scriptures present the fact that believers both can, and should, become the subjects of this soul-renewing power. Had no instance of a soul fully sanctified here occurred from Abel to the present day—while the doctrine is one so plainly revealed in the Word of God,—all that could be thereby proved would be, that in all ages believers had strangely, and without exception, lived beneath their privileges; but prove, it never could, that a state of entire sanctification is unattainable. This would be the painful result—the bringing down the Bible, in this case, to the limited standard of personal attainment, instead of soaring away by the exercise of a purifying faith, to the summit of Evangelical promise—a result as dishonourable to the God of all Grace, as injurious to the piety and usefulness of the Church. A sanctified ministry and a sanctified Church should be the motto of all the lovers of Zion;—and to this both ministers and people should continually aspire.

On the 10th of this month we held our Quarterly Love-feast. Such a season was never before witnessed by any one present. The last speaker, an intelligent member of our Church, lately arrived from England, observed in the course of his remarks, that not even in the Parent land, among the many such like occasions he had been privileged with attending, was any one equal to the present. Thirty-three persons spoke during the meeting. Twenty eight of these, humbly, yet confidently professed to have obtained this distinguished blessing, "perfect love." The account they gave was simple, clear, and satisfactory, while the glow of love which outbeamed on their countenances, was, to all who could appreciate the grace they avowed, sufficient to fasten conviction upon the mind that, "out of the abundance of the heart" the mouth spoke, and that they were not "*dealing in the false commerce of a truth unfelt.*"

During the course of our meetings seventy have professed to the attainment of this "full salvation," and eighty to the blessing of justification by faith in our Lord Jesus Christ—and scores, we have ground to believe, are the subjects of deeply serious concern about their souls' deliverance from sin. The causes of thankfulness to God end not here, as it is impossible to estimate the grace with which the Lord has blessed the Church generally: in comforting the distressed, strengthening the weak—bestowing steadfastness on the wavering—opening up to the understandings of our whole society clearer perceptions of the high privileges the gospel of Jesus Christ holds out to them, and begetting in the bosoms of all believers more ardency of desire, to "comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God."

The attendance on all the services has been crowded. On the Love-feast occasion, above alluded to, including members from Carlton and Portland, there could not have been less than from seven hundred and fifty to eight hundred persons present. Our spacious school-room in Germain-street, and the still much more spacious basement story, in the Centenary Chapel, have been uniformly filled, and sometimes so uncomfortably crowded, that many have had to stand during the whole time of service. To the present time there is no abatement. Last night, our place of prayer and praise was literally filled.—For the last four or five weeks we have had prayer meetings every morning either in one vestry or the other. These have been seasons marked by extraordinary manifestations of the divine presence. "Our words God hath heeded"—our "meditations He hath considered"—our "voice hath He heard in the morning" when we have "directed our prayer unto Him" and "have looked up." The Preachers' meeting held every Monday morning, and the Leaders' prayer meeting every Saturday night, have been seasons of special blessings from above. By these means the stream of official affection has been kept in perpetual flow—official responsibility has been kept prominently in view, and personal holiness in no small degree promoted—and thus have the ministers and their noble band of leaders and praying members, in affectionate and diligent accordance,

Laboured on at God's command,
And offered all their works to him,

sometimes weary in, but *never weary of*, their *sacred*, and *God-honoured*, enterprise.

In the city we have forty-four classes, just one half of these are under the weekly care of leaders, living in the present enjoyment of an entire consecration to God. We are now proceeding with the quarterly visitation; and never before has it fallen to my lot to perform this important part of the pastoral duty provided by our church discipline, with any thing amounting to the same degree of satisfaction and delight. Truly, do we feel how delightful a thing it is to dwell together in peace and unity. We purpose the continuance of our meetings during the coming week—indeed, we cannot think of slacking our efforts, while the blessing of God so signally rests upon our labors.

The blessed influence has extended to Carlton, and much good is being effected there. Of the particulars of which, I believe, Bro. Cardy intends to inform you.

The time is near at hand, when after four years of delightful, because successful labour, I shall have to leave this truly interesting Circuit. I shall, however, derive much comfort from reflecting, that through the blessing of God, and my labours, and those of my much loved colleagues, our society in this city, both financially and spiritually, will be left in so prosperous a condition. Praying that the Great Head of the Church may bless still more abundantly the labours of my successor, I am

Yours in Christ,

R. Knight.

St. John, N. B., March 31, 1853.

Papal Infallibility.

The *Christian Advocate and Journal* has an excellent editorial on the subject of Romish Infallibility. Among the arguments against it we find the following:—

The claim to infallibility is contradicted by all history. Church councils have contradicted, and decided adversely to each other. Councils have contradicted popes, and popes have contradicted and nullified the decisions of councils, and of each other. And again, our blessed Lord left us an infallible rule by which we may judge of true ministers of the gospel: "By their fruits ye shall know them." And by this rule we judge that neither popes nor councils have any claim to be, with few exceptions, Christians at all, much less infallible messengers of Christ. The Council of Trent, the last general council, held in the 16th century, and continued by adjournment for some 18 years, is most certainly to be ranked among the most corrupt and profligate assemblies of men, lay or clerical, that ever convened in Europe, or perhaps anywhere else. And among the popes there have been many whose lives were a disgrace to human nature. Alexander the VIth, for example, was an embodiment of crime. It would be difficult to find in the vocabulary of iniquity any enormity of vice of which he was not guilty. This is not denied, or even extenuated, by Romish historians or advocates; yet he was, they contend, infallible in all pontifical decisions on matters of religion. Others of the popes have been atheists in opinion, as well as notoriously and scandalously wicked in their lives; yet, according to Romanist authority, they were the viceregents and representatives of God on earth, though they did not believe in His existence!—Nevertheless the rule of judgment given by the great Head of the Church, who bought it with His own most precious blood, abides in the Holy Scriptures: "Beware of false prophets"—that is, false teachers of religion—"who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by your fruits ye shall know them." Judged by this rule, what becomes of the pretensions of that ecclesiastical corporation which so long lorded it over God's heritage, and which, unhappily, still lords it over a large portion of nominal Christendom?

Extract on Life Assurance.

"I have said that the adoption more generally of the principle of Life Assurance would have the effect of stimulating Christian Charity. The uncertainty and variableness of trade are often urged as reasons for withholding contributions from God's Church and God's poor. The profits of the good year, it is said, are required to meet the losses of the bad one, till, imperceptibly at first, the practice of hoarding is acquired, the vice of acquisitiveness has succeeded the principle of prudence, and thus beguiled by the plea of providing for their families men come to defraud God of His dues, and pile up their wealth only to increase by their avarice the difficulty of dying, and enhance by their parsimony the terrors of Eternity.

"Now, it does seem obvious to me, that, if by the annual investment of a comparatively small amount, a sum certain could be realized at the death of an individual for the benefit of those most dear to him, he would be less anxious for the morrow, more inclined to do something for his generation before he falls asleep, more disposed to smooth the journey of life by scattering along its path the blessings and graces of Charity, and less hindered in his faith by the alloy and dross of "things that perish in the using." These annual payments would, I think, if we were sufficiently penetrated with the loving-kindness of our Heavenly Father, wear the appearance of thank offerings to Him who blesses us with length of days: and the instinctive love of life which all possess, would effectually prevent the feeling of cupidity in regard to those who, by early death, may be said to withdraw, for the benefit of survivors, a larger share of the common land.

"O, no! the sorrowing relatives who have been early called to bear the weight of bereavement, would not be regarded with envy by those contributors "who are alive and remain," especially by those who have felt the force of the Apostle's injunction: "Bear ye one another's burdens, and so fulfil the law of Christ."—*Rev. Dr. Robinson.*

Wonderful Invention.

Artificial light obtained from the atmosphere.

We believe we are not anticipated by any contemporary in the world in announcing that Doctor A. Gesner has perfected a discovery, by which Air is changed into a brilliant illuminating agent!!! There is no mistake, nothing ideal or theoretic in this assertion. We have enjoyed ocular demonstration of the fact, and are positive there is no jugglery in it. Hearing, as we have done, so much about Paine's light from water and Speight's electric light, but seeing that both have ended mere experiments, we were inclined to believe Dr. Gesner's idea of *setting the air on fire* was as far from being likely to succeed as the advice of putting green spectacles on a horse to make him feed on shavings as he would on grass. Dr. Gesner has, however, brought his discovery to maturity, and its trial affords a perfectly satisfactory result. He has made no noise about the matter; he has not ushered the discovery to the world with an imposing array of certificates from a host of celebrated professors of chemistry and erudite journalists. Yet the fame of his invention, we are confident, will soon be blazed through the civilized world, and produce universal astonishment, like Ericsson's achievement in substituting air for steam, as a means of propelling ships. Mr. Paine dexterously gulled a large number of the most distinguished *savans* of the United States, two or three years ago, into the belief that he had found out a method of converting water into an agent for giving light, and they recorded, in the most flattering testimonials, their conviction of the practicability of the experiments *his brother* showed them, while the inventor himself *happened to be absent* from the exhibition. But the affair proved a mere sham, and Mr. Paine has ever since been consigned to obscurity. Even with these facts before us, we do not hesitate in predicting that Dr. Gesner's invention, before long, will supply the world at large with light for all the purposes that Coal Gas is now applied to, at least equally brilliant, manageable and safe, and certainly vastly cheaper than any other illuminating agent can be afforded. We hazard this opinion advisedly, for the process by which this new light is produced is extremely simple, and Dr. Gesner makes no mystery of the means he employs.—*Recorder.*

Literary and Scientific.

Nineveh.—Another deeply interesting volume from the pen of Mr. Layard, has been published in England. It details the result of a second expedition to the ruins of Nineveh and Babylon, and affords new evidence of the integrity of the Old Testament history. Mr. Layard has succeeded so far as to identify the palace at Kouyunjik, the principle scene of his investigations, with Sennacherib as its builder. His name is found on almost every brick. His are the triumphs that are pictured on the walls, and his inscriptions record the kings and countries he subdued, the gods whom he carried away, and even the exact number of talents which he exacted from Hezekiah. His last appearance is on an alabaster slab, in the act of delivering up the city of Lachish to be spoiled. We hear nothing, indeed, of his ignominious retreat from Jerusalem after the total destruction of his army, but he appears to have survived his return for some four or five years before he was slain by his sons, while worshipping in the house of Nisroch, his god. Mr Layard expects when the written records of the kingdom are all deciphered, that many more historical events will be brought to light; that in fact, we may come to knew the history of Assyria more accurately than we know that of Rome or Greece, or even of our own country, except where we have the same materials, the rolls and records of the kingdom, to guide us. All this new flood of knowledge at so late an age is very wonderful.

