The Family.

Lines written on the Death of Emma Veith Taylor.

"*Of such is the Kingdom of God.*"—Mark x. 14.

Mourner your painful watch is o'er,
Then raise your drooping head,
Although your babe shall nevermore,
Sleep in its cradle bed.

Now calm and peaceful is its sleep,
From sin and sorrow free,
Pure, all unblighted, she shall reap
Bliss through Eternity.

See the smile her lips are wreathing
'Twas a seraph's kiss to-day.
Death dared but still its breathing
Ere they bore the gem away.

Away, far from this groaning earth
The seraphs bear her on—
A precious flower of priceless worth,
To adorn His glorious throne.

And hark! glad songs of joy arise
From out the heavenly land,—
Welcome, oh! welcome, to the skies,
To join our seraph band.

A Father's greeting waits her there,
"Of such His kingdom is;"
Your beauteous babe to-day shall share
The sweets of Paradise.

E. A. C.

That Family Altar.

How came it down? Its existence is associated with memories, joyful and tender. The morning worship made you stronger for the duties of the day; the Scripture came up in the midst of cares and toils. It made you stronger. You found yourself unconsciously humming those bits of song which went heavenward, and you worked with lighter and stronger heart.

After the hallowed evening worship, you laid down, feeling that God granted you protection. You had committed yourself, your home and loved ones to His care, and His word gave pledge that He accepted the tender.

There you kneeled when you prayed that your sick child might not die. There you bowed in mighty grief when the death-blow fell, and grew strong under the sorrow. There you gave thanks when one came back, whose feet had stood on the edge of Jordan.

There you poured fourth fervent thanksgiving when one of your fold was converted to God.

The moments spent there were once the most sacred of the day. They were too sacred to be missed.

No earthly priesthood was ever so grand as yours! You led, for that "church in the household," their worship. Aaron bore, on his breast, the names of twelve tribes of Israel: You bare *on your heart* the names of wife and children! Your wife! Your children! You speak for them to Almighty God.

Grand are the organ-peals of the sanctuary—hallowed the swelling songs of the congregation of the Lord, but dearer to you, sweeter and more soul-stirring was warbling Dundee or St. Martin's, sung at your family altar by voices of your homestead!

Do you remember?

Aye, *do* you remember when you read the fourteenth of John, and then sang,

"O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast
And our eternal home"?

Do you remember the whispering Amen of her who kneeled by your side? Do you remember how subdued the voice of your children as they bid you good morning?

* * * * * * * *

The altar is down. The fire has gone out. no more morning and evening readings from the Word of God. No more songs of praise. No more morning and evening prayer!

Who did that wrong to your household? Whose sacrilegious hand wrought the ruin?

Did she whose eye grows dewy at mention of former days? Did your children? How could they? Sureiy it was not the venerable grandmother who sits there in her arm chair. It was only yesterday she was trying to sing one of the morning hymns.

Who did?

* * * * * * * *

Have you been happier since its downfall? Have you grown in grace beside its ruins? Do things go right with you? Do you sink sweetly to your prayerless sleep?

Shall it not be reared again? Shall it not be set up again ere you close your eyes in slumber?

We fear, we greatly fear, our paper goes into many families where God is never honored by the family as such. Alas? that it should be so.
—*N. W. Ad.*

W—o—r—l—d.

My dear children, I am going to-day to speak to you on a missionary subject. Now, I know anything which will act as a nail to fasten what is said in a sure place in the memory, enables both old and young to remember better what they have heard. I mean to find such a nail in the word "World," from which I think we can gather three missionary lessons. It is a very suitable word for such a use, for you know our Lord Jesus Christ tells us the mission field is "the world." You can all spell this word: w—o—r—l—d. I think every letter has its lesson for us; let us see:

W—Wickedness; O—overspreads; R—regions; L—like; D—deluge.

