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## Poetry.

For the Wesleyan.

### "NONE BUT JESUS."

Written in compliance with the wish of a friend, who requested some stanzas on the above sentiment.

Youth, loitering in life's sunny path, scanning with eagle eye,  
Undimmed by tears or withered hopes, the soft and sunny sky;  
See, in the distance, rising now, a small and snowy cloud—  
But soon the tempest shall affright, with fiercest blasts and loud;  
Oh, fly, while yet the morning light its sunny ray doth shed,—  
For none but Jesus can protect; his arm shall shield thy head.  
Manhood, whose pallid cheeks betray the heart a prey to care;  
Whose smiles and jests too oft conceal the anguish of despair;  
Whom memory leads to bowers where, once, the rose lent sweet perfume,—  
And bids thee mark, in blighted flowers, memorials of the tomb;  
Where shall the weary heart find rest, true and eternal rest?  
Oh, none but Jesus has the power to make the spirit blest.  
Lone dweller by a cheerless hearth, whose all of light hath fled,  
Where Hope and Joy, bright inmates once, sit silent with the dead,  
Lift up, lift up, the furrowed brow, the form bowed down with grief,  
He ever lives who, graciously, hath promised swift relief;  
Earth seems to thee a dreary waste; its glittering charms are o'er;  
Oh, none but Jesus to the soul, can peace and bliss restore.  
Sad exile, standing by the waste, of waters wild and free,  
That separates thy longing steps from boyhood's haunts of glee;  
Marking, in vain, the distant hills that bound thy native land,  
And pining for the loving tones, the warmly-outstretched hand;  
Remember, unconfined to place, one Friend remains to thee;  
He whose dim love years may not change, can none but Jesus be.  
Ye of the sunny open brow,—ye of the silvery hair,  
Who smile at life's enchanting dreams, or bow beneath its care;  
Ye who, in secret, mourn the hopes, whose radiance quickly fled,  
Or stealing to the churchyard, bend in anguish o'er the dead;  
Where is "the better land," ye ask, "the mansions of the blest"?  
Oh, none but Jesus, is the way; he gives his wanderers rest.  
M. E. H.

## Christian Miscellany.

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

### Jewish Infant Proselytes Baptised.

The religious connexion to which the Apostles belonged, and in which they had been educated, considered infants proper subjects of baptism, before it was adopted as the token of the covenant. And Christ, when he commanded them to baptize, did not tell them *not* to baptize infants. But as the Jews understood language, he directed his apostles to baptize infants. By proselytes, the Jews understood infants as well as their parents. They called infants proselytes. And Christ commanded his disciples to proselyte all nations, baptizing them. This certainly means that the *proselytes* should be baptized. I will now prove, that the Jews *baptized* their proselytes, and exhibit further proof that they considered *infants* proselytes, and baptized them. On this subject, I now bring forward the following witnesses.

*Dr. Rees.* "We find it to have been the custom of the Jews solemnly to baptize, as well as to circumcise, all their proselytes. As their writers treat largely of the reasons for this rite, and give no hint of its being a novel institution, it is probable, that this had

always been the custom antecedent to the time of Moses, whose account of the rite of circumcision, and of the manner of performing it, is by no means circumstantial. The Jewish writers, without one dissenting voice, allow the fact, that the practice of Jewish baptism obtained *before* and *at* as well as *after* our Saviour's time. There is also a strong intimation, even in the Gospel itself, of such a known practice among the Jews in the time of John the Baptist. John i. 25. The testimonies of the Jewish writers are of the greater weight, because the practice, reported by them to have been of so ancient a date, did still remain among them; for if it had not been of that antiquity to which it pretends, viz. before the time of Christ, it is not likely that it would ever have become a custom among the Jews afterwards. Would they begin to proselyte persons to that religion by baptism, in imitation of the disciples of Jesus of Nazareth, whom they held accursed? And yet, if this proselyte baptism were adopted by the Jews since the time of Christ, it must have been a mere innovation in imitation of Christians, which is not very likely."—*Dr. Rees' New Cyclopaedia, in article Baptism.*

*Pirie.* "The infants of proselytes were also baptized, both male and female." To prove this statement, Pirie brings forward passages from the writings of the Jews—the gemara, the Glosse, and the celebrated Jew, Maimonides. "Says the gemara: They baptize the *little* proselyte; and the Glosse adds, that the rulers of the consistory take care of it. So also Maimonides: They baptize the *infant, or little stranger.*"—*Pirie's Dissertation on Baptism, pages 101, 102, 103.* See the following also from

*Maimonides.* "In all ages whensoever any gentile was willing to enter into the covenant, and to be gathered under the wings of the Shechinah, and to undertake the yoke of the law, he was bound to have circumcision, and baptism, and a peace offering; and if it were a woman, baptism and sacrifice. Baptism was in the desert before the giving of the law. If an Israelite take a gentile child, or find a gentile infant, and baptize him in the name of a proselyte, behold, he is a proselyte."—*Ibid.*

*Talmud of Babylon.* (A book highly valued by the Jews.) "Any male child of a proselyte, under the age of thirteen years and a day, and any female, under the age of twelve years and a day, was baptized as an infant, at the request, and by the assent of the father, or the authority of the council."—*As quoted by Fisher and others.*

*Culmet.* "The Jews require three things in a complete proselyte, baptism, circumcision and sacrifice; but for women only baptism and sacrifice. Baptism was never repeated, neither in the person of the parent proselyte, nor in that of his children."—*Culmet's Dictionary of the Bible, in article Proselyte.*

*American Encyclopaedia.* "It was the practice in the Jewish church, long before Christ's time, to baptize proselytes, as a part of the ceremony of their admission."—*American Encyclopaedia, in article Baptism.*

*John.* "Proselytes were united with the great body of the Jewish people, not only by circumcision, but by baptism also. The Jews assert, that the baptism of proselytes, which has now been spoken of is mentioned in Exodus xix. 10, 14, and xxiv. 8.—*John's Biblical Archaeology, Sect. 325.*

*Henry.* "They readily apprehended baptism to be fitly used as a sacred rite or ceremony, for the Jewish church had always used it with circumcision in the admission of proselytes, to signify the cleansing of them from the pollutions of their former state. That sign was made use of in the Christian church, that it might be the more passable. They expected it would be used in the days of the Messiah, because it was promised that then there should be a fountain opened. (Zechariah xiii. 1.) and clean water sprinkled. (Ezekiel xxxvi. 25.)"—*Henry's Comment. on John i. 25.*

*Dr. Scott.* "It became customary in the Jewish church to baptize those who were proselyted to their religion from the gentiles, both male and female, as well as to circumcise the males; this denoted, that they deemed them unclean in themselves, and not meet to join the congregation of the Lord, till they were washed from the filthiness of their gentile state. The prophets also often alluded to this emblem of the soul's being cleansed from sin."—*Comment on Matthew iii. 6.*

*Dr. Adam Clarke.* "The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them. The children and even infants of proselytes, were baptized among the Jews. They were in consequence reputed clean, and partakers of the covenant."—*Comment. on Matthew xxviii. 19.*

*John Brown.* "If males, they were circumcised, and then baptized, and then presented their oblation to the Lord. No boys under thirteen years of age, or girls under twelve, were admitted without the consent of their parents, or, if these refused, without the consent of the judges of the place."—*Dictionary of the Bible, in article Proselyte.*

*Dr. William Brown.* "If the head of a family was baptized, the infants were baptized at the same time. It was a matter of course in the baptism of houses. The females were received by baptism and sacrifice."—*Antiquities of the Jews, Vol. i. pages 629, 630.*

*Dr. Witsius.* "When a gentile became a proselyte of righteousness, three ceremonies were used, circumcision, baptism and sacrifice. But we are specially to observe, that even *little children* were baptized, generally at the same time with their parents. For thus it is said in Talmud Babylon: They baptize the *little young proselyte.* They make the first practice of this baptism to be very ancient. Some ascribe it to the patriarch Jacob, when he received into his family and domestic church the Shechemite young women, and other gentiles, who resided with him. Others derive the first testimony, or practice, of this baptism, from what is said to Moses, Exodus xix. 10: "Go unto the people, and sanctify them," &c.—*Economy of the Covenants, Vol. iii. pages 384, 385, 386.*

*Dr. Prileaux.* "The Jews are remarked in our Saviour's time to have been very sedulous to convert to their religion; and when any were thus proselyted, they were initiated by baptism, sacrifice, and circumcision."—*Connections of the Old and New Testaments, Vol. iii. page 411.*

*Robinson.* "According to the Rabbins, those proselytes, by means of circumcision, baptism, and an offering, obtained the rights and privileges of Jewish citizenship."—*Robinson's Greek and English Lexicon.*

*Dr. Doddridge.* "When proselytes came over to the Jewish religion, the children were baptized with the parents."—*Lectures, Proposition 154, Sect. 1.*

*Dr. Lightfoot.* "You see baptism inseparably joined to the circumcision of proselytes.—They baptized, also, young children with their parents."—*In Lightfoot's Horae Hebraicae on Matthew iii. and xxviii.*

*Wilson, Bagwell, and Symson.* "A proselyte was made by the observation of three ceremonies, if a male; namely, circumcision, washing, and oblation; but if a female, then by two; washing and oblation."—*Dictionary of the Bible, compiled by Wilson, Bagwell, and Symson, in article Proselyte.*

*Stackhouse.* "The custom of the Jews, in all ages, has been to receive their heathen proselytes by baptism, as well as by sacrifice and circumcision."—*History of the Bible, vol. v. page 286.*

*Dr. Wall.* "Whenever gentiles were proselyted to the Jewish religion, they were initiated by circumcision, the offering of sacrifice, and baptism. They were all baptized, males and females, adults, and infants. This was their constant practice, from the time of Moses to that of our Saviour, and from that period to the present day."—*History of Infant Baptism, Introduction, vol. i.—[Rev. S. Arndt's Discourse.]*

## God with Us.

At no previous period in its history has the world had so many or so great interests garnered up in its bosom, or sustained relations so numerous or important. Its population was never before so great, its mental development so high, its projects so comprehensive, its mastery over outward circumstances so complete, its power so efficient, its hands so strong or busy. It is the reservoir into which the products of all past ages accumulate, and the fountain whose waters are to reach onward to the grave of time. If the interest which God feels in any object is proportioned to the importance of that object in the economy of the universe, then this world (speaking after the manner of men) must fill a larger place in his eye and stir his heart more profoundly to-day than at any previous stage of its history.