A very Curious Discovery has lately been made in the province of Bulgaria, in Turkey.—Some Greek workmen, in digging near the village of Rahmanileah and the town of Hodzah, found a large table of grey colored marble, they removed it and found one beneath, exactly similar: having removed that, also, they saw a great number of objects shining like gold and silver. They hastened to the captain of the district, and that functionary, assisted by two ecclesiastics, proceeded to make an examination. They found a skeleton of large stature, with a copper helmet on his head, surrounded by a thin crown of gold, the hands and arms, up to the elbows, were stained with something of a bronze colour, in the right hand was a copper chain, with an incense-box of the same material, covered with verdigris, on the third finger of the left hand was a gold ring, with figures in Roman characters, 960. By the side of the skeleton were three cups of silver, very brilliant, and twenty-six cups of iron, very rusty but bearing traces of having been gilded, there were also an immense number of nails, and about five hundred arrows, of which the wood was rotten and the points rusty. The skeleton and the different articles were carefully packed up, and sent to Adrianople.—*Medical Journal.*

General Intelligence.

From Late English Papers.

Mr. Wm. Jerdan has received a pension of £100 a year in consideration of his literary labours through a long life.

The number of emigrants who took their departure from the Mersey, for America and Australia, during the last month, was 12,000.

Outlawry has been proclaimed against the Duke of Brunswick for encouraging a person named Reinhold to commit perjury in an action against the *Despatch*, the Duke having absconded from London.

The *Corsair*, a noted cutter yatcht, of only 85 tons burden, has left Southampton for Australia, commanded by the principal owner, Mr. Kreeft, with a crew consisting of a mate, a steward, and eight seamen.

The Court of Common Council has unanimously resolved to present the freedom of the City of London to Dr. Layard, M.P., the famous explorer of Nineveh, in a box worth one hundred guineas.

The Vice-Chancellor of Oxford University has prohibited a horse race, which was advertised to come off, called the Aylesbury Steeple Chase.

[Contracts have been entered into for the building of a new mansion house for her Majesty and Prince Albert at Balmoral.

The sum of £17,353 7s. 6d. has been received from soldiers who have been permit

The Provincial Wesleyan.

Noble Ladies of Marie Louise, which Queen Isabella, has conferred upon the Empress.

The Sublime Porte has issued a decree, restoring to the governors of the principal provinces in the Ottoman Empire the orbitrary power of life and death, which is one of the principal clauses of the much mooted Tanzimat question.

The north of Portugal had been visited by an immense fall of snow; several wine carriers and their mules had perished, being buried alive. The wolves had descended from the mountains in search of prey.

The Legislature of the Australian colonies have resolved to issue to the troops serving there a special extra allowance, in addition to their regular daily pay.

New Brunswick.

MURDER.—A man named Reardon, living in Cooper's Alley, was arrested yesterday, charged with causing the death of his wife. It appears that on Thursday last, Reardon demanded some money, which she refused, whereupon he attacked her, beating her very severely; he again renewed the assault a short time afterwards by knocking her head against the bed-post. A *post mortem* examination was held, and a large quantity of congealed blood found under the wound. The Coroner's Jury returned a verdict of murder against Reardon.—*Times.*

The Attorney General has introduced a Bill to regulate Weights and Measures, which if it goes into operation, will effect an important change in the mode of selling and buying. Grains, Roots, Coals, Salt, and such articles have long been sold by weight in other countries, to the great advantage of those who sell and particularly to those who buy.—*Freeman.*

STEAMERS.—The Woodstock Sentinel states that the Messrs. Glazer have purchased the "Taratine" from the Penobscot, and are in treaty for the "Huntress," to ply on the river St. John.

Canada.

THE MAINE LAW FOR CANADA.—The Maine Law Bill for Canada has been printed, and it gives us the greatest satisfaction to state that it is drawn in good faith, and with the evident design of proving effectual for the suppression of intemperance, in all its phases. We hope it will pass speedily, and in its integrity. Should the Hon. Malcolm Cameron press it through to a successful issue, he will take his place in history as one of the greatest benefactors of Canada. We trust that all who are favorable to the interests of morality and temperance will give Mr. Cameron their very best aid in this case, whether on the same side of politics or not. Parliament has now an opportunity of doing incalculable good to the country, in fact, of promoting all its interests at once, by passing this bill; and let no one say the country is not prepared for it. Bishops and clergy have stated in petitions that a prohibitory law was desirable. Successive Grand Juries, drawn from all creeds and origins indiscriminately, have pronounced unanimously in its favor. There is no measure, to obtain which, so many petitions have been presented. There is no surer road among Statesmen to public confidence and favor than the advocacy of such a law; and with all these proofs before us, who can say that the people are not prepared for it. But there is another view of this matter. In every State where the Maine law has been passed by the legislature and submitted to the people, the people have confirmed it, shewing that the difficulty lies, in fact, not with the people, but the legislature. And where the Maine Law has been for some time in force it gains steadily in the favour of the people, just in proportion to their experience of it; so that increasing majorities sustain it at each election. The conclusion from these premises is clear. The Maine Law is popular, and would be hailed by the country as a boon, now, whilst the sense of obligation to the Legislature which granted it would go on continually increasing. And would it not be a boon to annihilate at one blow nearly all the crime and pauperism and much of the disease which affects the community, and to increase our prosperity and happiness in a very great degree?—*Montreal Witness.*

ARREST OF A MAGISTRATE FOR MURDEROUS ASSAULT.—A warrant was issued at the Police Office last week, on information to the effect that a man named Robert Crane, in the parish of St. Giles, was stabbed with a dagger on the night of St. Patrick's day by William Richardson, Esq., Justice of the Peace, living in the same parish. A bailiff named Shedwicke having been intimidated from arresting the prisoner, constable Murphy of this city, an intelligent and experienced officer, whose activity in the public service we have frequently had occasion to mention, was despatched on Wednesday to the scene of the occurrence, and returned with the accused in custody early next morning. The prisoner was admitted to bail to stand his trial at the Criminal Term in July next.—*Quebec Chronicle.*

The Sixth Annual Report of the Board of Trustees of the Quebec Provident and Savings' Bank, presented to the Members of the Corporation, on Tuesday the 29th March 1853, states that the number of new accounts opened during the past year was 621, and the total number of accounts now open is 1861. The deposits have increased from £54,360 9s 3d, to £112,538 12s 7d, and the surplus Fund from £2,616 5s 9d to £4,109 10s 8d.

A very distressing and fatal accident occurred in this city on Saturday evening last. Two young boys about 13 years of age, one a son of T. D. Harris, Esq., and the other of T. W. Birchall, Esq., had got hold of a pistol and were practising firing at a mark in a back yard, when unfortunately the pistol went off while in the hands of young Harris, and the contents passed through the body of Birchall, causing the poor lad's death in a short time.—*Toronto Patriot.*

QUEBEC.—There are 30 ships now on the stocks in course of construction at Quebec, amounting to 32,440 tons, all of them under the special survey of Lloyd's agent. The largest is 1060 tons, and twenty of them are of 1000 tons and upwards. There are also a number of smaller vessels, brigs, steamers, &c.

United States.

LUNACY AND SPIRIT RAPPING.—Mr. George Doughty, a gentleman of large property residing at Flushing, L. I., was recently swindled out of about $15,000 by pretended spirit rappers, who made their headquarters at one of the New York hotels. Mr. Doughty has for some time been considered insane by his friends, and it is alleged became so through intercourse with mediums. The question of his sanity has been investigated by a Board of Commissioners in New York, who came to the conclusion that he was insane, and decided his property, about $30,000, be divided among his legal heirs.

THE BURNING COAL MOUNTAIN.—That portion of the Broad Mountain, called the "Fiery Mountain," from the fact of the Anthracite coal at that point being on fire—which has been burning for the past fifteen years, is situated about five miles from Minersville, and fifteen from Schuylkill Haven, Pa. It is now considered a very dangerous experiment to travel over the mountain, as it is supposed that in many places the surface is a mere superficial crust, or shell, the coal having been consumed up to the surface, and hence the least pressure thereon, it is presumed, might break through and let the adventurer down into the fiery chasm below. At the base of the mountain in one place, a stream of water almost boiling hot, comes out. The surface of the mountain presents a desolate apperance, as far as the eye can reach.

In the little town of Eddington, Me., there is a family consisting of six children. The mother of them is robust, healthy and active, but the father is of quite a different character. It has been arranged that the wife should go to California and make her "pile," whilst the husband should stay at home and take care of the children. This arrangement was mutually satisfactory, and the woman obtained her outfit for the land of gold. On arriving at New York she found an opportunity to cook during the passage out, and she immediately sent back to her family fifty dollars of her funds, and has gone on her way rejoicing, and with the determination to get her share of the gold of California.

STEAM COMMUNICATION BETWEEN THE CENTRAL AMERICAN REPUBLICS AND PANAMA.—It is said that contracts have lately been concluded by Capt. Thomas Wright with the governments of Central America, for the establishment of a line of steamers on the Pacific, to carry their mails to and from Panama, commencing at the port of Iztapam, in Guatamala, and touching at all the intermediate ports of Salvador, Honduras, Nicaragua and Costa Rica. The governments pay to the captain a bonus of from two hundred to two hundred and fifty thousand dollars during the term of the contracts, and give him the exclusive privilege of the coasting trade by steam for ten years. This line is called the "Central America Steam Navigation Company," and the first steamer is to run on the first of September next. By this route it is said, goods can be shipped to any port in Central America from New York in 70 days, instead of from five to eight months, the time now required; and Indigo and Cochineal, now sent from the Belize to Europe in 130 days, can be sent through the United States to England, by this route, in 40 days.

CALIFORNIA.—*The Richest Yet.*—We learn by the Republican that considerable excitement exists amongst the miners in regard to the digging, near Curtisville. It is said that three Mexicans took out $30,000 in three days. A gentleman, upon whose word reliance can be placed, had the curiosity, while passing through the camp, to stop and examine the hole from which such an immense amount was taken. While there he saw three lumps picked out, the largest being "as big as a brick." This intelligence has of course considerably inflamed the minds of our neighbors, and hundreds have already left these parts.

The El Dorado *News* says that "gold dust continues to pour into Placerville, in unprecedented quantities; 70,000 ounces per week may be set down and safely relied upon as a fair average purchased by the regular dealers in gold dust, and the coming season bids fair to be one of unprecedented prosperity."

A liquor bill, the provisions of which are nearly identical with those of the "Maine Law," is before the Legislature of New York. Two amendments—one proposing that the bill take effect in March next, thereby giving another Legislature an opportunity to confirm or repeal it; and another to submit the question to the people for their approval or rejection at the next annual election—have been proposed: but, so far, no vote has been taken which indicates the sentiment of the Legislature upon the subject.

The glass for the N. Y. Crystal Palace is made at Camptown, N. J. The managers have contracted for 40,000 feet, one-eight of an inch thick. The glass is to be enamelled by a new process, which saves the necessity of covering the glass with cloth as was done in the Crystal Palace at London.