Here we are taught the state of this field in which we are to work—Wickedness Overspreads Regions Like a Deluge. You all know about the great deluge; how, because of man's wickedness, God opened the windows of heaven and poured down rain; and how the waters on the earth rose higher and higher, until every green spot of earth and all the high hills were covered, until there was not an inch of earth to stand upon.

But can wickedness have covered all the countries of the world like this? Listen to the teaching of the Bible: "Corrupt are they, and have done abominable inquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one. (Ps. iii. 1-3.)

There is much wickedness even in those countries which have the light of the gospel. In Christian lands, the flood of sin has but so far subsided that just the tops of the high mountains are seen. A few here and there are serving God, but the multitudes are yet following their own ways, and are still dead in trespasses and sins. But when we turn to heathen countries, how sad is the sight! The world lieth in wickedness. The very religion is the grossest wickedness in the sight of God, and "if the light that is in them be darkness, how great is that darkness!" You must call to mind the different things you have been told of the heathen; their cruelties, murders, want of natural affection, etc.; and then you will own, Wickedness overspreads regions like the deluge.

I would draw another lesson from the word "world." Let us spell it again: w—o—r—l—d.

W—What; O—our; R—religion; L—loudly; D—demands.

What Our Religion Loudly Demands, is taught by our blessed Lord. He tells his disciples, "Go ye into all the world, and preach the gospel to every creature." He says we are to show to others such love as he has shown to us. What is the measure of this love? The Lord Jesus dwelt in happiness and glory from eternity; but he saw the lost state of man, without a Redeemer or a friend, so he laid aside his glory, and "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Our religion, therefore, loudly demands that we who have the true light should send it to others who are sitting in darkness; that we should not be contented to enjoy our privileges alone, but strive to make others partakers of them; that we should join those who are always telling to the lost ones the good news of a Saviour.

How is this to be done? This is our last lesson.

W—We; O—only; R—require; L—large; D—donations.

We Only Require Large Donations. But you are inclined to reply, "We are very young, and have so little to give, you must not ask us for large donations." Do you not remember who said of two mites, which make one farthing, that they constituted a larger gift than the great sums cast by the rich into the treasury of God? It was He to whom our missionary gifts are dedicated. Yes; our Saviour looks not at the money, but at the heart that brings it. A liberal, loving heart makes a large gift. And then we do want something that is a large donation, and you each can give it. A heart is a large thing, for it can hold the world; and we want your hearts. Bring them to Jesus; give them to your Saviour; and then earnest, hearty work for that Saviour's cause will follow. Give your hearts to missionary work, and then large contributions of prayers and time and money will surely be made.

We have seen the need for missionary effort in the state of the world, the call on us by the religion of Christ, and the way to help this glorious cause. Try to work out the lessons in your lives.—*Ch. Miss. Instructor.*

Now I'll Join Christ's Army.

My heart thrilled with joy and gratitude the other evening, as I listened to the touching narrative of a brave-soldier-boy, by one who had soothed his midnight restlessness by intelligent sympathy, and thus won the story of his life.

"I went from couch to couch," said the narrator, "to find some sunk in heavy slumber, some murmuring in delirious unrest, and some wakeful with pain and anxiety. One young face attracted me; it was that of a lad only seventeen, who had lost a leg in battle, and in consequence had amputation, so perilous in its location, that but one in seventy-five had ever survived, and he was that one.

"I asked him if he wanted anything.

"'Oh no,' was the reply.

"I then asked him what he thought about while so full of pain that he could not sleep.

"'Oh, sir,' said he, 'I have a letter from home to-day, from my mother.'

"Then I knew I could talk to him, so I drew a chair up to the bedside, and seating myself, asked, 'Where does your mother live?'

"'In Boston, sir.'

"'And,' said I, 'we are friends then; I am a Massachusetts boy myself.'

"'What! are you from Massachusetts' was the earnest inquiry, as a gleam of joy illuminated his pale face.

