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## Poetry.

### LINES

On the erection of the Methodist Chapel,  
South End.

BY M. E. H.

But will God in very blood dwell with men on the earth? behold heaven and the heaven of heavens cannot contain thee, how much less this house which I have built.

In simple grace and majesty it stands,  
Another Temple, to His worship raised,  
Whose presence fills the boundless realms of space,  
And who, by all, is "worthy to be praised."

To Him Creation pours her ceaseless song,  
Her incense, to His throne, ascends each day;  
The sounding ocean, and the lofty mount,  
All own his voice, and bow beneath his sway.

Maker Supreme! The universe is thine,  
Thine all the tribes of air, of earth, and sea;  
How then shall we, the creatures of thy day,  
Presume to build a Temple worthy thee?

But Thou hast promised, where, recorded, stands  
Thy Name engraven, gracious to draw near;  
To listen to the sighs of humble hearts,  
The weak to strengthen, and the mourner cheer.

Thou, in thy House—for which we bring, today,  
Our humble offerings with a thankful heart—  
Thy gracious presence manifested be,  
And needful strength to worshippers impart.

Hark Thou, from Heaven, the humble songs of praise,  
Which from within these walls shall soon ascend;  
And, to the supplications of thy saints,  
Oh, gracious Lord, a listening ear attend.

Each Sabbath day amid the courts be found,  
Age with its hoary locks, and smiling youth;  
The joyful matron, and the careworn maid,  
Listening, with reverence, to the Word of Truth.

Here may the stubborn heart relenting bow,  
In humble penitence and grateful joy;  
Here may the broken spirit find a balm,  
And here, the troubled, peace without alloy.

And through revolving years may happy souls,  
Cast aside the tenement of clay,  
Soar gladly, from this Temple built with hands,  
And in thy higher Courts their homage pay.

## Christian Miscellany.

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

### Evangelical Arminianism.

As the *Presbyterian Witness* has spoken so contemptuously of Evangelical Arminianism, as held by Wesley and his followers, to which reference is made on our fourth page, we give the following quotations from the February Number of the *North British Review*, in which the evangelical character of that system of doctrines is admitted in the plainest terms. The article must have been under the notice of our cotemporary, as he has quoted from it; and, with these unequivocal statements under his eye, we are justified in affirming that the Wesleyans have received anything but honourable treatment from the *Presbyterian Witness*—

"The Arminianism of Wesley is essentially different in its substance, as well as in its spirit, from that generally professed by the Church of England divines of the last century, the divines of the school of Whitby and Tomline. Wesley's theological views coincided in almost every particular with those of Arminius himself. The theological systems of these two eminent men comprehended the doctrines which have been usually regarded by Calvinists as taught in Scripture, concerning the entire depravity of man's moral nature, regeneration and sanctification by the Holy Ghost, and gratuitous justification by faith alone."

"The doctrines held in common by Calvinists and Evangelical Arminians, with respect to original sin, regeneration, and justification, may be said to constitute, along with those of the divinity and atonement of our Saviour, the fundamental and most essential principles of revealed truth. It can

scarcely be disputed that those doctrines occupy a higher platform in the Scriptural system of truth, than the peculiarities of Calvinism."

"We reckon it a thing greatly to be deplored, that Wesley was led to misapprehend (?) and to reject Calvinism; and we regard it as an unspeakable blessing to the world, that he was led to adopt and to preach the views which have been generally held by Calvinists with respect to original sin and regeneration, and that these views are still faithfully proclaimed by his followers."

After briefly referring to the defects of "Pelagian Arminianism", as it is termed, the Reviewer proceeds:—

"It is far otherwise with the Anti-Pelagian or Evangelical Arminians of the school of Arminius and Wesley. Not only do they treat the doctrines of the divinity and atonement of Christ as real and vitally important truths, but they proclaim views which are in substantial accordance with the Word of God, with regard to the moral state and condition of man by nature, the ground on which men receive forgiveness and acceptance, and the process and the agency by which they are restored to conformity to the divine image. On all these subjects, and they are the most important which are brought before us in the Sacred Scriptures, Wesley and his followers have always inculcated views which Calvinists admit to be accordant with divine revelation, and it is because they faithfully and earnestly proclaimed these, the most fundamental of all truths, that they have been honoured with such undoubted and extensive usefulness in promoting the spiritual welfare of their fellow-men."

"No reasonable and intelligent Calvinist, who is competently acquainted with the practical results of Wesleyan preaching in England, in the United States, and in heathen lands, will have any hesitation in applying to this great movement the general principle indicated in the statement of the Apostle Peter, (Acts xv. 8, 9) 'God which knoweth the hearts bore them witness, giving them the Holy Ghost, even as unto us; and put no difference between us and them, purifying their hearts by faith.'"

The above explicit testimony, substantiated by unquestionable facts, is nothing more than an act of justice rendered to truth, and coming from a reasonable and intelligent Calvinist, a witness of our cotemporary's own election, it may well put to silence the ignorance of foolish and incompetent men, and lead them to distinguish things which essentially differ, when professedly treating of "the broad question of Calvinism vs. Arminianism." The "distinction" between Evangelical and Pelagian Arminianism, "is so important," says the *North British Review*, "that it ought never to be lost sight of." Pelagianism, wherever found, never had a more uncompromising opponent than it found in John Wesley; nor does it receive, from any quarter, more sturdy blows, than from the followers of Wesley at the present day. The prowess of the *Presbyterian Witness* in his warfare against Arminianism was from the beginning "small," and every successive encounter only proves, that, by rapid degrees, it is becoming "beautifully less." The extracts above given from the "leading professedly-religious periodical of the day," will not, we opine, assist him in his war of words.

### Life and Immortality.

The falling leaf, and the flame flickering in the socket, have each of them, and not unjustly, been held emblematical of life. Can we not, however, leave a system of mere symbolism, and seek a somewhat higher agency in this temple of the soul?

Can we not plunge deeper in the abyss of wisdom so as to discover who enkindled the mysterious light of life, and for what purpose it must burn? For its light is ever soaring heavenward, and as a roseate finger pointing to some origin above the stars; and even when the course of life is well nigh run, and the flame is fluctuating in its last farewell, even then, methinks it tells us; though in the silent eloquence of death, that Deity is its parentage, and its birth-place heaven. And so it is with the leaf; in the very moment of its fall it bids the soul rise heavenward, for every tongue that once twittered on the new-blossomed bough can even yet speak and direct us to the tree of life that blows for ever in a brighter clime.

But nature can teach us the lesson of our being. The tempest howls with redoubled fury, and the relentless showers lash recklessly the lonely tree; its branches swing beneath the heavy deluge, and the winds howling strip it of its once-verdant vesture. But the sky clears again, and the sun peeps out with a brightened smile; the forest monarch has not ceased to weep, and every bough still groans beneath the liberation of the storm; the sere and yellow leaves lie scattered round him, and with every gentle breeze that hurries past he shakes in apprehensive agony, and weeps on the devoted victims round him. But let us reflect: though the storm has howled in relentless fury, and though the trembling leaves have bid an agonized adieu to the paternal plant, is life extinguished? No! the tree remains; the garment of leaves that once adorned the weary traveller is gone, its outer glory is departed; a skeleton alone is left, and even that will soon be whited over by the blanching touch of winter; but will winter end the cycle of existence? No; a multitude of verdant leaves will soon enclose those naked limbs, and the creature that erewhile the tempest hissed at, and the showers spit upon in ridicule, will raise its mighty arms in verdant exultation; for the breath of heaven will have touched the naked scaffolding, and the tree will rise a living temple to its Maker.

And so with the Christian: when this temple is destroyed shall the soul be severed from its Creator, forlorn and unprotected? No! he that cares for the lily of the field, and re-clothes the naked oak, will clothe us on with immortality.

Our bodies must be lowered in the dust; but will this be the term of our existence. The falling leaf may preach the mortality of the body; but does it not preach the immortality of the soul? The winter of death is fast approaching, (the warning winds are dimming round some of us,) but the soul will remain unmoved. The storms of death may howl around it, and the icy showers of a middle state may blow on it, but its life will yet remain. The tree cannot fall; for it is planted on the Rock of Ages.

Nature has spoken; but what says the Christian? We have heard a soliloquy like this: "The taper of life is fast consuming, but when its last flicker has gone out, and the smoke of sorrow is scarce wafted off, the spirit that inspired me alone can guide me heavenward." May I not learn a lesson before the final stroke has reached me? I ask the stars that shine so bright to tell me where that spirit dwells; but they turn dim, and look with cold indifference upon me, for faith alone can teach. Faith, bright, benign, and blessed guardian, leaves the stars behind, and, passing far beyond the flowers of their paradise, leads me to the gates of heaven. In bright anticipation I am standing there; but, O! a flood of light bursts out upon me, for the Sun of Righteousness is shining! Unbound by symbols I have found the light from which all others spring,—the Light of life.

Before His beams the myriad tapers of immortality are turning dim. Faith has shown me the true light; and now, farewell flicker in the socket, gentle flame, for my duty is mine. Hail, immortality! for

I have learnt by faith the solemn mystery of life, and can now comprehend the true philosophy of death."—*The Collegian*.

### The Music of a Peaceful Heart.

What is all music, compared with what the child of God knows? He beholds immeasurably more than all the handiworks of the Infinite One—he beholds the peculiar glory of the Great Father, shining with singular grace in the face of Jesus Christ. He beholds the harmonious union of compassion and holiness. Their separate crowns are cemented by the blood of the cross into one doubly radiant diadem. A voice from the midst of the throne comes in the gentlest whispers to his soul, bidding him to be of good cheer, because he who was dead, and is alive again, is his friend. When the vernal sun smiles on the snow-clad earth, the floods descend and the winds blow. But at length the silent and gentle influence of the sky prevails. The earth returns the smile to the heavens. She walks around the throne of her God in robes of the loveliest hue bespangled with flowers of every colour.—When the Holy Spirit has opened the heart, and the light of the knowledge of God, in the face of Jesus Christ, shines into it, the ice melts, the cavity dies, and faith, hope and love spring up. There are peace and joy then, joy which arrows render more intense and precious. To an individual who has such views and affections, how can the condition of him who is without God and without hope in the world, be otherwise than pitiable in the extreme? How can we help taking the impatient by the hand, saying, I am distressed for thee, my brother, my sister. Of the thoughts which fill the soul with glory and blessedness, thou art altogether ignorant. For the purest and most lasting joys thou hast no heart. Would I could help thee. But all I can do is earnestly to commend thee to Him who can give eyes to the blind and ears to the deaf.

### The Gospel Precious.

O, precious Gospel! Will any merciless hand endeavour to tear away from our hearts this best, this last, and sweetest consolation? Would you darken the only avenue through which one ray of hope can enter? Would you tear from the aged and infirm poor the only prop on which their souls can repose in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure? Would you let loose the flood-gates of every vice, and bring back upon the earth the horrors of superstition or the atrocities of atheism? Then endeavour to subvert the Gospel; throw around you the fire-brands of infidelity; laugh at religion, and make a mock of tuturity; but be assured, that for all these things God will bring you into judgment. I will persuade myself that a regard for the welfare of their country, if no higher motive, will induce men to respect the Christian religion. And every pious heart will say, rather let the light of the sun be extinguished than the precious light of the Gospel.—*Dr. Archibald Alexander*.

### Two Blessed Monosyllables.

PRAY and STAY are two blessed monosyllables, to ascend to God, to assist God's descent to us, is the motion and rest of a Christian; and as all motion is for rest, so let all the motions of our soul in our prayers to God be, that our wills may rest in his, and that all that pleases him may please us, therefore, because it pleases him; for, therefore, because it pleases him, it becomes good for us; and then, when it pleases him, it becomes reasonable for us, and expedient for us.

Lost Hours.—Lost wealth may be restored by industry, and the wreck of health regained by temperance; but whoever has looked upon his vanished hours, or recalled his slighted years?

### Family Circle.

#### The Modest Clerk.

Not long since, there came to our city an unassuming young man, whose delicate health had prevented him from entering the ministry, and made it advisable that he should commence business as a merchant's clerk. Entering an establishment here, he found himself the room-mate of the head clerk, a moralist, and proud of his virtues, and of a second clerk, kind, but gay and thoughtless. And now came the first struggle of duty. Should he retire without reading the Scriptures and prayer? Conscience told him his duty, but his fears answered, "Give me any cross but that."