The enamel is laid upon the glass in a fluid state with a brush, and after being dried it is subjected to the intense heat of a kiln, which vitrifies the coating, rendering it fixed and durable as the glass itself. It has an effect similar to that produced by ground glass, being translucent, but not transparent—so that the sun's rays are diffused, and yield an agreeable light to those within the apparatment enclosed, without being visible to those on the outside.

MAPLE SUGAR.—At a late meeting of the Farmer's Club of New-York, an article was read on the subject of maple sugar, and of its great importance as one of the products of our country. By the late census it appears that the production of maple sugar in the United States in 1850 was within a small fraction of thirty-four millions of pounds. An orchard of maple-trees has been found almost equal, acre for acre, with the sugar-cane in producing sugar and molasses.

BOSTON SCHOOLS AND BOSTON GROGGERIES.—The Boston schools and school houses for the year ending on the 1st of last May, cost $325,826 60. The 1500 groggeries drink up four times the amount of school money. A tenth part of the whole drink money, would keep public high schools for girls for ten years; and yet Boston thinks the city cannot afford to give a superior education to its girls.—*Boston Life Boat.*

WHAT STRONG DRINK DOES.—P. P. Thayer, of Rochester, a candidate for Alderman at the late election, yielded during the canvass to the prevalent custom of drinking deeply; and being thrown into a state of insanity thereby, cut his throat with a razor. Did the Maine Law ever contribute to a like scene?

A man named Apsden died suddenly in Philadelphia, a few days ago, soon after the division of an estate which had been in litigation for years. He was offered, it is said, $250,000 to relinquish his claim; he refused, was cut out without a farthing, and died with one cent only in his pocket, his entire fortune.

SOUTH AMERICA.—The English steamer Lima arrived at Panama on the 13th March, bringing dates from Valparaiso to the 19th February, and from Callao and Lima to the 27th February. She had on board $190,000 in bullion. Everything was quiet at Lima. It was expected that the affairs of Ecuador would be definitely settled in a few days. A revolution was expected shortly to take place in Bolivia. The fall of Belzu is considered certain. Chili is in a prosperous condition, and commerce, agriculture and navigation are all flourishing under the auspices of peace.

PRESIDENT OF MEXICO.—Of the twenty-three States of Mexico, sixteen have declared for Santa Anna. The Government in the meantime remains in the hands of Gen. Lombardini, who is prepared to surrender it into the hands of the President elect whenever he presents himself. The information that Santa Anna was about to return to Mexico was received at Vera Cruz with salvos of artillery, beating of drums, and ringing of church bells. Gen. Arista remains on his farm, still suffering under severe indisposition. It appears that the permission he applied for to leave the country has been refused.

MAINE LIQUOR LAW.—In the Maine Senate on Saturday afternoon, the Maine Liquor Law, with its amendments, was passed to be engrossed by a decisive vote—Yeas 20, Nays 10.

NEW YORK, March 30.—*Fatal Explosion.*—Radfield's pyrotechnic establishment, at Williamsburgh, blew up this morning, killing two persons—a girl and a boy—and fatally injuring, as is supposed, one of the workmen. The adjoining building, known as the old North American Hotel, was much damaged.

A CAUTION.—We learn from a late treatise on Cancer, that the application of *soot* poultices salves, &c., has fearfully increased the number, of cases of cancer in our hospitals. From a careful inquiry into the origin and causes of cancer cases in one of the eastern hospitals, it was ascertained that in three cases out of five, the patients had cuts, burns, or bruises, and had resorted to the much approved application of soot for relief. This author also cited a species of cancer peculiar to sweeps, and which he attributes to their constant proximity to soot.

COD LIVER OIL AND RED HERRINGS.—The Baltimore American states, at the suggestion of a physician of eminence, that this nauseous medicine may be administered without the least disgust to a patient, by chewing and swallowing a small quantity of the roe of a smoked herring both *before* and *after* taking the spoonful of oil. A piece of sardine will answer, if herring is not palatable. The disguise perfectly effectual, and the most delicate patient may thus use the physic with comfort.

Items.

The New York Commercial publishes an extract from a letter dated London, March 4, in which it is estimated that there will be received from Australia, in all this year, twenty millions of pounds, sterling, and the writer's belief is that money will be cheaper in England, during 1853, than ever known. There is every prospect of a good export trade as the year advances.

Public charities and benevolent institutions and benevolent associations, for the gratuitous relief of every species of distress, are peculiar to Christianity: no other system of civil or religious policy has *originated* them; they form its highest praise and characteristic feature: an order of benevolence so disinterested and so exalted, looking before and after, could no more have *preceded* revelation than light the sun.

An old toper who lately attended an exhibition where a learned professor caused several explosions to take place among gasses produced from water, said—"You don't catch me putting much water in my liquor after this?" I had no idea before that water was so dangerous, though I never liked to take much of it."

The venerable Dr. Lyman Beecher, in a recent Boston sermon, said that preachers' ideas should stand out like rabbits' ears, so that people could grab hold of them, hold on to them, and get something for their pains. A very fine suggestion.

The folly of connubial quarrelling was strikingly illustrated in Lowell the other day. The better half of a Mr. Evans got angry with him and sought satisfaction by cutting off the head of his portrait. The indignant husband flew to the law for satisfaction on his part, and protection for the future, and the result was, that Mrs. Evans was fined, and—*Mr. Evans had to pay the fine!*

The number of persons actually engaged in digging gold in California, does not exceed 100,000. During the month of January last, the export of gold from California amounted to $4,577,113, which gives a monthly yield of $45,76 to each man engaged in mining.

Always have a book or a paper within your reach which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a sentence. If you can give fifteen minutes a day it will be felt at the end of the year.—Thoughts take up no room. When they are right they afford a portable pleasure, with which one may travel or labor without any trouble or encumbrance.

Economy is a good thing, and should be practised by all; but it should show itself in denying ourselves—not in opposing others. We see persons spending dollar after dollar foolishly one hour, and in the next trying to save a penny piece off a wood sawyer, coal heaver, or market woman. Such acts are disgraceful if not dishonest.

The Artesian Well from which Paris is supplied with water, was sunk to a depth of 1800 feet before a supply of water was found. A well in Flanders was sunk to a depth of 3,000 feet, and a supply of warm water has ever since issued from it in copious volumes.

The *Limerick Chronicle* says that every person committed to Clonmel jail for being drunk in the streets, is immediately submitted to the operation of the stomach pump, and for this the apothecary of the prison receives as his fee 7s. 6d.

Dr. Layard has just issued an address to his constituents, the electors of Aylesbury, announcing his immediate departure for Constantinople, with her Majesty's ambassador, Lord Stratford de Redcliffe.

It is said that a lady, belonging to a highly respectable family, committed suicide in Boston last week while under the influence of the spirit-rapping insanity.

Thomas de Quincey has written an article for Hogg's Instructor, which is copied in No. 462 of Littell's Living Age, arguing that the utter depreciation of gold is near at hand and inevitable, unless the solitary hope be realized that the gold quarries may soon be exhausted.

Mr. Dunbanson, the negro artist of Cincinnati, who lately painted "The garden of Eden," has been offered $800 for it. Rev. James Freeman Clark says that he is the best landscape painter in Cincinnati.

The value of the coral taken last year on the coast of Algeria was $400,000; a hundred and fifty vessels were engaged in the business—most of the coral was sold at Naples.

A firm of Syracuse nurserymen have introduced a new climbing rose, called the August rose. It is double, of yellow color, and very fragrant.

A good old minister prayed fervently for those of the congregation who were too proud to kneel and too lazy to stand.

It is rumored that Madame R——, of Paris, late Miss L., of New York, is appointed one of the *dames d'honneur* to the Empress; and that Mrs. R., formerly Miss C., of New York city, has received a similar appointment.

THE TELEGRAPH IN INDIA.—India is to provided with more than 3,000 miles of electric telegraph, to be erected by the government.

When a man calls to see another during the busiest portion of the day, it is not worth while for him to stay more than an hour after he has told you all he knows.

'I am a great gun,' said a tipsy printer who had been on a bender for a week. 'Yes,' said the foreman, 'you are a great gun and half cocked, and you can consider yourself 'discharged.'"

"Well," said the typo, "then I had better go off."

Moral purity, exemption from degrading desires and tastes, simple and refined habits, are as essential to the public man as great intellect and splendid genius.

"The Milky way," in the opinion of the New York Dairymen, is the road that leads to the pump.

A life of full and constant employment is the only safe and happy one.

A cheerful face is nearly as healthful as good weather.

☞ WE ARE GRATIFIED at being able to report this week an addition to our subscription list. The demand for the *Provincial Wesleyan*, it is hoped, will increase In the course of a short time, we expect to be at least partially relieved from the business part of our labour, so as to have more time to devote to the strictly editorial department of the paper; under which circumstances, we promise to do our utmost to render the paper still more worthy of that extensive favour already obtained. Encourage us, brethren and friends, by seeking to enlarge the sphere of our circulation. You have already done well, and have furnished substantial aid, for which you have our best thanks. We are solicitous chiefly on two grounds:—to make the office, at least, pay its own way, and then to promote the religious, moral, and intellectual good of the largest number of readers we can get. With your continued help, we shall, by the blessing of God, succeed.

☞ MERCHANTS AND OTHERS will consult their own interests by ADVERTISING in the *Provincial Wesleyan*, as it has now a larger and more general circulation than any other paper of its class in the lower Provinces. We believe we strictly speak the truth, when we say, that in point of numbers circulated, it stands first of the weekly issues of the Provincial Press For months past, not a week has passed without an addition to our list. The *Provincial Wesleyan* is now a most desirable medium of reaching the public eye, and advertisers will promote their own advantage, as well as ours, by availing themselves of its columns for advertising purposes. A word to the wise is sufficient.

☞ Candidates for the Wesleyan Ministry intending to be present at the approaching meeting at Liverpool of Ministers of the Nova-Scotia West District, are requested to give immediate notice to the Minister of that Circuit that he may make the necessary arrangements for their accommodation.

☞ Communications, unaccompanied by the writer's name, entrusted to us in confidence, not necessarily for publication, are not admitted into our columns.

☞ We are compelled to defer some articles until next week.

☞ A Coroner's Inquest in Prince Edward Island has returned a verdict of wilful murder against Thomas Henderson, Jr., for the murder of his father.

☞ The Treasurer of the *Supernumeraries' and Ministers' Widows' Fund* earnestly requests additional remittances.

☞ Mr. John Beatty, of Hillsboro', Co. Albert, has kindly consented to act as Agent for our paper in that locality.

☞ Mr. Lawrence Phinney, of Wilmot, has kindly consented to act as Agent for the *Provincial Wesleyan* in that neighbourhood.

Letters & Monies Received.