"'Yes,' I said, and then told some incidents of my young life, to which he listened with the deepest attention. I gained my object, I had won his confidence, and soon he told me the story of his life; of his enlisting and going to the war; of the terrible fight, the wound, and his amputation. 'But I kept up,' he added with energy, 'and when we were all put in an ambulance, all jostled together, and hot and crowded, I kept the other fellows up too."

"'And how did you do it?' I inquired; 'how did you forget your great sufferings?'

"'Oh, sir, I thought how much more Jesus suffered for me, and now I have but one leg, I cannot fight for my country, but I'll join Jesus' army and fight for him. I know lots of boys, and I'll get around them, and bring them to church, and to the Sunday-School. We boys can do a great deal more with young fellows than grown people can do.'"

Oh, that the radiance of that noble spirit might be reflected into millions of souls, and win them to enlist in Jesus' army. Children of the Sabbath-school, will you stand at ease while this brave cripple is gathering souls for Christ? How many friends and companies might you win to the blessed influences of the sanctuary! Come, labor on the Lord's side and your reward shall be great, for it shall be fully known and enjoined in heaven. M.

"God so Loved the World."

A China missionary relates the following story:

Two boys, eight and ten years of age, were together in a catechetical class, and one asked the other why Jesus Christ came into the world and died.

The other replied: 'Well, I don't believe that. I do not believe anybody ever loved the world so well as that.'

'But,' continued the other, 'you must believe that, for the book says it was so, and you must believe the book; the missionory does.'

'Well, I do not,' said the young 'Thomas,' and the teacher (the missionary) coming, he asked: 'Teacher, do you believe what the book says about Jesus Christ dying for the whole world?'

'Yes, I do,' said the teacher.

'Well, I do not,' said the little fellow, 'for my brother, nor my sister, nor my mother, who love me very much, would ever die for me, and I never heard of such love. I do not think it can be so.'

'But,' replied the missionary, 'God did so love the world, and he loved you, and gave himself for you.'

This seemed to startle the child, and he asked: 'Does Jesus Christ love me?'

'Yes,' was the reply.

'And does he love me now?'

'Yes.'

'And will he let me know that he loves me?'

'Yes.'

And the child's eyes moistened when he asked yet again: 'And will he hear me if I ask him?'

'Yes.'

'And will he hear me now?'

'Yes.'

'Well, then, teacher, won't you kneel down with me, and I will pray right here?'

So, all kneeling together, he began: 'Oh, Jesus, my book says, and my teacher says, that you died for me, and that you love me.—He says he believes it, but I do not hardly believe it yet. If you do love me, won't you make it appear that you love me?'

Thus prayed this little pagan boy. Who like him, will go to Jesus, and tell him all his fears, and unbelief, and wants?—*Miss. Advocate.*

Temperance.

Beautiful Water.

The following lines were suggested by Mr. J. B Gough's eloquent apostrophe to water:

Beautiful water, fair and bright,
Beautiful as the silvery light;
Beautiful in the sparkling rill,
Singing adown the verdant hill;
Beautiful in the glittering dew,
Greeting the morning, fresh and new:

Beautiful in old ocean's sweep,
When the silent stars their vigils keep;
Beautiful in soft summer showers,
Like tears of love to the drooping flowers;
Blessing the fruit and cheering the gain,
Making all nature smile again:

Beautiful where, midst burning sands,
The green oasis grateful stands,
To pour its pure and healthful tide,
Like the water of life which He who died
Will give to the throngs on earth's bleak shore,
That thirsty souls may thirst no more:

Beautiful in the fairy lines
The frost-king oft so well combines,
Till ornaments richer than pearls or gold
On the poor man's window-pane unfold;
Nor less of beauty and grace is found
In the evening cloud with glory crowned,
When the God of day sinks to his rest

Through the gorgeous gates of the golden West:
Beautiful in the tears that fall
At sympathy's book on the sable pall,
When a fireside group is rudely riven,
And earth despoiled for th' enriching of heaven;
Beautiful, too, in the bow above,
Assuring us ever that "God is love."

