

are about to separate and depart to our respective stations and spheres of labor for another year's service in the world of Jesus. We shall meet all together again, for it would be too much to expect that five or six hundred ministers who have assembled here would all live through another year and be found at the end of it together in assembly. This is a weighty consideration, and cannot fail to impress each one of us, down from the successor in the chair of the good William Thornton, who, in the year of his presidency, was summoned into his Master's presence, to the last admitted candidate for this ministry. To many of us the scene before us—so changed in our time—was welcomed. Where are the venerated men who welcomed us into past Conferences, and led us in counsel and decision? They have passed from their labors and their work to follow them. May you and I be, like them, faithful unto death, and then receive the crown of life. (Amen.)

And now, what shall I say of the Conference just closing? May I not say, gratefully, for you as well as for myself, that I shall be glad to meet you again in the next year's good and happy Conference? (Yes.) There is no public association on earth so close, so intimate, and so loving as the brotherhood of Methodist ministers; and we have felt this at the Conference of Hull. We have met together, spoken to each other of our welfare, deliberated on the work of God, heard of one another's success; and as laborers from all parts of the field which is the world, we have rejoiced together with the joy of brethren. We were to the man who may be, that shall by any rash or violent act break up or weaken this ministerial brotherhood! But "the best of all is, God is with us," as our founder exclaimed in death. He has been with us in our work—with us in our public services in this town, crowning them with his saving presence—with us in our daily sessions, guiding and governing us in our decisions, and making us to be of one mind in his house. Our features of the Conference impressed and encouraged me—that the large number of young ministers this year received into our ministry who are evidently devoting themselves to the salvation work of Methodist preachers. Brethren, this is our hope. We can erect chapels, establish schools, map out circuits and districts, and raise funds, but God alone can give us a succession of devoted ministers. And if He do this, the ministers given will themselves obtain chapels, schools, and funds, and will make circuits and districts. I shall leave this Conference with renewed assurance that the Lord is with us in this respect, and that our Theological Institution, with its respective tutors and governors, are successfully accomplishing the high and holy purposes for which they were established, and for which they are sustained. Another encouraging feature of this Conference has been its firm and immovable determination to adhere to the primary and essential principles of Methodism. Had it been otherwise, had this Conference wavered here, I should have been weakened and dishonored. But it has not been so in the least degree. We still hold by the Scripture principle of Christian fellowship, with its holy bonds and its mutual benefits; and we shall continue to hold to this, and to all Scripture principles of the Church of Christ. And now, what of the future? The past is gone, never to be recalled—not even by Omnipotence. The year is ended, the Conference closed, and we are separated. What of the year upon which we enter? Our trust is in the Lord our God—not in the name of our founder, much as we may revere it; not in our standards of doctrine and discipline; not in our compact and well-organized system of agency; not in our churches, spread, as happily they now are, almost through all lands; but in the Lord Jehovah, for in Him only is everlasting strength. Nothing is more self-destructive than heavy complicated mechanism without inward power to sustain and operate it; and if the life and power of God be not within the wheels of Methodism, it will soon break to pieces by its own weight. Brethren, we must seek to have the Holy Spirit with us in all we do. We must live in the Spirit and walk in the Spirit. We must sing in the Spirit, pray in the Spirit, and preach in the Spirit; and then we shall succeed in the work of the Lord. And oh! what blessed-ness awaits us if we do this! As I stand here among you, I see by faith clouds of abundant blessing awaiting those who will, and who fall in with the Lord and His will, and who will in the forms of evil around and beyond us. The valley of death sweeps wide and far with its beseeched and whistled victims. They lie strewn over England, Ireland, the Continent, Asia, Africa, America, Australasia; and left to our- selves, we should be silent with dismay at the question, "Of men, can these bones live?" But the living power is near; it is around us on every side, and now, together with all our beloved brethren, we will, of every circuit and of every land, let us cry, "Come from the four winds, O breath, and breathe upon these slain, and they shall live." I have only now to thank you for the unfailing support you have afforded me during the proceedings of the Conference. I have felt myself used for the office I have held, and sometimes I have been ready to ask if the Lord was less with us to guide and direct his servants, without permitting you to place so trustworthily in the chair of the Conference. But I have done the best I could in the circumstances, and at the time; and I am thankful for your forbearance and support. I do not know that I have given any one. (No.) If I have touched with pain any brother, I crave his forgiveness; I did not intend to do so. God bless and reward you, for His Son's sake. Amen.