(See that your remittances are duly acknowledged.

VOL. V.

Mr. T. Henderson, Annapolis, (new sub.—5s.), Rev. G. O. Huestis (40s.), Rev. R. Knight (none of the books on hand), Mr. Nathan Tupper, Hillsboro', (two new sub.), Rev. R. E. Crane (new sub.), Rev. R. Weddall (papers have been sent regularly from the time the order was received), Rev. R. A. Chesley (for Mr. J. Beatty, Junr., new sub., 5s., Mr. L. Beatty, 10s., Mr. J. Addy, 10s.—in all 25s.). N. Freeman, Esq., Liverpool, (business attended to). Mr. L. Phinney, Wilmot (new sub.—5s. for self, 5s. for Mr. Wm. Slocomb, 10s. for Mr. R. Palmer—in all 20s.). Rev. I. Sutcliffe (three new sub., 25s.). Mr. S. Gooden, Bay Verte, (5s. for Mr. B. Turner, new sub., 5s. for Mr. E. Chappell, new sub.), Rev. C. Churchill (new sub.—we have not a number of the paper referred to.)

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to Wednesday, April 13th.

Bread, Navy, per cwt.	18s. a 19s.
" Pilot, per bbl.	16s. 6d. a 17s.
Beef, Prime, Ca. "	52s. 6d.
Butter, Canada, none.	
" N. S. per lb.	9d. a 9½d.
Coffee, Laguyara, "	7d.
" Jamaica, "	7½d. a 8d.
Flour, Am. sph. per bbl.	30s.
" Canada sh. "	28s. a 28s. 6d.
" Rye, "	22s.
Cornmeal, "	21s. 9d. a 22s. 3d
Indian Corn, none.	
Molasses, Mus. per gal.	1s. 4½d. a 1s. 5d.
" Clayed, "	1s. 3½d. a 1s. 4d.
Pork, Prime, per bbl.	85s.
" Mess, "	100s.
Sugar, Bright P. R.,	37s. a 37s. 6d.
Bar Iron, com. per cwt,	17s.
Hoop " "	22s. 6d.
Sheet " "	25s.
Codfish, large	15s. 6d.
" small	13s.
Salmon, No. 1,	67s. 6d. a 70s.
" " 2,	62s. 6d.
" " 3,	55s.
Mackerel, No. 1,	50s. a 52s. 6d.
" " 2,	45s.
" " 3,	33s. 9d.
Herrings, No. 1,	15s.
Alewives,	16s. 3d.
Coal, Sydney, per chal.	24s. a 25s.
Fire Wood, per cord,	14s. a 15s.

Prices at the Farmers' Market, corrected up to 3 o'clock, Wednesday, April 13th.

Fresh Beef, per cwt.	40s.
Veal, per lb.	2½d. a 4½d.
Mutton, "	5½d.
Bacon, "	6d. a 7½d.
Pork, Fresh, by carcase,	4d. a 4½d.
Butter, per lb.	11d. a 1s.
Cheese, "	4d. a 6d.
Eggs, per dozen,	8d.
Poultry—Chickens, none.	
Ducks, none.	
Turkeys, none.	
Geese, none.	
Apples, per bush.	4s. a 4s. 6d.
Calf-skins, per lb.	6d.
Yarn, per lb.	2s. 6d.
Potatoes, per bushel,	2s. 6d.
Catsup, none.	
Oatmeal, per cwt.	15s.
Homespun Cloth, (wool.) per yard,	2s. 6d.
Do. (cotton and wool,) per yard,	1s. 7d. a 1s. 9d.
Oats, none.	
Hay, none.	

WILLIAM NEWCOMB,
Clerk of Market.

Marriages.

At Boston, on the 31st March, Mr. Christopher W. WILLIAMSON, of Halifax, to Miss Eliza SCHMITT, of Boston.

At Charlottetown, on the 23rd ult., by the Rev. Mr. Snodgrass, Mr. John A. MCLEAN, Merchant, of Peter's Bay, to Miss Margaret RANKIN, fourth daughter of the late Major C. D. Rankin.

At St. Ann's Chapel, on the 28th ult., by the Rev'd. W. Q. Ketchum, M. A., John WIGHTGOT, Color Sergeant, 72nd Regt., to Catherine LATTA, of Fredericton.

On the 8th inst., by the Rev'd Mr. Scott, Corporal Richard ANGWIN, Royal Artillery, to ANNIE, eldest daughter of Mr. James Moul.

At Sydney, C. B., on Saturday last, by the Revd. Charles Inglis, B. A., Rector of St. George's, Captain William MCGAHAN, to Miss Mary PETERS, daughter of Mr. Samuel Peters, all of that place.

At Intervale, County Guysboro', on the 20th ult., by the Rev. William McCarty, Mr. Alexander FERGUSON, to Miss Margaret AILIN.

At Woodstock, N. B., on the 3rd April, by the Rev. J. A. McNutt, Mr. Thomas COCHRAN, late of Halifax, to Miss Georgiana GRANT, of Woodstock.

At the Mission House, Mill Town, St. Stephen's, N. B., 5th April by the Rev. Ingham Sutcliffe, Mr. Joseph H. MAXWELL, to Miss Catherine BUCHANAN, both of St. Stephen's.

On the 21st ult., by the Rev. R. Knight, Mr. Thomas Gilbert BARNES, of the Parish of Upham, to Miss MARY MATILDA, youngest daughter of Monmouth Fowler, Esq., of Hampton, King's County.

Deaths.

On Wednesday evening, 8th inst., ELIZABETH, relict of the late Capt. William Jackson, second daughter of the late Wm. Reynolds, Esq., of Her Majesty's Ordnance Department, aged 65 years.

On 20th of last January of yellow fever on board the brig Maria, four days out from Demerara, Capt. Edward James DREW, of Liverpool, N. S., in the 26th year of his age. Capt. Drew's amiable disposition and gentlemanly bearing had endeared him to his relatives and a large circle of friends, to whom his early death is a painful and unexpected bereavement.

At New York, on Friday, 8th inst., Mr. James TAYLOR, formerly of Halifax, deeply regretted by many friends and acquaintances, both in New York and Halifax.

On Friday evening, 8th inst., MARY, relict of the late Charles Blackadar, aged 65 years.

At the Poor's Asylum, on the 6th inst., Dennis MORRISSAY, aged 48 years, a native of Ireland.

On the 21st ult., at the Hudson's Bay House, Lachine, Lady SIMPSON, aged 49 years.

At Jacksonville, Florida, on the 26th Feb., the Rev. Richard BURR, Baptist Missionary, aged 44 years. The deceased was much beloved in the Provinces, as one truly consecrated to the work of Christian Missions.

At St. John, N. B., on Saturday morning, March 26th, after a long illness of paralysis, Mr. William HAYNES, aged 66 years.

On the 3rd inst., CALEB JAMES, only son of Adam E., and Mary Hawksworth, aged 31 years, of New Germany.

At the Poors' Asylum, April 8th, Catherine Young, (Colored), aged 69 years, a native of the United States.

On Saturday morning, April 2nd, at Lake Porter, Morris MAHANEY, a native of Cork.

At Cole Harbour, on Friday, 29th ult., Catherine Ann Miller, wife of Joseph Bissett, aged 72 years.

Suddenly, at his residence, St. Georges, on Sunday evening, 27th ult., James Taylor, Esq., Deputy Post Master General, aged 66 years.

☞ The new discoveries and new affinities that medical chemistry is constantly adding to medical science and the healing art, show conclusively how greatly superior the new combinations in the MUSTANG-LINIMENT are to the old preparations; that Liniment being the result of great labour in chemical analysis, is the reason of the great superiority of this new preparation to old mixtures; and the immense sale of it proves how much it is valued by those who have used it and know its virtues in the cure of BURNS, CUTS, WOUNDS, BURNS, SCALDS, CANCERS, RHEUMATISM, PILES, STRAINS, STIFF-JOINTS, CHAPPED HANDS, BROKEN BREASTS, SWELLINGS OR PAINS IN ANY PART OF THE BODY.

Thousands of certificates in proof of these cures could be given but are deemed unnecessary. Only use it STRICTLY ACCORDING TO DIRECTIONS, and use it THOROUGHLY, and you will not be disappointed in its effects. Who will suffer from PILES or RHEUMATISM, when they can be cured for 25 cents to $1 We give a few among the hundreds of testimonials received daily, to show how it is benefitting the afflicted. Read the following:—

This is to certify, that I have used the Mexican Mustang Liniment recently in a severe case of sprain. The right hip was so badly sprained and bruised, that fears were entertained that it was out of joint. I obtained a bottle of Mustang Liniment, and used it freely for four days, when the soreness and pain were all gone, and the hip joint was well.

I have also used the Liniment for the Piles, with which I have been afflicted for many years. Its effects were wonderful. Free applications night and morning for a week, has perfectly cured me. Thousands of persons are suffering with this painful disease, and you are at liberty to make this statement public, so that all may learn what will cure them.

My brother also states that he has used the Mustang Liniment with the most perfect success, in two cases of severe bruises, at our Factory in Williamsburgh, and says that he considers it invaluable about an establishment where a large number of men and horses are at work, and constantly liable to serious accidents. EDWIN R. BARRON.

64 Dunne Street, New York, June 25, 1852.

PETER FOSCHATI, No. 146 William Street, New York, had a ever sore on one of his legs, that had been a source of great annoyance to him for many years. The Doctors, after every effort to cure it without success, told him that it ought not to be healed: as the system was deranged, and the bad humours caused by the use of mercury, must have an outlet to work off. He used one Fifty cent bottle of the Mustang Liniment, and the leg is sound!

It has also accomplished great good in the permanent cure of Poll-Evil, Sprains, Founder, Scratches, Cracked Heels, Wind Galls, Fistula, Sprains, &c., in Horses, and every Farmer should be supplied with this medicine, as a large amount each year can be saved by its use upon their stock. A Livery stable keeper of this city had a match horse which he prized very highly, that had a Ringbone on both legs. The horse was completely cured, and his limbs left perfectly smooth by the use of this Liniment.

Read the following testimonial from Worcester County:

WEBSTER, MASS., Aug. 14, 1852.

I have been using the Mexican Mustang Liniment upon valuable Horse that for a long time has been lame, and by the use of two bottles he seems to be restored from lameness. have used the Liniment upon fresh cuts and old sores, with the best results. I have also known a bone spavin upon a young horse cured in a few weeks by the use of the Liniment

SOLOMON SHUMWAY,
Deputy Sheriff of Worcester County.

PRICES OF THE LINIMENT.—It is put up in bottles of three sizes, and retails at 25 cents, 50 cents, and $1 per bottle. The 50 cent and dollar bottles contain 50 and 100 per cent. more Liniment in proportion to their cost, so the money is saved by buying the large size.