But fairest, purest, holiest far
Those consecrated waters are
That fall on the brow by sin defiled,
In token the heart is reconciled,
The soul set free, the sin forgiven,
The world let go for the hope of heaven.

Then hail to the crystal flood so fair!
Brighter than jewel rich and rare;
Beautiful water, fair and bright,
Beautiful as the silvery light,
Beautiful every form it bear,
Beautiful, beautiful everywhere.

B. B. L.

—*Christian Advocate and Journal.*

The Boy-Drunkard.

'I have come to ask you to send your children to Sunday-school, said Mr. Spence to Mr. Triover.

'I don't want my boys to go to Sunday-school; they can learn mischief enough at home,' said Mr. Triover, as he stood in the door of a miserable hut.

'We don't want to teach them mischief; we want to teach them to keep out of mischief.

'Have they ever done you any mischief?'

'No.'

'Then why do you trouble your head about them?'

'Because I wish to do them good. I wish to see them grow up respectable, Christian, happy men.'

'You think they ar'n't respectable now?

'I didn't say anything about that.'

'But that is what you meant.'

'No. I said what I meant, that I wished to do them good. If you will send them to the Sunday-school, we will try to do them good.'

'I sha'n't send them.'

'Why not?'

'Because they can get along well enough without your Sunday-school; besides, I don't want them to be beholden to you broadcloth folks. Besides, if I were to send them, they wouldn't go. They have been brought up to do as they have a mind to. It wouldn't suit them to go in their rags among your children all dressed up. Besides, Sunday is their fishing day. You ean't have them no way that you can fix it.'

'If they are in want of clothes, we will furnish them with clothes suitable to attend school in.'

'They won't come; they love to have their own way too well.'

Mr. Spence continued to press the matter till Triover became angry and swore dreadfully. Mr, Spence then took his leave.

It was true, what Triover said, that his boys had been brought up to have their own way. They were never controlled except in regard to one thing. When they were young they were compelled, by their father, to drink rum. It was one of his amusements, when he was drunk, to compel his children to get drunk. They thus contracted a taste for liquor in early life; they all became drunkards before they grew up.

Early in the winter, one of the boys for whom Mr. Spence pleaded they might come to Sunday-school, was missing. It was concluded that he had run away. But in about a week his body was found at a cider mill. The mill stood in the orchard, away from any house. A barrel of cider had been left there to turn into vinegar. It had been forgotten, and the cold weather came on.—James Triover saw it, and was accustomed to visit it by night. On a cold night in the latter part of November, he was frozen to death by the side of the cask from which he drew the means of intoxication.

Is the reader ever restive under parental restraint? Does he wish to be brought up to have his own way?

Agriculture.

Putting Off.

"To-morrow," is a bad day for farming. It is largely responsible for poor crops, poor stock, bad fences, and loose ends generally. What we intend to do and could not be persuaded to abandon—necessary and indispensable work—often utterly fails of accomplishment by being put off. We don't decide not to do it; we simply never "get at it." You would be shocked beyond measure if required to give away, or destroy, half your apples and pumpkins—you do worse by gathering them *to-morrow—alias* letting them freeze.

He would be thought crazy who should apply a loco-foco match and burn up his hay; *put off* cutting it three weeks too long, and that result is substantially arrived at, but the owner keeps clear of the lunatic asylum.

The man who burns green rotten wood, holds, in the abstract, with other philosophers, that happiness is pleasanter than misery; he simply *puts off* tending to the wood.

The farmer who stocks his farm with "noxious weeds," if put upon his honor, will confess to a preference for corn or clover; he merely *puts off* making the exchange.

The breeder who retains pigs that run mainly to snout and legs, and sheep thin in fleece and frail in body, loves money as well as you or I; he simply *puts off* taking the necessary steps to get it.

The man who should throw the money into the fire would have a guardian vouchsafed to him by the civil authorities; but he may waste just as much by letting his timber lie on the ground and rot; and in the latter case he may get elected Justice of the Peace—I have tried it. In short, *putting off* is generally half as bad, and often worse, than not doing at all.—*Burnt New Yorker.*

VALUABLE BOOKS
For Ministers and General Readers.