After two months of disquiet and remorse, days of ceaseless unrest and nights of sleepless trouble, he drew forth his mother's Bible from his trunk, and endeavoured to extract consolation from it; but alas he saw that those who would find rest must take the yoke: and every passage seemed addressed to him, summoning him to take up the cross, however great the sacrifice. He resolved to obey. That night, however, his companions entered the room unusually gay, and amid laughing and trifling, and varied conversation, there seemed no place to introduce devotional exercises. He anxiously awaited the favourable moment, but it came not; and when sleep succeeded silence, he had failed of duty, and was again in distress. The night was spent in penitent confession and secret resolutions for the next evening. These resolutions he resolved nothing should thwart.

As the trio were again brought together into their room for retirement, he saw the time had come. With trepidation and trembling, he said to the eldest clerk, "Henry, we have been room-mates for a long time, and never prayed together. Let us neglect this duty no longer. I have done wrong in delaying as I have." The moralist was struck dumb with amazement. The other clerk was silent also. He opened that dear Bible of his mother, read, kneeled by his chair; and then was verified the promise, "It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." Night after night the three clerks bent their knee in prayer. The moralist acknowledged a power that he knew nothing of. Conviction ensued, and he is now rejoicing in the hope which maketh not ashamed, and ascribes his first impressions to that prayer of the trembling junior clerk.

How heavy the cross when it is a cross in anticipation; how light the cross when it is the cross remembered. How significant the consequences when anticipation measures them by her fears; how immense the consequences when the reality arrives. —*American Messenger.*

#### The Battle for a Violet.

Ruth and Amy were sisters. In early spring, as the violets began to bloom, they were playing in a meadow near their father's house. They both at the same time happened to see a violet before them.—Both ran to it. Ruth, the elder sister, was first, and plucked it. Amy was angry, and cried out, "I saw it first—it belongs to me."

"No, it is not yours; it is mine," said Ruth, "for I saw it as soon as you did, and I got it first, and plucked it; so I have got it, and you shall not have it." Amy was quite furious, snatched at the flower, and struck her sister. Then Ruth became angry, and struck Amy. So they fought about it, and screamed, and beat each other. Their mother came to see what was the matter. "What does this mean?" she asked.

"Ruth got my flower," said Amy. "No, I did not, mother," said Ruth; "the violet was mine. I saw it first, and I plucked it." "But where is the flower," asked their mother. It has been torn to pieces! In fighting to decide who should have it, the flower had been lost to both.

How could this fight have been prevented, and the sweet violet, and the still sweeter spirit of sisterly love and affection, have been preserved? Though Ruth had the

violet in her hand, she could have said, "Sister, if you think this pretty flower is yours, you may have it. I would rather have your love than all the flowers that grow. Would there have been any fight, or any coldness, or any unkindness, between the sisters? They would have saved their sisterly affection from so rude a shock, and their sweet violet too."

Love and kindness we must measure  
By this simple rule alone—  
Do we mind another's pleasure  
Just as if it were our own?

### General Miscellany.

#### The Chemist's Power over Matter.

Yet from the power over matter, with which existing progress has already invested man, how wondrously interesting are the results and substances which he can produce at will? One of these substances takes fire, and glows brilliantly when simply exposed to the air—another starts into flame when it is touched with water or with ice—a third shines in the air with a paler and more lambent but almost perpetual light—and the smell of a fourth is too nauseous to be endured. One gas when diffused through the air, in absolutely inappreciable proportion, affects those who inhale it with violent catarrh—another, when inhaled, exhilarates with a happy but fleeting intoxication—a third, if breathed but once, suddenly arrests the current of life. A single drop of one fluid, if swallowed, will produce instant death—of another, will set in motion the whole contents of the alimentary canal,—while the vapour of the third will produce insensibility. One solid substance, if merely touched, will crumble to powder and change its colour—another by a gentle friction will explode with a terrific detonation—while others again change by a single gleam of the brilliant sun, and produce the wonderful pictures of Fabot and Daguerre. Again other substances are enriched with a healing, balsamic, and salutary virtues, assuaging, exhilarating, or strengthening at the experimenter's will—realising, in a somewhat different sense, the aspiration of the latter alchemists after a universal medicine. And then how remarkable are the changes in the sensible properties of an organic compound, and in its relation to animal life, which are produced by a very small alteration in its chemical composition! It is sufficiently striking that the union of combustible hydrogen gas with fire-supporting oxygen, should produce the fire-extinguishing fluid, water, and that salutary common salt should contain, molified and disguised by its combination with a metal, sixty per cent of suffocating chlorine. But these combinations, water and common salt, consist of equal atoms of each constituent, which may readily be supposed by their union, greatly to modify the properties of one another. In organic compounds, however, containing many molecules united together, it is more surprising that the addition of a molecule more should often entirely alter their properties and relations to life. Benzole, for example, contains twenty-one atoms—fourteen of carbon, five of hydrogen, two of oxygen,—and yet the addition of one of hydrogen to these twenty-one forms the high flavoured and poisonous oil of bitter almonds: or one of oxygen added in its stead forms the well-known solid benzoic acid, to which our pastiles owe so much of their agreeable odour. In cynamyle, again, there are present twenty-seven atoms, and yet one of hydrogen added to these forms oil of cinnamon, and one of oxygen, a solid substance called cinnamic acid. How very incomprehensible to us as yet are all such molecular changes! —*Edinburgh Review.*

#### High and Low Pressure.

The New York Mirror says:—When we speak of the high-pressure steamers on the Western rivers, do not some of our readers ask, what is the meaning of *high-pressure*? We imagine that they do, and that they thank us for answering the question.

Attend, then, reader pupil. The Steam Engine is set in motion by the driving backward and forward of the piston in the cy-

linder, just as a cork might be driven in a tube, from one end to the other, and this is effected by the steam. The steam is let in below the piston, and drives it up, and is then let in above, and drives it down. Of course, when the piston has descended to the bottom of the cylinder, the steam which drives it down is in the way of its ascent. The cylinder is to be opened near the top, and the steam let in below must force out the steam above.

But this cylinder full of steam is to be driven out against the atmosphere. The whole inner surface of the cylinder is pressed by the atmosphere about fifteen pounds on every square inch. Now, if the steam let in below does not exceed fifteen pounds to the square inch, the piston will not rise. We must have a pressure of steam greater than this, to produce motion at all. But if the steam above the piston can be suddenly cooled back into water, it will be put out of the way, and a vacuum will be found in its place. There will be nothing to prevent the upward motion—every ounce of pressure below will be effective. The atmosphere itself, if allowed to enter below would drive up the piston.

In the low-pressure engines, the steam which has driven the piston in one direction is condensed into water, and taken entirely out of the way before the piston returns. In these engines, if the steam let in gives a pressure of fifteen pounds to the inch within the cylinder, this will just balance the pressure of the atmosphere without, and the engine will move *without any pressure on the boiler outward*. It is only above this pressure that the strain on the boiler begins. But in the high-pressure engines there is no apparatus for condensing the steam. It is driven out, in the way described, against the atmosphere, and the first fifteen pounds of pressure on the boiler does nothing to move the engine. It is only above this that anything is accomplished.

The engines of our locomotives and our mills, shops and factories generally, are high-pressure. The condensing apparatus adds much to the expense, and requires much space. On all our eastern steamers condensing or low-pressure engines are used. Perhaps this explanation will suffice. The manner of effecting the condensation of the steam we will not now describe. The reader is satisfied, we trust, in regard to the peculiarity which gives the names *high pressure* and *low pressure*. The former are known by their puffing off a portion of steam, at every stroke, into the atmosphere.

### Obituary Notices.

For the Wesleyan.

David Lent—Abraham Lent, of Clements.

MY DEAR DOCTOR.—Death continues his ravages on this Circuit. Last Wednesday a large number of the inhabitants of Clements were assembled together to pay a tribute of respect to the remains of the late Mr. David LENT. The deceased was in the 45th year of his age, and has left behind him a disconsolate widow and ten fatherless children.

About two years ago, our beloved brother received an injury from the fall of a tree, which probably brought on the disease, consumption, which put an end to his earthly existence. Mr. L. was a person much esteemed by all who were acquainted with him, and had been a consistent member of the Wesleyan Church for the last twenty years. I had frequent opportunities of visiting him in his affliction, and of uniting with him in prayer; and am happy to say, that as death approached, he was enabled to look to Jesus, to hang upon the cross, and to leave behind him a dying testimony to the power of divine grace. The sympathies of the people generally were elicited on this mournful occasion, and the depth of their sorrow considerably increased by finding, on their arrival at Mr. Lent's, that on the previous night, the old gentleman, the father of the deceased, had followed the son to the spirit world. It was truly an affecting sight to witness the remains of these two persons laid side by side in the same room, surrounded by the widows, children and grandchildren

of each, deeply affected by the loss which they had been called to sustain. We directed the attention of all to a portion of God's Word, and endeavoured to impress upon their minds the brevity of human life, the uncertainty of all things here below, and the vast importance of standing ready for eternity. At the close, the Rev. A. Cogswell, Baptist minister, gave an exhortation, and concluded with prayer. We then proceeded to the graveyard and interred the corpse.—O, that God may be a Father to the fatherless, and a husband to the widow.

On the following Friday, a large number of relations and friends were convened together in the same dwelling, to sympathize with the mourners, to hear the gospel, and to bury the dead. The late Mr. Abraham Lent was the oldest person in the community, having lived nearly a hundred years. He has witnessed many changes in society, followed a great number, much younger than himself, to the grave, and while many have thus fallen by his side, he has stood like the sturdy oak in the forest, until the pressure of years and infirmities gradually brought him to the tomb. This distinguished servant of God was extensively known, greatly respected, and uniformly looked up to as a man of piety and integrity. Upwards of sixty years ago, he was united in matrimony to the eminently pious and worthy person, who still survives, and has had the happiness and ability to minister to his comfort in his declining years, and is also patiently waiting for her last change. This aged and devoted couple have raised a large family. Nine of their children have preceded them to the heavenly world, and we hope and pray, when ever the rest shall be called away, they may be in Jesus, and form an unbroken family in their Father's house above.

Fifty-three years since, Father Lent, with his beloved partner, was converted to the truth, through the instrumentality of the Rev. Mr. Grandline, one of the first Wesleyan Missionaries in these Provinces. At that time they both joined the Methodist Society, and have ever been conscientious and consistent members. The doctrines, discipline and usages of the Connexion, Father Lent loved and admired, and invariably felt a growing interest in their establishment and extension. As we were thinking of the name, age, piety, conduct and end of this "old disciple," we were led to improve his funeral occasion by a discourse, founded upon Gen. xxv. ch. and 8 v.—"Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people." While we were endeavouring to pourtray the prominent features in the character of these distinguished servants of the Most High, the manner of their death, and their subsequent glorious state, the people were profoundly attentive, and many of them deeply affected. The Rev. Mr. Cogswell followed with an exhortation, and all seemed to feel that it was good to be there. Every one evidently possessed an interest in Father Lent, as he was always sociable, kind, and hospitable. His house has been a home for the Wesleyan Ministers for the last fifty years, and nothing appeared to give him, or the family, greater satisfaction than frequent visits from them. He delighted in the company, spirit, conversation and prayers of the pious, and continually evinced his attachment to the Lord Jesus Christ. As he approached the end of his lengthy pilgrimage, he gave evident proof that he was ripening for the Paradise of God. His faith was strong; his hope well founded, and his prospects bright. Father Lent thus left the world, an old man, full of years and anticipation, and was gathered to his people in heaven; and his mortal remains deposited alongside those of his son David.

"O may I triumph so,  
When all my warfare's past,  
And dying find my latest foe,  
Under my feet at last!"

The next Sabbath, on my arrival at Bear River, just when I was about to enter the Chapel, a large congregation waiting, I was requested to attend another funeral in connection with that service, saying the remains of a child belonging to Mr. Josiah Potter, would soon arrive, and that a suitable discourse would be expected. We tried to meet the wishes of our friends, and to improve the event to the good of those who are yet alive. You will now perceive, that

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within five days we have attended three funerals—the aged—the middle-aged—and the young. How necessary it is, at every period of life, to stand ready for death. Not long ago, Mrs. Captain Davis, a person of sterling worth, of sincere devotedness to her Saviour, manifesting great patience in her affliction, died in hope of a blessed immortality. Also Mrs. Michael Gilliat, whose funeral was attended by our esteemed Bro. McNutt, died, giving ample proof that her soul was happy in Jesus, and that she was about to enter into glory. Also Mrs. Sarah Pomp, Granville, who departed this life rejoicing in the God of her salvation.

A few weeks ago, I was urgently requested in two hours to attend the funeral of an infant, three weeks old, who had died very suddenly, without being baptized, and we were informed afterwards, on that account, the Minister of the Church of England refused to bury it. The parents of the child, therefore, had a grave dug in the open field opposite their own house, and, after exhortation and prayer, we read the usual service, and committed the body to the ground in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

Yours, &c., M. PICKLES.  
Annapolis, May 6th, 1852.