Part of the 46th Hymn, commencing with the line: His adorable will let us gladly fulfil, was sung with deep feeling, after which Mr. Arthur offered the closing prayer.

The Conference closed at eight o'clock.

### Obituary.

**WALTER THOMAS.**  
Another of our good old leaders has been taken from the toll of time to the realm of eternal rest. Walter Thomas of Upper Church died in the Lord on Monday August 23rd. About forty-seven years ago he was led to seek peace with God through faith in Christ Jesus. And soon after he joined himself to the people called Methodists. From an intelligent and decided preference they became the people of his choice. Their views of scriptural doctrine and church order were most in harmony with his large-hearted good will towards all men. A short time before he died, he said, "I have many friends, and do not know that I have one enemy." He was a man of true Wesleyan spirit—the friend of all, and enemy of none. The neighbours were accustomed to attend the prayer meeting, which he conducted on the Sabbath evening in his own house. On those occasions he often exhorted them to give their hearts to God, and seek those things which are above. Just before he was taken ill, he told me that it was probably the last time he should ever speak to them in a prayer meeting. His

mother's arm, so did our dear brother fall asleep in the arms of Jesus.  
He has left a widow, two sons, and three daughters to mourn the loss of an affectionate husband and father.  
The Church sustains a great loss by the stroke of Providence. May the all-wise and merciful One overrule these bereavements to the well being of this community.

R. W.  
Barrington, Sept. 16th, 1869

### Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 23, 1869.

**Then and Now.**  
The approaching General Council of Roman Catholic Bishops will excite much attention throughout the Christian world. More than three centuries have passed away since the last so-called General Council assembled in Trent. It was the object of that Council to recover the ground lost to the Latin Church through the progress of the Reformation, and in the course of the Reformation, its labors and its success have egregiously failed to achieve the desired success. If it be the aim of the coming Council to inaugurate measures, enunciate claims, or promulge dogmas, intended to bring all Christian men to the feet of the Bishop of Rome as God's Viceregent on earth, we imagine that Council will prove as little successful as the last one at Trent in that respect. Everything that can be done by Papal genius, taste and wealth to render the ensuing Council imposing, and to attract to its decrees the utmost possible importance, will not doubt be done with skill and energy. But the times passing over us are very unlike those with which the Trent divines had to deal. It will fare ill in these days with new dogmas that cannot demonstrate, but instead of evidence offer authority. The irreverent and fearless modern criticism that awards only scant regard to old belief, is not likely to pay much regard to new articles of faith that rest their claims on human credence, not on proofs but on ecclesiastical ipse dixit. The decrees of the coming Council, if they never so good or true, will be backed by a very different sort of power from that which to some extent in so many lands enforced the decrees of the Council of Trent.

The Council of Trent in one way or another did much toward arresting the further progress of the Reformation. Had not that Council been held—or being held, had it been able to sum up to its aid in carrying out its decrees—moral and intellectual considerations, the Reformation would have extended its influence more widely than it did. To many minds that would be a most interesting volume that would set forth clearly and fully on the eve of the assembling of another great Roman Catholic Council, what has been learned, lost or gained by Protestantism and Roman Catholicism respectively, since the organization of the last great convocation of this kind. An impartial and altogether truthful estimate of the relative gains and losses by both parties would probably please them. In the absence of such a volume, it is not difficult for an ordinary well-read man to arrive at a general conclusion on this subject by the exercise of a little thought and recollection.

When the Council of Trent commenced its sessions, or not long afterward, Protestantism controlled one third of the population of France, and perhaps fully one half of its manufacturing and commercial wealth. At this day, Protestantism in France does not command the adhesion of nearly one tenth part of the inhabitants of that country. Since, therefore, the last General Council, Protestantism has suffered enormous losses in France. By what means these losses were brought about we will not discuss. Every intelligent person knows what was accomplished by the wars of the League; the massacre of St. Bartholomew, and the revocation of the edict of Nantes. In the Netherlands, Protestantism is vastly stronger than it was three hundred and twenty five years ago. In Germany, though the dreadful thirty years war made the most cruel havoc among Protestant communities, yet the adherents of that faith form the predominant class in the great majority of things from what prevailed in the Council of Trent times. Scandinavia is Protestant to the core. Spain, Portugal, and Italy were Catholic in the Trent days, they are Catholic in their fashion still. England is far more Protestant today, relatively notwithstanding recent conversions to Rome; and the influx into its manufacturing cities of Irish Roman Catholics, than in the Trent epoch. Far down into the days of Queen Elizabeth there existed in England a powerful party of Roman Catholics. One fourth of the people of Ireland belongs to Protestantism—now that was not the case in the Trent times. The Protestantism of Scotland is stronger by far than at any period during the sittings of the Council of Trent.