A. G. BRAGG, & CO., Sole Proprietors.

Principal Office, 304 Broadway, New York.

D. TAYLOR, JR., General Agent for the New England States and British Provinces, Boston, Mass.

SWILSON, FAIRBANK & CO., 15 Hanover street, Boston. Wholesale Agents.

MORTON & CO., Sole Wholesale Agents for Nova Scotia, to whom all orders should be addressed. And for sale by their Agents and others in the following towns:—

Lunenburg, W. R. Watson; *Yarmouth*, Robt. Guest, and G. C. Garrison; *Annapolis*, L. Hall; *Digby*, Jones; *Amherst*, A. B. Piper, *Wilmot*, J. A. Gibbon; *Kentville*, T. Lydiard; *Windsor*, John Wiley; *Windsor Road*, Joshua Treffry; *Pictou*, H. Elliott; J. D. Fraser; *Sydney, C. B.*, E. P. Archibald; Chester, M. Schmitz & Co.; Mill Village, Laurence N. Young; Liverpool, W. Scott; Charlottetown, P. E. I, T. Desbrisay and M. W. Skinner; Nathan Tupper & Co, Amherst; John W. Atkinson, Maccan; Robert Smith, Truro. 174—199n. 11-

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, April 7.

Brigt Brooklyn, Dolby, St John, P R, 18 days.
Drigt John Duffus, Levache, Boston, 4 days.

FRIDAY, April 8th.

R M Steamer Levantine, Hunter, Bermuda.
Brig Martha, McNeill, Cienfuegos, 23 days.
Brig Kingston, Durkee, Cienfuegos, 23 days.
Brig Velocity, Langenburg, Cardenas, 12 days.
Brigt Otter, Trinidad, 22 days, to J T Wainwright & Co.
Schrs Elizabeth, Roberts, New York, 7 days—lost a man overboard; California, Ragged Islands.

SATURDAY, April 9.

Brigts Fawn, Morrison, Cienfuegos, 14 days, to G & A Mitchell.
Spray, Dunseith, Cienfuegos, 18 days.
Eliza McNutt, Matanzas, 12 days.
Schrs Julia Eliza, Bird, Oderin, N F, 10 days.
Lucy Alice, McPhee, Port aux Basque.
Emily, Barrington; Helen McGrigor, Ragged Isles—bound to the Banks.

SUNDAY, April 10.

Packet schr General Washington, Laybold, Boston.

MONDAY, April 11.

Schrs Valonia, Manson, Cienfuegos, to G & A Mitchell.
Schr Lydia, Burke, New York, 5 days, to Barss & Harrs and others.
Elizabeth, Roberts, New York, 5 days, to do.
Rose, Gagnion, New York, 5 days, to J Esson & Co.
Sea Bird, Liverpool—bound to the Banks.
Mary Ann, Ship Harbour; Pearl, do; Stranger do.

TUESDAY, April 12.

Am brigt Brookline, Crosby, Alexandria, 17 days.
Busker, Philadelphia, 8 days.
Sylphide, Walters, Cienfuegos, 22 days.
Pioneer, Dunlap, St Martins via Liverpool, N. S.
John Esson, Curry, Fortune Bay, Nfld.
Valonia, Wilson, Cienfuegos.
Joseph Howe, Kaye, Eastport, 7 days.
Liverpool, (pkt.,) McLearn, Liverpool, 1 day.
Stranger, Sydney; Chebucto, Barrington.
Effort Casso; Union, Ketch Harbour.
Good Intent, LaHave—bound to the Banks.

CLEARED.

April 7.—schrs Medway, Day, Philadelphia; John C Archibald, Martell, Cardenas; Mary, Glawson, Boston; British Queen, Pye, Newfoundland.

April 8.—Brigts Tiberius, Moore, Liverpool, G. B.; Mary, Marshall, Porto Rico; Vivid, Kendrick, St. John's, N F; schr Noble, Murphy, Fortune Bay, N F.

April 9.—Brigt John Duffus, LaVash, Aixhat; schrs James McNab, Turner, F W Indies; Mary Ann, Lang, Boston; Union, Croucher, Boston; John Hastings, Boudrot, Newfoundland; Resident, Brown, do; Mary, Glawson, do.

Mary, Bond, Fortune Bay, N F—R McLearn; Margaret, Locke, Richmond, Va—Master; Plato, Randle, B W Indies—J Strachan; Kossuth, Newfoundland—Cochran & Co; Telegraph, Hunt, Philadelphia—J. A. Moren.

April 12—brigt Sylph, Masters, Trinidad; Mary Ann, Bellong, Newfoundland; Margaret, McKay, St. John, N. B.

MEMORANDA.

Philadelphia, April 4.—arr'd, brig Florida, Aarestroup, Fogoe, 9 days to the Capes.—(*Per Telegraph.*)

Brig Brooklyn reports—left at St. John, P R, brigs Eliza, (or Maitland,) Douglass, from Nassau, waiting for Nova Scotia; brigt Mango, Mitchell, loading for Halifax; on the 19th March, St John, P R, south 40 miles, saw H Mump Sappe.

Brigs, April 4th—arr, schr Newfoundland Packet, Wade, Harbor Grande, McLellan, Pursboro'.

Ponce, P R—sailed, Hannah, Bird, Tuno, Halifax.

Dem Rara, Feb 25th—arr Lorigt Lua, Halifax—sold coffee, 34c; cocoa, nutmegs, 34c; herrings, $8; Am'can $10.

Steamer Levantine, had 10 days, hence, to Bermuda—she broke her shaft within 3 hours out from Halifax; off H Island, Dolphins, at Bermuda, Highflyer had sailed for Halifax.

Steamer Merlin arrived at Bermuda, 1st inst., disabled, having arrived from St Thomas under canvas. One of her boilers got disabled 50 miles from that Island—repairs could not be at the Dock Yard. (The Merlin arrived at New York on Thursday, and will sail for St. Thomas, 9th inst.

Brig Martha, from Cienfuegos, reports—brig Hesperus, Nicaro, discharging; brigt Charles, Taylor, loading for St Lucia; N F, barque Bellisle, of Dundee, loading for Cuba.

Br schr Mary Ann, while going from North End to East Boston, capsized—was taken in tow on her beam ends by steamer Roscius and carried into East Boston.

Brigt Otter, reports—spoken on Thursday, lat 64, lat 44, long 54, to Arcadia—bound to Boston.

St John, N. B., April 1st—arr'd, brig Bonsbury, Weir, Wexford; cld barques Nova Scotia, Crosby, Greenock; Actress, Murphy, Glasgow. Cld—arr, schr Lara, Halifax.

Antigua, Feb 26—arrd, schr Albion, Stanwood, Yarmouth, and sailed for a market. 27th—Frances, Baily, Westport, 40 tons.

Demerara, feb 28th—arr'd, barque, Sylph, Henderson, Liverpool, N S. March 4—Gold Hunter, Ford, do.

Brigt Fawn from Cienfuegos, reports—brigs Daniel Huntley and Hesperus, both for New York, and brigt Eagle for Halifax, sailed in company; brig Chibucto, Wallace, from Jamaica, in 8 days; brigt Mute, from Jamaica, and Harriet Will, from St Jago, both for Halifax, had not commenced loading.

"STAR."
LIFE ASSURANCE SOCIETY.

CHIEF OFFICE,
No. 43, Moorgate Street, London.
CAPITAL, £100,000.

THIS Office commends all that is desirable in the Mutual and Proprietary schemes, and says, in few words, to the Public:—"Whilst we are paid for the use of our capital, there is a guarantee that your annual assurance shall be duly paid at the time of death; yet we will divide the advantage gained on the success of our business, if anywith the assured, by whose lives it has been realized; if there be loss on the lives, from whatever cause, our capital shall be exhausted before the Policies shall be declared void."

But this liberality does not go equal lengths in all Companies, whilst one Company will give one-third part of its profits to the policy-holder, another will give one half; others two-thirds, &c. The "STAR," however, appropriates annually all its profits to the policy-holders.

Bonus Declared up to December, 1848.

An Insertion of the Scale of Bonus added to Policies of five years duration will at once establish the claim of this Society to public support, and a comparison of the results with those obtained by any similar instituted society.

| Age at date of Policy. | Sum ass

The Provincial Wesleyan.

Castles in the Air.

It was many, many a year ago,
When young and full of glee,
I bounded along a forest path,
With footsteps light and free:
I hurried on, nor would stop to list
The low, solemn monotone,
That the wild-wood spirits chaunted
In their haunts so dim and lone.

But I paused where I always had gathered
Forget-me-nots in spring,
And laid down 'mid the blue-eyed blossoms,
To hear the wild birds sing:
With my head on a mossy pillow,
And the giant limbs above,
Scarcely parting for the sunshine
To caress me in its love.

The birds were chirping their merriest songs,
The insects hummed in glee,
But the leaves had caught a spirit tone,
And whispered low to me;
On my heart laying a nameless spell,
Which it ne'er had felt before,
And waking wild ambition's dreams.
Never to slumber more.

I thought of the future so glad and bright,
When proudly I might claim,
By deeds that had stirred the hearts of men,
The laurel wreath of fame;
How love would come with its timid step,
To nestle within my heart,
And all things beautiful in life,
Their happiness impart.

And ere I woke from my dream of bliss,
The sun was in the west,
And rosy-hued thoughts were in my heart,
As clouds about his rest;
Tho'ts that ere long were to change their hues,
Like sunset clouds at even,
Which—all their borrowed radiance gone—
Obscure the light of Heaven.

It was not with the bounding step of youth,
I trod that path once more,
The weight of years was on form and heart,
With sorrow burdened o'er;
It was autumn-time, and the dying leaves,
Rustled where'er I step'd—
It seemed to me the very trees
Welcomed me back—and wept.

For a murmur low, and a solemn tone
Echoed the forest through,
Like the plaintive sob of sympathy,
From a heart sincere and true;
The voice of hope, like the whispering leaves,
Had been hushed by a chilling blast,
No rainbow above the passing storm,
O'er the future, brightness cast.

No laurel was woven around my brow,
I had seen *that* dream depart,
And on the grave of long buried joys,
Grew the ivy of the heart;
And there on that self-same mossy stone,
Grown brown and sere with years,
I knelt, and gave to the faded past,
The meed of a strong man's tears.

Again came a voice from the solemn wood—
A voice of might and power—
"Not for thyself or thy wild young dreams,
Hast thou life's precious dower;
There are *brighter* visions than those of Fame,
Hopes purer, if not more fair,—
And holy joy when for wearied hearts
Thou wouldst the burden bear."

MOLLY BAWN.

Western Home Visitor.

Temperance.

A Thrilling Scene.

BY CHAS. RAND.

The following narrative—a true one—describes a scene that actually took place not many years since, in a country town in the State of Maine.