Literary.

Mental Science.

THE EXISTENCE OF THE HUMAN MIND.

The rich man and Lazarus are both in the world of spirits: the one in heaven; the other in hell. They both died; and their bodies returned to dust, from which they were originally taken. (Luke xvi. 22-25.) Both their souls survived death! Death reduced their bodies to corruption; but their spirits, when disentangled of the material vehicles, passed into states immensely different! One was conducted "by angels, into Abraham's bosom"; the other, "in hell lifted up his eyes, being in torments." In order to evade the force of this passage, some say, it is only a parable. But, we should ever remember, that the parables of Scripture are founded upon facts,—facts which have either taken place, or which may take place, and in either case, the parable before us, proves the doctrine in question.

When Stephen, the first martyr, was stoned by the Jews, we are informed, he prayed, "Lord Jesus, receive my spirit." (Acts vii. 59.) How could he do that, if his spirit died with his body? This phrase, then, affords us another decisive proof of the future existence of the human soul, as well as its immortality. He could not have recommended his spirit to the Lord Jesus, had he not believed that he was in the possession of a soul, or that his body and spirit were different,—the one material, and the other spiritual. This eminent servant of God knew that his body must die, and being full of the Holy Ghost, he could not be deceived, on the important subject of the soul's immortality; therefore he commended it to Jesus, his divine Saviour.

The spirits of just men made perfect constitute a part of the general assembly and Church of the first born, which are written in heaven; but their bodies are in the dust, and so they will remain till the resurrection of the dead. (Heb. xii. 23.) Their immortal natures are now in the city of the living God, the heavenly Jerusalem. They are mingling with an innumerable company of angels, in the duties and enjoyments of Mount Zion. Their bodies, however, must continue in the cold grave, until the trump of God shall awake their sleeping dust, and the slumbering nations underground, by the fiat of Omnipotence, shall come again into existence! Are they extinct? Or have they not a living principle, which has survived death, which is now in the presence of God, and to which their resurrection-bodies will ultimately be united? The latter must be evident!

Again, there are the spirits "in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." (1 Pet. iii. 19, 20.) At the gen-

eral deluge their bodies perished, and returned to dust, where they remain to this day. But their spirits live, and are in prison, a positive proof that the human spirit survives the dissolution of the body.

The great Apostle of the Gentiles expressly states, "To be absent from the body, is to be present with the Lord;" and "whilst we are at home in the body, we are absent from the Lord." (2 Cor. v. 8, 9.) Again, he declares, "To depart, and to be with Christ, is far better." (Phil. i. 23.) And he, undoubtedly, knew more respecting the heavenly world, than any other mere man; for he was caught up to the third heavens, where he heard unspeakable words, which were unlawful for a man to utter. (2 Cor. xii. 4.) But whether he was in the body, or out of the body, he could not possibly determine. Here we have decisive proof that he, who spake under the inspiration of God, considered the soul's immortality not only possible, but positively believed in the existence of the human spirit, both here, and when it was separated from the body.

John the divine, in the isle of Patmos, "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." (Rev. vi. 9, 10.) It is here unequivocally demonstrated that the souls of these martyrs survived the death of their bodies; and while these bodies were mouldering in the dust, their spirits were before the throne of God; and they evinced their actual existence, spirituality, rationality, and activity in their disembodied state, by calling upon the Lord.

We may, therefore, affirm, that when our earthly tabernacle is dissolved, "we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. v. 1.) The natural inference is, that our spirits will be with God when our clay tenements are taken down. Our outward man will perish, but our inner man will survive. The one will go to dust, there to remain till the resurrection of the dead; the other shall mingle with those who are to us now unseen spirits. "The souls of the pious will be eternally happy, the souls of the wicked eternally miserable!"

Man then is a compound being, possessed of body and mind. The body is material, or wholly composed of matter, and consequently, in its present state, mortal; the mind is immaterial, or wholly spiritual, therefore, by the fiat of God, it is rendered immortal. The particles of which the body is composed being matter, compounded and perishable, man must have, in his physical nature, a natural tendency to corruption; but the soul being uncompounded, has no natural tendency to dissolution. The physical nature of man requires constant support, or the particles of matter, which are separated from the material mass, require to be continually supplied by the addition of others. This is true with respect to the human body in general, though not to every particle in particular; because the body may exist, and be in perfect health, when it does not possess the same amount of particles. We have demonstrative proof of this in persons who, at different periods of their lives, have more or less of these particles, or are sometimes more gross than others. This hypothesis, though not strictly true with respect to every particle of matter, is certainly correct when applied to the particles in general. The soul, on the other hand, being an uncompounded substance, possesses nothing in its nature which can have any tendency to decay, or annihilation. It is wholly spiritual; the body wholly material. The one cannot, as to its nature, or existence, be injured or destroyed; the other, from its very nature, and the materials of which it is composed, may be mutilated, cease to exist, and the particles of which it is composed, may be separated. Such is the difference between the body and the soul. They must, therefore, be contrary the one to the other; that is, they cannot be one and the same. The power of thought with which our souls are endued, proves them to be immaterial substances; consequently, in their own nature, they are capable of immortality; and that they are immortal, or will live forever, the sacred Scriptures abundantly testify.

From the reasons which have been ad-

vanced, the scripture quotations enumerated, and the arguments deduced therefrom, every one who is willing to believe the Scriptures, and what is as evident as his own existence, must believe that there is an inward, living principle in man, termed the SOUL, which does exist, and which can exist, independently of the body, and which will exist, in all its mental vigour and activity, after the body is consigned to the grave. This conclusion is inevitable! MAN, THEN, IS IN THE POSSESSION OF AN IMMATERIAL AND IMMORTAL SPIRIT!!  
GEORGE JOHNSON.  
Point de Bute, N. B., April 26, 1852.

Biblical Criticism.

Isaiah lii. 16.

MR. EDITOR.—The Christian Messenger of the 23rd of April, has just fallen into my hands, in which I see a Criticism by the Rev. A. Martell, Baptist Minister, on Isaiah lii. 16: "So shall he sprinkle many nations." As this Criticism is truly an attack upon Pedo-Baptists of every name, and seems designed to show their impotency or their inconsistency, I trust the following strictures will not be deemed unnecessary, and that you will afford them a place in your excellent Periodical.

PHILADELPHIA.  
"So shall he sprinkle many nations."  
The Rev. critic commences: "I apprehend that there are few if any portions of God's word more frequently misunderstood and then necessarily misapplied, than the above."

Then, Mr. Editor, after reciting the following criticism, we ought to understand the text better,—and have exact or to apply it properly. The light to be cast upon it we shall see presently.

Mr. Martell proceeds:—"How often have we seen it quoted by the press, and heard it from the pulpit in defence and support of the system of sprinkling in lieu of baptism."

Yes, Rev. Sir, and it is an unanswerable argument in favour of "the system of sprinkling." Do you know that *sprinkle* is a *Hebrew* word, while the term *baptize* is not found in the book of God, nor is there any clear case of one human being putting another under water which is the act intended by the term.

But the Rev. gentleman proceeds:—"The *Hebrew* with his *intention*, and the *Hebrew* with his *desiderata* in *Hebrew* have appealed to this text to give tone and authority to his beloved practice of *infant sprinkling*." The illiterate catch the theme and deal out these important words of the Prophet, as though they had been written to give the "thus saith the Lord," and the "Amen" and "Amen" to the *sprinkling system*; and not a little strength has it derived from its mis-application.

The above is a "sort of *underful*" sentence; in which he throws a triangle to his opponents; the angles of which, are "*pedobaptism*," "*Hebrew*," and "*intention*;" in some one of which he means quite sure he will catch any *sprinkler* who dares to vindicate the common teaching of the above text.

But in despite of the danger of being caught and punished in one of Mr. Martell's *tricks*, the writer of this article will presume to undertake that task.

In the above paragraph the learned gentleman calls the sentence "*so shall he sprinkle many nations*;" these important words of the Prophet, and speaks of their "*misapplication*;" while the very design of his article is to show that the text is "*misapplied*," and that they are not "*misapplied*" at all. It may be "*pedobaptism*," "*Hebrew*," or "*intention*;" but I cannot understand how they can be the important words of the Prophet, if he did not write them.

The Rev. gentleman goes on:—"I must confess I feel a little doubtful about entering into the *spiritual* *intention*, lest I should get into *traps* by blowing up the *crucible* of *pedobaptism*."

Mr. Editor, your readers are fully generally understand that *pedobaptism* is a *Hebrew* word, and therefore will wonder what *kind of trap* the learned gentleman will apply, to make the water explode.

However, he gives his readers to understand that he will explode the whole *crucible* of *pedobaptism*; and therefore you, Sir, and your readers had better prepare for the catastrophe. And now comes the blast. "I will give it in full. I find the word in the *Hebrew* rendered *sprinkle* in the text is "*Jazzeh*," which has for its root "*Nazzeh*," which is defined by Dr. Robinson to signify "to leap for joy," "to exult," "to spring." The primary idea is that of "*sparkling*—hence to shine, and to sprinkle, spring from the same root, and great caution is required in the part of translators, so that the one meaning should not interfere with the other."

As the Rev. Mr. Martell was to produce a *blast*, he must have a *spark*; and as he could get it no other way, he very adroitly turns "*sparkle*" into "*sprinkle*" and wishes his readers to understand they are the same. But they will surely see that *water* cannot be *fire*.

Our author says above, very correctly, that the word "*Jazzeh*," or as the *Hebrew* points read it, "*Fazzeh*," "*sprinkle*," is from the root "*Nazzeh*." He next professes to give a quotation from Dr. Robinson, which I do not conceive is to the point, and then asserts "the primary idea" of "*Nazzeh*" "is that of *sparkling*."

Now if Parkhurst is any authority in this case, this assertion is obviously a mistake: for he shows the word for "*sprinkle*," and the word for "*sparkle*" are *different words*; being differently *spelt*; and having different *primary ideas*. The word "*sprinkle*" as said above is "*Nazzeh*," but the word "*sparkle*" is "*Natzech*;" the difference is "z" instead of "s" two very different letters in the *Hebrew*.

Under "*Nazzeh*" Parkhurst gives the following meanings:—"to leap,—leap out—to leap or spout out as blood from a wounded body. Lev. vi. 27. "To cause to leap forth—to sprinkle as blood, or oil, or water"—And under the word "*Natzech*" he says "It signifies in general—to shoot forth, as a Tree with its flowers." "As ruined cities or buildings do with spontaneous vegetation—the plumage of Birds—to break out into strife"—"to shoot out or emit *sparks*, to *sparkle*."

Our Author will have to tax his ingenuity a good deal, before he can make it appear that two words so very different in their ideal meaning are identical.

Our learned Critic next refers to two texts of Scripture, but for what purpose it is difficult to tell. He says however, "*Nazzeh*" with its sibilant or hissing sound softened, is a kindred word with "*Naza*," "*splendour*," 1 Chron. xxix. 11. This text reads in English; "Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty."

Your Readers, Mr. Editor, will perhaps be surprised to learn, that as in the English text they cannot find either *sprinkle* or *sparkle* so neither in the *Hebrew* can be found, either *Nazzeh*, *Naza*, but the word there rendered *Glory* is *Tiphareth*, a very different word altogether. The other text is Ezek. i. 7. "And they sparkled like the colour of burnished brass." There the word used is *Natzech*, from "*Natzech*," which as Mr. Martell says, signifies to *sprinkle*.

We might here ask what has all this to do with the question at issue, and why does our Critic, when he sets out to show that "*sprinkle*" is not the meaning of the original word in Isaiah lii. 16, introduce the word "*sparkle*," about which there is no dispute.

O, but says our author or the words are *kindred*. Surely the Rev. Gentleman may have a person who is kin to him, who is not much like him. Mr. Martell next informs his readers that Dr. Robinson and others, *pedobaptists*, render the passage:—"So shall he cause many nations to rejoice in himself."

I know nothing of Dr. Robinson's translation; but I apprehend, the Rev. Mr. Martell will not contend that in the *Hebrew*, Chen *Yazzeh* Goin *Ravlim*; "So shall he sprinkle many nations," the verb "*Yazzeh*," is in the conjugation of *Hithpaal*; or that there is any word which can be correctly rendered "in himself."

The verb is most certainly either in the conjugation of *Kal* or of *Hiphil*; if in *Kal*, then it has the sense of the indicative future in English, and means exactly as expressed in our version; if in *Hiphil*, it means, "so shall he cause many nations to be sprinkled."