Add to these considerations the fact that a very large proportion of that miraculous dealing of God which is so apt to be regarded as proof of a deeper interest in the world's affairs and necessities, was introduced for the purpose of increasing the privileges and adding to the glory of our own times. Not for himself alone, nor chiefly, was Noah shut in from the Deluge, nor Lot rescued from Sodom, nor Abraham called to inherit Canaan, nor Moses commissioned at Horeb, nor the Red Sea parted before Israel, nor manna showered about the camps for his sustenance, nor waters brought from the adamant, nor the tables written, nor the complex ritual established, nor the harp swept by inspiration, nor the coal of prophecy laid on the lips of mortals. For us, upon whom the ends of the world are come especially, are those miraculous powers that work of old, and those miraculous tongues that break the spiritual silence of bygone ages. Those special manifestations, were made amid the mere scaffolding of that spiritual temple, in whose Holy of Holies the human race is now dwelling. Surely, such facts are adapted to teach us anything rather than that God takes less interest in the world than of old, or that he is disposed to guard the true interest of man with less vigilance than in former days.

## Sabbath Anecdotes.

"Those views," said a man, "are all superstition; the idea that it is not profitable or safe to work on the Sabbath as on other days is false. I will prove that it is false." So he attempted it. He ploughed his field and sowed his grain on the Sabbath. It came up and grew finely. Often, during the season, he pointed to it, in proof that Sabbath day labour is safe and profitable. He reaped it, and stacked it up in the field. His boys took the gun and went out into the woods. It was a dry time, and they set the leaves on fire. The wind took the fire; it swept over the field, and nought but the blackness of ashes marked the place where the grain stood. "Let not him that putteth on the harness boast himself as he that putteth it off." He could not prove, though he tried long and hard, that it is safe or profitable to work on the Sabbath.

But another man thought he had succeeded better. He even boasted that he had found, by experiment, that it was more profitable to work on the Sabbath than to rest and attend public worship. The Sabbath on which he had finished the gathering in of his crops he told his neighbours, who had attended public worship, how much wiser he had been than others. He had worked on the Sabbath all the year, and had thus gained more than fifty days, which his neighbours had lost by their superstition. But that very day the lightning struck his barn, and his Sabbath-day gains and his week-day gains were burnt together. His neighbours were not convinced that it was profitable or safe to work on the Sabbath. It was not in his power to convince them. They were more disposed than ever to confine their secular business to the six days which were made and given to men, and to which alone they have a right for that purpose.

Missionary Intelligence.

(From Wes. Notices Newspaper, April 1851.)

Wesleyan Missions in Western Africa.

THE GOLD COAST—Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, December 27th, 1850.

In the death of Sir William Winniett our Missions have lost a warm friend and patron, who, on every and all occasions, manifested a most sincere interest in their prosperity. The welfare of our distant Stations, beyond the reach of his every-day observation, was often the subject of interested inquiry on his part, when, on my return from visits which I had made to them, I used to call at the Castle to pay my respects to him; and after the departure of the Colonial Chaplain for England, some months back, on account of domestic affliction, the interesting scene was often witnessed in Cape-Coast, of the Governor-in-Chief mingling with the native congregation, in our chapel, in acts of Divine worship on the Sabbath day; and, in that most effectual of all modes—giving countenance to our Missionary operations.

Active and energetic, far beyond what might have been expected from his advanced age, in the discharge of his duties as Governor-in-Chief; dignified in deportment, but always accessible; he has left behind him, upon the native mind generally, a deep and salutary impression; and in our family at the Mission-house here, his memory will be cherished with many deeply-gratifying reminiscences. We deeply sympathize with his bereaved Lady and family in the severe loss they have sustained.

Our old and tried friend, Mr. Bannerman, now occupies the position of Lieutenant-Governor.

SIERRA-LEONE.—Extract of a Letter from the Rev. Richard Fletcher, dated December 16th, 1850.

Since our arrival I have preached four times; and God has owned the preaching of His own word. Last night I preached at Ebenezer chapel, and the power of God was felt by all present. At the prayer-meeting, at the close of the service, from twenty to thirty penitents came forward and knelt beside the communion-table, before I had time to give them an invitation to do so. Some of them were in the deepest agony of soul, and felt their need of a present interest in the blood of Christ. A number of them realized the pardoning love of God. I suppose from two to three hundred persons were present; but the greatest order was maintained throughout the meeting. I was persuaded that it was no mere fit of excitement, but the real work of God. All were in earnest, and sincerity exhibited itself in every countenance. Glory be to God, I believe my coming to Africa will not be in vain. I am resolved to live to be useful; it is all I wish to live for, it is my highest ambition. I am very happy and content, in this foreign land, in my new situation. I am certain, if I cannot be happy here, I can be happy in no part of the world. The atmosphere is very hot, averaging about 84°; but I do not feel it very oppressive. By taking care of myself, I think I shall enjoy good health, and be able diligently to labour in the service of God.

West Indies.

JAMAICA.—Extract of a Letter from the Rev. Henry B. Britten, dated Jamaica District-Meeting, February 12th, 1851.

Thank God, we are getting on both rapidly and comfortably with our District business. All appear of one heart and mind, and I have no doubt we shall happily and speedily finish our business. The Circuit schedules, among numerous other District papers, are before me. There are records on them both painful and pleasing. We had that eighteen hundred of our members have died of Cholera since October. The statements of the brethren, as to the peaceful and triumphant deaths of many of our departed people, were of a most delightful character. There is a very gracious movement in most of our Circuits, and we find about three thousand five hundred mem-

bers on trial. A very remarkable Providence has been over your Missionaries and their families, during the ravages of the cholera. Of the thirty thousand victims it has swept away, not a member of our families, I learn, has fallen among them. Glory, glory to our good and gracious God! O that our lives, thus signally preserved, may be faithfully devoted to God, and to His blessed work.

Family Circle.

Example Better Than Precept.

The Holy Scripture clearly inculcates the duty of parents teaching their children the doctrine and duties of religion. It is through this instruction, as a means, that the Holy Spirit operates on the tender mind of youth, and often brings it to the love and obedience of the Gospel. But instruction implies something more than the verbal communication of truth;—it implies that it be brought home to the soul of the child, so as to become a part of its mental and moral nature. This cannot be done, ordinarily, by mere moral teaching. The truth must be embodied, and made to stand out in prominent relief, in living example.

As an illustration, take the following:—A mother, long endeavoured to teach her little daughter to pray, but without success. In vain she urged, in language suited to a child's apprehension, the obligation she was under to God for health, food and raiment, friends, &c., and her constant dependence upon him for protection from every ill. She never went to her Chamber to perform this duty without reluctance.

At length the mother thought within herself—"I have begun at the wrong end,—I have only now and then prayed with my daughter." From that time she took a different course. She led the girl to the room "where prayer was wont to be made," and, without pressing her to pray, knelt down by her side and prayed with her. This was repeated twice during the day. In a short time, the child, contrary to all previous habit, commenced the practice of retiring, of her own accord, three times a day, in imitation of her mother, and praying in secret to her Heavenly Father. Then it was that the previous instruction, which had so long seemed to be in vain, began to spring up and bear fruit. All the considerations of God's goodness, her own dependence and sinfulness, that before seemed inoperative in her soul, now became the burden of her devotional exercises; and the hope is indulged, that even a change of heart has been wrought in this once stubborn and prayerless child.—Pastor's Journal.

Jenny Lind and the Blind Boy.

A poor blind boy, who is highly gifted with musical talent and resides in the northern part of the State of Mississippi, had expressed such great anxiety to hear Jenny Lind sing that his friends raised a subscription to send him to that city (New Orleans) to gratify his wish.

On arriving here, he accidentally took lodgings in the same hotel with Mr. Kyle, the celebrated flutist. One evening Mr. Kyle hearing some very wild and sweet flute tones, listened for some time in surprise and as the sounds died away, he said to himself, "Well that fellow thinks he can play; but now I'll just show him what I can do." Taking up his flute, he played the air of the "Last Rose of Summer," with variations. The blind boy listened with breathless delight, and following the sound, he came to the door of Mr. Kyle, and stood there until the last notes ceased. With a feeling or impulse he could not restrain he knocked at the door. "Come in," said Kyle, and not recognizing the lad, he said, "what do you want, sir?" "I am blind," said the boy, "and have been drawn hither by your sweet music. Do tell me who you are." "I am but a poor musician," said Kyle, "and am travelling with Jenny Lind, as flutist." "You are!" exclaimed the lad; "Oh! sir do take me to hear Jenny Lind, I have come a long way to hear her sing, but the price of tickets is so high that I am too poor to buy one.—Can't you take me to

hear her sir?" he continued, with great feeling; "I have heard she is so good, so generous, so pretty and sings so sweetly, that I shall never be happy until I hear her."