One evening in the month of December, eighteen hundred and thirty-four, a number of townsmen had assembled at the store of a Mr. Thomas Putnam, to talk over "matters and things"—smoke—drink—and in short do anything to "kill time."

Three hours had thus passed away. They had laughed, and talked, and drank, and chatted, and had a good time, generally; so that about the usual hour of shutting up shop, each of the party felt particularly first rate.

"Come," said Charles Hatch—one of the company,—"let's all liquor, and then have a game of high, low, Jack!"

"So I say," exclaimed another; "who's got the cards?"

"Fetch on your keerds," drawled out a third, his eyes half closed through the effect of the liquor he had drank.

After drinking all round, an old pine table was drawn up before the fire place, where burned brightly a large fire of hemlock logs, which would snap and crackle—throwing large live coals out upon the hearth.

All drew up round the table, seating themselves on whatever came handiest. Four of them had rolled up to the table some kegs, which from their weight were supposed to contain nails.

"Now," said Hatch, "how shall we play—every one for himself?

"No—have partners," growled one man.

"I say, every one for himself," exclaimed another.

"No, hang'd if I'll play so," shouted the former, bringing his fist down upon the table, knocking one candle out of the stick, and another upon the floor.

"Come, come," said Hatch, "no quarrelling—all who say for having partners, stand up."

Three arose.

"Now, all who say each one for himself—stand up."

The remaining four immediately got up.

"You see, Barclay," said Hatch, "the majority are against you. Come, will you play?"

"Well, as I don't want to be on the opposite side, I'll play," answered Barclay, somewhat cooled down.

Mr. Putnam was not in the store that evening, and the clerk, who was busy behind the counter, had taken very little notice of the proceedings. About half-past ten, Mr. Putnam thought he would step over to his store and see that everything was safe. As he went in he walked up towards the fire.

When within a few steps of where the men were sitting, he started back in horror.

Before him sat seven men, half crazy with drink and the excitement of playing cards. There they were, within a few feet of the fire just described—and four of them *seated on kegs of powder!*

Barclay—who was a very heavy man—had pressed in the head of the keg on which he sat, bursting the top hoop, and pressing the powder out through the chinks. By the continued motion of their feet the powder had become spread about the floor, and now covered a space of two feet all around them.

Mr. Putnam's first movement was towards the door, but recovering himself, he walked up towards the fire. Should either of them attempt to rise—he thought—and scatter a few grains a little further into the fire place, where lay a large quantity of live coals!

At that moment Hatch looked up, and seeing Mr. Putnam with his face deadly pale, gazing into the fire, exclaimed:

"Good God, Putnam, what ails you," and at the same time made a motion to rise.

"For Heaven's sake, gentlmen, do not rise," said Mr. Putnam. "Four of you sit on kegs of powder—it is scattered all around you—one movement might send you all to eternity. There are two buckets of water behind the bar. But keep your seats for one minute, and you are saved—move, and you are dead men!"

In an instant every man was perfectly sobered—not a limb moved—each seemed paralysed.

In less time than we have taken to describe this thrilling scene, Mr. Putnam had poured the water, and completely saturated the powder on the floor, and extinguished the fire, so that an explosion was impossible. Then and not till then, was there a word spoken.—*True Flag.*

On Exchanges.

I do not have reference to those money exchanges on Montgomery street. If these were the only establishments in our city that answer to that name, they might pursue their business unthought of by me. There are other Exchanges. There are "bulls and bears" who deal in other stuff than stocks; whose offices are visited by others than those who seek the conveniences of drafts Why those places which in olden times were familiar to men as, "dram shops," "groggeries," "tipling houses," and "brothels," have adopted the cognomen, exchanges. I do not at present explain, but that a more appropriate epithet could have been selected, I doubt.

What a thriving business is carried on in these institutions, and that men grow rich through it, is abundantly evident from the number of such houses in our city.

The man who has at his command the thousands of gold, fits up his establishment in gorgeous style, furnishes it with all the luxuries of cushioned chairs and sofas, and marble tables, and soft carpets, and silver goblets, and fair women. This is an exchange office. The merchant's exchange that. There the rich man may go and lounge away his hours. The clerk may there exchange his economical habits, for spendrift propensities; his honorable situation for poverty and disgrace; his virtuous soul for one festered with debauchery; his health for consumption; his unstained hand for one blood red with the life of his fellow; life for death; For his palace, the banker may receive a hovel; for his domestic happiness he may procure social misery; tears for smiles; groans for joyful exclamations; his flourishing business for ruin.

Stimulated by a laudable desire to accommodate themselves to the peculiar circumstances of their fellows, are these who put up an exchange post on a less grand *scale.* The substantial wooden chair; the strawed floor, the rust covered stove, supplies for him, and his customers. These are the exchanges for the people, the great mass of men. Here the "bit" may buy what in the larger establishment, the dollar connot purchase—bankruptcy. For the poisoned glass of rum, is here given money and vitality.—Prudence, care, gold, prosperity are here offered for the fire water, and champagne politely christened pleasure. To these *dens of perdition* flock the rejected of the broader circle. *These* are nearer the vortex of the pool. One round more, and the lowest and most rapid whirl is reached.

On the corner of the street where the lowest rent is paid for room sufficient to display the half empty decanters, and the unwashed tumblers, is the vagabond's exchange. Here only the scum and scurf of humanity stop for a moment, and pour down the life rusting drug. Shame is given here for shamelessness: pride, for unclothed carelessness; sensitiveness to man's opinion, for utter disregard of the thoughts of others; will, for habit; slavery, for freedom.

But "*Exchange is no robbery.*" Is it no robbery to take from a man his reason, his affection, his life? Whatever is taken without a proper equivalent being returned, is robbery. It deserves no better name. All the exchanges of this class are but so many caves, the refuges of robbers.—*California Advocate.*

A City Physician's Experience.

A city physician was one night called up in great haste by a watchman, who informed him that he had just picked up in the gutter a miserable drunkard, who had apparently been run over by a passing carriage and had one leg awfully shattered, and he feared might otherwise be injured. The doctor made quick despatch with his toilet, and followed the agitated watchman to the watch-house, where he found a man beastly drunk, with his leg literally smashed to pieces The slightest movement of the poor man caused the broken fragments to grate together in such a way as to disturb most sensibly the nerves of all in the room, and to send some of the hardy watchmen suddenly to the open air to save themselves from fainting.

It was, of course, impossible to do anything with such a limb without stripping it. But the moment an attempt was made to do this, the drunkard resisted, insisting that his leg was well enough, and bidding his tormentors to let him alone. This, of course, was out of the question; and the work of baring the shattered limb was prosecuted as rapidly, but as gently as possible, by the trembling hands of the half-fainting men, on whose ears the grating of the broken bones fell with sickening effect. With much ado the pantaloons of the poor cripple were removed, and the boot got off, and the discovery was made that the limb was indeed broken to pieces.—literally smashed up! but that it was a *wooden leg!* The peals of laughter which followed this curious discovery shook the house, and are renewed by the parties concerned every time the scene is recalled, to this day, though nearly twenty years have elapsed since the eventful night. So much for the laughable experience of a city physician's life.—*Traveller.*

Agriculture.

Planting and Cultivation of Orchards.

Orchards should not be planted on ground where water stands at any season of the year. If not intended to be underdrained, open drains should be made so as to carry off all surface water as it falls; after which, the land should be thoroughly ploughed and manured. The best way to do this, is to subsoil plough it first, then trench plough it, to incorporate the manure thoroughly; or, if the whole field cannot be subsoiled, a strip of land, eight feet wide, should be so treated where the rows of trees are to be placed. If the land is sloping, care should be had to run these strips up and down the slope, and not across it, so as to allow the water in the soil free egress. The orchard should also be put on the best soil on the farm, if otherwise suitable, as it will well repay such care

The trees, if apples, should be planted thirty feet apart each way. Some plant them forty feet apart, but it is a long time before they cover the ground. One of my orchards has the apples and pears planted quincunx, thirty-three feet apart each way, and between every one of these trees, a plum or peach tree is planted, so that in reality the trees are only twenty feet apart; but before the apples and pears need the ground to themselves, the peaches and plums will have died out. This is a very good plan where you have not ground or room for separate orchards for each kind of fruit; but I would, where practicable, advise planting each kind of fruit by itself, as they require different manures, and standard pears may be planted twenty-five feet apart, as they grow more upright than apples; plums, cherries, and peaches from fifteen to twenty feet apart.

If the trees are planted in the fall, it is well to make a conical mound of earth about fifteen to eighteen inches high, round each tree, this serves to protect the roots from frost, it also prevents the tree from being blown about by the wind when the ground is soft, and thus saves the trouble of staking the trees; it also prevents the depredations of mice in winter.

If planted in spring, the trees should be mulched; that is, long manure, chip manure, or other litter placed around the trees a few inches thick; this protects the roots from the effects of drought in summer, and keeps the ground moist, and prevents it from baking and cracking; and, if it is necessary to water the trees in summer till fairly started, it will prevent the water from quickly evaporating. But, in general, it will be better not to water the trees at all. I have never found watering, unless slightly over the foliage or wood, if the tree is long of growing, do any good during the prevalence of dry weather; but on the contrary, I have found it to do great injury.—During wet weather, though it may look ridiculous to say so, it is sometimes very beneficial; when sufficient rain has not fallen to penetrate the ground thoroughly, then is the time to give them a good watering, so as to reach to the roots, and then the evaporation will not be so injurious as during the prevalence of long continued drought.

The holes for planting the trees in, should be three to four feet in diameter, and eighteen inches to two feet deep, unless in undrained clayey subsoils, as before stated.—If the subsoil is bad, it should be thrown out and rich earth or compost, put in place, in which the tree should be planted, so as to be not more than an inch deeper after the sod has settled, than it was in the nursery; and as the earth is filled in, the tree should be gently shaken, so as to make the fine earth fill up all the interstices about the roots When the hole is about two-thirds full, the earth should be trod around the roots to firm the tree, and if in spring, a bucket of water should be thrown into the hole, which will cause the earth to settle equally about the roots. The rest of the earth should then be filled in loosely, without further treading; and if the tree is in an exposed situation, or large, it should be staked to keep it from blowing about; if in sheltered situations, and the trees are small, they will not require staking. I have never staked a tree I planted yet, and have found no need of doing so. Where necessary, the stake should be placed slanting, and tied to the tree with a rope, or other soft bandage, which should be wound two or three times round the stem of the tree before tying it to the stake, to prevent injury from rubbing.

After the trees are planted, the soil should, for several years at least, be thoroughly cultivated with root crops that require manure, such as potatoes, beets, carrots, turnips, and other vegetables; but care must be taken in planting these crops, not to have any of them within three or four feet of the trees. I have seen a fine young orchard, planted with great care, nearly all killed the first year by foolish greediness in allowing the hills of potatoes to be planted close up to the trees. This space round each tree should always be kept free from all crops, and regularly hoed and dug, as, if large weeds are allowed to grow up round the trees, they are as hurtful or more so, than crops, or grass. When necessary, from any circumstance, to lay the orchard down in grass, a space of from six to eight feet in diameter, according to the size of the tree, should be kept clear of grass and weeds, by digging and hoeing repeatedly.