In either case it is *sprinkle* not *sparkle*.

But our author seems determined to blow up the Crucible of *Pedo-baptism*, and therefore after presenting that the word will receive his dogma that, *sprinkle*, and *sparkle*, are nearly if not quite identical, he proceeds:—"I find further that in the Septuagint, or the version of the Seventy, that they translate the *Hebrew* word, *Jazzeh*, by the Greek *Thaumazō*, the middle voice of the Greek verb *Thaumazo*, which never signifies to *sprinkle*, but means to *wonder*." Now to render *Thaumazo* by the English word *sprinkle* would be preposterous; but this is the word selected by the Seventy to correspond with the *Hebrew* *Jazzeh* in the text.

Now what kind of logic is this? The Rev. Critic sets out with some pomp (I will not say pedantic, bippant, or illiterate) to blow up the Crucible of *Pedo-baptism*, by showing that *sprinkle* is not the meaning of the *Hebrew* word *Jazzeh*; but instead of bringing a single proof in defence of his position he seizes on the Greek word "*Thaumazo*," as though he had made a *wonderful discovery* says this word never means to "*sprinkle*."

The learned critic might have saved all this labour, for nobody contends that the Greek word "*Thaumazo*" means to "*sprinkle*." On the contrary we know that is not its meaning; nevertheless we do contend that the *Hebrew* word "*Jazzeh*" or "*Yazzeh*," the word used in the text, does properly signify to "*sprinkle*;" and that wherever else the same word is used in the *Hebrew* Bible, the idea of "*sprinkle*" is always included.

But, says our author, the Septuagint translates the word "*sprinkle*," by "*Thaumazo*." It is worth mentioning

it would not help the matter; for much as we admire and value the Septuagint, yet it is only a translation, and no one supposes the translators of that version were any more inspired than were our English translators.

It is admitted that the Seventy translate the passage, "So shall many nations admire him," or "admire at him." Yet it is doubted by many learned men, whether the word *yazzech* was in the copy from which they made their translation, or whether it was another word.

Parkhurst, under the word *nazzech*, says, "After all, may we not reasonably suspect that the Seventy had in their Hebrew copy a different reading? And it seems not improbable that the Hebrew word they intended to translate was, *ghezzezu*, from the root *chezzu*, which signifies, to see, to behold.

Whether the Seventy had the word *yazzech*, or not in the text from which they made their version, no one will doubt that sprinkle is the proper meaning of that word: and if the word *admire* were used instead of sprinkle, it would make many texts of the Old Testament speak the most consummate nonsense.

Lev. xiv. 7., "And he shall, *We-hizzah*, sprinkle upon him that is to be cleansed seven times." If you read 'admire,' what sense can be made of the text?

Verse 16: "And the Priest shall dip his right finger in the oil that is in his left hand, and shall, *We-hizzah*, sprinkle of the oil with his finger seven times before the Lord." Verse 27: "And the Priest shall, *We-hizzah*, sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord." Numbers viii. 7: "And thou shalt do unto them to cleanse them: *hazzah*, sprinkle water of purifying upon them." Num. xix. 18: "And a clean person shall take hyssop, and dip it in the water, *We-hizzah*, and sprinkle it upon the tent." Lev. xvi. 14: "And he shall take of the blood of the bullock, and shall sprinkle, *We-hizzah*, it with his finger upon the mercy-seat eastward. 2nd Kings, ix. 33: "And some of her blood was sprinkled on the wall, and on the horses."

These various forms of the word *Wazzech*, will, I think, determine its meaning to be "sprinkle," and although the Rev. Mr. Martell may find another word in another language, to mean something else; yet it is absolutely impossible for him or any one else to translate the Hebrew sentence *Chen yazzech Gaim Raebim*, in any other way, or at least in any better and more correct way, than our venerable translators have done,—"So shall he sprinkle many nations."

But the Rev. Gentleman seems determined to "blow up pedo-baptism;" he therefore proceeds, as he thinks, to show the incoherence of the English text. He says, "In the preceding verse the prophet says, 'As many were astonished at him,' &c., 'So, or in like manner, he shall sprinkle many nations.'" Here the "comparison don't bear inspection."

Don't it, Rev. Sir? The writer may be "pedantic," "flippant," or "illiterate;" nevertheless, he will venture to show that the comparison is very striking.

But first our critic's paraphrase:

"But if we read thus, 'As many were astonished at him because of his deep humility and poverty: So, or in like manner, will he cause many nations to rejoice in himself, this makes good sense of the subject. For as many wondered at his humiliation, so many shall admire his exaltation and glory. Hence the prophet proceeds, 'Kings shall shut their mouths at him,' that is, in viewing his glory and honour they shall be struck with amazement, and be silent in reference to their own dignity. Thus 'So shall he cause many nations to rejoice in himself,' is both a scientific, evangelical, and reasonable rendering."

At the risk of being driven into one corner of the Rev. critic's triangle, I must say that the above rendering appears to me to have little to do with science, it is less "evangelical;" and, least of all has it to do with accuracy.

On its science I shall say nothing, and its inaccuracy I have already shown; but a word on its want of an evangelical character.

In the above paraphrase there does not appear to be any reference to the atonement. "How are many nations to rejoice in himself," or be made happy? Not solely by his humility and poverty. Has his sprinkling blood nothing to do with it? And why was his human nature thus exalted? The answer is given in the 12th verse of the 53rd chapter: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

Your readers need not be told that the blood of Christ is called the "blood of sprinkling;" and this being borne in mind the evangelical sense and accuracy of the passage throughout will be apparent. "As many were astonished at his humiliation and death,"—"So shall he sprinkle many nations," namely, by his blood.

Here the word *many* is put in opposition. "Many were astonished," "Many shall be sprinkled." And when many nations shall be sprinkled with his blood; "the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider."

Sprinkling with the atoning blood of the great Redeemer is certainly the primary meaning of the text, and as the sacrament of baptism was instituted as an outward and visible sign of that "sprinkling blood," and as there should always be a similarity between the sign and the thing signified, it surely cannot be wrong to sprinkle in baptism, or a misapplication of the above text when applied, in a secondary sense, to those who are baptized in the "name of the Father, and of the Son, and of the Holy Ghost."

Should the Rev. Mr. Martell condescend to notice these remarks, I would respectfully request him not to introduce any other word, but to show that either "yazzech" is not the word in the original, or that "sprinkle" is not a correct translation of that word. With "sparkle," we have nothing to do, as it is not in the text of Isaiah lii. 15: "So shall he sprinkle many nations." Yarmouth, May 10, 1852. PHILELOGOS.

Correspondence.

For the Wesleyan.

Horton and Cornwallis Circuit.

MR. EDITOR.—In my last communication I remarked, that we were holding a series of Meetings for the Revival of Religion at Lower Horton, and that from the first we had encouraging tokens of success; and that we were hoping that the Lord would abundantly pour out his Spirit on this part of his heritage, and render our services a great blessing to many precious souls.—I can now say, that his Spirit has been poured out, the members of the Church here have been greatly quickened and blest in their christian course, backsliders recovered to the favour of God, a number of persons seriously impressed with the importance of experimental religion, and twenty-four souls have professed converting grace. Our services were continued four weeks, part of the time twice a day, and then in the evenings. Brothers Tuttle, Rounsefell, and Isaac Armstrong, rendered valuable assistance in preaching, and exhortation, and prayer; and other praying members manifested much fervency of spirit in their addresses to the throne of the heavenly grace. Our services were highly prized by the pious, and not lightly esteemed by those who make no profession of experimental godliness. A solemn influence pervaded the meetings. The lover of Zion could often feel in them, surely the presence of God is so manifested here that all must acknowledge his claims, and desire at least to partake of 'the joys of his salvation.' A spirit of christian love and harmony has been more largely diffused amongst us; a greater zeal for God's glory, and a more fervent desire for the salvation of mankind are more fully evinced. Our regular means of grace are now rendered more precious, by increased heavenly influence; a new vigour has been infused into our religious services, since we have realized God's condescension and mercy in answering the prayers of his people for the conversion of souls. Four of my own family though young in years have been blest with that religion that makes them happy in the Saviour's love. May they be faithful to this early call into the Lord's vineyard, and so continue to make progress in the way to heaven, that their path may be like that of the just shining brighter and brighter unto the perfect day.

Our new Mission House is nearly completed. It is a substantial, excellent building; and I have no doubt will be a very comfortable habitation for the preachers who may be stationed hereafter on this circuit. It stands in a delightful situation, amid one of the loveliest landscapes that can be found in our province; its commanding site giving an extensive compass of beautiful scenery for the eye to delight in. The friends have been liberal in their subscriptions to its erection, and must be pleased to see so good a result of their liberality. May the good Lord abundantly reward them for their labour of love, Amen. I remain Your's truly,

THOMAS H. DAVIES.  
Lower Horton, 11th May, 1852.

For the Wesleyan.

The Old Controversy Revived.

In the *Christian Visitor* of April 16th, we have the following announcements:—"A well grounded hope cannot exist, except it be built upon the doctrines of grace."

"The doctrines of election, effectual calling, and the perseverance of the saints,"—or "their being kept by the power of God through faith unto salvation, are necessary to the existence of such a hope."

"The doctrines of grace all correspond to each other, and if one is rejected you may as well reject them all, for they must all stand or fall together, and assurance or even hope that is well founded cannot exist, but on the foundation of the doctrines of grace."

"Take away these doctrines of grace, and the anchor of hope is gone." "Though you may think to sustain it, yet there is nothing left that is sure and steadfast."

So say the Calvinistic editors of the *Visitor* and *Boston Recorder*. Let us hear what St. Paul says—"Other foundation can no man lay

than is laid, which is Jesus Christ."—1st Cor. iii. 11. "If any man defile the temple of God, him will God destroy."—Same chap., verses 16 & 17.

"Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it." "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." "Looking diligently lest any man fall of (fall from) the grace of God."—See Hebrew iv., 1 and 11; xii and 15; also chapters vi and x.

"Toward them which fell severely, but towards thee goodness if thou continue in his goodness, otherwise thou also shall be cut off." "In the season we shall reap, if we faint not."—Rom. xii. 2; Gal. vi. 9.

"Am I not an Apostle?—But I keep under my body and bring it into subjection, lest that by any means, after having preached to others, I myself should become a castaway."—1st Cor. ix. 1 and 27.

Hear St. Peter: "If ye do these things ye shall never fall."—2nd Peter, 1. 10. Lastly, hear the Lord of life and glory: "If a man abide not in me, &c.," John xv. 6. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and the things which are written in this book."—Rev. xx. 19. XX.

THE WESLEYAN.

Halifax, Saturday Morning, May 22, 1852.

THE PRESBYTERIAN WITNESS.

An article in the last *Presbyterian Witness* written in his characteristic style, and which should have been headed—"Attack on the Wesleyan," instead of "Attack of the Wesleyan," deserves a passing notice. Aware that the generality of his readers have little or no opportunity of seeing our paper, the writer of that article indulges in a strain of vituperative remark, which they will be ready to suppose has been justly called for by an unprovoked attack on our part. The allegation against us of "unwarranted interference with the pages of the *Witness*,"—of "dictatorial suggestions,"—of feeling "no little uneasiness,"—of manifesting "a fiery indignation,"—of venting "our wrath" upon our mild and unoffending contemporary,—are all pure flourish, introduced *ad captandem*: the best apology, for the free use of which, we can make for our friend, is, he had nothing better to give. One thing he has made undeniably manifest—he can abuse, if he cannot argue.

With all the care used to conceal the real position of the case, the truth peeks out occasionally, as he declares that we have not "in the slightest manner, endeavoured any formal discussion of the real merits of the subject which we have undertaken to defend from the charge of Popery;" that is, if his language have any consistent meaning, he originated the charge of Popery against Arminianism—he attacked our distinctive system which we have undertaken to defend. We advise him to alter the heading of his late article and make it consistent with truth.

He remembers, and he has reason to remember our former well-merited castigation for preferring a "similar charge"—a charge which he has since had neither the manliness nor honour to retract or prove; but with peculiar fatuity and inconsistency he alleges that our previous defence of Arminianism against his gratuitous attack was made "in order to provoke him into an angry controversy for the mere gratification of manifesting to the world" (the elect world?) "what a very Christian-minded and charitably disposed man the Editor of the Wesleyan is." Plain people know there could have been no defence had there been no attack. Our object, therefore, in defending, could not have been to "provoke him into an angry controversy" for the gratification aforesaid, but to show the world (Arminian reprobrates,) the correct knowledge, enlarged charity and sincere friendship of the *Presbyterian Witness*,—to prove to them how much better he understood their doctrines than they themselves, to convince them of their fatal mistake in having supposed themselves to be genuine staunch Protestants, when he was prepared to demonstrate contrary to their strongest convictions that they were really Papists in disguise, and consequently their "whole system" most dangerous to the interests of true piety! We fear, however, the Wesleyans, as Arminians, failed at the time to realize the great obligations, under which, this real friend had placed them to himself personally, for his disinterestedness and christian charity. He has lately renewed his

acts of kindness, and intends to repeat them until he compel them to admit their error, and to see that truth lies within the limits of genuine Calvinism! We suppose we shall have to lend him a helping hand somewhat after the fashion previously adopted. 'T would be a great pity that so much laudable effort, so much true friendship, should result in nothing!