JUST received at the WESLEYAN BOOK ROOM, per Steamer *Europa*, and Brig Boston, a good supply of Standard Works in THEOLOGY and GENERAL LITERATURE, &c, among which are as the following:

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Benson's and Clarke's Commentaries,
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Whedon's Notes. Pierces Notes,
Longkings Notes. Hibbard on Psalms,
Watson's Institutes, Exposition and Biblical Dictionary,
Bunting's Sermons, English, 2 vols. 1 vol. Am Ed.
Watson's, Benson's, Clarke's, Edmondson's and Punshon's Sermons,
Bunting's Life by his Son,
Etheridge's Life of Dr. Clarke,
" " Dr. Coke,
Jackson on Providence; Grindrod's Compendium,
Burnet on 39 Articles; Pearson on the Creed,
Smith's and Stevens' History of Methodism,
Kurtz Sacred and Church History,
Jackson's Lives of Early Preachers.
Smith's Patriarchal Age, Hebrew People, Gentile Nations and Harmony of Dispensations,
Tefft's Methodism successful,
Methodist Heroes and Heroines,
Carter's History of Reformation,
Arvines Anecdotes; Christian Cabinet,
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Nevin's Biblical Antiquities,
Strickland's Biblical Literature,
Dixon on Methodism; Baxter's Reformed Paster
Village Blacksmith, Carvosso,
Smith's Stoner and Brainwell's Memoirs,
Prince of House of David
Companion to Hymn Books,
Hymn Books, and Bible and Hymns,
Wesleyan Kalendar and Pocket Book for 1863,
Common Place Book,
Butlers' Analogy, Treffry on Sonship of Christ
Ralston's Elements of Divinity,
Paley's Nat Theology and Evidences,
Pearson on Infidelity,
Trench on Parables and Miracles,
Powell's Apostolic Succession,
Ripley's Sacred Rhetoric,
Wayland's Moral Philosophy,
Angus Bible Hand Book, & Hand Book of English,
Burns' pulpit Cyclopædia and Cycle of Sermons,
Pulpit Themes and art of Preaching,
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Burders Sermons.
Macaulay's History of England,
Rice's Poetical Quotations,
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Caughey's Revival Miscellanies,
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Peck's Central Idea, Mrs Palmer's Works,
New Testament standard of piety,
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There are many advantages offered in the arrangements:—

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He would respectfully call attention to the Vulcanite rubber plates for Artificial Teeth. He has used it three years with great success, and it is in every respect better than Silver plates; he now has great pleasure in recommending it to his patrons and the public; in the United States it is being used by all the first class Dentists, at the last Dental Convention held in Ohio, July last, the whole Convention spoke in its favour, it is also used in England to a great extent; it has many advantages over every other kind of work, it is lighter, it is free from taste, it is strong and durable, and can be repaired should it brake; it can be inserted in full Sets or partial Sets with suction plates or attached; there is no plate so easy in the mouth, or so cheap.

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Every kind of Dentistry skillfully performed at the complete Dental Establishment, 43 Granville Street. One door North of Dr. Black, and near the Baptist Chapel. Oct. 1 6m.

Answers to
"ESSAYS AND REVIEWS."

A JUDGE MARSHALL, is now on sale at the *Book Establishments* in this city; also *PAMPHLETS* in answer to the first 'Essay.'—Volume 2s. 6d., Pamphlet 7½d. The following are notices of the Work in letters to the author:—"I have read with great pleasure your well arranged answers to the *Essays and Reviews*, and consider it a complete refutation of them, if the word of God may be admitted as authority. It shows much ability and research, and is calculated to do good in this infidel and licentious age."—*Rev. R. F. Uniacke, M. A., Rector of Saint George's, Halifax.*

"Your admirable reply to *Essays and Reviews* I have read with great delight, and I have no hesitation in stating that of the various critiques and replies to those pernicious productions I have read, none so thorough and satisfactory as yours. I am sure it would be useful if circulated in this country, and be of great value especially to our young men who may be enquiring after the truth."—*Rev. Jabez Burns, D. D., London.* Oct 15.

