The Family.

DISOWNED BY MY MOTHER.

BY ANTONIO ARRICHI.

Twilight shades are deep'ning, mother,
Glist'ning sunbeams gladly flee,
And the breeze is wafting, mother,
Tender thoughts of Heav'n and thee.
Oh, how longs my heart, my mother,
With its kindred ones to be,
In some vale of peace, dear mother.
There to dream of Heav'n and thee.

Wand'ring now, I weep, my mother,
Since I roam disown'd by thee;
Yet I trust, though distant, mother,
Thou dost think of Heaven and me.
From the hearth-stone banished, mother,
For the Gospel full and free,
Tho' thou wilt not own me, mother,
Ever will I pray for thee.

Thou art growing old, my mother,
Let me take thee by the hand,
Lead thee to the blest land, mother,
Guide thee to its golden strand.
No more sorrow, then, dear mother,
Tears shall never dim thine eye;
Oh, I know, thou'lt join me, mother,
When life's storms are all blown by.

This the thought that cheers me, mother,
When our life on earth is past,
We may meet the cherished, mother,
In the bright, sweet land of rest.
In this land of strangers, mother,
Far from Italy and thee,
Stronger grows my heart, dear mother,
While I bend to pray for thee.

THOUGHTS ON METHODISM, &c.

CONTINUED.

X. Methodist Missions; Home and Foreign.

It has been said "Methodism is Christianity in earnest." As such it cannot exist but in a state of mental and moral activity and social and religious progress. It must therefore be missionary in its spirit and character. The Methodist church has always been a missionary church, and the untold good which has been effected by and and resulted from its missions, both Home and Foreign, is seen in all parts of the world where its standard has been planted and its truth proclaimed.

Consider what its Home Missions have done and are still doing for the moral renovation and general improvement of thousands of the poor and neglected, in the villages, towns and cities of England. Behold it in its divine Mission with all the zeal and love which characterize Christian philanthropy and gospel charity, as an angel of mercy entering the wretched abodes of the destitute, administering help and comfort—both of a temporal and spiritual nature—to the objects of compassion whom in its benevolence it has sought and found. See the Home Missionary, in the spirit of his Master, entering into the streets and allies of the crowded city, reclaiming the wanderers, and bringing him again to the fold and favor of the Great Shepherd and Bishop of souls, gathering the outcasts from the moral wastes of vice and wickedness and the dens of iniquity, to participate in the blessings of spiritual reformation, the companionship and kindness of enlightened society, and Christian fellowship and communion with God and His people.

But one of the most pleasing and important parts of the Home Mission work is its mission to the Army and Navy—to the British soldier and sailor. Never can its means and energies be employed to greater advantage to do good, in a work more honourable and praiseworthy.

The Home and City Missions also of the affiliated Conferences of British Methodism in various parts of the world, where they are introduced and established are rendering invaluable services to the church; and they must at once commend themselves to the prayers and patronage, sympathy and support of the Methodist pubilc. They deserve the cordial co-operation and help of all who desire to see the work of God revive. Even in a political, ecclesiastical and social point of view, they deserve our sanction and help. But when revived, as we view them, in their true light and character as means solely employed to meet the wants of the poor and spiritually destitute, they cannot fail to evoke their admiration and applause, which will not only be expressed by our lips, but by our offerings and increased contributions to these connexional funds.

