

Obituary Notices.

Just gone within the veil, where I shall follow. Not far before me a hardy old soldier...

Mrs. J. P. O'Connell, of Bailey's Bay, Bermuda, has recently entered "within the veil" after a protracted season of suffering...

There lies before me a diary in which, for some time before her conversion, she noted her religious experiences, and it exhibits throughout the breathings of a soul longing after God...

There are some parts of our economy which, when viewed alone, may seem of little moment, but which, when considered in their relation to the whole, are seen to be of some importance...

Our readers have recently been reminded, through the columns of this Journal, of the necessity which exists for a more intelligent and liberal support of the various institutions of Methodism...

It is supposed by some that the severest test of the word of God is that to which it is subjected by men of infidel principles, possessed of learning and strong mental powers...

"Thou, Lover of my soul," she clasped her hands, and with much weeping exclaimed, "O I am so happy, God will take me."

"When passing through the water deep, I saw in faith his promised aid, Green to the land on Jesus' side, And shrink from my devoted head."

"O the wonders of the grace of God! Converting, sanctifying, dying grace—grace for the nation, and for the world."

"When the pangs of trial seize us, When the waves of sorrow roll, Green to the land on Jesus' side, Follow of the troubled soul."

"The father of our departed sister has since followed her to 'Yonder side.' Miss Wilkinson writes—'I have been appointed by infinite wisdom to witness the death of another dear one.'"

"Ye village bells, ring softly ring, And in that sweet Sabbath bring, Whence, from this weary work-day tryst, Awaited God's folk through Jesus Christ."

Yes, dear afflicted ones, "All is well." "There remaineth a rest to the people of God," and "them that sleep in Jesus will God bring with him."

"Ye village bells, ring softly ring, And in that sweet Sabbath bring, Whence, from this weary work-day tryst, Awaited God's folk through Jesus Christ."

Hamilton, Bermuda, 23rd March, 1861.

Truly in the midst of life we are in death. We have recently been reminded of this admonitory truth, in the sudden death of Miss Margaret Thompson, adopted daughter of Mr. John Fish, of Ardois.

Margaret from childhood had been instructed in the fear of the Lord; and about four years ago, in a revival of religion under the ministry of the Rev. Mr. McNutt, had experienced the pardoning mercy of God, and united herself with the church of Christ.

When arrested by that dread disease the Diphtheria, she was the subject of much anxiety about her everlasting welfare; for, like too many she had lost much Divine love, not by any neglect of the means of grace, but by an unbelief in the promises of God, and by a want of earnest prayer, it pleased the Lord to manifest himself in blessings to her anxious soul. All her fears were now gone—

What a blessed change had now taken place—What an exemplification of the power of Divine grace; for death was now inevitable, and death in one of his most painful aspects (suffocation being almost unquestionable.) Yet he felt that all was well, and assured all around her

ing the appeal of our venerable Founder, made with reference to the similar institution of Kingswood School. All of you who are thus minded to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world.

Now forward, as you are able, one of the most excellent designs that was ever set on foot in this kingdom. Do what you can to comfort the parents who give up their all, for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know that in doing this you lend unto the Lord, in due time he will pay you again."

Practical Religion.

The purest type of religion is that which is embodied and expressed in constant devotion to Christ. Himself hath said, "He that hath my commandments and keepeth them, he it is that loveth me." But several things are here implied. There must be a uniform transgression in sin. To retain the practice of any transgression in principle to violate the whole law of God. Hence Christians are not only exhorted to put away all evil, but to shun its very appearance, and to resist if necessary unto blood, striving against sin.

The first element of Christian holiness is purification from all iniquity. "Be ye blameless and harmless, the sons of God without blemish." Then again, by true devotion we are to understand the heart of all the duties of the Christian life, and the glory and praise of God. That in their performance we are to endeavour, as our chief end, to please God. There is no service, however menial, but if it be right may be done as unto the Lord, and then it is sure of His approval. But in order to this, we must regulate all our actions by His holy law. It is "exceeding broad," applying to every volition of the mind, and to every movement of the body. It is a perfect rule of right. Whatever will not bear to be tested by the spirit of the Lord, is not His will. It is a perfect rule of right. Whatever will not bear to be tested by the spirit of the Lord, is not His will.