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BILLIOUS FEVERS AND LIVER COMPLAINTS,—General Debility, Loss of Appetite, and Diseases of Females,—the Medicine has been used with the most beneficial results in cases of this descriptions. Kings Evil, and Scrofula, in its worst forms yields to the mild yet powerful action of this most remarkable Medicine. Night Sweats, Nervous Debility, Nervous Complaints, of all kinds; Palpitation of the Heart, Painter's Colic, speedily cured.

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Rev. HENRY WARD BEECHER.

"I have been much afflicted with BRONCHIAL AFFECTION, producing Hoarseness and Cough. The Troches are the only effectual remedy, giving power and clearness to the voice."
Rev. GEO. SLACK,
Minister Church of England,
Milton Parsonage, Canada.

"Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the throat. But from a moderate use of the Troches I now find myself able to preach nightly, for weeks together, without the slightest inconvenience." Rev. E. B. RYCKMAN, A. B.
Wesleyan Minister, Montreal.

Sold by all Druggists in the Provinces, at 25 cents per box.
August 6, 1862. (1 y)

Watch the Health of Your Children.

IS their sleep disturbed? Do you observe a morbid restlessness; a variable appetite, a fœtid breath, grinding of the teeth, and itching of the nose? Then be sure your children are troubled with worms. If their presence is even suspected, procure at once

Jayne's Tonic Vermifuge.

It effectually destroys worms, is perfectly safe and so pleasant that children will not refuse to take it. It acts also as a general tonic, and no better remedy can be taken for all derangement of the stomach and digestive organs.

Billious Affections, Liver Complaints, Dyspepsia, &c.
Jayne's Sanative Pills.

A Mild, Prompt, and Effertive Remedy.

THERE is scarcely any disease in which purgative medicines are not more or less required and much sickness and suffering might be prevented were they more generally used.—No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might be avoided by timely and judicious use of proper Cathartic medicines.

Convinced of the correctness of these views, Jayne's Sanative Pills, are recommended with the greatest confidence, experience having demonstrated them to be far superior to any other in use; being more mild, prompt, safe, and uniform in their operation. While using them no particular care is required, and patients may eat and drink as usual. Age will not impair them, as they are so combined as to always readily dissolve in the stomach. In small doses they are alteratives, and general laxative but in large doses are actively cathartic, cleansing the whole alimentary canal from all putrid irritating, and focal matter.

For Dyspepsia, these Pills are really an invaluable article, gradually changing the vitiated secretions of the Stomach and Liver, and producing healthy action in those important organs. In cases of long standing a cure will be more speedily effected by using, in conjunction with the Pills, either JAYNE'S ALTERATIVE, OR TONIC VERMIFUGE, according to directions.

For Liver Complaint, Gout, Jaundice, Affections of the Bladder and Kidneys, Fevers, Nervousness, Diseases of the Skin, Impurity of the Blood, Sick Headache, Costiveness, Piles, Female Diseases, and all Bilious Affections, Pills have proved themselves eminently successful.—All that is asked for them is a fair trial.

The SANATIVE PILLS, and all of JAYNE'S FAMILY MEDICINES are sold by Brown Brothers & Co. Ordnance Square, Halifax, and by Agents through out the country. November 6.

QUINCES, APPLES, &c.

Just received, ex "Boston," from Boston:

2 BBLS PRIME QUINCES, 10 do prime Apples, Baldwins and Greenings, 10 dozen half Pails, 10 do large Brooms, Corn Starch, Farina, Yeast Powders, Ground Rice, extra family Flour, in bags, Bent's Coldwater, Wine, Medford and Cream Crackers. For sale at the

ITALIAN WAREHOUSE,
Hollis street, near the Ordnance, by
Oct 29. W. M. HARRINGTON & CO.