Again, the Foreign Missions of the Methodist church are in every respect worthy of our earnest sympathy and help. Our affiliated Conferences and Mission Stations in various parts of the world, as well as the vast Methodist church in the United States of America with her missionary agencies and stations, are all in their origin and progress the work of missionary enterprise. And when we consider what it has done to promote and establish the political and religious liberties of men of every class and color, clime and country where it has been introduced, and its benign influence have been felt and realized, we can but rejoice that it has, under the auspices of Divine Providence, been founded and flourished, and that we have participated in its blessings and are able to render it our assistance by our prayers, influence and wealth. See the wonders which by the divine blessing have been wrought by the instrumentalities and agencies of our Foreign Missionary Society in the earth It would be well if the able advocacy of Jabez Bunting, the masterly and convincing arguments, brilliant speeches, powerful sermons, fervent appeals to the British Parliament, and the profound and lucid writings of Richard Watson and the zealous and abundant labours of Dr Coke in behalf of our missions and the negroes in the West India Islands, were known by all men. See the life and writings of Watson, the life of Coke and the recently written works on the History &c., of Wesleyan Methodist Missions throughout the world from the time of their commencement until the present period. Books and writings, these, worthy of our attention, study and admiration. The Emancipation of the slaves in the West Indies in 1834 was in a great measure brought about and consummated through the piety and zeal of the Wesleyan missionaries, and the political and religious franchise recently conceded to the coloured people in the American States owes its origin and development in ameminent degree to the influence of the Methodist church in that country. But the sable sons of Ham are not the only race, or people who have been blest by the mission of Methodism on the great American Continent. Millions of the Anglo-Saxon race, the white man of European origin and descent have participated in its blessings and enjoyed its privileges. This is very evident when we look at its powerful influence in the United States and the Dominion of Canada. Who knows how much America is indebted to Methodism for her Protestantism and free institutions of secular and religious learning? Consider what it has done by its doctrine and discipline to guard the truth of the gospel, and to save the Protestant countries of the American Continent from the reign of popery and infidelity. Of course we do not wish to be understood as saying or insinuating in the least that the Protestantism of America owes its position and power solely to the influence of Methodism. We wish to give to every section of the Christian church its due meed of praise. But it must be admitted, by all candid thinkers, that Methodism has rendered invaluable service to the cause of truth throughout the Protestant population and in some of the Roman Catholic Provinces throughout that vast country. It has by its spirit and example, done a great deal to permeate other churches with its doctrine, inspire them with its zeal, and stir them to renewed activity and energy. And it has in a pre-eminent degree preserved the doctrines of Holy Scripture inviolate within its own communion, and in this particular sense it has done a great deal towards maintaining the doctrines and institutions of Christianity in their pure and perfect state, among the churches of America. Every pulpit of Methodism is preserved by her theology and ecclesiastical authority, from the least innovation of ritualism on the one side and rationalism on the other. Methodism every where is a bulwark against the insiduous and withering influences of popery and infidelity, in all their various forms and diversified colours. It admits of no compromise between truth and error, in any form or manner. Neither the pedantic ritualist nor the philosophical rationalist can enter the sacred office of the Christian ministry within its pale and under its sanction.

From these considerations and our knowledge of facts, which might, if necessary, be here adduced to prove the tendency of some of the Protestant churches of Canada and the United States towards Popery and the refined and subtle scepticism which taints the ministry of others, we do without reserve firmly assert that the vitality and purity of Protestant Christianity have to a great extent in these countries been preserved and maintained both directly and indirectly through the unswerving integrity, burning zeal and holy love of Methodism.

Once more, let us just glance at the good effected in every sense of the word by the Missions of Methodism in the East Indies, Ceylon, South and West Africa, and especially in the Fijian and other Islands of the South Seas, and through the different Colonies of Australia. And we doubt not that it will exercise the same happy influence among the various classes of people who will make their homes in that beautiful and extensive country that it has in other places of the globe where it has achieved such mighty victories. Methodism is already become a power in Australia and will eventually we think through the tide of Emigration from the Methodist population of England, and the increase of native born Methodists, as human means, together with the abiding presence and power of the Holy Ghost, as divine means, working with it become in that country as it has in the United States of America the greatest and most influential of all the Protestant churches. Let these important facts and considerations encourage us to persevere in the noble works of Home and Foreign Missions, and stimulate us to increase our contributions to their separate funds. By this we shall do much more to send the gospel to the beathen and accomplish its great and glorious purposes in the subjugation of the world to Christ, when all nations and people shall walk in its light, and enjoy its liberty and love! Let us as a church and people never lose prestige, but true to the spiritual Methodism and the zeal of our fathers may we do to our utmost to support and propogate Methodist Missions.