It is only right for us to apprise our readers, that our neighbour does not regard our labour of love with a very friendly eye. He evidently thinks we are opposed to his favourite scheme, and are the abettors of Arminianism, which he says is only Popery revived in a new form. We know our position. We have a notion after all, that evangelical Arminianism, is a reality—the very truth of the Bible. Although he has acquitted us of "endeavouring any formal discussion of the real merits of the subject," yet he says, were it not for certain considerations he would not now even allude to our "very profound and elaborate arguments!" We forgive the sneer, as we do not profess to be so profound as to be abused, nor so elaborate as to evolve a tissue of mere absurdity and inconsistency. We leave such profundity and elaborateness to one who can see in *fundism* a system accordant with the "findings of true philosophy."

He finds it necessary to inform his readers that "in discussing the subject of Calvinism," he "never once named Wesleyans or Evangelical Arminians," though he is careful not to say he did not intend to refer to them in his "profound and elaborate" disquisitions, or except them from the charge of Popery,—but only "argued the broad question of Calvinism vs. Arminianism"—we shall be happy to learn from himself, that this "broad question" was so narrow as not to include Wesleyans or evangelical Arminians within its circumference—a statement to this effect would narrow the question down to a very small compass. Yet, he reminds "the more intelligent adherent of Wesleyan Methodism" of the "undefined and indefinite thing called 'Evangelical Arminianism!'" Here are *profundity and elaborateness* with a witness! A deep, and yet a lower deep! The "more intelligent adherent of Wesleyan Methodism" will know the precise value of this apparent compliment to his superior understanding. As disclosing, however, a deep still more profound in the abyss of absurdity, in which the elaborate witness is floundering, whilst stigmatizing Evangelical Arminianism as a thing "undefined and indefinite," he, with a gravity peculiarly his own, and which prevents him from rising to the surface of consistent truth, favours us with a quotation from the *North British Review*, containing "the testimony," as he says, "of the leading professedly-religious periodical of the day," in which the Reviewer admits the existence of "Evangelical Arminians," and so definitely understands their doctrines as to avow his belief that "Evangelical Arminians ought in consistency to be Calvinists!"

To us it has occasioned no surprise, that the *Witness*, in his profound and elaborate researches, has discovered "one very significant feature in the articles of the *Wesleyan*," which, he says, "he cannot allow to pass unnoticed," and that is, "the entire absence of any proof from the Bible in support of his peculiar views." The significance of that feature is easily accounted for—the Editor of the *Wesleyan* did not intend, in the articles in question, to cite such proof. Proofs from the Bible will be given in due time,—in greater abundance, perhaps, than our friend will like to see, and so conclusive, we believe, that he will find it impossible to dispose of them, if viewed in the "light of revelation" and determined in accordance with the "conclusive findings of true philosophy."

Our neighbour appears to be in great distress, because, as he affirms, we did not bring forward a "single quotation from any theological controversialist," but only "brought forward merely incidental allusions, in a letter, it may be, to some of the tenets held by John Wesley!" His profound discovery is worthy of a note of admiration! We admire his penetration—his candour—his controversial fairness! He knew our design—but he must produce an impression.—His (un-)common sense must have led him to see, that, as he had with culpable temerity published to the whole world (of the elect) that the views of Arminianism on the doctrines of Original Sin, Salvation by Grace, and Justification by Faith, are identical with those of Popery, our

object was simply to deny the allegation and not to produce proof, and to inform him of the undoubted fact that the views of ARMINIUS, and of WESLEY and his followers on these fundamental doctrines were as scriptural, at least, as those entertained by Calvinists. Believing him to have been at that time ignorant of the real views of Arminius and Wesley on these doctrines, we challenged him to deny their soundness if he had doubts of their orthodoxy. We had therefore no occasion to prove anything respecting those vital truths; nor shall we have, until a formal and explicit denial be made by the opposing "advocate."

We think we may hazard a probable conjecture as to the cause which has induced the *Witness* specially to inform his readers of his not having once mentioned "Wesleyans or evangelical Arminians," in his discussions on Calvinism vs. Arminianism. The *North British Review* comes to hand. It would not appear seemly for the *Nova Scotia Presbyterian Witness*, the would-be exponent of Free Churchism, to be in antagonism with the "leading professedly-religious periodical of the day," reputedly under Free Church control in Scotland! The February number of that Review contains an article on "Methodism," in which the orthodoxy of Arminius and Wesley is asserted in the most explicit terms—for proof of which see extracts given on our first page—the *Witness* must cover his defeat—hence the avowal previously quoted. As he has begun to feel the drawings of the *North British*, we hope he will allow it to lead him into the full admission of truth, and when he again writes, it is to be expected he will faithfully distinguish between *Evangelical and Pelagian Arminianism*.

He says he is "only surprised that the editor of the *Wesleyan* had not denied the other points wherein he charged the system," (of Arminianism,) "as essentially Popish,"—thus affording another proof that he is the aggressor. But he consoles himself with the prospect of hearing from us "again upon this matter." How can he hear from us "again," if we had not previously referred to those "other points?" We did, after the preferment of his "charge," refer to them plainly, and stated wherein Arminianism did agree, and wherein it did not agree, with Calvinism; and we assure him, if the distinctions we drew between the two systems were not sufficiently pointed to make him sensible of them, we shall take care when we refer to them "again" he shall not have cause to utter a similar complaint.

We should have been pleased to see his "countenance" excited into a "smile" on reading the quotation which we recently gave from the writings of the late Dr. Chalmers. We perused the article—we selected it—we wrote and placed the title over it. We never imagined for a moment that Chalmers was not a thoroughly sound Calvinist. At the time we gave the extract, we mentioned he was a Calvinist. For that very reason we made the quotation. Our object was to show that, whilst holding the doctrine of a limited atonement, as a matter of belief, he practically preached evangelically Arminian doctrine, that the grace of God is free for every sinner; and we defy the *Presbyterian Witness* to prove, that in accordance with Chalmers language, the gospel "is a message of good news unto all people"—that "Christ is set forth as a propitiation for the sins of the world"—that "the primary overtures of the gospel recognize no outcast"—that sinners "are not forbidden by God," and that salvation through Christ "may be tendered, urgently and honestly tendered, to each individual of the human family"—if Christ did not honestly die for every man—if Christ is not the propitiation for the sins of the world, and if God had, by an irreversible decree, ere they were born and without foresight of their sins, reprobated and doomed to eternal damnation millions of our race.

The *Witness* is fond of "profound and elaborate arguments." We should like to see him try his hand at reconciling the absolute contrariety involved between the doctrine that Christ died only for a part of mankind, and the practically honest tender of mercy to each individual of the human family. The thing is impossible. Either Christ did taste death for every man, or he did not. If he did not, then, for those for whom he did not die there is no atonement; to them, the gospel can be no message of good news; the primary overtures of the gospel recognize them as outcasts; the blessings of salvation through Christ cannot be urgently or honestly tendered to them;

unless, the advocates of these contradictions have discovered another name by which men can be saved than that of Jesus, another foundation than that which is laid in Zion, even Christ, and unless men can be saved by believing a lie! Christ, it is said, died only for some, yet our evangelical advocate tells us that salvation by Christ may be honestly and consistently tendered to all—that "there is no portion of the revealed will of God more frequently or faithfully urged by every Calvinistic minister of the gospel, than the fullness and freeness of the gospel offer."—If every Calvinistic minister of the gospel urge the fullness and freeness of the gospel offer, which Dr. Chalmers affirms to be "universal," why finds the *Witness* fault with evangelical Arminians for believing that God is sincere in that offer—that, as the primary overtures of the gospel recognize no outcasts, there are no outcasts—that the revealed will of God in these respects is the real will of God? But what is the teaching of every consistent Calvinistic minister of the gospel, when treating of the dark and repulsive dogma of reprobation? Can he, with one breath, tell his hearers that the God of love has, for his own good pleasure, without regard to their foreseen acts or sins, doomed millions of the human family to all the pangs of eternal death before they were born, so that there never was a possibility of their being saved; and, in the next, assure them on the authority of God's revealed will, that he gave his Son as a propitiation for the sins of the world, that the gospel recognizes no reprobates, and that its blessings are honestly offered to each individual of the human family? Talk of consistency after that! On the Calvinian system of the absolute, uncontrollable, irreversible decrees of the eternal election of one part of mankind to heaven, and the eternal reprobation of the other part of mankind to hell, the free offer of mercy to the reprobates, is, and in the nature of the case must be, a delusion, and a cruel mockery, a species of tantalizing unworthy of an infinitely just and merciful God. All attempts to reconcile two parts of a scheme which involve an unescapable impossibility, are, indeed, worse than "throwing dust in men's eyes." Thorough-going Calvinism cannot bear the searching "light of revelation" nor "is it consistent with the findings of true philosophy." To the poor reprobates it shows neither justice nor mercy.

The quotations from Dr. Laing's "Catechism" let us into the secret as to the source whence the *Witness* has derived his profound knowledge of Arminianism; but, as applying to Wesleyans and other evangelical Arminians, they display gross ignorance, and contain two, we do not say intentional, but, in point of fact, real falsities; and we advise all, who wish to know the truth, to seek some better source of information, than that which this Catechism supplies; then they will be ashamed to believe or publish such unfounded statements as the following:—

"Arminianism may be viewed as merely the Popish doctrine concerning—original sin and human merit, revived in a new form."

"Arminians believe that mankind are not totally depraved, but possess, even in their fallen state, a freedom of will to do that which is spiritually good."

The man who endorses these quotations never read the works of Arminius intelligently. He prates about that of which he knows nothing. The *Witness*, however "very much questions" whether the editor of the *Wesleyan* "has ever seen or read the works" of Arminius. Think of that! Well, we confess—yes, we must confess after such a hit— we have the works of Arminius this moment in our Library, and what is more, we have read them! Can the *Witness* who "parades" in his columns his erudition about "evangelical Arminianism, say as much in truth? He may very easily convince us that he can, by proving his assertion by actual quotations from the works of Arminius, "that the views now professedly entertained by Wesleyan Methodists are very different from those taught even by Arminius himself." Any snatterer can apparently talk and write very learnedly, and in reality very imposingly about Arminianism, who has learned "Dr. Laing's Catechism"—but we want something more than that—an appeal to the works of Arminius, as the great and irrefutable opponent of genuine Calvinism, and to those of Wesley, as the spiritual father of a people, who, by their number, piety, zeal, activity, and christian benevolence, are exerting a mighty influence for good on the world, and whose system of theology is essentially Arminian.

We conclude this article by stating that we do not confound the piety of Calvinists with the peculiarities of their creed. Many of them are pious, zealous, and ornaments of the Christian Church. We respect and honour them as such. But we cannot admit the claim that some injudiciously urge, in favour of pure Calvinism being an inflexible test of scriptural orthodoxy. Nor can we allow the respect we feel for our Calvinian brethren generally, as being among the people of God, to render us insensible to the unfair, and ungenerous, and false representations made by a *Presbyterian* paper, when treating of the "broad question of Calvinism vs. Arminianism."

The insinuation that we wish to interfere with "the right of every sectarian newspaper to advocate and enforce its peculiar doctrines," and thereby prevent "all discussion," and "the discovery of truth," is too childish to obtain acceptance among those by whom we are known. But we do not wish to be traduced and held up to public scorn as Papists, by a writer who will not take the pains to inform himself of our doctrines as Arminians. So far our "scrupulousness" goes, and no further. Let it distinguish, as he is in honour and justice bound to do, between *evangelical and Pelagian Arminianism*, and then his readers will obtain a definite view of his object, and truth will not be endangered by concealment, nor charity violated by dishonourable tactics.

New Volume.

As we are desirous of an increase of Subscribers to enable us to carry out our proposed project of enlarging our paper, it may be expected that we should state, somewhat more distinctly than we have yet done, the improvements we design to introduce, in order to encourage our Agents and other friends to cooperate with us.