Real devotion finally implies the diligent use of all appointed means for securing the perfect renewal of our nature in righteousness and truthfulness. This is the grand aim of human life. Indeed it may be questioned whether we can be even negatively holy—blameless and harmless—much more whether we can approve every day's action to God, unless the attainment of perfect love be kept in view. "The end of the commandment is charity, or love, out of a pure heart, and a good conscience, and of faith unfeigned." So long as any of the carnal mind remains in us, even though it should be kept under control, it will war against the spirit. The body of sin therefore—the old man—must be destroyed, that we may not serve sin. The perfect love of God must be obtained. And even then to retain our ground we must make progress every day. With unrestrained liberty from sin, with augmented trust to do and to suffer for the Lord, and with a clearer apprehension of "the height of our calling," we must run with patience the race set before us. The man of God is evidently under increased responsibility to be "in labours more abundant," to be "instant in season, out of season, and to live alone for God. And his peace, who thus sets, shall be unbroken, his hope shall be full of glory. By reason of his nearer approach to the Divine light, such a person will indeed more fully discover his own imperfections and will most deeply feel his need of the atonement. Yet this will not be a source of discomfort to him, though one of humility. To meet this case was the blessed truth written, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." Thanks be to God for His unspeakable gift!

The Life of Faith, OR HOW TO LIVE IN THIS WORLD SO AS TO LIVE IN HEAVEN.

I will tell you familiarly what God hath done for my soul, and in what train my soul keeps to ward himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low path. A high spirit, I make best way in a high path. I desire not much, and pray against it. My study is my calling; so much as tends that way (without distraction) I am bound to plead for, and more I desire not. By my secluded retirement I have the advantage to observe how every day's occasions inseparably wear of the heart of God, and bury it in self, which who live in care and numbers cannot be sensible of. I have seemed to see a need of everything God gives me, and want nothing he denies me. There is no dispensation, though afflictive, but either in it, or after it, I find I could not be without it. Whether it be taken from me or not given to me, God quiet me in myself without it. I cast all my concerns on the Lord, and live securely on the cross, and wisdom of my heavenly Father. My ways, you know, are in a sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should, if I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for my mercies, before I receive them. They will then become Isaac, sons of laughter. The less reason hath to work on, the more freely faith casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out among men and creatures, I am presently lost, and can come to no end but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me. Therefore, my way is not to cast beforehand, but to walk with God by the day. Sufficient unto the day is the evil thereof. I find so much to do continually with my calling, and my heart, that I have no time to puzzle myself with present and future. As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturning confusions and seeming impossibilities.

Upon this God do I live, who is one God for ever, and this guide us unto death. Methinks I lie becalmed in his bosom, as Luther; in such a case I am not much concerned; let Christ set a lie. I know prophecies are now dark, and books are sealed, and men have all been deceived, and every eastern fall; yet God doth continue faithful, and faithful is that hath pro-

vided, who will do it. I believe these dark times are the womb of a bright morning. Many things have I thought here said, but enough. O brother! keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing. Take time for duties in private, crowd not religion in a corner of the day. This is a Dutch proverb. "Nothing is got by flinging the net before the wind." Lay up all your good in God—as so as to be able to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for this world—they never succeed. God will turn his dispensations another way. Self-contrivances are the effects of unbelief. I can speak by experience. Would men spend those hours they run out in plots and contrivances, in communion with God, and leave all to him, believing they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, for the peace of Jerusalem, and earnestly for your poor Brother.—An old Author.

Letter from Horton. DEAR BROTHER,—To the praise and glory of God, it ought to be told, that at this place the Spirit of the Lord has been poured out, resulting in the conversion of a large number of persons. During the first week of January, the greatest Hail of the Church to send down upon us and upon the world at large, a more copious outpouring of the Holy Spirit. Throughout the week the weather was unfavorable and the congregations consequently thin; on Sunday Evening, January 13th, the question was put to the congregation, "shall we continue these special services having more immediate reference to the revival of the work of God in this place?" The response was unanimously affirmative. It was soon evident that God was with us. Crowds came to the house of the Lord, a deep and solemn feeling pervaded the assembly, first one, then another, and at last scores were found kneeling in prayer, and many were found weeping and shouting for joy. There might be seen the young and the aged—the careless sinner who had not been seen in the house of God for years; and the backslider who had wandered from his father's house, but now "made willing to return," sought and found forgiveness, there were also among the number five sons of Wesleyan Ministers. May they be faithful! The result has been a very respectable addition of members to all the Classes at Lower Horton, and the formation of a new Class of about twenty persons, all of whom are diligent in the blessed work. I am sorry that your young colleague, who was most laborious and useful during the revival, has only preached for us twice for the past five Sabbaths, owing to the failure of his health.