On the South American Continent the Roman Catholic faith has been extended during the last three hundred years, and Protestantism only recently began to exist throughout that vast region, though there are a few Protestant congregations in it here and there. In North America in the days of the Council of Trent there were merely savage heathens. Now throughout that vast expanse there exist, we suppose, nearly forty millions of most energetic people, of whom not eight millions we believe are Roman Catholics. It is manifest that, though the adherents of the Roman Catholic church still far outnumber all other denominations of Protestantism combined, Protestantism is relatively to Roman Catholicism immensely stronger than it was three hundred years ago. It is true that Protestantism has been weakened by the ravages of modern scepticism, especially in Germany. It is also true that infidelity has made still more havoc among the nominal Roman Catholic population of France, Italy and Spain. It is confessed on all hands that the upper and educated classes of those countries are infidel to a fearful extent. With regard to the future, Protestantism gives promise of accomplishing great things. It must be noted that it is strongest in those nations that are destined to lead the van of progress. The English speaking race is already the most influential in the world, and will rapidly more and more outstrip all others. Protestantism does and will predominate among the people of that race. Then the missionary spirit, of quite modern development among Protestants, has already achieved a grand success, but it is only beginning the glorious work to which it is only being summoned; and the whole world almost is accessible to it. To all human appearance, in the next hundred years will see vast accessions to Protestantism in every quarter of the globe.

J. R. N.  
BICKERTON states upon careful examination, that at least one verse in thirty of the New Testament points onward to the resurrection life.

### Charles Wesley's Hymns.

5—DENOMINATIONAL INFLUENCE.  
The influence and power of Charles Wesley's hymns have not been confined to our own religious body. "With them according to Isaac Taylor" commended the existing epoch of lyrical composition, and they represent a modern devotional psalmody which has prevailed quite as much beyond the boundaries of the Wesleyan community as within it. But to us, denominationally, they possess a special value, and for all purposes of religion, they have been of unsurpassable advantage.

Since, the sacred lyrics of Charles Wesley were swept with masterly hand, other bards have arisen, and thousands of devotional poems have been composed; but for all demands of worship, of quickening the spirit of devotion, and affording the appropriate utterance of faith and hope, they cannot take the place of our own richly experimental and beautifully scriptural hymns.

We have in our Church psalmody a common bond of Christian fellowship. Could a richer treasure have been bequeathed to any people? A dignitary of the Establishment has complained that in consequence of having no common collection, hymns of every class, from Popery to Arminianism, are sung in the Church of England. The question was discussed some time ago, but without any decided result as there was "no power whatever in the Church of England, to enforce the use of any particular hymns. But wherever Methodist worship is celebrated, in the through thoroughfare, as the earnest evangelist appeals to:  
"We are souls that wander wide  
From the central point of bliss;  
In the depths of the primeval forest, where the pioneer preacher, with axe and saddle-bag tracks the onward march of civilization in the cottage or cabin, or in the village chapel, where plain but earnest Christians can testify  
"Happy the souls to Jesus joined,  
Who have been saved by grace,  
Walking the ways they find  
Their heaven on earth begun;  
In the city sanctuary where a thousand voices rise and swell into grand and lofty chorus,  
"To adore the all-attending Lamb,  
And hush the sound of Jesus' name;"  
the hymns of Charles Wesley are heard; and unity of worship is unbroken.

These hymns supply language of worship—the common voice of song—to some ten millions of people on this continent, to many congregations in the nations of civilized Europe, to the most numerous body of people outside the Establishment in the British Isles, to redeemed tribes of Africa, to groups of Chinese worshippers, to Churches planted along the burning plains and by the sacred rivers of India, amid the spiny groves of Ceylon and the beautiful islands of the South Sea.

Very delightful, and of the utmost importance denominationally, are the bond of fellowship and the unity of worship, which these hymns afford. Memories are still fresh of a visit Home, and of a Sabbath spent in Brunswick St. Chapel, Liverpool, which, after a little more than a week spent on the Atlantic, we reached safe for the commencement of the Morning Service. They were singing,—"as we never sing in America," the united voices of the "great congregation," as the "voice of many waters," were raised in praise to God, and though familiar, in other days, with such fervour of worship, after the absence of years from the dear old land, it came back with all the freshness and power of a first service.