First of all, the religious character of the paper shall be strictly maintained. The principal alteration here will be, the occasional insertion of articles on theology adapted to furnish the understanding with an intelligent view of the higher themes of divinity. Illustrations of christian principles, derived from the example of the eminently pious, and calculated to excite to holy emulation and elevate and strengthen the tone of personal religion, will be presented as frequently as opportunity shall permit.

Enlarged space will enable us to give greater prominence to the doings of the religious world, and especially to the christian activities of our own Church at home and abroad.

The great religious movements of the day—the conflicts between truth and error—will claim a share of our attention.

Selections will be made at greater length from the sterling literature of the day; and by increased attention to this department, we propose to furnish interesting matter for all classes, but especially suited to promote the instruction and entertainment of youth, by which they may be incited to thoughtfulness and effort in the all-important duty of self-improvement.

We intend to introduce judicious selections from Correspondence to the Press, on the varied subjects with which it teems. This department will open an ample field, which we shall endeavour to cultivate, within due limits, to the best advantage, presenting striking facts, illustrations of natural history, incidents of travel, descriptions of the manners and customs of different nations, with other matters calculated to combine pleasure with edification.

Condensed Biographical Notices of learned and scientific men, and of Divines and lay men of various Churches, eminent for talent, piety, and usefulness, will be occasionally given.

We shall open a column for "Contemporary Opinions," in which we shall endeavour to give the pulse of the editorials of our Provincial Press, religious and secular, on subjects of general interest, and especially where these bear on Provincial property, but carefully avoiding the vexed question of *partisanship*.

We shall devote some space to well written articles on the important subjects of Education, Temperance, and Agriculture, *original* when furnished, or in the absence of original matter, the best selections our exchanges and other periodicals can supply.

More space will be devoted to Domestic and Foreign Intelligence, Shipping News, Prices Current, &c.; thus keeping party under these departments, with the current and ever varying events of the week, as far as our space will admit.

Such is a brief sketch of what is in our mind to do,—not that we shall be able to introduce these multifarious subjects in every paper, separately considered, but our plan shall be kept in view, and acted upon generally, so as to realize our intention, to a given extent, as paper after paper issues from our press.

We are aware of the increased responsibility we have assumed, but we intend, with the Divine blessing, to devote ourselves to this work, and, to the best of our ability, to redeem the pledges we have voluntarily given. We believe the religious press is a powerful agent for good, in all cases

where it is judiciously controlled; and when we think of the vast number of minds that may be affected by what we may present in our columns; we feel the necessity of divine aid, and of christian wisdom and prudence, in no ordinary degree, to enable us rightly and usefully to discharge our onerous and responsible duties. Relying, not on human sagacity or attainments, but primarily, on the promised assistance of a heavenly power, we shall address ourselves to our editorial responsibilities,—sincere in our intentions to do our utmost to render the *Wesleyan* an agent for spiritual profit to its numerous readers, and a welcome, useful, and interesting visitant to the family circle.

We expect to receive the hearty co-operation of our brethren both in obtaining the requisite number of additional Subscribers, and in the free use of their pens as contributors to our columns. Well written articles, on all subjects consistent with the character of the paper, where the names and address of the writers are furnished us in confidence, will be gladly received from any quarter, subject to our general rule of editorial supervision.

Our friends will, therefore, please to send in the names of subscribers as fast as possible, carefully distinguishing those who intend to commence with volume IV.

Nova Scotia Bible Society.

The Anniversary Meeting of the Nova Scotia Auxiliary Bible Society was held on Monday evening last at the Temperance Hall. The Chair was taken by His Honor—the Administrator of the Government, at seven o'clock; and the business was concluded about ten.

The audience was large and respectable, and the interest manifested indicative of increasing regard for the cause of the Bible. In both these respects this meeting was somewhat in advance of those of former years; and but for the hurry of business at this season, it is probable that the Hall would have been filled to overflowing.

The proceedings were commenced with singing and prayer:—three verses of an appropriate hymn were given out by the Rev. Dr. Twining, and sung by the audience generally; and a very spiritual and impressive prayer was offered up by the Rev. Mr. Maturin. These devotional exercises were conducted, and united in by those present, in a manner well becoming the objects of the meeting, and the solemnity and importance of the occasion.

A very interesting Report was then read by the Secretary, S. L. Shannon, Esquire, in which was detailed the progress of the great work of the Parent Society, and of the operations of the Auxiliary, and its Branches and Associations, during the past year. These details were alike grateful and encouraging to every lover of the Divine Word. The Report of the Halifax Ladies' Association, not less cheering in its character, was also read by the Secretary.

Several Resolutions were proposed, and carried unanimously;—the last—expressing cordial thanks to His Honor, the Chairman—by acclamation; the audience rising simultaneously. These Resolutions were moved as follows:—The first, by the Rev. Dr. Twining—seconded by Charles Robson, Esquire;—the second, by the Rev. Mr. Adam—seconded by the Rev. Mr. Dunn;—the third, by the Rev. Mr. Umäcke—seconded by the Travelling Agent, Mr. Isaac Smith;—the fourth, by the Rev. Mr. Martin—seconded by J. W. Nutting, Esquire;—and the last, by the Rev. P. G. McGregor—seconded by Peter Lynch, Esquire.

The speeches, though none of them very lengthy, were appropriate and good; and the interest of the meeting was such, as the friends of the Society were glad to witness, and was well sustained to the last. It was indeed a Religious Festival, in which the members of the several Protestant denominations could meet on common ground—drawn to one common centre of attraction:—The Bible! and separate but to radiate its light in the several lines of duty in which it might direct them. It is also deserving of notice that, while there was much in the proceedings to be remembered with pleasure there was nothing in the reflection to occasion regret.

A collection amounting to £14 17s. 10d.—about £3 15s. 0d. over that of last year—was taken up, and two verses of Heber's missionary hymn were sung, immediately after passing the third resolution. The meeting was closed by singing the Doxology—and the Benediction was pronounced by the Rev. Dr. Twining.—*Committee Ad.*

UNITED STATES.

A SINGULAR SUIT.—The Lowell, (Mass.), Vox Populi states that Catherine Cassidy has brought a suit against the Suffolk Manufacturing Company, for refusing to give her a "line," or recommendation, in consequence of which refusal she was unable to obtain employment in other corporations. A portion of the evidence was heard, when the Judge, on account of the new and important law question raised, took the case from the jury, in order that the whole court might determine the rules of law applicable to it.

FATAL EXPERIMENT.—A physician in Prague has just died a real "martyr of science;" he had been in the habit of taking strong doses of poison, after swallowing an antidote, in order to note the effects. On the 23rd ult., he took so large a quantity of morphine that all the efforts of some medical friends present at the exhibition could not save him.

AUSTRIAN CHARGE.—We learn from the National Intelligencer that Mr. Hulsemann, the Austrian Charge d' Affaires, left Washington yesterday on his return to Vienna. It is understood that previously to his departure he addressed an Official Note to the Secretary of State, and communicated copies of it to the members of the Diplomatic Corps; but of the purport of this note we are uninformed.—Baltimore Patriot, 8th.

STORM IN THE WEST.—PITTSBURG, May 4.—The Western papers received here to-day contain accounts of a dreadful storm which occurred on Friday night last, and which caused great destruction of property. Among other disasters, the town of Leavenworth, Indiana, was nearly destroyed. About forty houses, some of them substantial brick buildings, with thirteen inch walls, were demolished by the violence of the wind. A number of persons were badly injured, and two or three were killed. At various other places the storm was severely felt, and many houses, fences and valuable orchards were destroyed.

ARRESTED FOR MURDER.—The Norfolk Beacon says that Noah Chappell, of Princess Anne, has been arrested in that city, charged with the murder of his own son. It is alleged that he knocked him on the head with a honing pestle about three weeks since, and made his escape.

FALSE PRETENCES.—Messrs. Phillips & Taylor, wholesale dry goods merchants in Cincinnati, have been arrested on a requisition from the Governor of Pennsylvania, charged with obtaining \$12,000 worth of goods by false pretences, of sundry houses in Philadelphia.

EFFECTS OF DELUSION.—In one of the southern towns of Herkimer county, N. Y., there is a lamentable exhibition of the effects of what is called Spiritualism, in the person of a young man of fine talents and heretofore of much promise. He believes himself commissioned to cure disease by direction of spirits. He refused to speak or to take food, and his friends fear he will not recover from the mental delusion.

HOTEL RESPONSIBILITIES.—Two brothers, named Simms, who stopped at the Indian Queen Hotel, New Orleans, on their way from California, and, while there, had their trunk robbed of \$5,225 in gold, have recovered a judgment for that amount against the proprietor. Judge Buchanan, of the fifth district court, decided that inn-keepers are liable for the property stolen from strangers and travellers sojourning at their inns.

EMANCIPATION OF SLAVES IN LOUISIANA.—A law has passed the Louisiana legislature, and goes into effect in six months' time, which prohibits the emancipation of slaves in that State, except upon the express condition that they shall be sent out of the United States within twelve months, and requiring the payment of \$150, to be deposited in the treasury for each slave, to be applied in payment of passage to Africa, and support after arrival.

AMERICAN DEPREDACTIONS ON BRITISH LANDS.—The Quebec Chronicle states that depredations have been made by a party of one hundred and twenty-five Americans upon the British Crown timber lands, on the Black River. The intruders not deeming it proper to desist after proper warning, a posse was sent on from Quebec, backed up by a company of soldiers.

NEW ISTHMIAN PROJECT.—Letters from London state that a strong British Company, with Lord Granville as its President, has been organized for the purpose of opening a railroad communication on a new route, somewhere between the Nicaragua and the Panama route. Americans were to

be invited to participate in the direction of the company and in the subscription to the stock.

ANOTHER FILIBUSTERING EXPEDITION.—The Washington correspondent of the New York Courier says rumours are circulating in that city and in circles that ought to be well informed, of an organization for a third expedition against the Island of Cuba. Several of the so-called officers of the first attempt have been lounging about the metropolis during the winter.

FIRE AND LOSS OF LIFE.—A fire occurred at New Orleans on the 22nd ult., which consumed three or four frame houses. A man named Seigle, with his wife and two children, perished in the flames. It is conjectured that Seigle, while intoxicated late at night, set fire to the house, in order to revenge himself against his step-children, with whom he had a law-suit about the property, but being too drunk to make his escape, or alarm his family, fell a prey to the flames. Beside his charred remains was found \$695 in gold.

BEEF SUGAR IN UTAH.—Messrs. J. W. Coward, Collinson and Russell, who have recently emigrated from England to Utah, have taken with them machinery for the manufacture of beet-root sugar on the largest scale. They are wealthy men, and have invested \$250,000 in this enterprise alone.

CALIFORNIA FORTUNES.—It is calculated that out of every hundred persons who have gone to California, fifty have been ruined, forty no better than they would have been had they remained at home, five a little better, four something better still, and one has made a fortune.

MARKING NEWSPAPERS.—A circular from the First Assistant Postmaster General decides that marking an advertisement in a newspaper, sent by mail, does not subject the package to letter postage.

A Newfoundland dog recently seized a young child, which was creeping upon the track of the Morris and Essex Railroad, on the approach of the locomotive, and carried it out of the way of all danger.

South America.

CAPTURE OF GUAYAQUIL BY GEN. FLORES!—By way of Panama we have dates from Guayaquil down to the 29th of March. The news is important.

Gen. Flores, it seems, had at length succeeded in entering the Guayaquil river, with the British steamer Chile, and the brig-of-war Almirante Blanco, and another brig-of-war name unknown. On reaching the city of Guayaquil, a decided demonstration appeared in favour of Flores, and the soldiers of the Ecuador Government spiked the guns to prevent their being used against Flores' fleet. One or two volleys had been fired into the fleet, but without taking effect. Little or no resistance being offered by the troops, Flores succeeded in taking the city without any difficulty.

The majority of the force belonging to Flores was composed of Europeans and Peruvians, and it is now generally supposed that Flores has not only been succeeded, but actually sent by the Peruvian Government to seize Ecuador and annex it to that republic. Flores, it is said, will now be appointed Vice President of Peru. The news by the next British steamer from the South may be expected to contain a full account of the revolution.

THE GEORGE HOWLAND.—We have no further intelligence of the fate of the convicts who captured the American whaler off the Gallapagos Islands, and afterwards murdered the relations and followers of Flores.

VERA CRUZ.—New Orleans, April 20.—By an arrival here, we have advices from Vera Cruz to the 17th inst. A good deal of excitement and uneasiness prevailed there in consequence of opposition to the requirements of the Mexican government with regard to the collection of taxes. Sickness prevailed to a considerable extent.—Some letters report that the bill to grant the right of way for the Tehuantepec railroad had been rejected by one vote. There was doubt, however, in regard to this report, as there was a rumour prevailing that it had passed by one majority.