Mr. Kyle felt deeply for the boy, and promised that he would take him to hear the lovely Swede. Accordingly, he took the blind boy that night and seated him in a chair behind the scenes. The sweet songs of the Nightingale affected the lad deeply, and produced upon him varied sensations. But when Jenny sang "Home, Sweet Home," he melted into tears. On her retiring she was attracted by the sound of the boy's sobbings, and inquired who he was. Mr. Kyle then told her the history of the lad in a few words, which much interested her; and sending for him the next day, the poor boy left the generous songstress one hundred dollars richer than when he reached the City.—N. O. Picayune.

Bring your Heart into your Family Circle.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey, and greet their families with a distant dignity, and move among their children with the cold and lofty splendour of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth, than one of these families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of his heart! Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love. Think it not a weakness. God is love. Love God, everybody, and everything that is lovely. Teach your children to love; to love the rose, the robin; to love their parents; to love their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love, love to God, love to man.

Penalty of Crime.

Governor Hunt has just pardoned Selden Brainard, who is in Sing Sing Prison for five years for counterfeiting. It excites amazement to think that Selden Brainard should have fallen so low in degradation and vice. Some fifteen years since, every fair day, an elegant private equipage would be seen standing in front of a large stone mansion, now next door to the celebrated Revere House, in Boston. As the coach with liveried servants passed through the streets of that city, every eye would turn to get a glimpse of this establishment. It was Selden Brainard's. An extensive broker in State-street, he was esteemed a man of opulence and integrity. Something dishonourable occurred, and he disappeared from Boston. A few years after, he came up in Wall-street, and occupied a basement story there as an exchange broker; a doubtful designation in that city. He made no show in New York. He had apparently lost his wealth, but at last he was detected in counterfeiting or circulating counterfeit money. The charge was proved against him, and this tall, elegant looking Wall-street broker was consigned to Sing Sing for five years. His family, once the occupants of a splendid mansion, with their equipage at command, have drunk the bitter dregs of sorrow and poverty. But affection outlives all the crimes a father may perpetrate. His liberty is now ascribed to the entreaties and importunities of his daughter.—Albany Knickerbocker.

Preach Small.

"Mother," said a little girl seven years old, "I could not understand our minister to-day, he said so many hard words. I wish he would preach so that little girls could understand him. Won't he, mother?" "Yes, I think so, if we ask him." Soon after, her father saw her going to the minister's. "Where are you going, Emma?" said he. "I am going over to Mr. —'s, to ask him to preach small."—Christian Times.

General Miscellany.

Component Races of the English Nation.

The learned author of an article on "Local and National Peculiarities," in the *Hartlepool Advertiser*, says:—"Our own nation—with the exception of America, is perhaps the most heterogeneous and composite on earth. On various parts of these Islands there remain, even yet, distinctions which those who have not investigated the subject could hardly credit. It is true that, influenced by the amalgamating and progressive spirit of the age, they are becoming more and more blended and harmonised year by year. Still, perceptible in some degree from each other, are the descendants of two or three aboriginal races, besides the Romans, Saxons, Danes, and Normans—French, with all in addition that commerce, learning, hospitality, and adventure, have brought from every part of the world during two thousand years. There is one little line of country, not more than two miles wide, harking the far inland counties of Nottingham and Derby—we mean the valley of the Erewash, and especially the portion of it between Codnor and Sandiacre—where there still exists, with marked peculiarity, a great number of people having rather abruptly terminated noses, thick open lips, freckled skin, light gray eyes, and sandy hair. They are the best excavators and well sinkers in that part of the kingdom. What is more evident, however, than all their other peculiarities, is a dialect quite distinct from any that prevails among the people on either side of them; and those again retain dialects very different each from the other. That on the Nottinghamshire side is Saxon, slightly leavened with Norman. That on the Peak of Derbyshire has a great mingling of ancient British and Roman. It may be observed that difference of occupation would in part explain these social phenomena; the Erewash valley being a continued strip of rich iron stone and coal. The Nottinghamshire side has been more noted for tillage and warren; whilst the Peak is a wild and broken region of heather and pasture, limestone rocks and lead mines. But these facts would not of themselves account for the difference in dialect. In the neighbourhood of the Tees, the Wear, and the Tyne, every valley and inlet has its own peculiar people, differing at once from the rest in cast of figure, features, and language—in the latter most strangely. Beyond doubt there is a much greater interfusion of Scandinavian blood along the whole of this coast than history would indicate. The histories of Denmark, Norway, and Sweden, throw more light on the subject, and show how much of our maritime enterprise may be owing to the transmuted spirit of these old sea-kings; as are our domestic industry and steadfastness to the Saxon influx; and our colonial extension to a union of these with Celtic and Norman fervour and restlessness. The probability is, that we may have more, too, of the old Roman element among us than we are aware of."

A Dangerous Encounter.

Colesberg was extremely afraid of the elephants, and gave me much trouble, jerking my arm when I tried to fire. At length I let fly; but on endeavouring to regain my saddle, Colesberg declined to allow me to mount; and when I tried to lead him, and run for it, he only backed towards the wounded elephant. At this moment I heard another elephant close behind; and, on looking about, I beheld the "friend," with uplifted trunk, charging down upon me at top speed, shrilly trumpeting, and following an old black pointer, named Schwartz, that was perfectly deaf, and trotted along before the enraged elephant quite unaware of what was behind him. I felt certain that she would have either me or my horse. I, however, determined not to relinquish my steed, but to hold on by the bridle. My men, who, of course, stood at a safe distance, stood aghast with their mouths open, and for a few seconds my position was certainly not an enviable one. Fortunately, however, the dogs took off the attention of the elephant; and just as they were upon me I managed to spring into the saddle, where I

was safe. The elephant... expected... hold of me... double-barre... Isaac were... fright. R... soon and... the saddle... into the wo... extremely... rectness of... tures in Sa...

What a s... the heart b... How in my... unuttered e... over the pa... have been... present kin... into the no... Full, deep... ly and per... and here an... is his little... portion; w... pusses on t... Monthly M...

There is... tives and u... utters most... strongly re... being in se... eries, they... time, stick... by them as... The sup... can averr... through the... assent that... or captiv... It is one... their isla...

Mr. Ho... conviction... estimation... of his... progress... Circuit... On the... a series of... an Church... time I the... vine pres... dwell in th... ring the... peculiarly... bears, and... past sin... I hope for... whom they... were great... nearly... er work... should...

The Sa... which was... one of the... divine... and Mr... eyes... when... were... nearly... er work... should...

On the... of some... with... a most... the... of G... at... A holy... on the pe... and I... the in... the in... the in... the in...



## THE WESLEYAN.

Halifax, Saturday Morning, April 26, 1851.

## "TO WESLEYAN CHRISTIANS."

The *Christian Visitor* of the 18th inst. contains a "copy of a printed letter," with the above caption, purporting to have been written by an old gentleman in Sheffield, England, who had seceded from the Methodist New Connexion; the object of which epistle is professedly to direct *Wesleyan Christians* to "a more immediate and critical attention to the proper mode of administering the rite of baptism according to the apostolic usage." We should judge he had not himself made much progress in the course he recommends to others; and from the following statement, we have no doubt, the generality of our readers will agree with us in this opinion.—"Almost all learned divines agree," he asserts, "that originally it" (the mode of baptism) "was immersion in water, and that the word signifies this!" We understand him to mean immersion in water in an exclusive sense. Now he had either read the works of "all learned divines" on this subject, to form this opinion, and has misrepresented "almost all" of them; or he had not personally examined their works, and therefore has pinned his "critical" faith on the unfounded assertions of other parties,—the latter being most probably the true view of the case. His labour, we really think, will not lead to an extensive secession from the Wesleyan Church, however ardently such an event may be desired.

The letter in question is pronounced by the Editor of *The Christian Visitor* to be "excellent"—principally, we suppose, because it advocates adult baptism by immersion, in opposition to Pædo-baptism. Whatever may be thought of the sentiments contained in the letter itself, there can be but one opinion among "*Wesleyan Christians*," that the *Visitor's* reference to the communication of one of our Correspondents, the Rev. R. COONEY, of St. John N. B., exhibits anything but good taste and christian liberality.—Because Mr. Cooney presumed to state the fact of his having administered the sacrament of baptism to six adults, out of two hundred and fifty-three converts, by "sprinkling and pouring," according to the general usage of our Body, the Editor very charitably infers that "Peter's advice was not given to the multitude," &c. Now we dare say, that, had the two hundred and fifty-three persons been converts from *Judaism* or *Paganism*, or if they had not been baptised before, the Rev. Mr. Cooney would have enforced upon them—not repentance in its generally understood acceptance—in order to baptism, but the importance of Christian baptism itself, and would have baptised them all, "*both men and women*." But because two hundred and forty-seven of the persons converted to God had been previously baptised, he very properly did not in their case repeat the ordinance. Perhaps the Editor of the *Christian Visitor* will inform us when, where, and by what mode the Apostles were baptised. Also at what age Timothy received the ordinance. He had at least a christian mother, and knew the Scriptures from his childhood; but we have no account of his having been baptised in adult years on his own profession of faith; nor can the Editor find a solitary instance in the New Testament where any adult, who had been born of Christian parents, was baptised under those circumstances. It is easy to dogmatize on "believers' baptism," but we want proof that any adult, other than one who had been a Jew or a heathen, was ever baptised by the Apostles. And will the editor of the *Christian Visitor* favour us with one plain, unquestionable instance of New Testament baptism by the total immersion of the subject under water? The word baptize—the prepositions into and out of—cannot decide the question; as the former is applied to the gift of the Holy Spirit which is described as being poured out, and the latter may be translated, as they undoubtedly are in numerous instances, to and from. The act of dipping the subject under water has yet to be independently shown; and we have no hesitancy in saying, that, notwithstanding the confident assertions to the contrary, we have in vain searched the New Testament for one instance of such immersion; but if the Editor of the *Visitor* has made the discovery we shall esteem it a favour if he will produce the proof.