W. WHYTAL & CO,
Leather and Finding Store,
202—HOLLIS STREET.—202
NEARLY OPPOSITE H. M. ORDNANCE,
HALIFAX, N. S.

Importers & Dealers in English French and American Stock.
Jan. 15, 1862. 1y

PORTRAITS
OF
Eminent Wesleyan Ministers.

RECEIVED per steamer, and for sale at the WESLEYAN BOOK ROOM.

Portraits of Seven Presidents of the British Conference, Engraved in first class style on one *steel plate*,—(size of plate 16in. by 12in.)—faithfully copied from the latest photographs. The arrangement of the portraits is exceedingly artistic, and the Picture most unique and pleasing. The Seven Presidents are the following:—Rev's. Thos. Jackson, John Hannah, D.D, S D Waddy, D.D., F A West, W W Stamp, John Rattenbury and Charles Prest:—Price $1.

ALSO,—A New Photographic Group of *One Hundred Wesleyan Celebrities*, size 11in by 8½in. This group of portraits includes many of the eminent Ministers of the past and present generations,—surrounding the vencrated Founder of Methodism himself. Besides the portraits of John and Chas. Wesley, we have in this picture John Fletcher, Dr. Adam Clarke, Joseph Benson, Dr Bunting, Dr Newton, Rich'd Watson Dr Beecham, Joseph Sutcliffe, Gideon Ousely, Dr Hannah, Thos Jackson, Dr Dixon, Dr Lomas, Wm Arthur, M.A., Samuel Jackson, Chas Prest, Luke H Wiseman, John Farrar, Alfred Barratt, P McOwen, Dr Jobson, Gervase Smith, Theos Lessey, Dr Waddy, S Romilly Hall, E Grindrod, John Rattenbury, Geo Scott Saml Coley, Wm Morley Punshon, A M, with numerous other ministers of note. Price, with key, $1.40. Nov 5.

Per Steamer "Africa."

Wesley's Hymns in every variety of size an style.

Bible and Hymns in various bindings.

Methodist Pocket Book, Diary & Kalendar for 1863.

Benson's and Clarke's Sermons.

The Providence of God. By Rev. Thos Jackson

Christ in the Wilderness. By the Rev Luke H. Wiseman.

Pentecost, and the Founding of the Church. By Rev. Frederick W. Briggs.

Australia, with Notes on Egypt, Ceylon, Bombay and the Holy Land. By Rev. Frederick J. Jobson D.D.

Facts and Incidents, illustrative of Scripture Doctrines. By Rev. J. Gilchrist Wilson.

Climbing. How to rise in both Worlds. Where to Climb. *How* to Climb. When to Climb. By Rev. Benjamin Smith.

With a variety of other Popular Works, at the Wesleyan Book Room.
December 3

The Soldier's True Friend!
ALWAYS READY.

HOLLOWAY'S OINTMENT.

Long marches, sore and stiff joints, blistered and inflamed feet, all these the Soldier must endure, Mothers, remember this, when your sons are grasping their musket to the danger, think what relief a single pot or this all healing & cooling Salve will give to the one you love when far away from home and friends. It hardens and makes tough the feet so that they can endure great fatigue. It soothes and relieves the inflamed and stiffened joints, leaving them supple, strong and vigorous, while for

Sabre Cuts and Gunshot Wounds.

It stands unequalled, removing and preventing every vestige of inflammation and gently drawing the edges together, it quickly and completely heals the most frightful wounds.

Wives and Sisters of our volunteers.

You can not put into the Knapsacks of your Husbands and Brothers, a more valuable or more necessary gift than a supply of this

Extraordinary Military Salve.