The impression of that Sabbath was deepened by a subsequent visit to the Yorkshire Conference, where, in thronged congregations, after sermons of wondrous power, and in the meeting for social worship, pent-up emotion found expression in a "flood of singing." It was worth crossing the ocean to hear hymns familiar as household words, and to time-honored tunes, sung by Yorkshire Methodists. Not could anything be more overwhelmingly impressive than when Dr. Geo. Oberlin, the Editor of the first complete Edition of Charles Wesley's Hymns, now passing through the press, at one of the Conference Services, with the consummate art of a master in rhetoric, and with full felt appreciation of the grandeur and greatness of the theme, read that noble hymn:  
"Jesus the name high over all,"  
many a heart faster and many an eye was wet as he uttered the stanza,  
"O that the world might taste and see  
The riches of His grace!  
The arms of Love that compass me,  
Would all mankind embrace!"

As he gathered and challenged his brethren in the ministry by the holiest of all motives, to high and hallowed consecration, there was full response to the impassioned strain:  
"His only right our prayer,  
To all my business here below,  
To cry, 'Behold the Lamb!'"  
Happy, if with my latest breath  
I reach Him to all, and cry in death,  
"Behold, behold the Lamb!"

Then followed a visit to Ireland, the land of heroic and tragic associations; but, when entering for the first time an Irish Wesleyan Chapel, a few miles distance from Dublin, remembered as the land which had given Walsh and Sumnerfield and Clarke and Arthur, with many other illustrious men, to Methodism and Christianity. The reverie of the moment was interrupted by the melting passage of a hymn so often heard,—but, still music to the ear and more than music to the heart,—  
"Arise, my soul, arise,  
Shake off thy guilty fears;  
The witness thou art true,  
By my behalf appears;  
Before thy heavenly friends,  
My name is written on His hands."

Though occupying a retired seat, it was not easy to leave without giving expression to gratitude for our rich heritage of hymns, for the common bond of Communion and for the unity of Christian worship.

St. John, Sept. 10th, 1869.

### Random Jottings.

What a wonderful influence the weather exerts upon man's feelings and fortunes! Truly, "the heavens do rule." One day the thick fog will sweep over the hills and drop down into the valleys shrouding in dense gloom the very limited landscape the eye can command. The next, the rain rages across hill and dale in blinding sheets and storm-driven showers. The half-dried hay makes in the fields the half-cured hay grows dark and slimy in the shipping and unshipping the produce of the country are thrown out of work. This for a week or more with very slight cessation serves to remind us of the proverb, "Text cup and lip, &c." And may serve to remind us of the higher truth of our continual dependence on Him who "giveth food to all flesh," on whom, however large men's stores or promising their crops may be, they depend for daily bread. Now again He "lifts up the light of His countenance upon us," and with unclouded sky and clear shining after rain and strong warm winds that seem rather to blow to some Southern clime than to the Terra Nova of most men's fancy, gloomy apprehensions vanish, and cheerful tones

of gathering in the produce of the earth and sea animate men's feelings and faces.  
Confederation is the question of the day here, and the contest is carried on with considerable vigor, and in a manner much more civilized and reasonable than former contests have been in this country. Gentlemen of high position and influence preside at the meetings of the island to deliver lectures and addresses for or against the movement; and what the issue will be appears on the whole very doubtful, for while in one place all seem in favour of joining the Dominion, in another every one seems to be desperately opposed to it.

A gentleman who had taken a leading part in local politics addressed a large meeting in Carleton on the other night. He was very full and clear in his explanations and replies to objections, and could scarcely fail to make an impression favourable to the change. While noting the eager and respectful attention with which he was listened to, one could not but think of a time not long past when a political controversy was carried on in that place in a very different fashion. Among the signs of the times is a notice issued by the Roman administrator of the diocese of St. John's, prohibiting the clergy from using any chapel or place in which mass is said for the purpose of delivering addresses having reference to the approaching election. The restriction is alleged to be to promote and maintain peace and good will among the people. An unfortunate inference might be drawn, but it would be more charitable to believe that a difference of opinion among the clergy themselves as to the expediency of Confederation has something to do with it. Certainly some change is sorely needed here. Whether Confederation would bring with it a remedy for the evils which keep some parts of N.W. Island dry or a hundred years behind the rest of the world with no prospect of improvement is more than I can say. May we see the Province watch over the colony at this crisis, and in spite of nonsense-howler and self-seekers and would-be-tyrants of opinion on both sides, bring about what will be best for honest and hard working fishermen!

