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Religious Miscellany.

(From Zion's Herald.)
IN THE DARK.
BY ANNE M. DUGANNE.
Of late, where'er I roam,
Or whether grave or joyous be my mood,
Or comforts far exceed a platitude,
Or sorrows like me like the mad sea's foam,
My timid lips in whisp'ers but advance
This prayerless prayer—the soul's vague
utterance—
My God! my God!
If I awake at midnight's heavy hush,
Or own the crimson morning's pregnant
power,
Or music pause at twilight's post hour,
Or sit with idle hands in noon's warm flush,
Still, still my lips repeat, oft and again,
This plea so mystic of the soul's refrain:
My God! my God!
O Life, thou mystery! and Death, thou key
To greater mysteries that all must know
Who bear the stamp divine, I pray ye show
The worth of an existence unto me!
That knowing my untried lips may reach
A fitter plea than now my soul can teach:
My God! my God!
O Time, that fitteth by an quiet wing,
Bearing away the years allotted me,
Noting my claim to immortality,
Thy ready sickle, prithe, tuneful swing
To saintly hymn my lips may reach repeat
In prayerful order, while my soul shall meet
My God! my God!
O, vassals impatient! Father, I know
My soul's brief utterance thou wilt not
disdain,
If, moved by joy's excess or overwhelming
pain,
My faith in thy omnipotence I show
By murmuring with eager lips that name
Of thine, which awes and sets my soul
afloat:
My God! my God!
For thus the transient essence of thyself at last
Approaches its true source, seeking for
rest;
Yet it is sin alloyed and guilt oppress—
A vital drop in turbid waters cast—
And thou art Justice; O, can Mercy's
cry
Avert with thee for one so lost as I?
My God! my God!
Thy precious promises must be my plea;
The Calvary ransom all my spirit's trust;
Thy word my surety; though I am but
dust,
Moved by thy breath, thou carest e'en for me.
So light shall come at last to gild my night,
And my soul know how great and blest thy
might,
My God! my God!

Conference of Eastern British America.
ST. JOHN'S, N. B., July 1, 1861.
The experience of past years' Conference proceedings furnishes no account of equal interest, in our estimation, with the meeting held in the Centenary Church in this city on Saturday last. Never have we attended a meeting of more intense and absorbing interest, since we witnessed the reception of the deputation from the United States on the platform of the British Conference, four years ago, than that to which we now refer. Following the precedent then established in England, the ministers were requested to invite the attendance of their hosts and their families, with any others who might wish to attend on the occasion; and when at eleven o'clock the doors of the Conference Church were thrown open, a goodly number of friends availed themselves of the invitation given, a few of whom will ever forget the hallowed occasion in which they were allowed to participate. At that hour the deputation, consisting of the Rev. Joseph Stinson, D.D., President, the Rev. Richard Jones, Co-Delegates, and the Rev. John Gemley, Secretary of the Canadian Conference, were introduced upon the platform by the Rev. Wm. B. Boyce, and were welcomed by the Conference by a rising vote.
We are happy to have been enabled to secure the very kind assistance of an esteemed ministerial brother to report the proceedings of the meeting, whose labours we thus present to our readers.—Ed.

RECEPTION OF CANADIAN DEPUTATION.
At 11 o'clock the doors of the Conference were thrown open, permitting lay friends to witness the reception of the Brethren from Canada. The President called on the Secretary to read the address of the Canadian Conference. (This address will shortly be published in the printed Minutes of Conference.)
On the address being read, the Rev. Dr. Stinson, President of the Canadian Conference, was introduced by Rev. Mr. Boyce. Dr. Stinson then said:
I have great pleasure, Mr. President, in responding to the call of a friendly duty. I cannot say that I am unused to address public audiences—still it is difficult for me to stand before you as an entire stranger, without some degree of perturbation. I bring to you a message of fraternal love—do it most sincerely. We feel in Canada that you in Eastern America are our brethren in the Lord. Methodistism is one family. We have one common spiritual head; we have one ecclesiastical rule; we have one object—that of our fathers: to spread Scriptural holiness through the world. We aim to spread the reign of Truth, and Purity, and Love. We adopt the same course to pursue this end that our fathers adopted. We are not of those who believe that the present advanced state of society has rendered the Gospel unnecessary. The doctrines of that Gospel—Repentance, Faith, Holiness—are as determined to make proclamation, as did our fathers.

Next to a sound system of doctrine is a wholesome Church discipline. In the administration of discipline we deal with our ministers and people alike; that discipline may be deemed wholesome; but no Church can long exist without its observance. Then a word as to the extent of the fields of our labor. My diocese stretches from Cape to Vancouver's Island. I profess not to have seen the whole of it; but intend to visit every part, should God permit. Then as to the character of the people to whom we have access. It consists of the heathen and sinners of our country. It is no figure of

poetry to say that wherever the woodman's axe is heard, there also is heard the voice of the Methodist preacher. Recently I received a letter from a lady in the far West, who says that, but for Methodistism, neither herself nor family could ever have the Gospel. And then we meet in those far settlements some of the most cultivated and intelligent men in the land. It is sometimes said, sir, that we spend too much money in Foreign Missions. No, sir. We are to go not only to those who want us, but to those who want us most. I remember once that a great deal of grumbling took place because so much money was spent upon a little town in the West of Ireland. But, sir, in that little town William Arthur was converted, and he has been the instrument of bringing thousands to God. On this subject I feel that my excellent friend, Rev. Mr. Jones, will give you more information than I can. But a few words more. Our people, sir, have not become tired of what are called revivals of religion. We do employ extraordinary means, and hold extraordinary meetings in Canada—and God crowns them with success. We have revived the good old practice of Camp Meetings. Much has been said against them—but not by those who know them most. You are not, for instance, to believe such reports as Mrs. Trollope. I attended one recently, where nine thousand people were assembled—a magnificent sight, sir. In one single hour six hundred carriages passed a given point—so I was informed. These meetings, too, are crowned with the blessing of God. My first mission was on the River St. Francis. The town at that place, at that time, consisted of a blacksmith's forge, a tannery, another house or two, and a doctor's shop. I lived with the doctor and never wish to live with another. They almost worked him, as well as started him, to death. There was no church of any description within thirty-five miles. Lately I was there again, and from my window counted seven churches and a fine college. There was also an excellent bridge. In my day I crossed the river on horseback, with my knees on the saddle. Last year we opened forty-five new churches in Canada. And they are churches. Moreover they are out of debt. We have no notion in Canada of groaning under a load of Chapel-debts. And we are now teaching them that the pew-rents are the legitimate revenue for the preacher's support. Those ornaments—chapel-debts and one of the conversation between two little boys, who were discussing the relative beauties of their new homes. The house my father is building, said one, is to have a beautiful cupola on top. Ah! said the other, but I heard my father tell mother the other night that our house was to have a mortgage on it! Now we don't want those ornaments. We raised \$40,000 for our College to begin with many years ago—since then \$10,000 more have been obtained. The erection and sustentation of that place of learning has at least decried one delusion which existed in Canada. Methodists had been regarded as a very ignorant class of people, now they begin to believe that Methodist children have brains like other people. Let me say that within the last few years five thousand young men have passed honorably through those halls to their various occupations of life. And better than that: many of them in passing through their studies were converted to God. While on this Educational subject I may say that a great battle is now being fought. We believe that we have a right to an equal proportion of the allowance granted for Educational purposes. We have right on our side. An old Scotchman said the other day, "The Methodists are not only right, but *cera tenacious* of their rights." So we are, sir, and intend to hold this one fast. Then a word regarding our Missions. True, I cannot enter upon that subject fully—but I wish to say that they have been greatly blessed. Twenty-six years ago, I paid my first visit to St. Clair Mission, the Indians were then pagans. I sent James Evans, now dead, and Thomas Manges, a converted Indian, to labour there. In ten years these savages had renounced paganism, and on visiting the place last year I was much delighted at the wondrous change. I was conversing with a gentleman residing there, a member of our Church,—he said, I have lived beside these Indians for twelve years, and they will compare with any Christian community that I have ever known. But they have been subjected to severe temptations, and no small expense and labour has been incurred by our Conference in retaining them. Above this mission, lies Fort Huron. In that town are seventy groceries and the sum of \$80,000 is annually expended for liquor alone; while but \$12,000 is given for education. During two or three years, parties have gone once a week from Fort Huron to those Indians to corrupt them,—and failed. And now our work has extended to Vancouver's Island. When we wanted a man to take charge of that important mission, Providence found us the man in Dr. Evans—well known to you. I remember at a Missionary meeting in Toronto, many years ago, to have said in the course of some remarks, we shall one day have our missions on the Rocky Mountains. Mr. Ryerson rose and scouted the idea. He said when Englishmen once began, they did not know where to stop. He thought me very much like the Irishman's horse. "Take my horse," said a cabman, to a gentleman, "he is fast." "Take mine, sir," said another, "he is sure." "Take mine, sir," said a third, "he is a poet." Amused at the reply, the gentleman chose the last, and when seated, asked the cabman what was his reason for calling his horse a poet. "Sure, sir," he replied, "because he travels faster in an English state, sir, than the rest of the world." The Rev. Mr. Jones was then introduced.—My friend Dr. Stinson has the advantage of me on this occasion. He has been