In no case should grain crops be sown in an orchard, as they are the most injurious that could be put into it. Indian Corn might be planted, but it must be kept a considerable distance from the trees, and it is not nearly so good as low hoed crops.—*Corr. Montreal Witness.*

MAKING BUTTER.—We extract the following from the Report of the Essex County Agricultural Society as given in the transactions above referred to.

Our milk is strained into the pans, and allowed to stand from thirty-six to forty-eight hours, in a cool, darkened room, on the first floor of the house; except in August, when it is kept in a celler, under a wing of the house. The cream is taken off into tin pails; is salted a little, and stirred every day. We churn twice each week during the summer. Before churning, the butter-milk is thoroughly worked out by the hand, and the butter is salted to suit the taste. The day following, the butter worked over again, and prepared for the market. In laying down butter for the winter we use stone jars. After packing it down very closely, we sprinkle salt and loaf sugar, between each layer of butter. In this way our butter has kept perfectly sweet through the season.

The Duke and Waterloo.

When Sir Walter Scott was at Paris (1815), he was permitted to ask, and did ask, the following questions at his Grace's table, relative to Waterloo:

"Suppose, your Grace, Blucher had not come up?"

The Duke replied, "I could have kept my ground till next morning."

"Suppose Grouchy had come first?"

"Blucher would have been close behind him."

"But let us suppose your Grace had been compelled to retreat?"

"I would have taken up a position in the forest of Soignes, and defied all till the allies joined."

"Was there any part of the day your Grace despaired?"

"Never!" was the answer.

This is the reply of the first in command

In 1833 the writer of this letter dined at Lord Palmerston's. On his right sat Lord Hill. As his Lordship lived near the author, he offered to set him down. When alone in the carriage with Lord Hill, remembering what Sir Walter had affirmed of the Duke's confidence, he said:

"Was there any part of the day at Waterloo, my Lord, you ever desponded as to the result?"

"Desponded!" replied Lord Hill, "NEVER! There never was the least panic. We had gained, rather than lost ground by the evening. No, not for a moment had I the least doubt of the result."

Interesting Paragraphs.

NUTRITIVE CHARACTER OF CURD.—The nutritive character of milk is well illustrated by the following passage from Mrs Hamilton Gray's *Tour to the Sepulchres of Etruria:*—"One of our party who had been on these boar-hunting excursions (in the mountains; neighbouring Civita Vecchia) told me that the farmer with whom he was quartered had with him a band of thirty shepherds, who slept round the court-yard after the manner of the ancient Tuscans, and whose employment all day was milking and tending the flocks, and making cheeses, and ricotta (a sort of curd), from the milk of goats and ewes, and that their food never was anything else, morning, noon, and night all the year round, but this same ricotta, excepting twice a week, when they fasted upon meal, porridge, or polenta and lentils. He said that they were Umbrians, and kept themselves most clannishly distinct from all other peasants, having a pride in their ancient country, which has never changed its name from the earliest records: and also in their descent, a thing much prized by all classes in Italy. He described them as tall, powerful, and handsome; such figures as we see depicted in the ancient tombs, and men of that proud and high stamp of character, who are above robbery, cruelty, and meanness—I afterwards found what he told me to be strictly and literally true, and it (ricotta) has probably been the food of central and southern Italy ever since her history was written, and her soil inhabited."

MYSTERIES OF THE OCEAN.—Lieut. M. F. Maury delivered a lecture in New York recently on the theory of the inter-oceanic circulation of water on the globe, and supported with much interesting information, the hypothesis, that water which is found in one portion of the earth to-day, may be found in another to-morrow. Every drop of water, he argued, is as obedient to great and general laws as are the planets of heaven. If it was not so, and if there were no channels of circulation by which the water could pass from ocean to ocean, the waters of the oceans, in the course of time, would be found completely different from each other. The waters of the Red Sea and those of the Dead Sea are nearly the same in quality—a thing which can only be accounted for on this hypothesis of circulation, and if they took a single drop of water from the Pacific Ocean and analyzed it, and another from the Atlantic Ocean, and analyzed it, they would be found perfectly the same. The winds, currents, temperature of the waters, and the animalculæ which inhabit them, were all described as having their agency in promoting this circulation.

SILK MANUFACTURE.—The quantity of silk annually consumed by women and balloons is so great that it is really astonishing how worms and mulberry trees keep up the supply. According to the Paris Review, there are, in France, no less than 130,000 looms for silk, of which the products amount in value to three hundred millions per annum. The fabrics of Lyons yield about or nearly two-thirds of that sum—a moiety of the whole sum is exported—three fifths of the exports from Lyons; the United States consume the greater part.—Competition is formidable abroad, especially in Great Britain and Germany but it was acknowledged at the Great Exhibition that Lyons retained pre-eminence in designs and tissues. The 70,000 looms of Lyons occupy 175,000 individuals; one half of these are dispersed over a radius of from 20 to 25 leagues, the others are in the bosom of the city. There are 300 manufacturing firms, embracing from four hundred and fifty to five hundred names. The average earning of the operatives is 30 cents per day.—*Scientific Am.*

COMPARATIVE AREA AND POPULATION OF THE UNITED STATES AND EUROPE.—The area of the United States is but one-seventh less than that of the whole of Europe, including the Islands. The population, however, is not less than one-eleventh as large. The population of Europe average 71 to the square mile, while that of the United States is but seven. Russia has eight times as much European territory as any other nation, and twenty millions more of population Her population, however, is but 30 to the square mile, while that of Belgium is 381.

Of the United States, Massachusetts is the most densely peopled, having 127 inhabitants to the square mile. Texas, the largest in area of the States, has 20,000 square miles more territory than France, and nearly twice as much as the United Kingdom of Great Britain and Ireland. The population of the United States will surpass that of Great Britain within five years, and probably overtake that of France by the next national census.

If the whole territory of the United States were equally distributed among the inhabitants, it would give every man, woman, and child, freeman and slave, a farm of 90 acres; while in Europe each individual would receive but nine. If this country was as densely populated as Belgium, the number would make the enormous aggregate of 1,227,916,137; a sum equal to the present inhabitants of the whole world.—*Boston Journal.*

A NOVEL DISCOVERY has recently been made, which is likely to effect a revolution in the milk trade. In consequence of the advance in the price of olive oil, from £40 per ton to £70, the manufacturers of woollen cloths, who use this oil in large quantities, have found out that necessity is the mother of invention. One of them, in the neighbourhood of Thursltone, near Penistone, tried whether milk mixed with oil would not answer the purpose. The experiment exceeded his most sanguine expectations, the mixture being far better for the purpose than olive oil alone.

Miscellaneous.

Facts About Digestion.

Many popular notions about different articles of food (and there are few subjects upon which people indulge more notions), are totally disproved by scientific facts. We propose to write down a few well-established truths, respecting the relative quantity of nutriment in different kinds of food, and the relative time occupied in their digestion.

In the first place, however, we would remind our readers that it is, by no means, the article containing the greatest proportion of nutritious substance which takes soonest the form of blood and other necessary elements of animal life. Neither is the most physical strength supplied by the articles containing the most nutriment. Nuts are almost entirely composed of nutritious material—oil; potatoes contain eighty-eight parts of wasted matter to twelve of nutriment. Yet, the latter impart far more strength to the body than the former. Bread is more nutricious than meat; but meat is stimulating as well as nutritive, and is supposed to strengthen the bodily functions more than bread.

Another important fact to remember is that all stomachs are not alike, and that the calculations given below are applicable to a healthy stomach. What proportion of healthy stomachs there are in the world, we do not know; but the probability is that, in the majority of cases, food is not digested as rapidly as here stated. In some stomachs, food of a particular kind ferments, which interferes with complete digestion. This happens most frequently with regard to vegetables—saw-dust doctors to the contrary, notwithstanding

In general, however, the most nutritious, and the most easily digested, are the best for health and strength.

Wheat is the most nutritious of all substances except oil; containing ninety-five parts of nutriment to five of waste matter. Dry peas, nuts and barley are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large proportion of water. The quantity of waste matter is more than eight-tenths of the whole. Only one-fortieth of a cucumber is capable of being converted into nutriment. The nutricious part of the different meats varies from one-fifth to one-eighth of the whole. Veal is the most nutricious, mutton next, then chicken, then beef, last pork. Fruits vary between two and three-tenths of nutritious matter, and their order is as follows: the most nutricious being placed first; plumbs, grapes, apricots, cherries, peaches, gooseberries, apples, strawberries, melons. Milk contains less than one-tenth of nutricious matter, as it is mainly composed of water.

Of all the articles of food, boiled rice is digested in the shortest time—an hour. As it also contains eight-tenths of nutritious matter, it is a valuable substance of diet Tripe and pigs-feet, strange to tell, are digested almost as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy three hours and a half; more than beef or mutton! Bread occupies three hours and a quarter. Stewed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same articles raw. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chicken.

Roasted veal, pork and salted beef occupy five hours and a half—the longest of all articles of food.—*Hartford Review.*

Singular Case of Instinct in a Horse.

We do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place The circumstances as they were narrated to us, are as follows:—Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went with them out to Lake Monnetouka, on a fishing excursion. Taking them out of the carriage, he led them down to the lake, and tied them with stout ropes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shantee, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and a moment after one of his span appeared at the door. The animal put his head in, and giving one neigh, returned at a slow gallop, yet under evident excitement, to the spot where, but a few moments before, he and his companion had been seemingly safely fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water, entangled in the rope, and struggling to keep his head from being submerged. While Mr. A proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from his situation, and again upon his feet on *terra firma*, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the misfortune of his mate—that he should know where to apply for rescue, and in his efforts should sunder a three-fourths of an inch rope, and finally, that he should exhibit so high an appreciation of the event—are circumstances to astonish us, and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the "*genus homo.*"—*St. Anthony's Express.*

NEW GOODS!!

BELL & BLACK,

Have received by arrivals from Britain and the United States, and hereby offer on on the most favourable terms.

TWEED, Tartan and Ermine CLOAKINGS, Ladies Cloth Cloaks, plain and Hooded. Ladies Woollen Hoods, plain and colo; Printed Cashmeres and Cambrics: Black and Coloured Delaines and Coburgs, Black and co'ld Velvets and Plush

Fall and Winter BONNETS

A great variety of Dress Trimmings, choice Printed Cambrics, a large assortment of long and square SHAWLS, Silk HDKFS, Gloves, Hosiery, Ribbons, Habit Shirts, &c. &c. Blue, Black and Co'ld Beavers, Pilots, Doeskins and Whitneys.