YELLOW FEVER AT BAHIA.—The British schr. Neva, Capt. Cloud, arrived at Philadelphia yesterday, from Bahia, whence she sailed April 3rd. The captain reports that the yellow fever was at Bahia with great fatality when he sailed. Freights of all descriptions were very low.

[FROM LATE ENGLISH PAPERS.]

The expedition under the command of Captain Sir Edward Belcher, consisting of the Assistance, the Resolute, the North Star, the Intrepid, and the Pioneer, left Greenhatch on April 21, for the Arctic Regions, with the firm hope of bringing home decisive intelligence of Sir John Franklin and his missing companions.

Three children recently died in London from the effects of poison contained in some ornaments upon a cake, which they had received as an Easter present.

An anti-Militia Agitation is manifesting itself throughout England. There have been hostile demonstrations, besides those in the metropolitan districts, at many of the principal cities and provincial towns.

A woman, named Ann Kelly, died on April 5, at Lewisham, Kent, aged 102 years.

In the village of Renton, about sixteen miles west from Glasgow, two dwelling houses were consumed by fire on the evening of April 15, and lamentable to say, seven children perished in the flames!

General Rosas, family, and suite, had arrived in England, in Her Majesty's steamer Conflict, from the River Plate.

An electric telegraph communication now exists between Liverpool and Havre. The first despatch occupied ten minutes in being transmitted from the former to the latter place.

Christopher North has resigned the Professorship of Moral Philosophy in the Edinburgh University, owing to the state of his health.

A little boy, ten years old, drowned himself lately in Derby, from mortification at his mother having discovered that he had stolen sixpence.

A joint stock company, with a proposed capital of £500,000, has been brought before the British public, having for its object the colonization of a tract of country in the province of Andalusia, in Spain, conceded in perpetuity, by a grant of the Spanish Government.

There are more than twenty-eight million acres of cultivated land in England and Wales, and there are four millions of families with upwards of seven acres for each family! This is exclusive of four millions of uncultivated land, which would give an extra acre to each.

The government Balance Sheet for the year ending April 5, just published, shows excess of the income over the expenditure to be £2,176,936 2s. 6d. The balances in the Exchequer on the 31st April 1851, were £7,779,671 16s. 9d., and on the 31st April 1852, they were £5,638,16 14s. 2d.

Flax planting is going on extensively in the north of Ireland.

There is not the least abatement in the progress of emigration from Ireland.

Advertisements.

STAR LIFE ASSURANCE SOCIETY. Founded 1843, Capital £100,000 Stg. Chief Office, 48 Moorgate Street, Bank, London. THE following Important Benefits are offered by this Company:— 1st. A Return will be made for the surrender of whole term Policies (after payment of three annual premiums) of the full Office value. 2nd. A Person desirous of surrendering his Policy may receive, instead of a payment in cash, a new Policy for an equivalent sum, not subject to further payment of premiums, or a loan on attaining any given age of an equivalent value. 3rd. Credit given for one half the premiums upon whole life Policies for £100 and upwards for five years interest payable monthly. 4th. Certificates of investment received and registered, and acknowledged in the policy. 5th. No claim disputed except in case of palpable fraud, an unintentional error will not vitiate a Policy. 6th. No advance money, or fees of any kind, nor any charge made for Policies beyond the cost of the Stamps. 7th. Advances are made on security of Policies of three years standing, to the full extent of their Office value at the time of the application. The attention of the Public is requested to the above liberal terms of the "STAR LIFE ASSURANCE ASSOCIATION," the business of which is fast increasing. Pamphlets and all Blanks supplied, and every information given on application to the Agent or Med. Examiner. R. S. BLACK, M.D., DANIEL STARR, Medical Examiner. Agent. May 17th, 1851.

1852 MIC MAC, Moro Castle, and Bloomer.—W. M. HARRINGTON is receiving ex above vessels, a large assortment of articles in his line, intended chiefly for his Retail, selected by good judges, and can be recommended as of good qualities:— From Glasgow—Scot. Oat Meal, Split Peas, Pearl Barley, Green and Black TEAS, Marmalade, Soda, French Mustard, Pepper, &c. From London and Liverpool—Loaf and Crushed Sugar, Zante Currants, French Plums, Sultana Raisins, Chesnuts, Pickles, Sauces, Mustard, Spices, Starch, Blue, Brushes, Mats, Castile and Fancy Soaps, Palmer's Candles, Sperm and Composition, do, Carriage Lights, Tapers, Blacking, Macaroni Vermicelli, Isinglass, Gelatine, Groats, Table SALT, Baking Powder, Preserved Ginger, Lemon and Orange FRUIT, Currants, Turkey Eggs, Genuine EXTRACT OF LOGS, Lavender, assorted Essences, &c. ITALIAN WAREHOUSE, 41 Holles Street. M 1. Wes 117.



NOTICE.

WANTED for the Revenue Service, and the protection of the Fisheries, Three Fast Sailing Vessels, of not less than seventy tons, n. m., fully equipped, manned, victualled, and furnished with suitable boats. The crews of each to consist of a mate and fifteen active seamen. The masters to be appointed and paid by the Government, and to have the sole charge, management, and direction of the vessels. The period of employment will be for five months from 15th June. Tenders stating the rate per month at which parties are willing to furnish such vessels, so equipped, manned, victualled, &c., will be received at the office of the Receiver General, until the 25th May next. Provincial Secretary's Office, Halifax, April 21, 1852. till 25th May.

TENDERS FOR OIL.

THE Commissioners for Light Houses will receive Tenders at the office of the Provincial Secretary until 12 o'clock on Saturday, the 15th of May next, for the supply of

10,000 Gallons Pale Seal Oil,

Of the best quality, and warranted to be of this year's manufacture, to be landed on the Wharf where the Light House Store stands, to be there graded and inspected by a person appointed by the Commissioners, and to be put into the Light House Store free of all expense to the Commission, in good substantial iron bound casks, and in shippable order—5,000 gallons to be in 20 gallon casks, and 5,000 gallons in 40 gallon casks. One half the above quantity to be delivered on or before the 15th day of June next. Payment will be made on delivery of the whole quantity. Good and sufficient security will be required for the performance of the Contract. A 21. Im.

STAFFORDSHIRE HOUSE. CLEVERDON & Co.,

HAVE received a supply of "Mic-Mac," "Bloomer" and "Prince Arthur," part of their Spring supply, among which are:— 20 dozen Milk Pans, assorted sizes, 200 " Crown Crocks, 200 " Covered Butter Crocks, 200 " Pickle Jars, 200 " Handled Bottles, 100 " Broad Pans, 150 " Flower Pots and Stands, 40 Gross 6 Finger Biscuits, Bottles, 217 Boxes Patent Glass—3 & 5 gross, 20 Cases and Hubs, Earthenware, 20 Hog-heads rich cut and plain GLASSWARE, which will be offered in a few days, and offered at our usual low prices for cash or approved credit. Exported by the "Lancaster" 50 Hbls. of low priced China Tea at a Colossal Sale. No charge for Crates and Straw. Store nearly opposite Ordnance Gate, Granite Building. Im. May 1. Wes—117.

GOURECK CANVAS & CORDAGE.

THE Subscriber has just received by the "Micmac" from Gourock:— 150 Bolls Gourock Canvas, 180 Bolls best Gourock Cordage, well assorted. ALSO IN STORE:— 200 Paris Prime Muslin, 1000 Heavy La Guyra H's, 50 Pds New York City Inspection, prime BEEF, 400 Sheets Mintz Patent, detail, 22 to 26, warranted, 1 Cask Composition Nails, Bags Navy Canvas, and Saff Twine. GEO. H. STARR. A 21. Wes & 117, 5 ins.

SPECIAL NOTICE.—DIVISION OF PROFITS.

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

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

GOVERNOR, THE RIGHT HON. THE EARL OF ELGIN AND KINCARDINE, Governor General of Canada. HEAD OFFICE, 22 ST A-DREW SQUARE, EDINBURGH. HALIFAX, NOVA SCOTIA. BOARD OF DIRECTORS, Hon. M. B. Almon, Banker, Hon. W. A. Black, Banker, Lewis Biss, Esq., James Stewart, Esq., Solicitor. Hon. C. Twining, Esq. Barrister, John Bayly's Blind, Esq., Hon. A. Keith, Merchant, Agent. A. F. SAWERS, M. D. MATTHEW H. RICHEY. The First Division of Profits in this Company will take place in 1854, and the Directors beg to direct public attention to the benefits to be derived from joining the Company at this time. As the Company's Policies will participate in the profits accruing to the particular year in which they are opened, parties lodging applications for Assurance at any of the Company's Offices, at home or abroad, on or before 25th May next, will be entitled to claim a share in the Division of Profits, in 1854, corresponding to three years. Every information can be obtained, by application, at any of the Company's Branch Offices or Agencies. By Order of the Directors, WM. THOS. THOMSON, Actuary. HENRY J. WILLIAMS, Secretary.

AGENTS IN NOVA SCOTIA.

Amherst—Robt B Dickey, Lunenburg—C F Robinson, Arichat—C F Harrington, Pictou—James Crichton, Bridgetown—Thos Spurr, Sheburne—Geo. White, Charl. Pt.—E. L. Lybard, Sydney, C.B.—C E Leonard, Jr, Digby—Jas A Dennison, Truro—A G Archibald, Windsor—John C Hall, Windsor—P M Cunningham, Liverpool—J N S Marshall, Yarmouth—H D Grantham, Halifax—MATTHEW H. RICHEY, General Agent for Nova Scotia, 16 Holles Street, March 27. Wes. 2m.—117.

BOARD AND LODGING.

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



New Advertisements.



NOTICE TO THE PUBLIC!—On and after Monday the 31st inst.

and after Monday the 31st inst. the following alteration will take place, the despatch of the Mails to the EASTWARD and WESTWARD from Halifax, viz:

TO THE EASTWARD. A tri-weekly Mail will be forwarded to Amherst and intermediate offices, as well as to St John, Canada, and the United States, closing at 10 o'clock on the evenings of TUESDAY, THURSDAY and SATURDAY.

TO THE WESTWARD. On and after Tuesday the 1st proximo, a tri-weekly Mail will be conveyed between Halifax and Yarmouth and intermediate offices via Annapolis, closing at Halifax at 8 o'clock on the mornings of TUESDAY, THURSDAY and SATURDAY.

General Post Office, Halifax, May 20th, 1852.

Corrected tables will be prepared in a few days, which may be obtained on application at this office.

AUSTRALIA And the Gold Diggings.

THE Liverpool "LIVEN LINE" of Packets to Australia, will be despatched as under, sailing about the 5th and 25th of every month.

Table with columns for destination (Lady Head, Emigrant, Belcaning, Sea, Reliance, Thames, Flora, Argyle, Waterlily, Fanny, James T Ford, Ann Thompson) and details like tons, names, and dates.

These ships are all first class, and sail remarkably fast. They have handsome poop cabins, with spacious and lofty accommodations.

For further particulars, apply in Liverpool, G. R. to JOHN S. DEWOLF & CO., 1, Tower Chambers, or, in Halifax, (if by letter, postage paid) to THOMAS A. S. DEWOLF, May 15. Wes. 149. Ath. 72.

Reform your Dry Good Bills! GREAT BARGAINS.

W. J. COLEMAN & Co., HAVE just received the largest, best and cheapest STOCK OF DRY GOODS, Ever imported by them.

The Stock having been selected by one of the Firm, from the Best Houses in Europe, and is now marked lower than their usual LOW PRICES.

At No. 12, Granville Street, Halifax. The Subscribers hesitate not to state that Merchants and Traders from the Country, will much observe their own interests by making their purchases from our Stock.

New Advertisements.

DAVID STARR & SONS,

NO. 49, UPPER WATER STREET.

HAVE received per recent arrivals from Great Britain and the United States, their

SPRING SUPPLIES; Comprising Brandram's White Lead and Coloured Paints, Oils, SHEET ZINC, Lead Pipe, Sheet Lead, Tin Plates, Bar Tin, Sheet Brass, Shot, Gunpowder, MACKEREL and HERRING NETS, Salmon, Mullet, Herring and Mackerel TWINES, St. Peter's COD LINES, FISH HOOKS, Block

Iron, Steel, Hardware, Cutlery, Brushes, &c., &c.

A few legs ZINC PAINT, which produces no smell, and is highly recommended for Vessels' Cabins, not being injured by steam from cargo.

SPRING IMPORTATIONS. 145, Granville Street.