in the habit of addressing the British Conference, as well as the American Conference. On the contrary, have never been absent from our Conference but twice. Yet I rejoice to meet you, feeling assured that though in one sense a stranger, I am addressing a Methodist Conference. I have pleasure in meeting you, sir, of whom I have heard so much—and with Dr. Richey with whom in other days I have had happy intercourse. Many of the faces around me also are familiar, so that I do not feel altogether amongst strangers. I confess, sir, to a degree of reluctance when undertaking this deputation; and on looking at my proposed associates, I felt there could be no necessity for my presence. But they said, one of the old stock most good. Well, I am not very old, nor did I wish to begin to feel old—yet sir, of five hundred brethren who compose our Conference I am the oldest. Not the oldest preacher—but the oldest man in the effective work, having kept my post for thirty-six years without the loss of a year. In 1825 I entered the ministry. We were then few and feeble. We had existed under the jurisdiction of the Bishops of the Methodist Episcopal Church of the United States for two years. I travelled from three to four hundred miles every week then a headless boy. But I did not do it on foot, sir. One friend gave me a horse, another a saddle, a third a bridle, and then I became what was then called a saddle-bag preacher. We had then twenty-six Circuits, and two hundred and fifty Indians had been gathered in from various places. We kept up a distinction between whites, blacks, and Indians—since lost sight of. We had no funds, sir; we picked up a living as we best could. A hundred dollars was the allowance for a young man—but many of them did not receive half that sum. We lived on horseback, and always stopped where night overtook us—but we worked joyously—for by the wilderness was made glad. We have changed for the better since then—but in every change God has been with us, and has given us an existence as a religious organization. The twenty-six Circuits are now three hundred. The 8,000 colored, whites, and Indians have increased to 50,000. We then preached in barns, in school-houses and often beneath the spreading trees of the old glorious forest. But now it is different. Dr. Stinson said that we had opened forty-five churches during the year. I think, sir, I am safe in saying that he was below the mark. We have opened one chapel a week, on an average during the past year. And where has our work spread? Across the Rocky Mountains—to Fraser's River, the Hudson Bay Territory, to British Columbia, to the far shores of the Pacific. And it will spread yet further. Let our Jesus be crowned Lord of all. We shall win the universal world to his gospel. It shall be done, sir. Other Churches are becoming more favourable to us—I cannot say whether through fear or love. But they exhibit a wish to fraternize which they never did before. And we hope the day will come when a Methodist preacher shall occupy an Episcopalian pulpit. We would do them good. I owe much under God to some who have been and some who are still members of this Conference. The names of John B. Strong and Richard Williams are dear and sacred. When I boy I learned my letters at their feet. I find my first religious impressions there. Those convictions never left me until they brought me to Christ. Thirty-six years I have been honoured as a minister of Christ. I said once, sir, that I had grown up around them. No sir! they have grown up around me. God is with us to-day: Methodist preachers' hearts are here to-day—let us take possession of the land to the glory of God.

The Rev. John Gemley was then presented, and, on being introduced, acknowledged the dignity and responsibility of the position he was called to occupy. He could not but express the deep feelings under which he laboured. He always felt well on Monday morning—never on Saturday. I never feel Monday, but I feel very Saturday. I heard on coming here, sir, was made up of an old gentleman, who asked me to help his lady out of the carriage, and who, at the same time, made the observation—"Why, I expected to see an older man." Well, sir, I am a junior—a second edition; and my desire is to imitate the first edition. But, sir, I was here thirty years ago; I was then six years old. The memory of that event, however, is but a dream. God took my father and mother when eight years old; my brother and sister when I was twelve. But in this Church I found another mother, and in her broad sympathies my soul has many a time rejoiced. There are faces here familiar: Dr. Richey, Mr. DeWolfe, and Mr. Churchill, are old friends. As for the second, he is still at his old tricks I find. I heard, since coming here, that he was called upon to make a speech at the other night at a Missionary Meeting and refused to do it. We have welcomed back to our Conference our esteemed friend Dr. Stinson. A few years ago it was stated in a Canadian paper that Methodistism was destined to become the religion of the country, but not the Church of the cities. Sir, it has become the Church of the cities. In Canada, assuredly we are the established Church of the country. A lady said to me in Toronto, have you large congregations in your Church, they must look exceedingly small in these immense Chapels?—Let me surprise Bro. Churchill by telling him that our Churches in Montreal and Quebec will now hardly contain the people, and in most of our large enclaves this is being witnessed. I mine state, sir, that the recent union of the Presbyterian Churches took place in a Wesleyan Chapel. The reason assigned for this by the Rev. Dr. Burns to his people was, that when the Subscriptions towards the erection of the Chapel had been taken, the Presbyterians had given largely with the intention of occasionally using it. It was discovered, however, that of the \$40,000 subscribed, one liberal-souled Presbyterian had subscribed \$10, which sum was alone subscribed by that Church. I will say but a word or two more. We are coming back, sir, more and more to the Methodism of John Wesley. At a Conference love-feast which I attended recently, and where the influence was so good that I was constrained to speak, and rose with that intention several times. However, my being heard, and I thought of the remark of Billy Dawson, "If Methodism does not make all our people Parsons, it makes them all Clerks." Our members have increased, and our Church was never more healthy—never more vigorous

Religious Intelligence.

From the Northwestern Christian Advocate.

Methodist Literature.

Last week we gave some account of our periodical literature, and now propose to do the same for our book department—not for the sake of denominational glory, but for our vindication. Even our own people do not appreciate the extent of our publishing interests, while here and there is a Methodist preacher who acts and talks as though the highest indication he can give of culture is to depreciate the books of his Church. We never see such a brother without thinking of the Rev. Mr. Platidou who figures in *Borrow's Lenten*.
The New York Evangelist spoke a simple fact when it said: "No other religious body (than Methodism) in this country, can present, we believe, so various and extensive a collection of denominational literature as the Methodist Church. We hid them God speed in the work in which they are engaged, and would only express the hope that kindred Churches of our Protestant faith may be incited by their example." This is cordial, and yet barely a just estimate. It was a prime object of early Methodism to create a taste for reading, and to cheapen and supply the demand. We may claim for it the honor of pioneering in the field of cheap religious reading, of colportage before the term *colporteur* had been engrained upon our Saxon stock. Mr. Wesley wrote books for the million, and sold them at the lowest rates.—Seventeen years prior to the formation of the Religious Tract Society of London, A. D. 1799, he organized, in connection with Dr. Coke, the "Society for the Distribution of Religious Tracts among the Poor," but long before that he had written and distributed tracts. He made it the duty of his helpers to circulate his publications, thus inaugurating the system of colportage. Asbury and his coadjutors brought the same spirit into America, and planted the seed-orn of our present mammoth Book Concern. In glancing over its catalogues we find, exclusive of Tract and Sunday-school publications, ranging from three-cent Bibles down to single sermons, which have found their way into shrouds of *sinners*, or coffins of *hearts*. We find more than fifty in German, exclusive of Sunday-school books. That many of these are ephemeral, and never will pass beyond a first edition, is simply to state what every publisher knows to be true. Each decade has special wants which require special publications—they meet their death and die. We are far from condemning our publishers for giving this ephemeral literature to the world. It needs it. There must be humble chapels as well as grand cathedrals, wheelbarrows as coaches, by-paths as well as railroads. Yet the chapel and the wheel-barrow and the by-path is to be displaced in good time.
But there are works of permanent value. Look at the commentaries: Methodistism has given the world. It has already three on the whole Bible—those of Coke, Clarke and Benson. The former is about out of print. The two latter are widely read, and not yet superseded in public taste or critical necessity. Wesley's Notes on the New Testament are models of terse, compact criticism, often giving the sense of a passage in a few words. "Watson's Exposition," cut short by his lamented death, is a masterly work, though incomplete. Moody's New Testament, Strong's Exposition and Harmony, and Whedon's Commentary on Matthew, are well known and highly valued. Besides, there are the Notes of Longfries, Pierce, Carroll, &c., designed principally for Sabbath-schools.
Dr. Naab is bringing through the press, in numbers, a German commentary of varied and profound learning, and thoroughly imbued with thinker and the earnest believer.
The language contains no abler or more scholarly work on the Psalms than that of Dr. Hubbard. It has won its place among the enduring books of the age. We may add to these the recent publication, by a Methodist House, of a new edition of Bengel's Gnomon, translated by Methodist scholars.
In systematic and didactic theology, our literature is far from meagre, yet we venture two suggestions: 1. There ought to be a complete edition of the works of Arminius, edited and published by our Concern. We are the leading Arminian Church, and our ministers and laymen should be able to supply themselves with his works from thence. Their sale might not be commensurate, but one object of the "Book Concern," as contemplated by its founders and made prominent in our history, was the publication of standard works of merit, required by the wants of the Church, but which must of necessity have a restricted sale. We want Arminius, Hear us, Messrs. Book Editors and Agents. 2. We need a series of volumes on systematic theology, not to supersede Watson's Institutes, but to gather up the results of our denominational controversies, to meet the new phases of Unitarianism, Rationalism, thoroughly examine the late modifications of Calvinism, &c. New controversies have invaded the domain of theology since Watson's day. None have succeeded him with a clearer intellect, but he had neither the gift of prescience nor universal knowledge.
At the same time our catalogues show many works of rare ability added to the standard volumes of Wesley, Fletcher and Watson.
In controversial literature our catalogues abound. Our doctrines and Church policy provoked the sharpest animadversions and the most caustic criticism, and for every *Revoland* we have furnished an *Obiter*. Of religious experience in life and death we have many illustrations.
In autobiographies and personal narratives we have gone to an extreme. The lives of a few of our men, full of incident, were needed to show the world, to show our own children, how our Church grew. But it has been carried too far, and in looking over the catalogue, we see a few of which we are heartily ashamed.
In metaphysics, apart from sermons and theological books, we have done but little.—We have been too busy and too practical.
Methodism was born to the music of its own songs. The strains of the Wesleyan, unequalled since the days of David, rolled in majestic and wonderful power.—They were echoed and re-echoed. They were so full of poetic fire and personal experience that they almost sang