In our editorial management we have hitherto studiously avoided saying much on the contro-

verted subject of baptism, though we have seen in the columns of contemporaries, both in original and selected articles, the frequent advocacy of the exclusive claims of adult immersion, and some rather contemptuous allusions to baby sprinkling; they have therefore no just cause of surprise, when such articles as the one in the *Visitor* are prominently exhibited, if we occasionally break silence. Acting on the *defensio* is something different from acting *offensively*.

It is well known that a gracious revival of religion has been for some time past in progress in the Wesleyan Church at St. John N. B., which, according to the statement of the Rev. Mr. KNIGHT, extended to our Baptist brethren, and for which he expressed thankfulness in our columns. His catholicity called forth an expression of approbation from *The Christian Messenger*. But the Editor of the *Visitor* seizes apparently on the first opportunity of reflecting on the Ministers of our Church in his own locality, by insinuating a want of fidelity in the performance of duty on their part, as if his *ipse dixit* were an infallible oracle, and his little vistorial squib, without point, were sufficient to arrest the onward course of Methodism. The tone of his small article is calculated, not to promote brotherly love, but, to engender strife—not to help forward the work of God, but to hinder its progress,—by drawing off the attention of persons from the "weightier matters of the law" to such inferior subjects as the tithing of "mint, annise, and cummin." Some minds are so very limited as to be unable to appreciate any thing beyond their own narrow circle, and some people are so inconsistent, as with one breath to recognize members of other Churches as "Christians," and yet with the next to deny that they have even been baptised in the name of Christ! We leave them to their own reflections.

## CHARLOTTETOWN CIRCUIT.

The Rev. F. SMALLWOOD, under date of April 9th, writes:—

"The work of God is still going on among us, and some are saved every night. Though we have had Meetings every evening for the last three months, and the roads are getting bad, the interest is unabated. Including town and country four hundred persons must have made profession of salvation, and still many are seeking the same blessing. On Sunday morning after preaching I gave the Sacrament of the Lord's Supper to three hundred and twelve persons, though many of the members were prevented from attending, because of the state of the weather. In the afternoon I divided one class into three classes; and during the service in the evening, baptized two young men of Roman Catholic origin, and saw twenty penitents, several of whom were made happy in God. On Monday night we had twenty-four persons at the forms, and last night about the same number. To God be all the praise!"

The Rev. H. PORE, junr., writes:—

"The revival is still progressing in connection with the Charlottetown congregation; while at Cornwall and Little York 'the Lord hath done' and is still doing 'great things.' In reference to the delightful displays of redeeming power and grace, which we have been permitted to witness during the past winter, we may, even now, as we hope to do in eternity, cry—'Salvation to our God which sitteth upon the throne and unto the Lamb.'"

We rejoice in the above pleasing testimonies of God's abundant blessings and continued faithfulness to those who "seek his face" and "honour him." His promises still encourage the exercise of faith and prayer. He is still on the throne of grace, able and willing to do for his faithful people "exceeding abundantly above all they can ask or think." We trust the gracious influence of the revival-season, with which He has so richly blessed our Church in Charlottetown and the neighbouring villages, will continue long to be felt by our Church-members, and the surrounding world, and that many more will be daily "added unto the Lord."

## ANNAPOLIS CIRCUIT.

A correspondent at Annapolis writes:

"Some time since, a protracted meetings was held in the Wesleyan Church, at Granville Ferry, by the Rev. Messrs. McNutt and Pickles, the attendance was unusually large, and great solemnity seemed to rest upon the congregations. At the end of three days, during which the brethren laboured affectionately and faithfully, the

meetings were dismissed—without having accomplished any visible change in the state of those present. On his way home—the Rev. Mr. Pickles called on a friend, and, in conversation, advised him to resume the meetings—and, in all probability, the labour expended would not be lost. Acting on the advice—he was soon at his post again—and the Lord crowned his exertions with success in the conviction and conversion of many souls—who, it is hoped, may appear in his crown of rejoicing, in that day when Christ shall make up His jewels. I am unable just now to state the exact number who have participated in the blessings resulting from this revival of the work of the Lord, but should suppose it to be not far short of twenty. Most of these have already united with the society, and it is presumed, the rest will not long 'halt between two opinions'—but at once, cast in their lot among the people of God."

## Barrington Wesleyan Mission House Aid Society.

We are gratified to learn that this Society is pursuing its useful course, providing funds for the furnishing of the Mission-house on the Barrington Circuit. The ladies who have embarked so zealously in this laudable undertaking are deserving of high commendation. The Rev. Mr. WILSON, under date of March 21st writes:—

"This Society which has now been in operation about three years has rendered essential service to the Mission fund, by providing furniture for the Mission House, which is now beginning to be comfortably supplied; and that without any entry in the annual Circuit schedule of the heavy, yet otherwise necessary item of furniture. The Society is at present, under the presidency of our well-known, well-tryed, and firm friend, Mrs. Thomas Coffin, junr., whose attention to the business, and exertions on behalf of its object, are truly praiseworthy, and almost incessant. The Society consists of fourteen members, eleven of whom are young ladies, having only three married females on its list. The ladies have met either each alternate week, or once in three weeks during the year, in order to prepare a variety of useful, and ornamental articles for sale at their annual Bazaar. The Bazaar was held at the Town House on Thursday Feb. 13th. The tables were well arranged; and the room neatly decorated, by the young men who kindly gave their labour on the occasion. Several presents for the Bazaar, were kindly forwarded from the ladies of Shelburne. The number, beauty, usefulness, and variety of the articles exhibited for sale, alike, shewed the correct and fine taste of the minds who contrived them, and the diligence of the hands by whom they were executed.—There was a refreshment table, well supplied. The Bazaar was extensively patronized by all classes of the community. On Friday evening the 14th, a lecture was delivered on the Science of Botany; including the *Physiology, Analysis, and Classification*, of Plants: for which a charge of 7½d. was made; the proceeds of which, were added to the Society's funds. The amount raised at the Bazaar and lecture was £21 9s. 6d. The ladies of the Wesleyan Society, at Port Latour, very nobly held a Tea Meeting in December last to assist the funds of the "Mission House Aid Society": an account of which meeting appeared in "The Wesleyan" of January 26th. The income of the society from all sources for the year, is about £31; which after liquidating a debt of £7, and paying several incidental expenses, will leave a good sum to be expended about the Mission House."

## Death of a Student at Sackville Academy, N. B.

We deeply regret to state that Mr. JOHN BURNS, of New Glasgow, and student at Sackville Academy, departed this life on the evening of Saturday the 14th inst. He was deservedly held in high estimation for his deep and consistent piety and his many other excellent qualities, as will appear by the subjoined Resolutions, which were passed at a Meeting of the Students held on the 14th inst. for the purpose of giving expression to their feelings on the mournful occasion,—copies of which have been forwarded to us, and the *Courier* of St. John N. B., for publication. A copy of the same, we understand, has also been sent to the parents and friends of the deceased. Such an expression of sorrow for the departed, and of condolence with the bereaved relatives, is highly commendable in the Students of Sackville Academy.

## RESOLUTIONS.

1. Resolved, That while we recognise in the removal of our late Fellow Student, Mr. John Burns, the dis-

position of an all wise Providence, to whose mandates we would always cheerfully bow, we consider it not improper to give some expression to the sorrow which we can but feel on account of the loss thereby occasioned to us for an esteemed associate, a pleasing companion, and a kind friend; one who, while especially endearing himself by the warmth of his affection and the amiability of his disposition to those with whom he was intimate, at the same time, secured by the uniform propriety of his general deportment, by the indefatigable exertions which he so successfully made to acquire knowledge, and by the unvarying consistency of his conduct as a Christian, the very high respect of all the members of our Academic Community.

2. Resolved, That we do most sincerely and affectionately sympathize with his sorrowing relatives in the painful bereavement which they have sustained, and we will therefore pray that the consolations of the Holy Religion which he professed, and by which he was so delightfully sustained in his last conflict, may be richly imparted to them in this time of their deep affliction.

3. Resolved, That as a mark of respect, and in token of our affectionate regard for the deceased, we will wear a mourning badge, during the remainder of this term.

## Proselyte Baptism.

We direct attention to the article on our first page on the subject of the Baptism of infants whose parents were proselyted to the Jewish religion, as practised by the Jews before and at the time of the coming of our Lord. A candid consideration of this subject will throw great light on the command of Christ to his first Ministers, "to go and proselyte all nations, baptizing them," &c. So intimately connected is this practice with the baptism of infants under the Christian Dispensation, and so powerful is the argument from it in favour of infant baptism, that Mr. Judson, the Baptist Missionary, has stated in effect that if the Jewish practice above referred to could be proved, "the argument from it in favour of baptizing infants would be good." He professed to be unable to see the proof; but the article we have selected places the matter beyond dispute, and therefore according to Mr. Judson, we are warranted in concluding that the argument is "good."