XI. Emigrations, &c.,

The Emigrations, Immigrations and Migrations which are in different Counties continually taking place among many of our Methodist people should receive the vigilant attention and supervision of the Methodist church universally. It is often said—especially in the English Conference—"we lose a great many by removals." And Methodist people generally have been advised on leaving their homes either to locate in some other part of the Nation, Province or Colony where they reside or to go to some distant station of the British Dominion, or to the United States of America to get from their minister notes or tickets of removal. Some have complied with this injunction, others have not. These notes of removal may be considered in some sense as the outward sign and seal of their membership, bearing the signature of the Superintendent of the Circuit, they are both useful to prevent imposters on the one hand and to protect good character on the other. These notes are excellent credentials for those who receive them as they are designed to give the persons a formal introduction to the Society of Methodist people where they go. It at once vests them with some degree of authority and places them in a position where they can receive the kind attention and care of the minister and leading members of the church in that district where they intend to reside, &c. But it sometimes happens that many of these people, who receive these "notes of removal" neglect to present them to the proper authorities on their arrival at their new and future homes. And in too many cases owing to a natural shyness and constitutional diffidence of the stranger, and an omission of duty on the part of the established members of some of our societies and congregations to invite the new comers to their classes, or give them for awhile a seat in their pew, they are very often lost to Methodism and to the ranks of the Christian church. As a great deal has been said by Methodists in England and elsewhere as to the means to be employed to retain our people amid the many removals, which are continually taking place in our congregations, it may not be amiss to give a hint or two on this important subject, inasmuch as a loss of members is not to be considered as a mere numerical decrease, but a serious loss to the Church and Kingdom of Christ.

We would say 1st: In every Methodist circuit let some of the principal members be deputed and appointed by the authority of the Superintendent and other ministers of the circuit, with the sanction of the Circuit Stewards and other office bearers to devote a portion of their time occasionally, in ascertaining as far as possible who are intending to leave their homes and to what place or country they are going.

II. Let, when it may be deemed necessary and practicable, social meetings be convened when these parties shall be present to receive the prayers, counsels, &c., of their ministers and friends who feel interested in their general welfare. These local, valedictory services would not fail to produce their good results both for the present and future.

III. Let a similar Committee also be formed under the auspices of the ministers and members of the circuit to search for and hunt up new comers and welcome them to their ranks, finding employment for them in their Sabbath schools, Bible Classes, Class Meetings, &c. And on some occasions, when it may be deemed proper and necessary give to some of these thus arrived in your midst, a cordial and public reception in meetings convened for the puspose of welcoming strangers and formally receiving them into your congregations and societies, inducing them into office and making them feel happy and at home with their new friends.

IIII. Let homes be found for the reception of emigrants and others of our church in our great sea ports and commercial depots in Canada and Australia, and city and town, missionaries, and local committees be organized and authorized to receive strangers on landing and make inquiry into their circumstances and religion, by this our Methodists will be secured to our church immediately on their arrival in those countries and places.