themselves.—Said that acute and cautious critic, Isaac Taylor, "It may be affirmed that there is no principal element of Christianity, no main article of belief as expressed by Protestant Churches—that there is no moral or ethical sentiment, peculiarly characteristic of the gospel—no height or depth of feeling, proper to a spiritual life, that does not find itself emphatically and pointedly and clearly stated in some stanza of Charles Wesley's hymns." Said Soule, "no partial friend of the Wesleyes, 'Perhaps no poems have ever been so devoutly committed to memory as these, nor quoted so often upon a death-bed.'" "This witness is true," Dr. Stevens, in the second volume of his admirable History of Methodism, says:
"The whole soul of Charles Wesley was imbued with poetic genius. His thoughts seemed to back and revel in poetic rhythm. The variety of his meters (said to be unequalled by any English writer whatever), shows how impulsive were his poetic emotions, and how wonderful his facility in their spontaneous and varied utterance. In the Wesleyan Hymn Book alone, they amount to at least twenty-six, and others are found in his other productions. They march at times, like lengthened processions, in solemn grandeur; they sweep at other times like chariots of fire through the heavens; they are broken like the sobs of grief at the graveside, play like the joyful affections of childhood at the hearth, or about like victors in the fray of the battle-field. No man ever surpassed Charles Wesley in the harmonies of language. To him it was a diapason. Handel found in the Methodist Hymns a poetry worthy his own grand genius, and he set to music those beginning.
"Sinners, obey the gospel sound!"
"O love divine, how sweet thou art!"
"Rejoice, the Lord is King!"
In the introduction to the Plymouth Hymn Book, Henry Ward Beecher says:
"To say we have sought for hymns expressing the deepest religious, and particularly the sentiments of love, and divine courage, and hopefulness, is only to say that we have drawn largely from the best Methodist hymns. The contribution of the Wesleyes to hymnology have been so rich as to leave the Christian world under an obligation which cannot be paid so long as there is a struggling Christian brotherhood to sing and be comforted amid the trials of this world.
"Charles Wesley was peculiarly happy in making the Scripture literal Christian experience, and personal experience throw light upon the deep places of the Bible. Some of his missions have never been surpassed. Nor are there any hymns which could more nobly express the whole ecstasy of the apostolic faith in view of death and heaven."
When he ascended he took with him his harp and went with his mantle wrapped about him. Our later poets have written many sweet songs, which thousands sing with rapture, but no strains like Wesley's have since been chanted. "Who sings a Methodist hymn?" ask your pompous high-churchman, who is stiffened up with rubric, and then ascends his desk and reads,
"Jesus, lover of my soul!"
"Methodism has no literature," says your gowned white-cravated D. D., in his recitation room, and on the Sabbath repeats with "great effect," as the finest description of Nature's final shock,
"Stand the omnipotent decree:
"Jehovah's will be done."
Nature's end we wait to see,
And hear her final grand decree.
Let this earth dissolve and blend
In death the wicked and the just:
Let those poisonous ones descend,
And grind us into dust:
"Rest secure the righteous man:
As his Redeemer's book,
Sure to emerge and rise again,
And mount above the wreck:
Lo! the heavenly spirit powers,
Like flames o'er nature's funeral pyre:
Triumph in immortal powers,
And clasp his wings of fire."
How he is astonished to learn on Monday that it is one of Wesley's hymns!

less from the mouth and throat than from the deep chest and vast paunch.—His eyes beamed with fierce fire as we stood motionless on the defensive, and the crest of short hair which grew on his forehead began to twitch rapidly up and down, while his powerful fangs were shown as he again sent forth a thunderous roar. And now truly he reminded me of nothing but some hellish dream creature—a being of that hideous order, half-man, half-beast, which we find pictured in the infernal regions. He advanced a few steps—then stopped to utter that hideous roar again—advanced again, and finally stopped when at a distance of about six yards from us. And here, just as he began another of his roars, beating his breast in rage, we fired and killed him. With a groan which was something terribly human in it, and yet was full of brutishness, he fell forward on his face. The body shook convulsively for a few minutes, the limbs moved about in a struggling way, and it was all quiet—death had done its work, and I had leisure to examine the huge body. It proved to be five feet eight inches high, and the muscular development of the arms and breast showed what immense strength it had possessed.
We were walking along in silence, when I heard a cry, and presently saw before me a female gorilla, with a tiny baby gorilla hanging to her breast and sucking. The mother was stroking the little one, and looking fondly down at it; and the scene was so pretty and touching, that I held my fire, and considered—like a soft-hearted fellow—whether I had not better leave them in peace. Before I could make up my mind, however, my hunter fired and killed the mother, who with a struggle. The mother fell, but the baby clung to her, and with pitiful cries, endeavored to attract her attention. I came up, and when I saw this poor little fellow, could not eat, and consequently did not. It could not walk nor bite, so we could easily manage it; and I carried it, while the men bore the mother on a pole. When we got to the village another scene ensued. The men put the body down, and I set the little fellow near. As soon as he saw his mother, he crawled to her and threw himself on her breast. He did not find his accustomed nourishment, and I saw that he perceived something was the matter with the old one. He crawled over the body, smelt it, and gave utterance, from time to time, to a plaintive cry, "Hoo, hoo, hoo," which touched my heart. I could get no milk for this poor little fellow, who could not eat, and consequently died on the third day after he was caught. He seemed more docile than the other I had, for he always recognized my voice, and would try to hurry towards me when he saw me. —*Explorations and Adventures in Equatorial Africa by Paul du Chaillu.*

Ottawa in May, 1861.