E. R.  
St. John's, N. F., Sept. 15, 1869.

### Modern Civilization Indebted to Arabian Literature.

Tennyson has with equal truth and beauty said concerning the triumphs of freedom:  
"No sword  
Of wrath her right arm whirled,  
But one poor poet's scroll, and with his word  
She shook the world."  
Such is the power of genius and culture. A power giving prominence alike to individuals and nations. From a history of the world's literature we might infer the varying course of empire; for literary culture and national power have ever exerted a reciprocal influence upon each other. A nation's greatest literary splendor may not however be synchronous with its greatest political and military power. The latter we have no more reason to look for which we have already enjoyed. These, together with the members of Associations in Pictou and adjacent communities, form a noble array of Christian soldiers, as full of zeal and as hopeful of conquest as the ardent young warriors that David led against the Goliath of Philistia. May they be mighty through God to the pulling down of a stronghold!

The Convention was inaugurated in St. Andrew's Church by a warm and earnest prayer meeting, for half an hour, at the close of which, J. S. McLean, Esq., President of the Convention, in the chair, business was entered upon by singing preparatory exercises, consisting of singing.

All hail the power of Jesus' name!  
Reading a portion of Scripture, and prayer by Brother Geo. The President addressed the Convention, giving a brief account of Young Men's Christian Associations in general, saying there were now on the continent 659 Associations and 9,000 members, being an increase on last year of 154 Associations and several thousand members. He spoke more particularly of the progress of the work in this Province. In 1857 there were but three Associations. Last Convention reported eighteen; now there are thirty-three in Nova Scotia, with a membership of twenty-two hundred. At the close of the President's address a number of Committees were appointed, which retired for the performance of their respective duties.

In their absence a brief series of devotional exercises was engaged in, during which Mr. Annand of Windsor, and Rev. Mr. Forrest of Halifax, spoke in an animating and encouraging manner.

The Committee on Organization having reported, turned in a report, nominating as officers of the Convention for the ensuing year as follows:  
President—J. S. McLean, Esq., Halifax.  
Vice Presidents—W. N. Roddick, Esq., Pictou.  
" D. Laird, Esq., C. W. Town.  
" W. Walsh, " St. John.  
" Blair, " Truro.  
Secretary—W. B. McNutt, " Halifax.  
Ass. Secretary—J. Hoekin, " Pictou.  
The Report was adopted.

The Secretary read a letter from Thos. Miller, offering Christian salutations and a hearty God-speed; also a telegram from the Executive Committee, Ontario, referring to Res. xxv. 20-27, as expressive of their fraternal greetings. The remainder of their fraternal greetings, and in tabling resolutions and propositions, and receiving intelligence from delegates concerning their respective Associations.

The Committee on Devotion recommended Prayer Meeting at 7 A. M., and an open air service at 6:12 P. M., in front of the market. Pursuant to latter recommendation such a service was held at the time and place specified. This being the first meeting of the kind ever held in Pictou, of course it took everybody by surprise. But perfect order prevailed, and the Master of assemblies was evidently present.  
The meeting was led by the indefatigable Bro. Grieron of Halifax, who pressed the claims of religion with great earnestness and affection. Rev. Mr. Forest portrayed the love of God and those precious words: "If God spared not His own Son." After singing "Come to Jesus," and commending the people to God in prayer, we repaired to St. Andrew's church to enjoy the assemblies was evidently present.  
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Animated and heartfelt responses were offered to these words of welcome by Rev. G. M. Grant, of Halifax, D. Laird, Esq., of Charlottetown, Mr. Bartram from St. John, and J. McLean, Esq., from Boston. The speeches were interspersed by most choice music from a very efficient choir and a vast congregation. In all it was a season long to be remembered,—one which must leave its impress where it was held, and reflect through the delegates its influence far and wide. Dear Editor—At a future time I may add a little to this necessarily imperfect report. I will do the great task, that it may, if possible, find a corner in the next issue of the Provincial Wesleyan. Yours, affly,  
D. Z.  
Pictou, Sept. 17th, 1869.