## WESLEYAN MISSIONARY SOCIETY.

The Parent Society will hold its Annual Meeting in Exeter Hall, London, on Monday, May 5th. THOMAS FARMER, Esq., one of the General Treasurers of the Society, has kindly promised to preside. Dr. CANDLISH of Edinburgh has engaged to preach one of the four sermons before the Society, and we see that Dr. DUFF, the eminent Missionary from the Free Church of Scotland in Continental India, will render his assistance at the Annual Meeting. May the good cause of Wesleyan Missions receive a great impetus from that hallowed occasion.

## Nova Scotia Bible Society.

The Anniversary of this Society will be held in the Temperance Hall, Poplar Grove, on Tuesday next, at 7 P. M.

His Excellency Lord Elgin has contributed ten pounds to the funds of the Missionary Society of the Wesleyan Methodist Church in Canada.

The Members of the Wesleyan Church and congregation in Coburg, Canada West, have lately presented their Pastor, the Rev. John Bredin, with upwards of £200 in value, as a substantial acknowledgment of their esteem.

Tenders have been issued for the erection of Officers' and Soldiers' Barracks, &c., at Fort Needham, in the North end of the City, near the Admiral's residence.

Mr. HARRIS'S GRAND FLORAL DISPLAY in Temperance Hall has elicited much deserved praise. We hope this effort to please was remunerative to himself. Mr. Harris is deserving of encouragement.

Through the kind efforts of Mr. Robert Lawson £51 13s 6d. have been collected and deposited in the Savings' Bank for Mrs. Wilson, the death of whose husband we mentioned in our last.

Several fine large vessels have been lately launched at St. John, N. B. and vicinity.

The St. John River navigation is opened.

A Sussex Vale Farmer last season sold in the St. John Market, cheese, calves, pork, and poultry, to the amount of £185 4s. 10d.

The N. B. Provincial Government has authorized the Treasurer at St. John to allow Nova Scotia produce to be exempted from the tax recently imposed upon it. The whole difficulty, the *Courier* says, arose from the attempt to impose foreign duty on Canada flour coming through the United States.

The first number of Miss Herbert's Magazine "*The Arbust*" will appear early in May.

We have only space to say, that the Sacred Music Recital by the St. Andrew's Church Choir under the direction of Mr. J. S. Cunnebell, on Thursday evening last, apparently gave a high degree of satisfaction to a very large and respectable audience.

## The Confessional.

The *Conf. Constitution* of the 4th Februray, gives the following appalling disclosure respecting the Confessional.

The *San* from Mr. S Rome, from

"Let no state that, it teaching, th the law of withholding sons who lu taking a pu that took pl rickshock, i These men at the conv stationed at not alone h a hand in t came as we the sequel j of each, fo wards take two of then tice, possibl I been at li the proper; confessed to I would ha nate victim duties, to th home with same terrif W—, P number of after in a s sion; and moment in who could, cognizant, al, of the e and intenti ment of tl year of 18

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Some merchan the instr in worki teacher progress 2s. to 3s the estal of West the faith which th closed.

The *Standard* of Thursday contains a letter from Mr. Swayne, late a Priest of the Church of Rome, from which we extract the following:—

"Let no one, therefore, be horrified when I state that, it was believing in, and acting on, this teaching, that I myself in the year 1832 evaded the law of God and man, reason and nature, in withholding from the arm of justice 12 or 14 persons who had confessed to me their intentions of taking a part in the murder of the 45 constabulary that took place in the summer of the year at Carrickshock, near Knocktopher, county Kilkenny. These men came promiscuously to me to confess, at the convent of Knocktopher, in which I was stationed at the time; each 'confessed' to me not alone his intention, but determination to have a hand in the murder in case the constabulary came as we expected, to distract in his village; the sequel proved the murderous premeditation of each, for seven of the same men were afterwards taken up and brought to Kilkenny, where two of them were hanged; the rest escaped justice, possibly through my fault—inasmuch as, had I been at liberty to give the least intimation to the proper authorities of what was (superstitiously) confessed to me two months before the murder, I would have been imprisoned, and the unfortunate victims who came, in discharge of their duties, to the fatal village, would have returned home with their lives. In all probability the same terrific tale could be told by the Rev. Mr. W.—, P. P., of Newtonbarry, where a like number of men were murdered some three years after in a similar manner and on a similar occasion; and I am confident, there are priests this moment in Ireland—yes, hundreds of them—who could, if they dare, tell us they have been cognizant, if not abettors, through the confessional, of the conspiracies and treasonable practices and intentions of their people towards the government of this country in the ever memorable year of 1848."

#### Romish Miracles.

Romish miracles in France are much more unfortunate than in Italy, in consequence of police investigations, the miracle of the bleeding wounds of a picture at St. Saturnia, has been declared not official; and the young woman, who announced at what hour the blood would flow, has been arrested for the fraud. It has been said that it was effected by putting, in the cold of the night, some composition on the picture, which dissolved, and began running when the church became heated by the rays of the sun, or the great influx of people. It is rather a confirmation of this idea, that the miracle was foretold by the young woman for half-past nine in the morning. It is averred that the miracle of the liquefaction of the pretended blood of St. Januarius, at Naples, is effected in the same way. The warmth of the hand being quite sufficient to melt the composition in the bottle, when the priests are in favour of its accomplishment.

It appears, too, that the miracle of the Salette is now given up by the clergy, to whom it has been a source of great profit. (It was a pretended apparition of the Virgin to a little boy and girl keeping sheep on one of the mountains of the Isere.) The boy has since been sent to a seminary to be educated, and has recently declared that he did not as he had pretended, see the Virgin. This has led to a declaration from the Archbishop of the diocese, that the miracle is not official. The public papers remark, that nothing is said of the ten thousand dollars which, according to the particulars they gave, the clergy of the diocese has made by this delusion, after paying all expenses!—*Paris Correspondent of N.Y. Ch. Ad. and Journal.*

#### Conversion of England.

Dr. Paul Cullen has issued an order to all Ireland to pray for the conversion of all English Protestants to the Church of Rome; for those who are not with which, hell only (he says) can be their portion! This is a pleasant hint for the Queen as well as her subjects. Astronomer Paul calls us all intolerant bigots; but he has been moved to command prayer for us by Father Ignatius (the Hon. and Rev. G. Spencer), the honest gentleman who recommends that Popish servants should be sent into our families in order to insidiously poison the minds of our children with Popish venom! Father Ignatius further recommends all Popish servants in Protestant families to communicate to their priests the doings of the heads of the household. The two men are worthy of one another—Arcades ambo, et Cantare pares.

#### The Priests and the Employment of the People.

Some six months ago Mr. R. Morrison a cloth merchant, established at Westport a school for the instruction and employment of destitute girls in working muslin and lace. Under a competent teacher some eighty or ninety girls made such progress, that they were enabled to earn from 2s. to 5s. a week, when on "St. Patrick's-day," the establishment was denounced from the altar of Westport Chapel as a place "dangerous to the faith" of the workers, in consequence of which the doors of the factory have since been closed.

#### Evangelical Protestantism.

We are glad to perceive that Evangelical Protestants, forgetting minor differences, are about to unite in an effort to repel Papal aggression by spiritual means. There are certain particulars connected with this aggression, in reference to which differences of opinion may exist among evangelical Protestants; but there is no difference of opinion among them as to the unscriptural and pernicious character of the system which it is the object of that aggression to uphold and advance; and neither is there any essential difference among them as to the fundamental doctrines of Christianity, with which many of the principles held and promulgated by the Romish Church are so much at variance. Is not the present, then, a time when ministers and members of every evangelical communion should gather round a common standard, and, quite apart from political considerations, unitedly avow and maintain vital truths of equal moment to them all, and unitedly repudiate and withstand the anti-Christian dogmas by which they are impugned—too plainly to be misunderstood declaring them to be truths, in the faith of which they are of one heart and one mind? Were no other interest threatened, would not these truths still be imperilled? And while new and unprecedented attempts are being made to Romanise our country, ought not corresponding efforts to be put forth to exhibit and consolidate its Protestantism?—a Protestantism which, as required by the Word of God, and derived from its Divine teaching, belongs not to any one ecclesiastical body, but is the invaluable treasury of Christians of every evangelical denomination, and which, in proportion as it is understood and realised, will prepare us at once to appreciate and respect common dangers, and render us earnest and persevering in the discharge of duties alike binding and imperative throughout the entire household of faith.—*London Christian Times.*

#### The Waldenses and Italy.

By the wonderful providence of God, a door is opened for the entrance of the gospel into Italy at the very time when Romish emissaries are producing religious agitation in Great Britain. A counteracting influence is at work, on the purest principles of religious liberty, and is such as every Protestant may conscientiously promote. The agency is at once convenient, powerful, and complete. The truth could have no more devoted messenger, Rome no more determined adversary, and Italy no more faithful regenerator than the ancient Church of the Waldenses. This primitive community, after being divinely protected for centuries in the seclusion of their sub-Alpine valleys, witnessing for the truth amid many trials, have been recently enabled to set up their candlestick in the plains of Piedmont. They are authorized by the Sardinian Government to build a church, and to conduct religious services at Turin. Within recent years, through the aid of contributions from this and other Protestant countries,—for the community, being chiefly composed of peasants and shepherds, was unequal to the task,—a college has been erected and endowed, accommodation provided for the professors and masters, and the building of a new church begun at La Tour.—*London paper.*

#### Progress among Young French Canadians.

An association of young French Canadians has lately been formed in the populous suburbs of St. Roche, whose ostensible object is said to be that of mutual improvement. They freely discuss matters of reform in the government of their church, particularly that relating to the payment of tithes, and have consequently drawn upon themselves the ire of the Priests and their party, who have publicly denounced their proceedings; but there is evidently a spirit of independent inquiry abroad among the young French Canadian population, which cannot be easily suppressed, and may yet lead to important and beneficial results.—*Quebec Cor. Montreal Witness.*

#### New Version of Tamil Bible completed.

In November last, Mr. Winslow, a missionary of the American Board at Madras, made the following announcement:—

We have finished the printing of the new complete version of the Tamil Bible, which has been in hand more than three years, and has had the labours of the united revision committee of the Madras and Jaffna Bible Societies, consisting of Messrs. Percival and Spaulding, of Jaffna, and Mr. Brotherton, of the Church of England and myself in Madras, for two years, most of the time daily, except the Sabbath. At the meeting of the general committee of the Madras Auxiliary Bible Society, October 21, the printed copy of the whole Bible in Tamil was presented, and received with congratulations and thanks.