It is no previous period in the growth of this city which shows signs of rapid advance as observed as at the present. That we have experienced an unusually long and severe winter is the opinion of our oldest inhabitants, but even during the great depth of snow, operations were constantly progressing—all descriptions of building material being placed in readiness for building purposes. Not alone are the Parliament Buildings proceeding to assume a grand and imposing appearance, but in every part of the city edifices are being erected for the accommodation of those who are constantly settling in this locality. More suitable accommodation is still required, and capitalists who have money to invest could realize good interest, by the erection of such rows of buildings as would prove both useful and ornamental. When property can be obtained at a very moderate rate such investments should not be lost sight of. Owing to the present condition of American affairs, political and otherwise, the tide of emigration must be directed towards the Canada, and from the great demand for mechanics, and the inducements held out to capitalists, our lively city must receive a proportionate share of those combined influences which will materially forward its interests. Nothing tends more to elevate permanently any locality than a coming of wealthy individuals and industrial mechanics; they are the bone and sinew of every enterprising town or city. In looking around, what changes are observed—from Hull to Edinburgh—that grand and magnificent water-power, which, only a few years past, rolled on unexploited in its current is now turned to advantage. On every opposite presented themselves are to be seen mills and factories of various descriptions constantly in operation, the products of which have, on more than one occasion, been prized and admired at both national and provincial exhibitions. How frequently are the sentiments expressed by our oldest inhabitants, and those at present in the middle period of life, that a surprising change has taken place. Only a few years ago every person was known, the circle of acquaintance was general, but at present people pass and repass, new faces are constantly appearing; in fact we are hourly acquiring, by our rapid influx, the taints and tendencies of larger communities.—In former times discussions from trivial causes occasionally arose, but now the entire city is in an exceedingly peaceful condition under the control of a police force, and without loss of either life or property. Few cities, with a population of 15,000, can boast of such order and decorum. As a central for travel, that the Ottawa country, no more pleasant or so attractive route could be adopted. The grandeur and magnificence of its scenery was much admired and lauded by the Prince of Wales, who only viewed a small portion on this side the *Chateaux*. Proud we are to assert that no part of Canada can surpass the minute and varied details presented to the observation of the traveller within the precincts of Ottawa itself, or still further up the gigantic source from which this city derives its name—so picturesque and enlivening in its general aspect. We hope the day is not far distant when the tide yearly directed towards Eastern remains in a recognition of the natural grandeur of this country, which, photographically speaking little is known, except by the favoured few who have become eye witnesses of these facts, and have on more than one occasion expressed much surprise and astonishment. A large portion of the immense manufacturing power is undeveloped, and the unbounded mineral re-

General Miscellany.

The Gorilla.

Suddenly I was startled by a strange, discordant, half human, devilish cry, and beheld four young gorillas running toward the deep forests. We fired, but hit nothing. They rushed on in pursuit; but they knew the woods better than we. Once I caught a glimpse of one of the animals again, but an intervening tree spoiled my mark, and I did not fire. We ran till we were exhausted, but in vain. The alert beasts made good their escape. When we could pursue them no more we returned slowly to our camp, where the women were anxiously expecting us. I protest I felt almost like a murderer when I saw the gorilla this first time. As they ran—on their hind legs—they looked fearfully like hairy men; their heads down, their bodies inclined forward, their whole appearance like men running for their lives. Take with their awful cry, which, fierce and animal as it is, has yet something human in its discordance, and you will cease to wonder that the natives have the wildest superstitions about these "wild men of the woods."
The underbrush stayed rapidly just ahead, and presently before us stood an immense male gorilla. He had gone through the jungle on his all-fours; but when he saw our party he erected himself and looked us boldly in the face. He stood about a dozen yards from us, and was a sight I think I shall never forget. Nearly six feet high (he proved four inches shorter), with immense body, huge chest, and great muscular arms, with fiercely glaring large deep gray eyes, and a hellish expression of face, which seemed to me like some nightmare vision: thus stood before us this king of the African forest. He was not afraid of us. He stood there, and beat his breast with his huge fists till it resounded like an immense bass-drum, which is their mode of offering defiance; meantime giving vent to most singular and awful roars in the most singular and awful manner, and looked us boldly in the face. It being with a sharp bark, like an angry dog, then glides into a deep bush, which literally and closely resembles the roll of distant thunder along the sky, for which I have sometimes been tempted to take it where I did not see the animal. So deep is it, that it seems to proceed

sources, even within a short distance of Ottawa, have so far escaped the attention of capitalists. With such water power unexpended, we may look forward to the time when articles of every day life will be manufactured at home on Canadian soil. These resources alone, irrespective of all others, must elevate this locality to a proud and prominent position.—Ottawa Citizen.

Provincial Wesleyan

WEDNESDAY, JULY 10, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Originals, Reprints, and other notices addressed to us from any of the Circles within the bounds of the Conference, shall reach through the hands of the Superintendent. Minister. Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

The Late Conference.

We give in the present number the fullest report of the proceedings in our Annual Conference, which has ever been presented to the readers of the Provincial Wesleyan. It is hardly necessary to say, that amidst the excitement of a debate, it is extremely difficult, at one and the same time, to take a part in the same and report its proceedings without incoherence; but as lay-reporters cannot be admitted, we have to do the best we can under the circumstances, and we fully expect to be judged to have done very well. Those who have so kindly assisted us are entitled to special thanks.

We trust the report on our first page, containing an account of the reception of the Canadian Deputation, will not be overlooked, but be read with interest and attention.

The Draft of Stations herewith published, must be considered as "under correction," not that we expect there will be any changes made in the List, but that they are actually read in Conference at its close—they are modified.—We obtained a copy, late on Friday evening, for publication, or it would have been delayed still another issue. The Conference was to meet on Saturday morning to hear the minutes read and the Stations confirmed, when the meeting would be finally closed; leaving but one impression upon the minds of all concerned, that the unanimity, and tact, and perseverance of the beloved President, and the harmony and good feeling of the brethren generally, with the genial visit of our Canadian brethren, have combined to make it a season which will not soon be forgotten.

Conference Proceedings.

(Continued from our last.)

On Friday the 29th a return was made of the number of members on the various Circuits.—The Secretary of the Children's Fund reported that the number of children to be provided for this year is 202, and that 76 members are required to provide the allowance for one child.

The Report of the Book Room Committee was read and adopted.

On Saturday the candidates for ordination were examined before the Conference. Their examination was most satisfactory to the brethren, and they were received by unanimous vote of the Conference.

At 11 A. M. the Deputation from Canada, consisting of the Revs. Dr. Stinson, President, R. Jones, Co-Delegate, and J. Gemley, Secretary of the Canada Conference, were introduced to the Conference. A large number of friends from the city were present by invitation. (The report of the proceedings will be found on our first page.)

On Sunday the President preached at Carlton at 11 A. M. In the afternoon the Conference Love-Feast was held. The Centenary Church was filled with the members of society from the different churches. A large number of ministerial and lay brethren spoke on the occasion. The session was one of high and hallowed delight. In the evening the Rev. Dr. Stinson preached in the Centenary Church, and the Rev. R. Jones in the German St. Church, and the Rev. J. Gemley in Exmouth St. Church, to the great satisfaction of the congregations assembling in those churches. The Sacrament of the Lord's Supper was administered in the Centenary Church after the evening service.

The Conference met again on Monday at 9 A. M. A Resolution, tendering the thanks of the Conference to the Rev. C. Churchill, A. M., for his services as Book Steward, and as Editor of the Provincial Wesleyan, was adopted. The thanks of the Conference were also accorded to the Executive Book Committee for their services during the year.

The Report of a special Committee, appointed last year to examine into the state of the Book Room and Provincial Wesleyan affairs was presented.

The Report of the Sabbath School Committee was read and adopted.

The Report of the Receipts and Expenditure of the Contingent Fund Committee was read and adopted. The recommendation of the Committee that the Circuit accounts should be made out in the decimal currency was accepted.

The Report of the Superintendent and Ministers' Widows' Fund was read and adopted, leaving out the names of the Committee—the President ruling that all the Committees should be filed up together at the close of the Conference.

The Brethren Snowball, DeWolf, and Narraway were appointed to prepare the Pastoral Address.

The Brethren Angwin and Lathern were appointed to prepare the Address to the British Conference; and the Brethren England and DesBrisay to the Canadian Conference.

The Receipts of the Educational Fund were reported; and the Conference directed that the monies on hand should be invested.

The Address from the British Conference was read.

An amendment in the Constitution was adopted, in accordance with a resolution of which notice had been given last year, by which parties are allowed the opportunity of appearing before the Stationing Committee at its sittings, and stating any objection which they may have to their proposed appointments.

ORDINATION SERVICE.

On Monday evening the Ordination Service was held in the Centenary Church, commencing at half-past 7 P. M. This large Church was filled to overflowing, and many were unable to obtain admission to the Service.

The exercises were commenced by singing the 74th Hymn. "The Saviour, when to heaven he rose, &c." after which, prayer was offered by the Rev. M. Richey, D.D., and J. Stinson, D.D.—The President read the first of the four Chapters of Ephesians, and then the Co-Delegate spoke as follows:

their conversion to God; of the fact that they are separated from the ungodly. Again, we require evidence that they have been called of God.—We believe that no man may choose the position for himself; that he must first be called of God, and the Church requires that candidates for our ministry should have a gift, grace, and fruit. The latter have an important part to perform. No man can come here unless he is called, through the proper courts, to be a proper person to be taken on trial. When this received, the candidates are continued on probation for four years, during which they are required to give continued evidence that they are men of God—willing to work for God. These young men before you have given such evidence, year by year—they have been subjected to careful examination, and they are now brought up here for ordination; we appeal to this large congregation to unite in prayer, that the Holy Spirit will come down now and baptize them anew for their work.

I am reminded that when twenty years ago, I stood with two others where these nine brethren now stand, I did feel that God answered prayer in connection with that service, and that we were commissioned anew for our work.