It is due to our people on this Circuit, to be before I close this communication, that on Tuesday, 5th inst., they paid us a Donation visit, and after Tea, some friendly intercourse, and a little singing and specifying; they left behind them about £24, which, after presenting the young minister a very handsome sum of £27, partly in cash, and the remainder a variety of articles most useful for the Mission family.

It ought also to be stated that the Ladies of this Circuit held a Sale of goods, in the fall of last year. The proceeds, £25, to be applied in providing furniture for the Parsonage.

I am happy to say that our new Church at Wolfville is progressing; we hope it may be ready for our new President to open soon after the Conference.

Yours truly, THOMAS ASGWIS. Lower Horton, March, 1861.

For the Provincial Wesleyan. Mr. Wesley's Common Sense. A century and a quarter have passed since the Founder of Methodism became a most observed man, and there must have been extraordinary qualities in him for his name and people to be more widely spread now than at any former period; and judging from the Methodist works yearly coming from the press, there seems to be no weariness on the part of authors, artists, and publishers, when Wesley or Wesleyanism is concerned; and though much has been written, and the incidents of his life have been often illustrated, I predict that much more will yet be said on the necessity and importance, and relative utility of Wesleyan Methodism. With the greater features of his Wesleyan character, I have not now to do, nor with his mighty evangelic motives; I have something to say of his enlightened common sense. He was no speculator, no dreamer; but a follower of Providence. His father's clerical profession, and the piety of his mother, made it likely he would be a Bible reader, and before, and during his Oxford life this was plainly apparent. In the Bible he found many facts stated, many infallible truths pronounced, or rather declared, and many precepts enjoined, and he, like a common-sense man, asked, why? The Spirit who inspired these must have had an object, and that object appears to me to be the salvation of the soul. If so, man must know of the truths, the facts, the precepts. Here was Wesley's starting point; and with what depth of conviction he received and pondered, and how he applied them, is not to be found in the volumes he wrote, and the model system he originated, and new events become historical, corroborative of the affirmation, that Mr. Wesley's motives, his knowledge, sense, genius, passions, and purposes were controlled by the Spirit and Word of God, and his distinguished evangelic career directed by the Providence of God.

Observations. [We cut the following notice of the Founder of Wesleyan Methodism in these Provinces from the New York Christian Advocate and Journal.]

Rev. Wm. Black. THE FIRST METHODIST PREACHER KNOWN TO HAVE VISITED CONNECTICUT.

Until recently the impression was general that Jesse Lee was the first Methodist preacher who visited Connecticut, and that his sermon at Norfolk, June 17, 1789, was the first from a Methodist minister in our state. This, however, is now known to be incorrect. Mr. Lee himself, in 1789, (Memoirs, p. 110,) says of the vicinity of Bridgeport: "Mr. Black, one of our preachers, had been here a few years before, and some of the people had been wishing for the Methodist ever since." In Dr. Stevens's History of Methodism, vol. ii, pp. 349, 350, we have a brief notice of Mr. Black.

I recently found in the library of Rev. D. Nash of Steepley, Conn., in the Wesleyan Methodist Magazine of 1837, a memoir of Mr. Black, written by Mr. Knight, from which I select a few points of special interest to the friends of Methodism here.

Mr. Black was born at Huddersfield, Yorkshire, England, in the year 1760, emigrated to Nova Scotia in 1774, was converted there in 1779, and commenced preaching about two years afterwards. His labours in exhortation and preaching were crowned with immediate and extensive results. By the year 1784 the work had so increased upon his hands that he was unable to supply the desired service. He accordingly visited the United States in September of that year for the purpose of consulting with Dr. Coke and procuring assistance. He met Dr. Coke at Boston, and from that place visited other portions of New England, and believed the city of New York. During that visit he preached several times at Bridgeport, in the Congregational church, then standing beyond the present city limits. The impression made by his preaching here was at first favorable; but upon a discovery of his Arminian theology he was pronounced "a wolf in sheep's clothing." On one occasion when preaching he was interrupted by the pastor of the church, who stamped and declared his doctrine to be damnable.