### Circuit Intelligence.

#### P. E. Island Financial District Meeting.

This meeting was held in the Wesleyan Church, Charlottetown, on Wednesday, Sept. 15th, under the chairmanship of the Rev. Henry Pope, Jr. With two exceptions, all the ministers of the District (eight in number) were present; and they warmly greeted each other as co-laborers in our beloved cause for the present year. We rejoiced to find all our brethren in excellent health and spirits, as also the four lay brothers, whom we gladly welcomed.  
After singing songs of praise, and reading a portion of Divine Truth, we gathered around our Father's footstool, and penitently brought his presence and blessing.  
We then, with much concern, applied ourselves to the solution of our financial affairs—figures telling more touching than any figure of speech. Our progress was slow, owing to the want of accurate estimates, and sparingly and arriving at the "unprovided for deficiencies." It was found that after estimating the proceeds from some of the circuits at forty or fifty dollars more than was raised last year, and distributing the limited grant amongst the Mission Stations and Dependent Circuits, there would remain an unprovided for deficiency, equally distributed amongst five of the brethren of \$11.90 each; and a total deficiency in all the circuits of about seven hundred dollars! The brethren received these painful findings without a slight complaint, and resolving not only to give themselves more heartily to the great work of saving souls; but to augment, if possible, the several important Funds of the Conference. In respect to the latter, however, some, who had raised unprecedented amounts during last year felt it discouraging to be taxed for the same amount this year. Still, we it was remembered that the good cause generally would be thereby promoted there was a gliding away of the prospective toll. To this end, the grandees of Home and Foreign Missionary Societies throughout the Island was arranged for, and most spiritual good, as well as financial success is anticipated.

On the question "What can be done to improve the financial state of the District?"—there was a lengthy conversation, in which our lay brethren took a prominent part; and the entire Board believing that, much might be done for the benefit of that object, by our showing the people their privilege and duty to increase the amount of our public collections, as an important means of promoting the cause of Christ; and also by pastorally visiting from house to house to teach the people their duty to God and his Church.

In answer to the question "What suggestions, especially with reference to the promotion of the work of God in our own hearts, and throughout the Conference boards, have arisen from our associated intercourse, and the reading of the Liverpool Minutes?" A conversation followed, resulting in the unanimous opinion that, increased efforts should be looked for from the ordinary means of grace; that each brother should with meek dependence upon the Holy Spirit, cultivate an expectation of revival influences attending his ministry from week to week; that the peculiar tenets and spirit of Methodism should be exhibited to our people more distinctly at special meetings. That infant baptism and the requirements of the Sabbath School should receive special attention; and that the diffusion of Methodist literature throughout our families is highly desirable.

After some other miscellaneous matters had received proper attention, this most harmonious and profitable session was brought to a close, and each brother, by prayer, commended to the special providence of God during the changes of the ensuing year. My it be one of glorious success!  
J. WINTERBOTHAM, Secy.  
17th Sept., 1869.

#### The Bazaar in Windsor.

DEAR DR. PICKARD,—It will be gratifying to your readers to hear that, favoured by a good Providence to our utmost wish with genial weather, our Bazaar has had a great success. The splendid Drill-hall, so kindly loaned by the military authorities, was finely decorated and festooned throughout. Fruit and delicacies of different kinds were in rich abundance, and such bountiful supply of provisions as was sent in by many willing contributors, has seldom been seen. There were several Fancy Tables which would not have disgraced Broadway itself.  
From Halifax and intermediate places; from Horton and other adjoining Towns on the Annapolis people came streaming in by Rail and Steamer—by coach and carriage, and once on the ground they indicated that they came not to gaze or wonder alone, but also to buy. The conclusive evidence of this is that the proceeds reached about \$1200.  
A fine fencing was evinced by persons of all denominations, with whom we all—Pastor and people—mingled with the utmost freedom. But the best of all, God is with us. There have been several added to the Church, some of them long wanderers from God, though some faithful and true. Without any special effort, but by the power of Divine grace operating effectually through the means of God's appointment, He has been adding to us weekly, if not daily, such as shall be saved.  
A. W. N.  
Windsor, Sept. 13, 1869.

#### The Grafton Street Methodist Chapel.

This elegant structure is fast being completed, and is expected to be opened for public worship during next month. The interior is very pleasing, having a lofty open roof, and the walls painted in blocks of some of the most shades. The wood work is being painted a light oak. The pews are in the form of stalls and a slight capping to the pulpits. The ornamental capping is oak, and the ends have a circular design in a new pattern. At the back of the pulpit is a lofty gothic arch in plaster, and within it a small ornamental doorway leading from the vestry.—British Colonialist.

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Contagious diseases, such as horse ail, pleuro-pneumonia, can be prevented by the use of "Scheridan's Cavalry Condition Powders." Persons traveling with Horses should take note of this.

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