This congregation has confidence, we believe, in these brethren, and will concur in their being sent forth.

The Rev. J. McMurray then presented as Candidates for ordination, the Brethren Brown, Chapman, Duke, Howie, R. Johnson, Read, T. W. Smith, Sutcliffe, and Wasson.

The President announced that time would not permit him to call on all the candidates, but that some of them would give an account of their conversion, and call to the ministry.

Rev. John Read said:— My memory cannot bear me back to a period in which I was not the subject of Divine impressions and occasionally deep conviction of sin—I thank God for giving me a tender conscience so that I never knowingly committed sin without experiencing deep sorrow on account of it.—When fifteen years of age it pleased God to discover to me the guilt and depravity of my heart; and through the ministrations of the Rev. W. Allen I was brought to the feet of Jesus—enabled to believe on Him to the saving of my soul—and could say with a glad heart "My God is reconciled." My soul was happy in Christ. "Not a wave of trouble rolled across my peaceful breast." From that hour I have had an abiding evidence that I was accepted through my Saviour.

Some years since I believed it was my duty as well as my privilege to have a clean heart. For this I sought, and felt persuaded that my prayers were heard, and could testify that the blood of Jesus cleanses from all sin.—Having obtained help of God I continue until this day.

During my seventeenth year the operations of the Spirit on my soul were such that I felt fully convinced God had called me to proclaim the word of life—I shrank from such a thought—but the conviction became deepened, until I felt that to withstand it longer would be to endanger my own soul. I went forward, depending upon God for assistance—and found peace of mind in discharging my duty.—God has been with me—I often felt very happy in preaching Jesus—and the great Head of the Church has owned and blessed my feeble efforts in the salvation of souls.

The Methodist Church is the church of my choice—I love her people—I was through her instrumentality I was brought to Christ. She has taken me by the hand and led me on—and as I now present myself to be qualified for the full work of the Christian Ministry I pray God that I may never bring a reproach upon the cause of Christ, nor a stain upon this branch of the Redeemer's Church—I wish to "preach Him to all and cry in death, behold—behold the Lamb.

Rev. R. Johnson said:— I cannot recollect any period of my life, at which I had not the fear of God before my eyes, and an alarming apprehension of the consequences of sin, as it exposed me to His wrath. Through fear of death and hell I was continually subject to bondage. The time at which I was led earnestly and prayerfully to seek deliverance from this slavery of sin, and of my true conversion to God, is among the most vivid memories of my life; and of the change which was then effected within me, I have no more doubt than I should have of an instantaneous change from mid-night to mid-day. It was a sensible transition from darkness to light, and from the power of Satan under deep conviction of sin, and earnestly groaning for deliverance, ere the Lord spoke peace to my heart and lifted upon me the light of His countenance. I was then enabled to joy in God, through my Lord Jesus Christ by whom I received the atonement. This is about 12 years ago, and though I am conscious of having oft-times grieved His Holy Spirit, yet I thank God, He has never taken His Holy Spirit from me, and this moment the spirit of self-search witness with my spirit that I am a child of God. Between two and three years ago I was convinced powerfully that there were yet within me remains of the carnal mind which were enmity to God, and was led earnestly to seek deliverance therefrom; and to enjoy the perfect love of God; nor was this in vain; and it is in answer of my highest praise, that by the grace of God, I have since then been enabled to serve Him with a perfect heart and with a willing mind, and cheerfully to present my will, my affections, my gifts and talents upon the altar which sanctifieth the gift.

With regard to my call to the ministry, I feel it utterly impossible for me to describe the conflict which had been going on in my mind for years previously to my offering myself for this work. A deep impression of my call to preach, and a longing desire to testify my love to God, and the souls of my fellow men, was continually opposed by what was to me a dreadful sense of the responsibility of the work, and the crushing fear of my insufficiency. I fought on the side of my own infirmities, and resisted every impression of my duty to preach, and about five years ago, thought that I had effectually drowned the last voice of conscience in this matter, and then entered upon an academic course of medical study. I had not been prosecuting this course for six months, before the Lord overtook me, and laid upon me the hand of severe affliction, and causing me to despair of life—during my recovery however, all my old impressions regarding the ministry returned upon me with full force, to have again resisted which I felt would have been at the peril of my soul, and thus necessity was laid upon me, and a voice said within me, "was it me if I preach not the Gospel." I yielded, offered myself for the work, have been ordained by God therein in being made instrumental in His hands in winning souls to Christ. To Methodist I owe, under God, all my religious impressions.—was born of pious Methodist parents, and have been trained by them in the knowledge of God's word—was first led to seek personal salvation through the exercises of a pious Methodist friend, and have continually sat under his ministry, and now, in connection with this section of His Church, I heartily offer to God the remainder of my life, to be unreversed, spent in the service of preaching His truth—feeling my heart's language to be

"If so poor a worm as I, May to thy great glory live, All my actions empty, All my words unprofitable, All my thoughts receive, All I have and all I am."

Rev. J. A. Dulke said:— I cannot say with the two preceding brethren that I have been a subject of the workings of the Holy Spirit from childhood. Fifteen years of my life were spent in the service of the devil. And although I attended a Wesleyan Sabbath School from the age of five or six years, I do not remember being ever really sorry for sin against God until my sixteenth year. This want of compunction of heart was not because I had not sinned; no, for I used to break the Sabbath, take God's name in vain, and transgress the law of God in other ways. It was while breaking the Sabbath that I was first (and very suddenly) convinced of sin. My tears flowed in abundance, and for several days I was very serious, and prayed for the pardon of my sins. However, my convictions at that time were but transient; they left almost as suddenly as they seized me, and I became as indifferent to my soul's salvation as ever. But through the mercy of God I was again awakened to a sense of my lost time under a funeral sermon preached by the Rev. John Bell (a returned Missionary from Newfoundland). My convictions of sin at this time were such as produced deep sorrow of heart. I felt that I was a great sinner, and saw the awful danger to which I was exposed—that there was but a step between me and hell. After many cries and tears I obtained peace with God through faith in the blood of the Lamb.

For about six months after my conversion I had a strong desire to depend upon my own strength, and it was while on my knees breathing my wishes to the Lord on this subject that he convinced me that I was wrong, and that he had work for me to do in the church. From that hour to this I have had a deep impression on my mind and heart that I am called to preach the Gospel.

The Methodist Church is one of the best for finding its members something to do. I was very soon called to labour as visitor of the sick, to teach in the Sabbath School, distribute tracts, and lay 1855 to preach the gospel and lead a class. The Lord has blessed me in my labours—sinners have been saved, backsliders reclaimed, and believers comforted and strengthened. For some years I enjoyed a clear and an abiding sense of the favour of God. The Lord has blessed me with abundant consolations of His grace and mercy by sea and land, in storm and calm. I never felt more than I do at present my own unworthiness and weakness—I need counsel, grace, and strength from heaven. Brethren pray for me. And may Jesus

Enlarge, inflame, and fill my heart With boundless charity divine, &c.

Rev. D. Chapman said:— Looking upon the past of my life from the standpoint I now occupy, I think I may say that I do not remember a time when God's spirit did not convince me of sin; nor do I think I was older than ten years when my mind first inclined to the office and work of the Christian Ministry. Occasionally it was my privilege, in youth, to attend special services in connection with the Wesleyan Church. On one occasion deep and pungent conviction was wrought in my soul by the Divine Spirit, and when broken-hearted penitents were clinging to the cross, I thought, oh, that I could experience the pardon of my sin!—but I thought I was then too young to be saved. My grief was unnoted, and as I had no correct notions of the way of faith in the atonement as the Divinely-appointed way of pardon, the special services closed finding my heart still hardened. I then, without communicating my feelings to any, resolved to seek in private that which I had failed to find in public. In the seclusion of my closet I knelt before God and prayed as best I could, with no relief came; this I continued to do, realizing at times a little comfort, yet having no clear sense of acceptance in Christ. In this state, I continued for several years, until in the gracious Providence of God I was brought into association with the pious teachers and students of Sackville Academy.—There I spent five months—the most happy and eventful of my life. God put it into the heart of one of my fellow-students to invite me to attend the class-meeting, which refer much arguing I did. In that meeting the leader, Rev. Dr. Pickard, by a simple and lucid explanation of the doctrine of faith was the blessed instrument in God's hand of dissipating my darkness and encouraging my heart's truth in the world's Redeemer. My soul gradually and calmly entered into the light, and since that time I have been endeavouring to walk in the light, as he is in the light. My mind now began to be variously exercised in reference to the Christian Ministry; my former convictions of my call, however despondent, and assuming a more definite form. I still shrank from the work, as I realised my insufficiency, until the judicious and paternal advice of Dr. Pickard led me to decide that I would henceforth preach. I felt the importance of that decision, and the momentousness of that hour. Fearing lest I should touch the ark with unholy hands, I have critically and scripturally examined my call again and again, and I think I am warranted in saying, "Necessity is laid upon me, yes, we is me if I preach not the Gospel. The Wesleyan Church is that of my hearty and deep love for the work, and while I am deeply grateful to God that He has contented me faithfully—putting me into the ministry, I am also thankful that the exercise of my ministry is in association with brethren—a body of men—than whom there is not a more noble-hearted, fraternal and Christian body under the sun.