#### English Literature in India.

The Athenæum states that a committee of English gentlemen has just been formed at Calcutta under the title of the "Vernacular Translation Committee," whose object will be to promote the translation of standard works in general literature by English writers into the vernacular languages of India.

#### Provincial Appointments.

PROVINCIAL SECRETARY'S OFFICE,  
Halifax, 22nd April, 1851.

His Excellency the LIEUTENANT GOVERNOR, in Council, has been pleased to make the following appointments:—

To be Commissioners of Schools for the County of Sydney—The Revds. Messrs. Thomas Trotter, Colin F. McKinnon, Arthur Milledge, John Quinan, and Alexander McLeod;—and Alexander McDonald, Hugh McDonald, George Breinann, Archibald McGilvray and Duncan Grant, Esquires.

To be Justices of the Peace for the County of King's County—Irish Benjamin, Russell Caldwell, Thomas Bergen, Esquires.

To be Commissioners of Schools for the County of King's County—Winckworth Chipman, George Fisher, Andrew Borden, Esquires.

To be Justices of the Peace for the County of Pictou—Samuel Cameron, Matthew Spruell, Alexander McKay, John McLeod, Esquires.

Abner P. McKenzie, Esquire, to be a Justice of the Peace for the County of Guysborough.

Wentworth Taylor, Esquire, to be Registrar of Deeds for the County of Guysborough, in the place of Robert Hartshorne, Esquire, deceased.

John McDonald, Esquire, to be the Collector of Duties at St. Mary's River, Guysborough, in the place of Alex. McDonald, Esquire, resigned.

Thomas S. Brown, Esquire, to be the Collector of Duties and Warehouse-keeper at North Sydney, Cape Breton.

Mr. John Waddle to be one of the Commissioners of Streets for Maitland, Hants County.

Peter J. Brouard, Esquire, to be a Seizing and Preventive Officer within the Gut of Canso.

By a Proclamation published in the *Royal Gazette*, His Excellency the Lieutenant Governor has declared the following Articles, being the growth, production, or manufacture of the British North American Possessions of Canada, New-Brunswick, Prince Edward Island and Newfoundland, or of either or any of them, may henceforth be imported into this Province from the respective Colonies, free of duty, upon such proof of origin and character as may from time to time be required by any order of the Lieutenant-Governor in Council, that is to say:—Grain and Bread Stuffs of all kinds, *Wheat Flour*, production of Canada—whether imported direct or through Warehouse in the United States—being in the latter case certified to be the production of Canada.—Vegetables, Fruits, Seeds, Hay and Straw, Hops, Animals, Salted and Fresh Meats, Butter, Cheese, Chocolate, and other preparations of Cocoa, Lard, Tallow, Hides, Horns, Wool, undressed Skins, and Furs of all kinds, Ores of all kinds, Iron in Pigs and Blooms, Copper, Lead in Pigs, Grindstones, and Stones of all kinds, Earth, Coals, Lime, Ochres, Gypsum, ground or unground, Rock Salt, Wood, Bark, Timber and Lumber of all kinds, Firewood, Ashes, Fish, Fish Oil, viz.: Train Oil, Spermaceti Oil, Head Matter and Blubber, Fins and Skins, the produce of Fish or creatures living in the Sea.

SUPREME COURT, April 21, 1851.—Andrew B. Almon, Edward R. Sutherland, William Seaman, and Mather Byles Desbrisay, Esquires, Attorneys at Law, were this day duly admitted and enrolled Barristers of this Honourable Court, and Richard Blake O'Flaherty, A. B. and John Skerry, A. B. of Halifax, and Daniel McDonald of Antigonishe, Students at Law, having taken the usual oaths, were admitted and enrolled Attorneys; and the said Richard Blake O'Flaherty, A. B., and John Skerry, A. B., were also admitted and enrolled Barristers of this Honourable County.

J. W. NUTTING, Proth'y.

## Summary of News.

### FROM LATE PAPERS.

A tremendous gale has been experienced in Boston, which resulted in considerable damage to the shipping in port, and to property on shore, from inundation. Minot's Ledge Light House was blown down and two men lost their lives in consequence. It was an iron structure, 80 feet in height. Some of the Railroad tracks were seriously damaged by the storm. The steeple of a church fell during the gale and killed a horse and a man who were passing at the time. Other cities were also visited by the same storm, with more or less damage.

The people of Lynn tolled their bells on Saturday last, when they heard that the law had been executed, and the fugitive slave Sims had been delivered up to his master.

The Massachusetts railroads carried twenty-three millions of passengers last year.

A man was lately fined \$100 for being drunk and disorderly in the streets of San Francisco.

A beautiful *California Lion* was killed by Capt. Martin, near Sancelito. It is of whitish colour, over two feet in height, and measuring between seven and eight feet from tip to tip.

The *Placer Times* tells of three brothers who crossed the plains in October 1849. One went to the mines, the other two turned their attention to agriculture. The miner, at the end of January 1851, had saved less than \$1,000, while the farmers had netted \$7,000 each.

Dates from Havana to the 8th inst., state that there were rumours afloat of another invasion of Cuba by an armed force from the United States. At Matanzas, the report was so far believed, that the troops were out.

Accounts from Cardenas are to the 6th inst.—The weather having proved unusually favorable, there was a large accumulation of Molasses and likely to continue, unless vessels arrive more freely and freights were reduced.

At Matanzas on the 5th, W. P. Boards were quoted at \$19 to \$20.

The very name of Poland is now extinguished from official language in Russia. The country is now known to that language solely as the Government of New Russia.

A musical prodigy, who is compared with Mozart, has appeared in Germany. It is a boy of 7, the son of a clergyman at Leerlohn. The fineness of his ear is incredible.

The new Postal arrangements went into operation in Canada on the 6th inst. The lowering of the rate of postage had already increased the transmission of letters through this medium.—Newspaper exchanges to publishers are free, but the Department requires that each paper must be enclosed in a separate envelope, and not in bundles to the locality as heretofore.

W. L. MacKenzie has been elected a member of the Canadian Parliament, for the County of Haldimand.

At Salford, England, Robert Cox, aged forty years, who formerly enjoyed a property of £500 a year, but had squandered it by long continued dissipation, lately poisoned himself.

Major Herbert Edwards, C. B. and his lady sailed from Southampton on Thursday week in the steamship *India*, en route to resume his military duties in India.

The entire dispersion of Bibles and Testaments in English at home and abroad, during the last fifty years, has been about 27,000,000.

The *Kendal Mercury* states that the parish of Brougham, in the county of Westmoreland, contains neither a publican nor a pauper.

The *North British Mail* states that another prison is being built in Glasgow to hold the fast increasing mass of crime developed upon the inhabitants by the enormous immigration of their Irish neighbours.

The late Mrs. Butler Cole bequeathed to Mr. Dixon, surgeon, of Preston, her medical attendant, the sum of £3,000. That gentleman has, however, declined to receive the legacy, and has executed a deed of renunciation. The sum will, accordingly, be divided among the nephews and nieces of the deceased lady.

The *Ferriburgh Mail* says that Mr. Chisholm Anstey, M.P., is the second son of Mr. Thomas Anstey, one of the oldest settlers in Van Dieman's Land, and now residing at Anstey-Barton, near Hobart-Town, in the possession of flocks and herds, &c., to the value of £200,000.





The Unrivalled Summer Medicine IS WELL KNOWN TO BE Dr. S. Townsend's Extract of Sarsaparilla.

WHICH assertion is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, 18th July, 1850.

Dr. S. P. Townsend—Dear Sir: I feel it to be both a duty and a privilege to say, that for several Summers past I have used your preparation of Sarsaparilla in my family with the happiest effects. Yours, etc. JAMES BEATTIE.

Halifax, January 2nd, 1851.

MR. SAMUEL STORY, Junr.

DEAR SIR,—I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a decline, having a severe Cough, with symptoms of Asthma, and she took large quantities of COD LIVER OIL, but without any benefit derived from it; at my request she was induced to try your valuable Sarsaparilla, and am happy to say with great success. She has taken five Bottles, and is now able to go about her house as usual, before taking it she was confined to her bed and not expected to live.