Best Black Doeskins, Cassimeres and West of England Broad Cloths; Gents Wool Vests and Pants.

White Shirts, (home made) good quality.

Shirt Collars, Napoleon Ties and Cravats.

White, Scarlet, Blue and Yellow Flannels, Welsh and Lancashire; Mens' Blue Wool Shirts; 5-4, 10-4, and 12-4 Blankets, Sackville Mills, do, Oil Cloth and other Table Covers.

ALSO—Several descriptions of American Goods, such as—Striped shirtings, best White Warp, Blue Denims and Drills, best Batting and Wadding, Grey and Fancy Satinetts, Grey Shirtings and Sheetings, Cotton Twine and Wicking, Canton Flannel, Linsey Woolsey Plaids India Rubber Coats and Leggings, &c. &c.

The whole comprising a full and complete stock of Goods suited to the wants of the town and country.

Halifax, 23rd Oct 1852. W Sun & C M

WANTED.

FOR a small family, a steady active Woman as COOK, who can be well recommended, enquire at the Wesleyan Office. Dec 23.

HEALTH FOR A SHILLING.

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH DISORDERED STOMACH INDIGESTION AND DEBILITY TERMINATION OF BLOOD TO THE HEAD.

Copy of a Letter from Mr. John Lloyd, of Ercweu, near Harlech, Merionetshire.

To Professor HOLLOWAY,

SIR,—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimming of the head, attended by loss of appetite, disordered stomach, and general impaired health. Every means had failed to give me any permanent relief, and although it became so alarming that I was really afraid to go out about without an attendant. In this melancholy condition I applied personally upon Mr Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you think proper

I am, Sir, your obedient Servant,

June 6th, 1852. (Signed) JOHN LLOYD.

MIRACULOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq., of India Walk, Tobago, dated April 8th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, Dropsy, and which understood, was affected by your invaluable Pills. I was upwards five months within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous cure took place in six weeks.

(Signed) EDWARD ROWLEY.

INFALLIBLE CURE OF A STOMACH COMPLAINT, WITH INDIGESTION AND VIOLENT HEADACHES.

Extract of a Letter from Mr. S. Gowen, Chemist of Clifton, near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of appetite, violent Headaches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desired me to say, that she had witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) S. GOWEN.

A DANGEROUS LIVER COMPLAINT, AND SPASMS IN THE STOMACH EFFECTUALLY CURED

Copy of a Letter from Mr. Bostock, Druggist of Ashton under Lyne, dated July 31, 1852

To Professor HOLLOWAY,

DEAR SIR,—I have much pleasure in handing you a testimonial of the efficacy of your Medicines. A person in this neighbourhood with whom I am well acquainted was afflicted for a long time with violent spasmodic pains in the stomach and liver, arising from frequent colds, smells of paint, and the effects of a stooping position which he was obliged to assume in his business. The spasms were of an alarming character, and frequently left him in a weak and debilitated condition. At length he heard of the salutary effects of your invaluable Pills, and was induced to give them a trial. The first dose gave him considerable relief, and by following them up in accordance with your directions, they have acted so wonderfully in cleansing the liver and stomach, and strengthening the digestive organs that he has been restored to the enjoyment of good health.

I remain, dear Sir, yours faithfully,

(Signed) WILLIAM BOSTOCK.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague,	Female Irregularities,	Sore throats,
Asthma,	Fevers of all kinds,	Scrofula or king's evil,
Bilious Complaints,	Fits,	Stone and Gravel,
Blotches on the skin,	Gout,	Secondary Symptoms,
Bowel complaints	Headaches,	Tic Doloreux,
Colics,	Indigestion	Tumours,
Costiveness of the bowels,	Inflammation,	Ulcers,
Consumption,	Jaundice,	Venereal affections,
Debility,	Liver Complaints,	Worms, all kinds
Dropsy,	Lumbago,	Weakness from whatever cause, &c.
Dysentery,	Piles,	
Erysipelas,	Rheumatism,	
	Retention of Urine	

☞ N. B. Directions for the guidance of Patients are affixed to each Pot and Box.

Sub Agents in Nova Scotia—J. F. Cochran & Co., Newport. Dr. Harding, Windsor. G. N. Fuller, Horton. Moore and Chipman, Kentville. Caldwell and Tupper, Cornwallis. J. A. Gibbon, Wilmot. A. B. Piper, Bridgetown. R. Guest, Yarmouth. T. R. Pattillo, Liverpool. J. F. More, Caledonia. Miss Carter, Pleasant River. Robt West, Bridgwater. Mrs. Neil, Lunenburgh. B. Legge, Mahone Bay. Tucker & Smith, Truro. N. Tupper & Co. Amherst. R. R. Burnitz, Walker. W. Cooper, Pugwash. M. Graham, Pictou. T. R. Fraser, New Glasgow. J. & C. Jost, Guysborough. Mrs. Norris, Canso. P. Smith, Port Hood. T. & J. Jost, Sydney. J. Matheson, Bras d'Or.

Sold at the Establishment of Professor Holloway, 244 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 1s. 9d., 4s., 6s. 3d., 16s. 6d., 33s. 4d and 50s. each Box.

JOHN NAYLOR, Halifax.
General Agent for Nova Scotia.

Directions for the Guidance of Patients are affixed to each pot or box

☞ There is a considerable saving in taking the larger sizes. January, 1853.

Du Barry's Revalenta Arabica

FOOD,

FOR DIGESTION, &c.

THE distinguishing characteristic of Du BARRY'S REVALENTA ARABICA FOOD is succinctly described by one of the sufferers who have been relieved by it, as having "done all that medicine failed to effect." Without recourse to medicine it affords a perfect cure in the most inveterate and distressing cases of disease connected with the nerves, stomach, liver, bowels, and intestines, as exhibited in an innumerable variety of malignant forms.—The list of those who have taken the trouble to acknowledge personally the benefits they have derived from the Food now considerably exceeds FIFTY THOUSAND and includes persons of all classes, from the peer to the artisan Honest Sergeant Neele, of H M S *Crocodile*, who declares that he has been restored to health and life by it, and "wishes every poor creature labouring under disease could become acquainted with the Food," is as explicit in his thanks as Lord Stuart de Decies, Major-General King, the Ven. Archdeacon Stuart, &c. &c. &c. Mr J. S. Newton, of Plymouth, declares to the same effect—"for the last ten years I have been suffering from dyspepsia, headaches, nervousness, low spirits, sleeplessness and deafness, and swallowed an incredible amount of medicine without relief. I am happy to say that your Food has cured me, and I am now enjoying better health than I have had for many years past."

For sale in Canisters at 1s. 9d., 3s. 6d., 5s. 9d., 12s. 9d., 27s. 6d., and 44s. 3d., by JOHN NAYLOR,
Nov. 15. 152 Granville St.

PHOSPHATE

Of Lime in Consumption.

A GENTLEMAN of the neighboring city of Charlestown, whose son was considered in a hopeless state from the diseased condition of the respiratory apparatus, was induced to administer Dr. Wistar's Medicines. All the phosphate of lime procured at the shops appeared to him to be imperfectly prepared—being coarse and otherwise objectionable. A purer article was prepared especially for the occasion reduced to an impalpable powder, and ten grains were administered three times a day, followed by a swallow of Cod Liver Oil. No material change was discoverable in the patient for two weeks. Suddenly, as it were, a fixed pain of long standing in the chest soon abated; sleep became refreshing, the appetite improved, strength returned, and from being moved about the apartment reclined on an invalid chair, he is now daily riding, on an average, ten miles, on horseback, facing the wind and breasting the cold with impunity. This is a synopsis of the case related by a grateful parent, who would be glad to have others, under similar circumstances, make an effort with the phosphate, combined with Cod Liver Oil.—*Boston Medical & Surgical Journal, April, 1852.*

The Phosphate of Lime, and Cod Liver Oil, to be had pure at No. 139, Granville Street.

July 29 ROBERT G. FRASER, Chemist.

DRUGS AND MEDICINES.

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

Nov 22. JOHN NAYLOR,
124 152 Granville Street

Sarsaparilla Pills.

DR. ROBERTS Genuine Compound Sarsaparilla Pills, in square tin boxes and Green wrappers, have been in use in Nova Scotia, since July 1848, and are recommended by persons of known respectability in this Province as a good family medicine ROBT. G FRASER
Agent for Nova Scotia,
Aug 12 139 Granville Street

LUBIN'S PERFUMES,

WARRANTED genuine, viz: Violet, Magnolia, Monsseline, Patchouly, Jockey Club, Musk, Eglantine, Jenny Lind, Geranium and Rose, Bouquet de Caroline, Sweet Pea. For sale low at 139 Granville Street.

February 13. ROBERT G. FRASER.

Fox Scent.

MADE from the Receipt of a celebrated Fox Catcher, and highly recommended. For sale at No. 139 Granville Street. ROBT G. FRASER.
November 25. Druggist.

Diamond Cement.

FOR joining broken GLASS, CHINA, &c, &c. This article is warranted equal to any imported, and at 25 per cent less price, prepared by ROBERT G FRASER, Chemist.
March 24.

Pure Coco-Nut OIL.

FOR Preserving the Hair, and giving it a beatiful glossy—a superior article to the various Hair Oils and Pomatum now in use. Persons afflicted with Rheumatism find great benefit by rubbing the parts afflicted, with this Oil Price 1s, 3d per pound.

Italian Warehouse.
February 24. W. M. HARRINGTON.

WESLEYAN BOOK ROOM.

WESLEYANS, and the Public generally, are hereby notified, that a [illegible] New Bonding erected on the premises [illegible] dict Chapel, Argyle Street, [illegible] and other RELIGIOUS [illegible] NEWS Books, and Tracts [illegible] Gen. Agency, the Methodist [illegible]

Adam's Women of the Bible, [illegible]
Almanac (Methodist), very neat
Anecdotes of the Christian Journey
Do for the Young
Do for Inquirers
Do for the Family
Angell's Nature and Security of Religion.
Angel Whispers
Animal Life, Curiosities of
Appearance and Reality
Arthur's Successful Merchant, plain and gilt.
Aunt Clara's Stories

Be Diligent. Be Good. Be Patient. Be true.
Bible Scholar's Manual
Bitters's Ecclesiastical Depositary
Bond Man's Son
Boothman's Daughter, by Arthur.
Brainerd's Life.
Brightness and Beauty
Bogatzky's Golden Treasury
Butler's Analogy, of Religion, with Analysis by Dr. Tait.

Carvosso's Memoirs.
Cause of the Earth
China, by Medhurst.
Chinese
Choice Pleasures of Youth.
Christianity Tested by Recent Men
Clarke's (Dr. A.) Commentary on Old and New Testament.
Do do do of New Testament.
Do Life
Do Ancient Christians.
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