I believe God has given me some seals to my ministry. I beg an interest in the prayers of my brethren, that I may so hold forth the word of life, that in the day of it, it may be seen that I have not run in vain, neither laboured in vain.

The Rev. G. Miller moved the reception of the Candidates into full connexion, which, having been seconded by Rev. J. Snowball, passed by the unanimous vote of the ministers.

The 3rd and 4th verses of the 43rd Psalm having been sung, the usual questions were put to the Candidates, and satisfactorily answered by them.

The Candidates then knelt down, and were solemnly ordained by imposition of hands; the President, Co-Delegate, and Secretary, and several of the senior brethren taking part therein.—Each Candidate received a finely bound copy of the Holy Scriptures. The President then proceeded to deliver the ordination charge as follows:—

I do not intend to give a lengthened address on this occasion. I wish to refer to those things, though often presented on occasions like the present, are of the utmost importance. I have especially to address my counsels to the young brethren, who have to-night been ordained to the work of the ministry; let me then advise you, first—

That you devote yourself wholly to the work to which you have consecrated yourselves. The engagement which you have made is not that you will give so much of your time, so much of your talents, to be employed in the work of God, but that your all is to be given to this work—all your time, every faculty of body and mind is from this day to be consecrated to God. Let this be felt in your studies. A man is influenced by his thoughts; by the objects on which his mind delights to dwell; so, then,

that all your thoughts are in accordance with the work of God; that your studies are in accordance with this work. Be careful that your studies have a direct bearing on your work; that they be such as shall enrich your minds with truth—shall enable you to understand the mysteries of Christ—not such as shall cause you to darken counsel by words without knowledge, but shall enable you to make plain the truth of Christ. We rejoice in our young men possessing a liberal Scholastic culture, but all this is small in comparison with the knowledge of Christ. We wish you to understand human nature, to know the darkness of the human heart; you are not required to dive into the depths of science, to become eminent linguists, but to become able to teach sinners of the truth of Christ, and to lead them to Christ, to bring the sinner and the sinner together, and this you will never do unless wholly devoted to your work. You cannot take this up as you would the study of chemistry or any other science, at your option, and when you please lay it down again; it must be your life-work, and if you will give yourself fully to this work, God will bless you.

Again, let me advise you to magnify your office. No one can have higher views of the ministry than we Methodist Preachers have. The few titles we have among us are merely distinctive; we magnify our office as preachers by a regard to its spirituality. Other positions have external circumstances of a worldly nature stamping them with a certain earthly dignity, but a higher dignity attaches to your position in all his life he had never better heard debating—be referred to the difficulties against which they had struggled in the establishment of a College—and assured us that we too might confidently hope for success.

Want of space alone prevents our giving the admirable addresses of these brethren in full. Conference met again on Wednesday morning. It was decided that those students of Theology at Sackville who shall attend the classes for either two or three years shall be allowed one year on their probation for the ministry.

A committee was appointed to confer with the Government in reference to the Provincial University.

A committee was appointed to collect the subscriptions now due, and to obtain additional subscriptions to the Fund of the C. F. Allison Professorship of Theology.

A committee was appointed to prepare a course of study for the probationers for our work.

On Wednesday evening the President addressed an immense congregation in the Centenary Church on the subject of his mission life in Southern Africa. The address was of the most interesting character, and the breathless attention of the audience testified to the appreciation with which it was received.

On Thursday morning the Address to the Canadian Conference was read. The Revs. J. Snowball, C. Churchill, A. M., and J. Allison, A. M., were appointed the Deputation to the Canadian Conference at its next session.

A recommendation from the Halifax District that some land belonging to the Conference in the Mills Village be sold was accepted.

The recommendation of the St. John District that the Conference should seek a change in the marriage license law, and also a repeal of the law requiring the registration of marriages in the Province of New Brunswick was agreed to, and a committee was appointed to attend to these matters.

A request from the Yarmouth Circuit for permission to sell the old church in the Town was granted.

It was decided that the Quarterly fasts be observed on the same days with their observance by the members of the Parent Conference.

The Address to the British Conference was read.

On Friday morning the Conference met at 10 o'clock.—The report of the Treasurer of the Superintendent and Minister's Widows' Fund was read.—The Pastoral Address was read.

The business having been suspended for a short time to allow the Advisory Committee to hold its sitting—when the Conference business was resumed the names of the Chairmen of the several Districts were announced.—It was found that the Stationing Committee had organized a new District entitled the Liverpool District.

At noon the Conference, by request, proceeded to a photograph—selected for the purpose—to sit for a photo of the assembled members.

The Contingent Fund Committee met in the afternoon.

The Conference met again in the evening at half-past 7.

The official letter-writers read the several letters prepared by them in the name of the Conference.

[UNDER CORRECTION.]

Stations

OF THE MINISTERS AND PASTORS OF THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH OF EASTERN BRITISH AMERICA.

W. B. BOYCE, President. H. PICKARD, D.D., Co-Delegate. J. McMURRAY, Secretary.

I.—HALIFAX DISTRICT. 1. Halifax—John S. Addy, John Brewster C. Churchill, A.M., (who is our Book Steward and Editor); Henry Pope, 1st, and Arthur McNutt, Superintendents.

2. Dartmouth—Theophilus S. Richey. 3. Musquodoboit Harbor—Samuel B. Martin. 4. Middle Musquodoboit—Henry Holland. 5. Samba and Margaret's Bay—J. Sutcliffe. 6. Lunenburg—Chas. Stewart, Geo. Bigney; John Marshall, Superintendent.

7. Windsor and Falmouth—Henry Pope, 2d, Richard Johnson, Frederick Smallwood, (who is allowed to rest another year). 8. Newport—James G. Hennigar. 9. Kent—William Allen. 10. Malabar—Robert E. Crane. 11. J. S. G. HENNING, Chairman.

H. POPE, 2nd, Financial Secretary. II.—ST. JOHN DISTRICT. 1. St. John South—John McMurray, Matthew Richey, D.D., John Lathern; William Temple, Superintendent.

2. St. John North—John Prince. 3. St. John West—James R. Narraway, A.M., Robert Wilson. 4. St. Andrew—John B. Brownell. 5. St. David's—William Wilson. 6. St. Stephen's—Hezekiah McKeown. 7. Milton—Wm. Smith. 8. Sussex Vale—Richard Smith, H. P. Cowperthwaite.

9. Grand Lake and Canso—Christopher S. Lane, under Richard Smith's superintendence. 10. Grenville—S. T. Teed. 21. Kingston—John Mosher. 22. Upham—Jas. R. Hart. JOHN McMURRAY, Chairman. JOHN PRINCE, Financial Secretary.

III.—TRURO DISTRICT. 23. Truro—Thomas Smith. 24. River Philip—Alex. M. DesBrisay. 25. Pugwash—John J. Teesdale. 26. Wallace—William Allen, John S. Allen. 27. River John—Wm. Tweedy. 28. Albion Mines and Pictou—John Cassidy,

referred to some length in the absence of the Rev. Dr. Wood—so painfully felt by the members of the Conference—from our midst as a member of the Deputation. He expressed his deep sympathy with Dr. W. in his severe family affliction—an expression which was feelingly responded to by the members of the Conference.

In the afternoon the ballot was taken for the election of President for the ensuing year which resulted in the choice of the Rev. Dr. Pickard. The Rev. C. DeWolf, A. M., was chosen in the same manner as Co-Delegate. It was decided that no person filling these offices should be eligible for re-election under five years.

The President having intimated that he would not return to England for some time, the Conference requests that the Rev. W. Arthur be our representative in the English Conference at its ensuing session.

The Conference decided in favour of an addition to the Staff of Professors, and the formation of College classes in connection with Sackville Academy as soon as practicable. It was decided also to enter into communication with the Government for the appointment of an examining Provincial University—with power to confer degrees.

The discussion of these questions called forth an extended and most animated debate. At its close the Rev. Dr. Stinson referred to Victoria College. He spoke of the necessities which called for the establishment of such an Institution in connection with Methodism in Canada, and of the success which had attended their efforts.

The Rev. Mr. Jones said, in reference to the discussion which had just taken place—that in all his life he had never better heard debating—be referred to the difficulties against which they had struggled in the establishment of a College—and assured us that we too might confidently hope for success.