V. Let Methodist colonization be introduced and established as far as practicable in some of the Districts of the Dominion of Canada, and Australia. Doctor Stevens in his history of American Methodism II Volume 434th page says: "the political revolution in America by Washington, and the moral revolution in England by Wesley, were not only co-incidents in time but also in purpose." In these things we see the overruling of Divine Providence for good, and in the spread of Methodism in England we behold the Hand of God. The mining and manufacturing districts of England are Methodists, and from these districts great numbers are annually going to Australia, Canada and the United States. Many a nucleus for a society and a circuit has been formed by these people. And the Methodist churches generally in the above named countries have been replenished and increased, multiplied and strengthened by additions received through emigration from the Methodists in England. And it is worthy of remark, that England was leavened with Methodist doctrine and discipline before the great tide of emigration set in on Australia which has carried with it thousands of Methodists from England since the year 1840. The discovery of the gold fields in Australia was apparently reserved for these times, and thousands of the miners from Cornwall not only found employment there, but became useful members of the Methodist church. See Dr. Jobson's "Australia, Ballaarat Circuit." Now may we not suppose as time rolls on and the world gets better that the Methodist population in Canada and Australia will greatly increase insomuch that it is but reasonable to suppose and expect that the Methodist communities in these great and flourishing Colonies of the British Empire will for multitudes become nations of themselves, and will naturally become possessors of large portions of British territory, and ever continue loyal and loving subjects of the Royal House of Brunswick, to the throne and Monarch of Great Britain. If so? then these hints are not amiss. Men of sagacious and practical minds may find ample scope for improvement, but let us say in conclusion on this part, whether we or any other section or Body of Protestants choose to pay attention to these things or not, there are others who who will, and have for many years past. May we not rely on the opinion of many intelligent Protestants that the Emigrations and Immigration of Roman Catholics are all under the direction, control and superintendance of the Romish Priesthood. And these things have been arranged, planned and executed by apparent indifference on the part of the Romish clergy, who have marked out localitities and districts for their people, in a great many instances for the entire pupose of carrying into effect their political designs, &c. Not that we are to copy their example, or depend solely on human means for success. But it is no harm for us to use human means in co-operation with Divine Providence.

J. P.

Newfoundland.

(To be continued.)

Truth is always confident with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

The prodigal robs his heir, the miser robs himself.

Obituary.

BIOGRAPHICAL SKETCH.

The late John Fisher, of Horton, N. S., the subject of this brief sketch, was born in Canning, June 6th 1795, and died at Waterville, October 10th 1872, in the 77th year of his age.

He lived, like the many, for a number of years, without a saving knowledge of God. The divine spirit frequently moved upon his mind, enlightened his understanding, and alarmed his conscience, still he disregarded these influences, or did not so yield to them as to give his heart to God. He lived merely for the world and the things of the world.

The Lord, however, was graciously pleased, some thirty-four years ago, to pour out His Spirit in a copious manner, on the Horton circuit, so that many experienced the Gospel to be the power of God to their salvation. Our departed brother was one of them. He by faith in Christ obtained the remission of his sins, and the renewal of his nature by the agency of the Holy Spirit. The spirit now testified with his spirit that he was a child of God. He no sooner became the subject of true religion, than he united himself with the Wesleyan church, and continued a member of the same until he changed mortality for eternal life. During the revival of religion on this circuit two years ago, the life and power of vital godliness were greatly quickened in his soul. He evidenced this by both public and private conversation.

Although he was spared to a good old age, death came at last both suddenly, and to his friends, unexpectedly. He went to Waterville on Tuesday morning, to all appearance unusually well for his years, but there he was taken sick, and died the following Friday. It is great consolation to his connections and friends to be assured that he was prepared for his last conflict with his last enemy. One who attended upon him said, "I hope you will soon be better, so as to return home." To this he replied, "I hope so, if it be the Lord's will, but if not, I am ready to go; I feel I am prepared." His afflicted partner, who was better acquainted with his character than any other person, said to the writer, with deep emotion, "He was a good man!"

It is not said in scripture blessed are the dead that die on their beds, in the arms of their friends, in their honor or good repute, that die suddenly or slowly, but "*blessed are the dead which die in the Lord.*" This important truth is confirmed by the immediate testimony of the Divine Spirit: "Yea, saith the spirit, that they may rest from their labors; and their works do follow them. We have therefore reason to hope that our departed brother has finished his course with joy, and is now with the blessed dead.

J. G.

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J. T. Barss.