According to Mr. Lee, his visit awakened a desire for Methodist preaching in our vicinity. This was five years before the first visit of Mr.

Lee, who, in 1789, organized in this place the first Methodist class ever formed in Connecticut. In 1788, five years after he commenced preaching, Mr. Black's name appears upon Mr. Wesley's Minutes as a member of the travelling connection. Three years later, so great was the confidence reposed in him, Mr. Wesley, upon the recommendation of Dr. Coke, appointed him a general superintendent of the missions in Nova Scotia, New Brunswick, and Newfoundland. In 1793, at the urgent solicitation of Dr. Coke, he accepted the superintendency of the missions among the West India Islands. But upon the earnest representations of the societies in the provinces, of the injury the work would be likely to sustain by his absence, he was soon returned to his former post.

In 1791, a visit of Mr. Black to Newfoundland was blessed with a gracious revival of religion there. In 1812 his name appears in the list of super-numeraries. The last years of his life were spent at Halifax, where he died, in September, 1834. His last words were: "All is well! all is peace! I shall soon be in that glory to which Christ is gone before me."

For the information of any one who may feel interested, I will add that I found a fine engraved likeness of Mr. Black in the Wesleyan Magazine of 1834. This has been neatly photographed by an artist of our city. Beneath the picture are printed the following words: "Rev. Wm. Black. The first Methodist preacher known to have visited Connecticut. Born at Huddersfield, Yorkshire, England, 1760; emigrated to Nova Scotia, 1774; converted there 1779; commenced preaching, 1781; visited United States, 1784, preaching at various places, and, among others, several times at Bridgeport, Conn.; died at Halifax, N. S., 1834."

Any person desirous of procuring one of these pictures, can have it by addressing me at Bridgeport, Connecticut, to that effect, and enclosing ten three-cent postage stamps.

ALBERT NASH.

Parliamentary. [From the commencement of the session we have been dissatisfied with the weekly summary of parliamentary intelligence we have presented to our readers. Had the editor of this paper time at his disposal which such an important office demands, he would prepare his own summary of such intelligence; in the want of this we are dependent upon cutting from one or another of our city papers such intelligence as may meet the case.

The main difficulty in this matter is to find such papers free from strong partisan feeling; we are utterly ashamed of the manner in which this is generally manifested, very few papers are free from the rancour and bitterness and some thing worse which this violent party spirit develops, it would be more to their credit if a little gentlemanly feeling characterized both sides.

As for ourselves, we had determined that no expression, either original or selected, should be found in our columns, hinting in the least degree at a party bias; yet we were somewhat annoyed to find in our printed sheet last week, after it had left our hands, a paragraph in our Summary of parliamentary intelligence which was not noticed previously which contravened our expressed intention—perhaps having cut it from the columns of a religious paper, we took it for granted that it would be free from objectionable expressions, which indeed it was not.—E.A.]

House of Assembly. TUESDAY, March 26th. Several bills were read a third time, and finally passed.

Mr. Bourne reported from committee a bill relating to the imposition of a tax on dogges.

The Attorney General introduced a bill to incorporate the Board of Education of the Presbyterian Church of the lower Provinces.

Mr. Shaw presented a petition, praying the alteration of the polling place in Annapolis.

Mr. Pryor introduced a bill regulating the proportion of County assessment to be imposed on the city of Halifax.

Mr. Robinson presented a bill to amend chap. 2 of the Revised Statutes relating to Legislative and Executive disabilities.

Mr. Locke, as chairman of the Fishery committee, reported.

The Government introduced a bill to amend chap. 28 of the Revised Statutes of Shipping and Seamen.

The house then resolved itself into committee on bills, and took up the Bribery Act, which was passed after some brief discussion.

The Pro. Secretary laid on the table certain correspondence in reference to the Exhibition of Arts. The hon. gentleman also presented a petition of Alexander McPhee and others, against the sale of spirituous liquors on the Halifax wharves.

The House then went into committee, and passed the Statute Law Bill.