Your obedient serv't. JOSEPH WALTERS. Witness: Patrick Caulfield, City Constable. April 5. 6mo. 91-116.

FRESH SEEDS!!

GARDEN AND FLOWER SEEDS, in great variety, imported from the same eminent house in London—the SEEDS from which have given so much satisfaction in former years, are now for sale at LANGLEY'S DRUG STORE, a few houses South of the Province Building, Hollis Street April 5, 1851.

For Pleasure and Comfort in Shaving, Use RING'S VERBENA CREAM.

A SUPPLY of which much admired Compound has been received at Langley's Drug Store, Hollis Street Feb. 22.

Per "America."

J. B. BENNETT & CO.,

HAVE received by above Steamer, 2-4 & 4-4 black and cold Glaci Silks, White and cold, Bonnet Silks and Satins, Black Watered and Embossed Silks, Ribbons, Laces, Edgings and Blonds, Worked Muslin Trimmings, Collars and Chemisettes, Ladies and Gentlemen's Neck Ties, Six and Cambric Handkerchiefs.

2-4 & 5-4 Printed Delaines, &c., &c. Their Spring Stock shortly expected per Moro Castle from London, Mianca from Glasgow, Prince Arthur, Standard, Gojerat and Sciprio from Liverpool. April 1. 3ms.



FISHING TACKLE.

To be had at the Subscriber's No. 6, Granville-Street.

AN extensive assortment of superior quality Salmon and Trout FLIES, adapted for the season, RODS of every description, in great variety, Superior Gut, in bunks; Casting Lines, REELS; Fly Books, An assortment of Salmon and Trout Limerick HOOKS, Basket and Landing Nets, Gilted Hooks, &c. &c. &c. PETER NORDBECK. April 19.

Molasses, Wheat Flour, Prime Pork. Ex Brig Chebucto, from Matanzas.

190 PUNS. } Sweet Clayed MOLASSES, 24 terees, } a prime article. 18 barrels. Ex Brig Scotia from Philadelphia.

1000 barrels Superior FLOUR, 20 do. Prime FLOUR, Now landing and for sale from the Wharf. GEO. H. STARR. April 19. Wes. & Ath. 2 ms.

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE.

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

Family and Ship Stores. Country produce taken in exchange for goods, which will be supplied without advance on the usual retail prices. Articles from the Country received on consignment which will be disposed of (at a small per centage) to the best advantage and the proceeds duly forwarded. April 19. (95) Wes. & Ath. 12 mos. (17)

NEW SEEDS.

RECEIVED by Steamships America and Canada from England, and Brig Boston, from Boston—The Subscriber offers for sale a full assortment of Field, Garden and Flower SEEDS, received as above.

Red and White Clover and Timothy SEED. 4 ms. JOHN NAYLOR. April 5.

SPECTACLES.



Spectacles display ev'n the distant star To those who, unassisted, cannot see afar; Those who see not when to an object close, Obtain good sight from Spectacles on nose. You that have feeble eyes, through age or care, Need Spectacles to make your optics clear.

JUST RECEIVED, a splendid assortment of SPECTACLES—Concave and Convex, blue, green, and white lens, mounted in gold, silver, steel, and tortoise shell frames. From such an extensive variety of superior dioptric instruments, completely adapted to every peculiarity of imperfect vision, ladies and gentlemen, young and aged, scholars, artisans, and all others may provide themselves with glasses that will relieve their affliction, at a cost corresponding with their circumstances, from pounds down to pence. Also, EYEGLASSES double and single, which can be recommended in the same terms as above. For Sale by PETER NORDBECK. April 19.

Wesleyan Day School, Halifax.

THE SUBSCRIBER begs respectfully to intimate to the Public generally, and to the PARENTS of the children attending the Institution, that he has engaged Mr. FISHER for the School, who will enter on his duties by the first of May. A favourable opportunity is afforded to Parents for enrolling the names of their children in any of the CLASSES of the INSTITUTION. New Classes are about to be formed, of which a synopsis together with the proposed branches of study will be given at an early period, so that a complete system of Practical Education may be worked out, and with which both Parents and Children may become acquainted. ALEX. SIMPSON REFD. April 26, 1851.

POTATOE SEED.

A Superior new early sort, far superior to any yet known, from T. Roy's Nursery, Aberdeen. For sale by R. G. FRASER, 129 Granville Street. April 26.

REVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DU BARRY'S REVALENTA ARABICA FOOD.—"Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Revalemta Arabica Food in a very short time. W. R. Reeves, Post-Office, Tiverton." "Eight years' dyspepsia, nervousness, debility, with cramps, spasms, and nausea, for which my servant had consulted the advice of many, have been effectually removed by Du Barry's delicious health-restoring food in a very short time. I shall be happy to answer any inquiries. Rev. John W. Flavell, Kington Rectory, Norfolk." "Three years' excessive nervousness, with pains in my neck and left arm, and general debility, which rendered my life very miserable, has been radically removed by Du Barry's health-restoring food. Alex. Stuart, Archdeacon, of Ross, Skibbereen." "50 years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach, and vomitings, has been removed by Du Barry's Revalemta Arabica Food. Maria Jolly Wortham, Ling, near Diss, Norfolk." Copies of testimonials of 50,000 cures (including those of Lord Stuart de Decies, Major-General Thomas King, Drs. Urs, Shortland, and Harvey) gratis. In casks, with full instructions, 1lb. 3s. 6d.; 2lb. 5s. 8d.; 5lb. 13s. 9d.; 12lb. 27s. 6d.; super-refined quality, 3lb., 27s. 6d.; 10lb., 41s. 3d. Du Barry's Pulmonic Bombone, nice, safe, and effectual remedy for coughs, colds, asthma, and all affections of the lungs, throat, and voice, are of unrivalled excellence. In boxes, at 1s. 6d., 3s. 6d., and 5s. Du Barry & Co., 127, New Bond-street, London. Genuine only with Du Barry's signature. For sale in Halifax by JOHN NAYLOR, General Agent for Nova Scotia. April 26.

Christian Professor!

"Destroy not him with thy meat for whom Christ died."—Romans xiv. 15.

The following case, the particulars of which may be relied on, has just reached us. It adds another to the many instances in which individuals have been ruined by the example of those standing high as religious professors, and for general excellence of character. That such persons, whose example is sure to be followed, should continue to give it in favour of the drinking usages of society, after the light which has been thrown on this subject by the instrumentality of the temperance society during the last fifteen years, is most astounding, and will, we doubt not, be as great an enigma to future generations, as the conduct of Christian professors in by-gone times in following the slave trade, and defending their conduct by the Bible, is to us of the present day.

"At a small town in Wiltshire the facts as stated below have taken place. It is presumed they will be found sufficient to convince all real Christians who may read them, of the truth of the Apostolic assertion—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

J. B., a labourer, became a member of the temperance society soon after its formation in this place. Before he signed the pledge he was a man of intemperate habits. After having done so his appearance improved, and it was believed that he duly appreciated the step he had taken. Having abstained for some time, he commenced attending an adult Sunday-school, and afterwards, to the gratification of the friends of the temperance cause, became a regular attendant of a place of worship where the gospel is proclaimed. After some time, he professed to be awakened to a sense of his situation as a sinner, and of his need of an Almighty Saviour. That his convictions were regarded as being the effects of the operation of the Divine Spirit, must be inferred from the fact, that after due deliberation by the members of the church, he was baptized, and admitted to the privileges of membership. Brought into close contact, as he then was, with Christian professors,—seeing as he did that his minister and most of the members of the church continued the use of intoxicating drinks,—as well as hearing, as no doubt he often did, that the Christian religion possesses a power and efficacy sufficient to enable its followers to use everything properly without abusing it, he most unwisely had his name taken from the pledge-book, and commenced again using those liquors from which

he had abstained for more than seven years. This being the case, it was proved, in a very short time, that he had exceeded the bounds of moderation; and the consequence has been, that the respected minister and members of the church, whose example encouraged him to commence using their drinks again, have had the painful duty forced upon them of suspending him from the privileges of membership. A few weeks since, the writer of this statement saw the same individual brought before the sitting magistrates, on a charge of being mixed up with several others in a drunken affray which took place after midnight, and the whole of the parties concerned were fined 5s. 6d. each. On being reminded of the sorrow he had occasioned to those Christian friends with whom he had been united in church-fellowship, and having the necessity of his again abstaining pressed upon him, he admitted that it was the best thing he could do; but sheltered himself under the practice of the minister, and remarked with emphasis—"Mr. ——— drinks."

We cannot more appropriately conclude our notice of the above affecting case, than by urging on the serious consideration of our readers the following appropriate remarks of the Rev. Albert Barnes, the great commentator:—

"The use of wine, by professing Christians, and by ministers of the gospel, is highly injurious by example, and is that to which men constantly appeal to keep themselves in countenance; that in fact, the principal danger among the younger men of our cities and towns, and especially among those who claim to be of the higher class, is from the use of what is called wine—and that as a consequence of this use, sustained as they are, to some extent, by the example of professing Christians, multitudes of them are on the way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate its use, or to patronise it, by their example? Let them have their own views about the reasons for abstaining—whether from expediency, or from the conviction of right and of conscience—yet, in the thing itself, may there not be, and should there not be, harmony of action? And are not those who love the Saviour bound to set their faces against any form of an evil, which, in days that are past, has robbed the church of many, who might have lived to bless it by their talents and piety—which every year has consigned its tens of thousands to the grave—which has filled our prisons and almshouses with convicts and paupers, and which, more than anything else, has spread poverty, and woe, and mourning over the land? WHAT SHOULD A CHRISTIAN HAVE TO DO WITH CUSTOMS WHICH, BY ANY POSSIBILITY, CAN LEAD TO SUCH RESULTS?"