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On the recommendation of the Hon. the Minister of Customs, and under the provisions of the 8th section of the Act 31 Vic., Cap., 6. intituled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered, that L'Ardoise, in the Province of Nova Scotia, be and the same is hereby constituted and erected into an out-port of Customs, and placed under the survey of the Collector of Customs of the Port of Arichat.

W. A. HIMSWORTH,
oct 24 3w Clerk, Privy Council.

GOVERNMENT HOUSE, OTTAWA
Monday, 7th day of Oct., 1872,

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

On the recommendation of the Hon. the Minister of Customs, and under the provisions of the 8th section of the Act 31 Vict., cap. 6, intituled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered, that South Bar, Cape Breton, Nova Scotia, be and the same is hereby constituted and erected into an out port of Customs, and placed under the survey of the Collector of Customs at the Port of Sydney.

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for a Circular, or enclose 25 cents for their One Hundred Page Pamphlet, containing Lists of 3,000 Newspapers and estimates showing the cost of advertising, also many useful hints to advertisers, and some account of the experiences of men who are known as Successful Advertisers. This firm are proprietors of the American Newspaper Advertising Agency.

41 Park Row, N. Y,

and are possessed of unequalled facilities for securing the insertion of advertisements in all Newspapers and Periodicals at low rates.

Nov 15

PULMONARY BALSAM

VEGETABLE

USED AND RECOMMENDED BY THE MOST EMINENT PHYSICIANS IN NEW ENGLAND FOR THE LAST 45 YEARS.

"NOTHING BETTER."

CUTLER BROS. & CO., BOSTON.

PRICE, 50 CTS & $1.00 Sold by the Druggists

FOR COUGHS, COLDS & CONSUMPTION.

Avery, Brown & Co., and Forsyth & Co., Agents.

dec 10 6m

JUST PUBLISHED,

And for sale at the Wesleyan Book Room, Halifax.

"Memorials of Methodist Preachers,"

BY THE REV. G. O. HUESTIS.

Price 50 cents. A liberal discount to ministers. jy 3

Provincial Wesleyan Almanac

NOVEMBER, 1872.

New Moon, 1st day, 1h. 14m., morning.
First Quarter, 7th day, 11h. 37m., afternoon.
Full Moon, 15th day, 0h. 54m., morning.
Last Quarter, 23rd day, 1h. 31m., morning.
New Moon, 30th day, 2h. 20m. afternoon.

D W	Day of Wk.	SUN. Rises	SUN. Sets.	MOON. Rises	MOON. South.	MOON. Sets.	H W Tide at Halifax
1	Fr.	6 42	4 45	7 7	A. 7	5 7	7 53
2	Sa.	6 44	4 44	8 21	0 59	5 37	8 27
3	SU.	6 45	4 42	9 37	1 56	6 15	9 2
4	M.	6 46	4 41	10 47	2 55	7 3	9 35
5	Tu.	6 48	4 40	11 51	3 56	8 1	10 20
6	W.	6 49	4 38	A 46	4 58	9 10	11 6
7	Th.	6 51	4 37	1 29	5 56	10 23	11 59
8	Fr.	6 52	4 36	2 3	6 52	11 41	morn
9	Sa.	6 54	4 35	2 31	7 43	morn.	1 7
10	SU.	6 55	4 34	2 56	8 33	0 55	2 33
11	M	6 56	4 33	3 21	9 20	2 10	4 1
12	Tu.	6 57	4 32	3 41	10 7	3 19	5 13
13	W.	6 59	4 30	4 5	10 54	4 33	6 6
14	Th.	7 0	4 29	4 31	11 43	5 43	6 49
15	Fr.	7 2	4 28	5 1	morn.	6 55	7 29
16	Sa.	7 3	4 27	5 39	0 33	8 5	8 9
17	SU.	7 4	4 26	6 23	1 25	9 11	8 45
18	M.	7 5	4 26	7 15	2 17	10 11	9 21
19	Tu.	7 7	4 25	8 11	3 10	11 5	9 56
20	W.	7 8	4 24	9 12	4 0	11 49	10 32
21	Th.	7 10	4 23	10 14	4 49	A 26	11 13
22	Fr.	7 11	4 22	11 17	5 34	0 54	11 57
23	Sa.	7 12	4 22	morn.	6 19	1 21	A 48
24	SU.	7 14	4 21	0 20	7 1	1 42	1 56
25	M.	7 15	4 21	1 23	7 42	2 1	3 11
26	Tu.	7 16	4 20	2 28	8 26	2 24	4 18
27	W.	7 18	4 19	3 36	9 10	2 44	5 17
28	Th.	7 19	4 19	4 46	9 56	3 6	6 2
29	Fr.	7 20	4 19	5 59	10 47	3 35	6 42
30	Sa.	7 21	4 18	7 17	11 42	4 7	7 24