The lonely sentry walking his rounds at night, exposed to drenching rains and chill night air, is often seized with most violent pains, cough and suffocating hoarseness, first symptoms of quick consumption, but if supplied with Holloway's Pills and Holloway's Ointment, all danger is averted, a few Pills taken night and morning, and the Ointment briskly rubbed twice a day over the throat and chest will remove the severest pains and stop the most distressing or dangerous cough. Therefore we say to the whole Army.

Soldiers Attention.

See to your own health, do not trust to the Army supplies although most valuable. These Pills and Ointment have been thoroughly tested, they are the only remedies used in the European Camps and Barracks, for over forty years Doctor Holloway has supplied all the Armies in Europe, and during the Crimea Campaign he established a depot at Baclaava, for the exclusive sale of these great remedies, many a time his special Agent there has sold over a ton in weight of the Ointment in a single day These terrible and fatal enemies of the soldier in camp, DIARRHEA, DYSENTERY, SCURVY, SORES and SCROFULOUS ERUPTIONS, all disapear like a charm before these Pill & Ointment, and now while the Cry rings throughout the land.

To Arms, To Arms.

Do not let these brave men perish by disease place in their hands these precious remedies that will enable them to resist the dangerous exposures, the Fevers, the Chills, and the wounds which they cannot avoid, and what is more, cannot frequently get succour in the moment of need, whereas if our brave men have only to put their hands into their Knapsacks and find there a sure remedy for all the casualties of the battle field. How many thousands of lives would thus be saved who would otherwise perish before relief could be obtained.

Both the Ointment and Pills should be used in the following cases:

Bad Legs,	Chiego-foot,	Fistulas,
Bad Breasts,	Chilblains,	Gout,
Burns,	Chapped Hands,	Glandular
Bunions,	Corns (soft,)	Swellings,
Bite of Moschetoes and Sand-Flies,	Cancers,	Lumbago,
	Contracted and Stiff Joints,	Piles,
		Rheumatism,
Coco-bay,	Elephantiasis,	Scalds,
Sore-throats,	Sore-heads,	Sore Nipples,
Skiff Diseases	Tumors,	Wounds,
Ulcers	Yaws.	

CAUTION!—None are genuine unless the words "Holloway, New York and London," are discernible as a Water-mark in every leaf of the book of directions around each pot or box; the same may be plainly seen by holding the leaf to the light A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious

*** Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine, throughout the civilized world, in boxes at about 25 cents, 62 cents and $1 each.

☞ There is considerable saving by taking the larger sizes

N. B.—Directions for the guidance of patients in every disorder are affixed to each box
March 5.

WESLEYAN BAZAAR.

THE ladies of the Wesleyan congregation at *MUSQUODOBOIT HARBOUR*, respectfully inform the public, that they are preparing to hold a *BAZAAR*, early in June next, to raise funds for the iquidation of a debt on their Church, and take this early opportunity of soliciting contributions from a favourable to their undertaking.

Due notice will be given as to the exact day and place for holding the Bazaar. The following ladies will receive all contributions of money or articles which may be kindly forwarded to them.

Mrs. Jas Gardner Mrs. John McKinlay Musquodoboit Harbour; Mrs. Isaac Gaetz and Miss Susannah Gaetz, Green Vale; Miss Jane Gaetz, and Eliza Ann Gaetz, Portpiswick Harbour; Miss Adelaide Seaboyer, Rose Bay; Mrs. Benj. Harrington, Bridgewater; Mrs Morris Smth, Maitland; Mrs Wm Layton, Middle Musquodoboit; Mrs Thos Gaetz, Guysboro'. Oct 29

LUBIN'S PERFUMES.

Just received from Paris by

BROWN, BROTHERS & CO.
PENTAGON BUILDING,
Ordnance Square.

Bq Jockey Club,	West End,
Bq de la Reine,	Musk,
Bq de Caroline,	New Mown Hay,
Sweet Pea,	Magnolia,
Spring Flowers,	Violette,

UPPER TEN.

B. B. & Co. also keep Piesse and Lubin's Duneroix, Rimmel's, Patey's, Rigge's Harrison's, and Ede