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

BELL & BLACK, Having received by the late arrivals from England, Scotland, and the United States,

A LARGE AND WELL SELECTED STOCK OF DRY GOODS, Suited for Town and Country Trade; decidedly the best in value ever offered to the Public.

HALIFAX BAKERY. OPPOSITE CUNARD'S WAREHOUSE. EDWARD JOST begs leave to announce to his friends, and the public generally, in town and country, that, having provided himself with the necessary machinery, and at considerable outlay fitted up his establishment for the purpose, he is prepared to manufacture every kind of BISCUIT AND CRACKER usually imported into this Province, and equal to any from any other Manufactory, at prices which cannot fail to give satisfaction to the consumer and dealer.

CREIGHTON, WISSWELL & Co., HAVE received by the late arrivals from England, Scotland, and the United States,

A LARGE AND WELL SELECTED STOCK OF DRY GOODS, Suited for Town and Country Trade; decidedly the best in value ever offered to the Public.

HALIFAX BAKERY. OPPOSITE CUNARD'S WAREHOUSE. EDWARD JOST begs leave to announce to his friends, and the public generally, in town and country, that, having provided himself with the necessary machinery, and at considerable outlay fitted up his establishment for the purpose, he is prepared to manufacture every kind of BISCUIT AND CRACKER usually imported into this Province, and equal to any from any other Manufactory, at prices which cannot fail to give satisfaction to the consumer and dealer.

SEEDS! SEEDS!! JOHN NAYLOR, Tailor & Clothier.

NEW SPRING GOODS.

LONDON HOUSE, May 15, 1852.

E. BILLING & SON have imported the present season a very extensive and varied Stock of

British and Foreign Manufactured Goods, carefully selected from the first markets, and will be offered at extreme low prices.

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

INCORPORATED IN THE YEARS 1810 AND 1819. THE SUBSCRIBER continues to effect Insurance against Fire in the above Companies—on Stores, Dwellings, Public Buildings, Merchandise, Household Furniture, Vessels on the Stocks, or while in port, &c., &c.

PROVINCIAL SECRETARY'S OFFICE, 13th May, 1852.

His Honor the Administrator of the Government, in Council, has been pleased to make the following appointments:

To be Seizing Officers: For the County of Cumberland—Mr. Amos Fowler, in the place of Mr. Elphinstone Read, resigned.

To be one of the Commissioners of Schools for the North District of the County of Pictou—Rev. Alexander Sutherland.

Monday next, the 24th instant, being the anniversary of Her Majesty's Birth, the Public Offices and Warehouses will be closed as usual.

We understand that on Monday next, the 24th instant, the customary Royal Salutes will be fired at 12 o'clock, in honour of Her Majesty's Birth Day, and that His Honor the Administrator will review the Troops in Garrison, on the Common, at the same hour, in celebration of the day.—Roy. Gaz.

Encouraging information is said to have been received at St. John, N. B., from the Hon. Mr. Chandler, respecting an interview with Earl Derby on the Railway question.

The proceeds of the Bazaar in aid of the New Methodist Church, South End, we are informed, was about £170.

A "Bible Student" is informed that we cannot make the Wesleyan the vehicle of communicating such openly avowed anti-Christian principles as his article contains.

The Rev. R. Morton, Lunenburg, will receive our thanks for the new subscribers; also the Rev. Mr. Phinney, of Anover, N. B.

Several articles prepared for this number crowded out—we want more space.

Letters and Monies Received. (See that your remittances are duly acknowledged.) Rev. R. Morton, (40s., six new sub.), Rev. John S. Phinney, (40s., two new sub.)

Marriages.

At Farington, (Eng.) John Livingston CAMPBELL, Esq. of Achalader, Perthshire, to Isabel Margaret CAMPBELL, daughter of the late Lieut Gen Sir Colin Campbell—Spon.

At Antigonish, 15th ult, by the Rev T Trotter, Mr John Cameron, merchant, to Miss Sophia Thomson, eldest daughter of Mr Alexander Thompson, Merchant.

On the 11th, by the Rev A Herjuman, Mr Andrew McKay, to Miss Elizabeth Hamilton, of Fraser's Mountain. By the same, on the 13th, Mr Donald McKay, to Miss Agness Grant.

On the 18th inst, by the Rev A W McLeod, D.D, Mr James CARLTON, of the 32nd Regt, to Miss Elizabeth Brown, of this city.

At St. John, N.B., on the 14th inst, by the Rev E Cooney, M.A, Mr Thomas HEPPER, of the Parish of Simonds, to Miss Mary E WALLACE, of St John.

At Fredericton, N.B., on the 3d inst, by the Rev Henry Daniel McWilliam WILKINSON, of that place, to Miss Eleanor HAYNES, of Kingsclear.

On the 20th inst, at River Cottage, the residence of the bride's father, by the Rev J Scott, Andrew MITCHELL, Esq., to Sophia AUSTIN, third daughter of W B Fairbanks, Esq.—Spon.

Deaths.

On the 19th inst, after a lingering illness, MARY, third daughter of the late Joseph Sentell, Esq., of Windsor, She lived and died trusting in the alone merits of the Redeemer.

Suddenly, on Sunday last, Albert Hawkins, son of J. H. Anderson, Esq. aged one year and one day. At Lunenburg, on Wednesday the 12th inst, after a severe illness, which she bore with christian fortitude and patience, Sarah, wife of Capt. Robert Bremner, J. P. aged 62 years.

At Lower Horton, on Saturday, the 8th inst, Mrs Eliza Brown, relict of the late Abial L. Brown, and daughter of the late Samuel and Mary Avery of the above place.

Suddenly, at Spring Park, Prince Edward Island, on Monday last, the Honourable Edward James Jarvis, for many years Chief Justice of that Island, aged 68 years. The deceased was universally respected for his upright character and astuteness as a Judge; for the urbanity of his manners as a citizen; and for the mildness of his disposition as a husband and a parent.

At Liverpool, G.B., on the 20th ult, Mr Robert Hatton of Pictou, merchant, in the 42nd year of his age.

On Sunday morning, after a painful illness, in the 67th year of his age, Mr George Dunne, a native of Tyrone, Ireland, much esteemed and respected by all who knew him.

On Monday morning, 17th inst, Ellen, wife of Roger Sullivan, in the 52nd year of her age, a native of Longford, Ireland.

At St. John, N.B., on the 12th inst, Benjamin L PETERS, Esq., in the 63rd year of his age.

Shipping News.

ARRIVED. PORT OF HALIFAX.

FRIDAY, 14th—R M steamship Niagara, Stone, 49 tons from Boston, to S Cunard & Co—has 61 passengers—21 for Halifax; reports saw this morning Ranger, cutter, from Centurion for Halifax; Adah, Wright, 40 days for this port 13th inst; brig Hope, Fotherick, 40 days from Cadiz, 2900 tons salt to Cochran & Co; brig Nova Scotia, Pinkney, Trinidad, 23 days, 19 from G. Adolphe, ballast to Thomas Bolton; reports arrived 19th ult, 22 days; left at Trinidad, Planet, Kenny, to sail next day for Porto Rico—arr'd hence 11th ult 27 days; Speed, Ryerson, to sail next day for Curaco and Boston, arr'd 19th ult from Yarmouth; brig Alison, 14 days, 37 days from Aberdeen, general cargo to DeBois and Merckel—has 11 passengers; brig Marie L'Adie, Leander, 14 days from Quebec, 1039 brls flour to J W White; brig Caroline, Leiner, 8 days from New York, general cargo, bound to St. Johns, N.F.; brig Ranger, 12 days from Centurion, molasses to G R Fitch & Co; scho Chapman, Livingston, 48 hours from Cusco; reports barque Recovery, left 12th inst for Country Harbour; scho Integrity, Moore, from Bras C B, 1500 bush out to the master; scho Morning Star, from Bras C B, 1200 bush out to the master; scho Britannia, Muggah, Sydney, C B; scho Mary and Charles, Lonaway, Sydney, C B; scho Labrador, Muggah, Sydney, C B.

SATURDAY, 15th—scho's Pictou Packet, Curry, Pictou, to John Lesson & Co; Argyle, Shelout, Bourgeois, 4 days, to P Furlong; Sealover, Libert, Arichat, to DeBois & Merckel; Mary, Dungle, George Town, P. E. I, 4 days; Isabella, Wooten, Pictou; Queen of the Isles, Arichat; Eliza, Liscomb, Sydney.

SUNDAY, 17th—H M scho Bermuda, Lient Jolly, P. M. sails Glasgow, McKay, Fortune Bay, N.F., 8 days, to P Dunne; Wanderer, Reynolds, P E Island, 4 days, to Black & Brothers; Country Maid, Burke, P E Island; brig Mary Wallace, New York, to T C Kime & Co; brig west—J Lesson & Co's signal—passed the harbour.

TUESDAY, 18th—H M ship Resistance, Com Patey, Liverpool, 39 days—detachment of the 97th; brig John Wiley, Davison, Alexandria, 15 days, to John Tobin; Loyalist, Pugh, Centurion, 25 days, to G & A Mitchell; Emily, Stunney, New York, 10 days, to W Pryor and Sons; Chebucto, Wyman, Centurion, 27 days, to G H Surr; brig's Lord Lovat, Lawson, New York, 9 days, to Sutter & Twining; Contest, Griffin, New Orleans, to do; Amethyst, W. K. Lallave, to do—bound to St. John, N.F.; scho Charles, Simpson, St. John, N. B. 12 days, via Liverpool, N. S. 1 day, to John McDougall & Co; scho John Hastings, Bourdrot, Rose Blanche, N.F., 34 days, to John G Day; John C Archibald, Martell, New York, 19 days, to Oxley & Co; British Queen, Pyc, Fortune Bay, N.F., 34 days, to R McLean; Oregon, Churchill, Yarmouth; Ocean Queen, Crowell, Barrington; Am fish; scho Amazon, Keefer, of Castine, U.S., with loss of rudder; brig Adah, Wright, Boston, 50 hours, to W Wier & Co.

WEDNESDAY, 19th—brig'se Levant, Curry, Liverpool, G. R., 30 days, to T A S Dewolf, and Oxley & Co; brig Greenville, Paris, to Creighton & Grassie; scho's Nantux, Vireo, to Paris, to A & J McNab; scho's Kirkby, Burton, 4 days, to do; Triton, Willet, New York, to J McDougall; Jasper, Burke, 6 days, to S A White & Co; G. Rimes, Ann no, 9 days, to Black & Brothers; Elizabeth, Locke, For. Line Bay, 4 days, to R McLean; John Wesley, Bennett, Fortune Bay, 9 days, to Master; Mayflower, Purdy, P E Island.

THURSDAY, 20th—brig Lady Maxwell, Campbell, Sydney, C B, 6 days; Rose, Gagnion, Charlottetown, P E I, 6 days; Herald, Crowell, Wilmington via Barrington, to Fairbanks & Allison; Mary, Bond, New York, 10 days, to Almon, Hare & McLaughlin; Emily, O'Brien, Placida, 5 days, to Sutter & Twining; Mayflower, Rowe, Paris, 6 days, to J & M Tobin; Florence, Locke, For. Line Bay, 4 days, to R McLean; John Wesley, Bennett, Fortune Bay, 9 days, to Master; Mayflower, Purdy, P E Island.

FRIDAY, 21st—brig'se Integrity, McDonnell, Boston—Salter & Twining; Margaret, O'Dell, Burin, N.F.—A Davidson; Curara, Bollong, Newfoundland—W Lawson; Mary Ann, Glasgow, P E Island—R W Fraser & Co; Speedwell, Middlemass, Magdalen Islands—John Tobin; Lydia, Burke, Newfoundland—Master.

SATURDAY, 22nd—brig Velocity, Sullivan, Kingston, Jam—C West & Son; brig'se Plato, Lawrence, F W Indies—John Strachan; Irene, Joyce, Bechoche—Fairbanks and Allison.

SUNDAY, 23rd—brig'se Faithful, Walsh, St. John, N.F.—J & M Tobin and others; Amethyst, Craucher, St. John, N.F.—Salter & Twining; scho's Josephine, Langlois, Canada—G & A Mitchell and others; Sarah, Dowling, Nfld—John Strachan; John Wallace, Jewers, Miramichi—J & M Tobin; True Blue, Bennett, Nfld—Fairbanks & Allison; Argo, Nickerson, Newfoundland—John Strachan.

MONDAY, 24th—Margaret Price, Bay Verte, N F—T Bolton and others.

TUESDAY, 25th—scho's John Hastings, Bourdrot, New York—Joseph Hunter & Co; Milo, Gorman, Newfoundland—A & J McNab; Victoria, Fraser, Charlottetown, P. E. I.