TO CORRESPONDENTS.

Charlottetown: F. S. Had you not better transfer the numbers on the P. Office from January 5th to the new Subscriber? On this supposition we send from this number: if not satisfactory, we will, on being advised, supply the back numbers as far as we can. Christian Church, No. 1, in our next.

LETTERS AND MONIES RECEIVED.

Rev. F. Bent (per Chairman N. B. D. 100s.), Rev. R. Weddall, Rev. C. Beals (1 sub.), Mr. W. C. Blewitt, (books 12, 11, 14.) Rev. F. Smallwood (1 sub.)

BEWARE OF COUNTERFEITS AND IMITATIONS.

The unparalleled and astonishing efficacy of Dr. Wistar's Balsam of Wild Cherry, in all the diseases for which it is recommended, curing many cases after the skill of the best physicians was unavailing, has effected a large and increasing demand for it. This fact has caused several unprincipled counterfeiters and imitators to palm off spurious mixtures, of similar name and appearance, for the genuine Balsam. "Dr. Wistar's Balsam of Wild Cherry" is the only genuine. The rest merely imitate the name of the original, while they possess none of its virtues.

LOOK WELL TO THE MARKS

The genuine Balsam is put up in bottles, with the words "Dr. Wistar's Balsam of Wild Cherry, Philad." blown in the glass; each bottle bearing a label on the front with the signature of H. WISTAR, M. D. This will be enveloped hereafter with a wrapper; copyright secured, 1844, on which will always appear the written signature of "L. BUTTS."

THE GENUINE AND ORIGINAL

DR. WISTAR'S BALSAM OF WILD CHERRY. On account of its great popularity, has been extensively counterfeited in Philadelphia, and some thousand bottles of the spurious imitation thrown into the market and extensively circulated. EXAMINE CLOSELY BEFORE PURCHASING! For Sale wholesale and retail, at the Drug Stores of MORTON & CO. and JOHN NAYLOR.

Marriages.

At St. John, N. B., on the 16th inst., at the residence of James Kirk, Esq., by the Rev. Wm. Donald, JOHN B. HAMILTON, Esq., of New York, to Miss CHARLOTTE BUCHANAN, of St. John, N. B.

On Thursday the 13th of March, by the Rev. J. F. Bent, Wesleyan Minister, Mr. JOHN INGRAHAM, Junior, of Springfield, to Miss DINAH CARLISLE, of Johnston, N. B.

On Monday the 17th, by the same, Mr. SAMUEL BOYCE, of the Parish of Brunswick, to Miss JANE BOYD, of the Parish of Johnston.

On Tuesday the 18th, by the same, Mr. ROBERT SARGENTON, (Widower,) of Studholm, to Miss MARY WARD, of Johnston.

At Tatamagouche, on Thursday the 3rd instant, by the Rev. W. C. Beals, Mr. LEVI STEVENS, Widower, of Wallace, to Mrs. ELIZABETH SIMONS, Widow, of the first named place.

On Wednesday the 16th inst., by the Rev. John Marshall, at the residence of the bride's father, Mr. COXSTANT A. LOCKHART, of Newport, to SARAH M. MANSING, of Falmouth.

Deaths.

At Hantsport, on the 12th instant, in peace and perfect resignation to the will of God, Mr. JOHN FROST.

On the 13th inst. Mrs. MARY KENNEDY, aged 86 years. At Lower Stewiacke, on the 2nd inst., after a short illness, which he bore with christian fortitude, Mr. JOHN M. GRIBBOX, Blacksmit, aged 57 years.

On the 17th instant, Mrs. MARY RITCHIE, aged 73 years, relict of the late James Ritchie, Esq., of H. M. Naval Yard, Halifax.

At Boston on the 6th instant, at the residence of the Rev. Joseph McClintock, JOHN CUNNINGHAM, youngest son of the late Richard Cunningham, of Windsor, N. S.

At St. John, N. B., on the 16th instant, after a long and severe illness, in the 37th year of her age, SARAH, wife of Captain William Robinson, of the Barque Kingston, and grand-daughter of the late Lawrence Foster, leaving a husband, two children, and a large circle of relatives, to regret the loss of an affectionate wife, mother and friend.

At Cornwallis, 17th inst., JAMES DICKIE, in the 88th year of his age.

At Middle Stewiacke, on Saturday, the 12th instant, Mr. JOHN TAYLOR, aged 43 years, much and deservedly esteemed.

At Gay's River, on the 11th instant, after a lingering and painful illness, in the 26th year of her age, ELIZABETH, third daughter of the late Hugh Gray, formerly of Glasgow, Scotland.

At Pleasant River, Queen's Co., on the 5th April Mrs. MARY CARDEA, aged 88 years, long a member of the Wesleyan Church.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

SATURDAY, April 19—Schr Zela, Hall, from Sheet Harbour, to the Master.

SUNDAY 20—New brig ———, Bollong, from Sheet Harbour, to the Master; schr Fortune, Leonard, from Mainland, to the Master.

TUESDAY 22—Resident, Young, Philadelphia, via Lunenburg, 10 days; to Fairbanks & Allison; Packet schr Sophia, Young, Lunenburg.

WEDNESDAY 23—Ship Mianca, Auld, 28 days from Greenock, to W. Stairs & Sons; brig Belle, Laybold, 44 days from Boston, (2 days from Nantucket Roads); to B. Wier & Co; brig Acadia, Lockhart, 14 days from Philadelphia, to E. Jones and others; Vivid, Crockett, 25 days from Cienfuegos, to Fairbanks & Allison; schr Veloe, Cohoon, 25 days from New York; Resident, Young, 12 days from Philadelphia, to Fairbanks & Allison; Hector, Sterling, from Newfoundland; Petrel, 8 days from Gattier, N. F., to Creighton & Grassie; Med way, Balcorn, 6 days from Philadelphia, to J. & M. Tobin; brig Gojerat, from Liverpool, to Oxley & Co.

THURSDAY—Barque Moro Castle, Mosher, London, 23 days; to Cochran & Co.; Prussian barque Gladiator, McSeck, Liverpool, G. B., 46 days; to Oxley & Co.; brig Velocity, Anderson, Philadelphia, to W. B. Hamilton and E. Jones; Nestor, Brough, Liverpool, 46 days; to T. A. S. Dewolf; schrs. Mars, Cronan, Guyana, 16 days; to D. Cronan; Rosalia, Surette, Boston, 8 days; to Bould and Gibson and J. Tobin; Jane Sprout, Lavalor, Philadelphia, to J. Kelly & Co.; Gad, Kelly, Yarmouth, to T. Bolton. Barque Perthshire, from Fleet wood, and Brig Boston from Boston, coming in.

CEAILED.

April 16—R. M. steamships Ospray, Hunter, Bermuda—S. Cunard & Co; Falcon, Corbin, St. John's, N. F., ditto.

April 17—Am schrs Maria Jane, Sumner, Eastport, N. S.—John Tobin; Burlington, Ellis, Boston—John Esom & Co; schr William, Goodwin, Porto Rico—John Whitman.

April 22—Brig Chebucto, Wynnan, B. W. Indies—G. H. Starr.

MEMORANDA.

Liverpool, G. B., April 1st—arr'd Emily, West, Port to Rico, 35 days; El'g, Lord Gough, for Harbour Grace and Pictou.

New York, April 15th—arr'd schr Elizabeth, from Halifax.

At Windsor, April 18th—steamer Commodore, from St. John, N. B.

Boston, April 11th—arr'd schr Planet, from Halifax; brig Bridget, from Arianat; schrs Mary Jane, do; Acadia, do

Philadelphia, April 8th—cl'd schr Jane Sprout, for Halifax.

New York, April 9th—s'l'd steamer Merlin, for Saint Thomas and Bermuda.

At Providence, April 11th—schr Rio, Nickerson, from Philadelphia for Halifax.

Brig Vivid, from Cienfuegos, spoke on Sunday last, barque Lady of the Lake and from Glasgow, with passengers bound to Boston—wished to be reported.

Brig Acadia from New York, left schr Zebim, Doane, to sail same day for Halifax.

Boston, 18th—brig Boston to sail 22nd, and schr Export, Day, to sail 18th, both for Halifax. Disasters—brig Primrose, Brookman, with a cargo coal from Sydney for Boston, went ashore at Plum Island—crew saved, vessel and cargo to be sold. A brig and schr are reported ashore on Marshfield tract, all hands lost on board the brig except the captain.

Schr Fowler, Cox, outward bound went ashore on Spectacle Island on Wednesday 16th and bilged.

Vol. II.—No. Ten-Shilling Half-Yearly

THE

I come with Whilst the And the par Through The wearied To escape Where the s heat, For a cool I come with As he toil And the dan In a beaut Whilst the gain'd, And the s And the bir things, To the cor How serious As he ben And slowly To the coe O'er burthen Reeling and And 'fill the Determin'd The flowers Grow like And shrink Which dri Their heads They bend And naught O'er the g

Chy "We need a be re-sonating of One Jac church in I who follow "Ah! there the fanatic! who would tions?" In spoke to th and went a time after c from this m received hi work of Ch and conclu Divine bles officer retir Sunday he ing himself for he dargregation s soon becam ful member fluence ove effect that made him s the joy to e