The Tides.—The column of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

High water at Pictou and Cape Tormentine, 4 hours and 11 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes *later*, and at St. John's Newfoundland 20 minutes *earlier*, than at Halifax.

For the length of the day.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

For the length of the night.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

GOVERNMENT HOUSE, OTTAWA,
Monday, 30th day of Sept., 1872.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

On the recommendation of the Hon. the Minister of Customs, and under the provisions of the 8th sec of the Ac 31st Vic., Cap. 6, intituled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered, that the Town of Sherbrooke, in the Province of Quebec be, and the same is hereby constituted and erected into an Out Port of Customs and placed under the survey of the Port of Carticook.

W. A. HIMSWORTH,
oct 17 Clerk Privy Council.

GOVERNMENT HOUSE, OTTAWA.
Wednesday, 2nd of Oct., 1872.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

On the recommendation of the Hon. the Minister of Customs, and under the Provisions of the 8th section of the Act 31st Victoria, Chap. 6, intituled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered, that the Bay St. Paul, in the Province of Quebec, be, and the same is constituted and erected into an Out Port of Customs and placed under the survey of the Port of Quebec.

JOS. O. CHOTE,
oct 17 Assist. Clerk Privy Council.

New Books, &c.

Recently Received at the Halifax Wesleyan Book Room.

Dr. Butler's Land of Veda,	$4 00
Whedon on the Will,	1.75
Whedon's Commentary, 3 vols., each	1.75
George's Annihilation not of the Bible,	1 50
McDonald on Annihilation,	50
Beecher's Lectures on Preaching,	1.25
Tyerman's Life and Times of John Wesley, 3 vols., each	2.50
Foster's Objections to Calvanism as it is,	1.75
Credo,	1.50
God-Man, by Dr. Townsend,	1.50
Philosophy of the Plan of Salvation,	1.25
Word of God Opened by Dr. Pierce,	1.25
Grindrod's Compendium,	1.50
Williams Exposition of Romans,	1.50
" " of Hebrews,	1.50
Memoir of Mrs. Agar, by Luke H. Wiseman,	0.75
Autobiography of Thomas Cooper,	2 25
The Mission of the Spirit by Dunn,	0.60
Modern Scepticism, a course of Lectures, Christian Evidence Society,	2.25
Early Methodist Preachers 6 vols., each	0.45
Memoir of J. B. Shrewsbury,	0.30
Neander's Church History, 10 vols, each	1.05
Smith's Patriachal Age,	3.00
Foster's Sermons,	0.90
Aids to Daily Meditation,	1.50
Peter Cartwright,	0 60
Barnes on the Gospels, 2 vols.	1 50
Jacobus " " " 3 "	2.25
40 Sabbath School Libraries, containing from 5 to 50 vols., from $1.75 to $12 00 each.	

sep 4

JUST RECEIVED AT THE BEE-HIVE.

The largest Stock of Ready made Clothing, Gents' Furnishing Goods, &c. All in want of Fashionable and Cheap Goods will please call and examine.