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29. Gaspereau—George S. Milligan, A.M., Roland Morton, Isaac Thurlow. 30. Sydney—George O. Huestis, James A. Richey. 31. Ship Harbor—John Johnson. 32. Margaree—Alex. S. Tuttle. GEORGE O. HUESTIS, Chairman. A. M. DESBRISAY, Financial Secretary.

IV.—P. E. ISLAND DISTRICT. 33. Charlottetown—Henry Daniel, Rd. Pratt. 34. Cornwall and Little York—A. W. Nicholson. 35. Pownal—Robert Duncan. The preachers in the two preceding Circuits will interchange with Charlottetown.

36. Beloeue—Samuel W. Sprague. 37. Margate—Joseph S. Coffin. 38. Morrell and Mount Stewart—To be supplied from Charlottetown.

39. King's Co., Georgetown—Robert Wasson. 40. West Cape—W. C. Brown. HENRY DANIEL, Chairman. ROBERT DUNCAN, Financial Secretary.

V.—FREDERICTON DISTRICT. 41. Fredericton—James England. 42. Shaftfield—Richard Weddall. 43. Kingsclear—Edwin Evans—who is to interchange with Fredericton.

44. Woodstock—R. Alder Temple, D. D. Currie, S. F. Haestis, John S. Colter. 45. Andover—D. B. Scott. 46. Nashook—T. Watson Smith. 47. Boiestown—to be supplied. 48. Gagetown—John Read. 49. Burton—Frederick Harrison. 50. Miramichi—G. M. Barratt. 51. Bathurst—W. W. Perkins. 52. Dalhousie—George Harrison. ROBT. A. TEMPLE, Chairman. JAMES ENGLAND, Financial Secretary.

VI.—SACKVILLE DISTRICT. 53. Sackville—John Snowball; Stephen Humphrey, A.B. Supery. THEOLOGICAL SCHOOL. Professor of Theology—Chas. DeWolf, A.M. Students received on Trial, and placed under the charge of the Theological Professor—W. Perkins, Howard Sprague, Andrew Gray, Sylvanus Clayton, William W. Percival, Leonard Gaetz.

MOUNT ALLISON ACADEMY. Principal, Male Branch—H. Pickard, D.D. Principal, Female Branch—J. Allison, A.M. 54. Point de Vue—M. Pickles. 55. Baie de Verte—James Tweedy. 56. Moncton—Jeremiah V. Jost. 57. Shediac and Dorchester—Geo. B. Payson. 58. Hopewell—J. E. Tweedy, E. Stackford. 59. Cocodrie—Douglas Chapman. 60. Ancher—Wm. T. Carby. 61. Parbois—John L. Spangler, Job Shenton. JOHN SNOWBALL, Chairman. J. V. JOST, Financial Secretary.

VII.—ANAPOLIS DISTRICT. 63. Annapolis—James Taylor. 64. Bridgetown—Thomas H. Davies; George Miller and Joseph F. Bent, Superintendents. 65. Wilcox—A. B. Black. 66. Aylesford—Thomas W. Tuttle. 67. Horton—Thos. Angwin, F. H. W. Pickles. 68. Cornwallis East—Wm. Smithson. 69. Cornwallis West—George Butcher. 70. Digby—William McCarty, B. J. Johnston. THOMAS ANGIN, Chairman. JAMES TAYLOR, Financial Secretary.

VIII.—LYNPOOL DISTRICT. 71. Liverpool—Geo. Johnson; S. Avery, Sup. 72. Yarmouth—Ingham Sutcliffe, James B. Likely. 73. Barrington—James Buckley. 74. Shelburne—W. C. McKinnon, Robert M. Smith. 75. Port Moulton—John W. Howie. 76. Mill Village—James Burns. 77. Petite Riviere—Joseph Hart. GEORGE JOHNSON, Chairman. JOSEPH HART, Financial Secretary.

IX.—NEWFOUNDLAND DISTRICT. 78. St. John's—Edmund Botterell, J. Waterhouse; A. Nightingale, Supy. 79. Harbor Grace—Christopher Lockhart. 80. Carboneau—Elias Bruttie. 81. Braye—Thomas Harris. 82. Port de George—William E. Shenstone. 83. Black Head—John S. Peadar. 84. Island Cove—James Dove. 85. Old Perlican—John Goodison. 86. Hant's Harbor—William S. Shenstone. 87. Trinity—Alfred W. Turner. 88. Bonaville—Paul Prestwood, Thomas Fox. 89. Twillingate—Charles Combes. 90. Burin—John S. Phinney. 91. Grand Bank—John Winterbotham. MISSIONS OF CONFERENCE.

92. Labrador—Supplied in Summer by Thos. Fox. 93. Petites—Charles Ladner. 94. Channel—Joseph Gaetz. 95. Exploits, Burnt Island—James A. Duke. 96. Fogo and Change Islands—To be supplied. 97. Little Bay Islands—To be supplied. 98. Green Pond—To be supplied. EDWARD BOTTERELL, Chairman. J. S. PEACH, Financial Secretary.

99. Bermuda, in connection with the Halifax District—Fred. W. Moore, Wm. Ryan—one wanted. Thomas M. Albright has permission from Conference to remain in England.

Letter from the United States. (From our Correspondent.) We are now in the midst of war—civil war, Virginia, North and South Carolina, Florida, Texas, Louisiana, Mississippi, Tennessee, Georgia, Alabama, and Arkansas, have professed to secede from the United States, and organize a new government, called the "Southern Confederacy." The States of Maryland and Missouri would probably secede, and join the Confederacy, but for the United States troops stationed in their territories. Kentucky claims to occupy a neutral position, and Delaware decides to remain in the Union, and assist in enforcing its laws.

In some of the seceding States, the ordinance of secession was submitted to the people, and in others it was not; but in either case, the voice of the people was not obtained. In most of the slave holding States, the property holders are a small minority, who hold all the important offices and positions of trust and authority, and they control the majority. With the exception of

wealth in no... in every... prosperity... and later be... they could... have the... for the... to remain... but control... of no longer... the success...

weather in the early part of the season, and the subsequent drought, but it will probably be much heavier than could have been expected. This is every reason for supposing that all descriptions of provisions will be scarce and high during the coming year.—Eastern Chronicle.

PRINCE ALBERT.—It has been officially announced in the Royal Gazette that the Hon. the Secretary of the Royal Highways, Prince Alfred, has been appointed to the post of Governor of the Province of Prince Edward Island, during the present month, and that it is the wish of His Royal Highness that no public demonstration should take place on the occasion of his visit,—it being of a strictly private nature.—Jour.

The Eastern Chronicle says the report of the discovery of gold at Mount Thom, Pictou County, is not true. A man in that neighborhood has exhibited specimens from a lode, which he is trying to make the people believe he procured at Mount Thom.

The Steamer Westmorland is again conveying the Island mails, the difficulties between her owner and the Government having been satisfactorily arranged.

The Express says that all the money necessary for the purchase of the Water Works has been loaned to the city.

New Brunswick.—On Wednesday afternoon, just after the express train on the DeLorain and Port Huron branch of the Grand Trunk Railway had passed Uxbridge, the engineer discovered a train of children, who were being transported by a man who had been struck by lightning.

THE FISHERY COMMISSIONERS are again on the high seas. The United States Government has appointed Elijah H. Hamlin of Bangor as American Commissioner. The British Commissioner (Mr. Perley) is at St. Stephens, where both gentlemen had a conference on the other day.

THE STEAMER WESTMORLAND is again conveying the Island mails, the difficulties between her owner and the Government having been satisfactorily arranged.

THE EXPRESS SAYS THAT ALL THE MONEY NECESSARY FOR THE PURCHASE OF THE WATER WORKS HAS BEEN LOANED TO THE CITY.

THE EASTERN CHRONICLE SAYS THE REPORT OF THE DISCOVERY OF GOLD AT MOUNT THOM, PICTOU COUNTY, IS NOT TRUE.

THE STEAMER WESTMORLAND IS AGAIN CONVEYING THE ISLAND MAILES, THE DIFFICULTIES BETWEEN HER OWNER AND THE GOVERNMENT HAVING BEEN SATISFACTORILY ARRANGED.

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anything of the remainder. In the present position of the company, they are of opinion that no extension of aid can be given, and that if it were possible to obtain means to effect a temporary relief, it would only be the more speedily to bring on the final crisis.

A MIRACULOUS ESCAPE.—On Wednesday afternoon, just after the express train on the DeLorain and Port Huron branch of the Grand Trunk Railway had passed Uxbridge, the engineer discovered a train of children, who were being transported by a man who had been struck by lightning.