The House adjourned at half-past 8. [We omitted in yesterday's summary the fact that Mr. Longley brought in the report of the committee on the Penitentiary.]—Chronicle.

WEDNESDAY, March 27. Several bills were read a second and third time.

Mr. Shannon, chairman of Committee on City Bills reported favorably of the Water Bill, a bill restricting the erection of wooden buildings within certain limits, and a bill authorizing the issue of new City Debentures. The committee recommended that a bill relating to assessment in the City of Halifax be deferred for three months.

Mr. S. Campbell, from Committee on the amendment of laws, reported two bills. The Legislative Council transmitted their assent to the Revenue and other bills.

Mr. L. Smith introduced a bill to provide for the improvement of a road in Queen's Co. A bill to transfer the office of Inspector of Mines to the Crown Lands was read a second time.

A debate ensued. The following gentlemen addressed the house: Mr. Bourne, Hon. Mr. Johnston, Hon. Mr. Guel, Mr. Harrington, Mr. McFarlane, Morrison, and others.

The debate having been adjourned, Mr. Cochran, chairman of the election returns of C. J. Campbell, Esq., of Victoria, reported, vacating the seat of that gentleman.

The House then adjourned until eleven o'clock to-morrow.—Jb.

THURSDAY, 28th March. The House met at eleven o'clock, and went into committee on Bills, and passed the Halifax Water Bill.

The Committee having adjourned, the Statute Labor Bill was taken up.

Mr. Wade moved that the Bill be deferred for six months, which motion was lost. He then gave notice to rescind.

At two o'clock His Excellency, came down to the Council Chamber and assented to a number of bills.

On re-assembling at half past three o'clock, the adjourned debate on the bill relative to the Inspector of Mines was resumed, and the Hon. Provincial Secretary and others addressed the house.

Hon. Mr. Johnston moved a resolution, deferring the bill, which on division was lost by yeas 29; nays 28. He gave notice to rescind.

The House adjourned at 7 o'clock, until Monday at 3 o'clock.

MONDAY, April 1. House met at three o'clock, and sat with closed doors, discussing a motion to rescind, until four o'clock.

Soon after the opening of the house, the hon. Fin. Secretary moved a resolution for the sub-division of the road scale. The scale is the same as that of 1859.

A long discussion, ensued—after which Mr. Bourne moved an amendment, the object of

which was to make the scale the same as in the year, by taking the sum of \$1200 of the railway counties, and dividing it amongst the outlying counties, not touched by the railway.

This amendment was lost to 28 yeas to 10 nays. Mr. J. McDonald moved another amendment similar to that moved by him last session—The bill to amend the act incorporating the Nova Scotia Telegraph Company.

A bill to prevent fraud on creditors by bills of sale.

A bill to provide for the trial of criminals at the same time with civil causes.

The committee then adjourned and reported the foregoing bills.

The house then adjourned at half-past six until three o'clock next day.

General Intelligence. Colonial. His Excellency the Lieutenant Governor came down to the Council Chamber on Thursday last, and gave his assent to twenty-eight acts, among them the Revenue Bill, which duties remain substantially the same as last year.

Murphy, who is in jail awaiting his trial by a jury at the store of Messrs. F. W. Chipman & Co., attempted to escape between 11 and 12 o'clock on Wednesday night. Mr. Houlston, the jailer, was aroused by the noise, and on proceeding to Murphy's quarters, discovered several articles, swags, crow bar, &c., some in his working his way out. The implement must have been furnished to him by a prisoner by a window at seven o'clock in the evening by a guard, as that hour the cell was visited and they were there.

DAILY PRAYER MEETINGS.—The morning meeting in this city is still held with the utmost regularity, and when the weather is so cold, the attendance is good. Still there is room. Hundreds more might attend with profit to themselves and others. We must confess the were it not for the punctuality and zeal of our Wesleyan brethren the meeting would be a mere defunct long before now. Some mornings other denominations are scarcely represented at all. This speaks well of the quality of religion among our Methodist brethren, but reflects no credit on the condition of other bodies. We would like to see more Presbyterians and Episcopalians present, and ready to take part in its proceedings. The meetings are conducted with much spirit and vivacity, and it is difficult to think that any one can attend without being pleased and profited.

It is gratifying to see that in the leading American cities Daily Prayer Meetings are sustained. One in Philadelphia is frequently attended by 800 people. The famous Fifth Street Meeting in New York is conducted every evening—Intelligence of a similar character results with regard to Prayer Meetings in British cities. They are as numerous, as well attended, as useful as ever. The same may be said of the case in the history of the world never was so much prayer ascending at one time to the throne of God. There are extensive districts of this Province where there are no prayer meetings either on week-day, or on the Lord's day. This is a sad state of matters. How can it be remedied? There are many congregations where there only a weekly, a fortnightly, or even monthly meeting. We would suggest, in such cases the meetings should be very large, fervent. But the truth is that the more frequently and regularly the prayer meetings are held the better will the results be.—P.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The closing lecture before the Association was delivered on Tuesday evening by the Rev. J. H. Huter, on Revivals. He commenced by defining the term and showing the necessity of a revival in the normal condition of the church, or at least the condition at which she should aim. He described the revivals which are recorded in Scripture. He then dealt at length with the movement in Great Britain and referred to the leading men engaged in the work—Grady, Arndtly, Brownlow, North, Reginald, Radcliffe, Richard Weaver, &c. He showed how a brother-in-law Mr. Radcliffe had inaugurated a great movement against the English Rascals in the sufferings he endured in prosecuting his work. He described the revivals which are now going on in London and other cities, and concluded by an urgent and powerful personal appeal to his audience to accept of Christ and his work for life.

Mr. Avery who presided, made a very touching application of the subject. The audience was large and attentive. The concluding Prayer Meeting to be held by the "Chalmers' Church," on next Tuesday week.—Jb.

The Rev. John Hunter, late pastor of Chalmers' Church in this city, is to leave for England in the R. M. S. Canada on Thursday evening. The cause of his leaving so soon is family affliction. He will deliver a course of lectures on the congregation to-morrow. He has already closed the Young Men's Christian Association Course of Lectures, and on Tuesday evening he will (D. V.) close the course of lectures on the Rev. Mr. White, in the circumstances of the case, all will perceive the necessity of his leaving so speedily. deep regret will be felt at parting so soon from one whose services have been so acceptable and so highly appreciated. It is not for us to pronounce his eulogium, but we may say that it will be long ere his services in connection with the Protestant Alliance will be forgotten in Nova Scotia. His preaching and his public lectures among us have been attractive and acceptable exhibiting talents and a heart abundantly ready in good reason to believe that his ministry has been blessed to the edification of souls and the conversion of sinners. Our earnest desire (in which thousands will unite with us) is that the Saviour may be glorified in the work which he has so nobly undertaken. He will still be more useful in His church here and at length give him a place among the redeemed in glory.—Jb.

HALIFAX AND QUEBEC RAILWAY.—We last week with pleasure from our contemporary the Sun in the Halifax and Quebec Railway question. It is nearly three years since the promoters of this route, situated under the auspices of the Mother country in favor, and at last it seems to have reached the point of being ready to be submitted to Parliament—a step in its progress which during many long years of agitation it has never yet reached. Considering its importance in a national point of view, we doubt not it will receive the sanction of the council of the nation a favorable hearing.

PROVINCIAL SECRETARY'S OFFICE, HALIFAX, MARCH 27, 1861.—His Excellency, the Lieutenant-Governor, by the advice of the Executive Council, has been pleased to make the following appointments: To form the Central Board of Commissioners under Chapter 7 of the Revised Statutes of "Shipping and Seamen." Captain John Taylor, Captain Nathson, and Mr. E. Z. Davidson. To be a Board of Examiners at Yarmouth: Captain Samuel Flint, Captain Nathson, and Mr. John Davidson. To be a Board of Examiners at Pictou: James Purves, Esq., and Captain James McKinnon.

In the County of Kings: George Best to be a Coroner. George Armstrong, Isaac John Hamilton, W. Fisher, Robert J. Lyons, John H. Clark, Sylvanus Whitney, Jacob M. Rusco, and John A. Chipman to be Justices of the Peace.

William Stewart and Andrew Horden to be Trustees of School Lands for the Township of Horton. In the County of Sydney: Alexander Macintosh, M. D., Donald McKenzie, Roderick McDonald, Angus McDougall, and George M. Cunningham, to be Justices of the Peace. In the County of Guysborough: Neil Gunn, John A. McDonald, Alexander