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NEW YORK, July 1.—The steamship Etna from Liverpool, 19th, and Queenstown 20th arrived this morning.

THE HOUSE OF COMMONS rejected the bill for the abolition of church rates by the casting vote of the Speaker.

A French Division under Admiral Bayard is about to sail. They will visit New York, Charleston, etc.

THE SPECIAL COMMISSIONERS OF THE TRUSTS, who have been appointed to investigate the affairs of the Southern Confederacy, are of opinion that it is impossible to resist the conviction that the Southern Confederacy can only be conquered by means as irrefragable as those which subjugated Poland.

THE TOWNS OF SAURAMOON AND BEGRINAO, in Naples, had revolted, and were taken by assault by the Italian troops.

SPAIN WILL PRESERVE STRICT NEUTRALITY in the American war.

THE STEAMER PERLA, on New York, we are informed by three days later.

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Commercial. Halifax Markets. Corrected for the "Provincial Wesleyan" up to 10 o'clock, A.M., Wednesday, July 1st.

Table of market prices for various goods including Flour, Butter, Coffee, Tea, etc.

Prices at the Farmers' Market, corrected up to 10 o'clock, A.M., Wednesday, July 1st.

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SEEDS, PLANT SEEDS.—Received from London from Liverpool.—Messrs. Bunn, Bunn, Kohn, Bunn, and Co. have just received from London...

Also, of Nova Scotia growth.—Timothy Grass, Indian Corn, Blooded Beef, etc.

THE SUMMER TERM of this well known and popular Institution will commence Thursday, 25th inst.

THE PERFECTION OF BEAUTY even in the most beautiful woman, is gained at her toilet.

At Wolfville, Horton, on the 5th inst., after a protracted illness, William Frederick, eldest son of Mr. John L. Horton, died at the age of 31 years.

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Advertisements intended for this paper should be sent in by Tuesday afternoon at 6 o'clock at the latest.

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BRITISH WOOLLEN HALL, 142 & 143 GRANVILLE ST.

THE ABOVE WELL-KNOWN ESTABLISHMENT will be found a complete assortment of Dress Goods...

THE SUBSCRIBER wishes to dispose of 100,000 STOCK BRICKS of the best manufacture.

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DOMESTIC GOODS. White, Green and Blue, and GOOD TEA per "Galleon" from London.

WHILE TENDING our best thanks to our old Customers and many new ones, we take the opportunity to announce that we have a large stock of...

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The Provincial Wesleyan

Our Children's Corner.

A Prayer for Rest.

Father, thy word hath promised me—
"Come all ye, unto me,
Who heavey laden be,
And I will give you rest."
Oh promise, sweet and blest!
Father, I come to thee,

Not as the little wandering child,
From fields where he had strayed,
Until the evening shade
Had made his heart afraid,
For refuge and for rest—
Nor thus I come to thee.

Not as the happy, and the pure,
With meekly closing eyes
Come at the eventide,
From cheerful toil and strife,
And love and peace abide,
Where joys of Paradise,
Not as they come for rest
Upon the tender breast
Of sleep, serene and blest—
Father, I come to thee.

But as the home-sick wanderer comes,
Whose straying feet have prest
Full many a land unknown, to find
A country still his heart's desire,
Till, with a whirling brain,
Wearied with grief and pain,
Through chilling wind and rain,
Fainting, he turns again
To hear that o'er him ring
When through the windows burn
The lights of home, for rest.
Thus, as the weary come
To find a sheltering home,
Father, I come to thee.

I come to Thee—
Although this earth of ours,
So beautiful with flowers,
With wreathing mists and showers,
With lips that smile, and eyes
That look through love's disguise,
Might seem a Paradise—
Yet here I find no rest,
No rest from care and pain,
No rest for heart and brain,
And now, in agony
I come, oh Christ! to thee.
And thou, oh Father!
Thou ever Merciful!
I pray thee give me rest.

Little George's Prayer.

Little George, an interesting boy of four summers, had been taught by his mother to pray, and she had often told him that to pray to God was to talk to him, and tell him just what he wanted. At night, after he had repeated the Lord's prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words. Though George was generally a very good boy, and loved his parents most tenderly, yet it sometimes happened that he needed correction; for, like all children, he liked to have his own way. One day, being unwilling to yield to his mother's wishes, she was obliged to punish him, for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and, as he had been taught, he talked to God about it in the following manner, feeling all the while very serious, though his language was so childish: "O Lord! bless George, and make him a good boy; but do not let him be naughty again, never, never, because you know when he is naughty he sticks to it!"

Self-Denial.

At breakfast, one morning, a good physician was speaking with his wife respecting a case of great distress which had come beneath his notice the day before. His son, a little boy of seven or eight years, who had been listening attentively, said earnestly: "O father, give her some money. Please give me some money to give her." "Yes," replied his father, "but that will not be your giving. It is easy for my little boy to ask his father for money, and to give it to the poor people; but he denies himself nothing; he makes no effort to obtain it. I wonder if William has some of his spending money?" "William has his head, but made no reply; and in a few moments his father was called out to be absent till dinner time. Not long after breakfast, William came to his mother, asking if he might have an old broom which was standing at the end of the kitchen; and she, supposing he wanted to play with it, immediately granted his request, and for a long time thought nothing of it. But at length, missing his usual noisy mirth, she went to look for him; but no William could be found. She was somewhat uneasy, but not very much troubled, as she fancied he might be playing with some of the neighbors' children, though she determined to reproach him for going without her permission. Noon came. The doctor returned, and they were sitting at dinner, when William came in, his cheeks bespattered with mud, his cheeks glowing with exercise, while his countenance bore that honest, open, manly look which told of no wrong-doing, but rather of a happy pride—a noble consciousness of right. "Well, William, what now?" said his father, as he seated himself at the table. "How have you busied yourself this morning while I have been away?" William replied only by counting out upon the table, in small change, fifty cents, his morning's earnings. "How's this?" said his father. "Where did you get all this money?" "I earned it," replied William, with some dignity, "for that poor woman. Mother gave me a broom, and I swept the crossings for her." "So your mother was in the secret, was she?" "That's right. Little boys always do wisely when they ask their mother's advice," said his father, glancing slyly at his wife, who smiled but said nothing. "No, father," said William, with a deep blush; "I did not ask her. I was afraid she would not let me do it, and I wanted to get some money myself."

Troublesome House Insects.

As warm weather comes on, innumerable insects will wake from their winter nap, or emerge from the larva state, to enjoy their life at the expense of our comfort. The buzz of the fly will be answered by the tiny horn of the mosquito, the flea will skip nimbly over the floor, and the moth and chinch will stealthily hide in the carpet or the bedstead. Scrupulous cleanliness will thwart most of them. Flies are nature's scavengers, ever ready to convert putrid matter into innocuous substances. Keep the yard free from decaying vegetables, refuse from the kitchen and the drain of the sink, and sweeten the out-buildings with lime, and they will mostly go to more promising quarters. The few stragglers which remain can be neatly excluded by frames covered with millinet placed in the windows when open. These will also keep out the venacious mosquito. Myriads of these latter insects are often bred in swamp spots adjoining the dwelling. Proper draining will root them at their headquarters. The rain water cistern is also prolific in mosquitoes; place a few lively minnows or other brook fish there, and they will fasten on the larva of the tormenting insect—thus the biter will be bitten. The flea delights in the dust and litter of the wood-house and the wagon-bed. Remove all this, sprinkle fresh lime in its place, add whitewash to the beams and boards, and the fleas will soon vanish. Take up all the carpets, beat them thoroughly with a slender rod, and scatter pepper around the sides of the room where the edges of the carpet are to be laid. Then, once a fortnight, whip the outside breadth upon the floor with a light switch, and the remaining moths will be beaten out. The chinch or bed-bug can be routed by first

brushed with wonder to see his father enjoying his meal. But all waiting ends some time; and at length he had the satisfaction of seeing his father rise, get a basket, put it in the carriage, and in a few minutes they were filling it with groceries from a neighboring store; and, though disappointed that his own dollar would do no more, he was very well satisfied when he saw the additions made by his kind-hearted father. But when he reached the place, and his own eyes witnessed the great destination, and his own ears heard her grateful thanks, then he realized how much the poor can want, and how pleasant it is to be the means of removing these pressing daily necessities.

Would William have been half as happy had he spent that day in play as he was by having gained by honest effort the means of ministering to the wants of that distressed woman? True, he did wrong in becoming a street-sweeper without his parents' consent; but it was the mistake of a noble nature, ever pointing to a noble, self-reliant manhood.

Agriculture.

On the Cultivation of the Strawberry.

The extraordinary improvement which has been made in this delicious fruit, both in point of size and flavor, during the past few years, and the fact of its being the earliest fruit that ripens in the Spring, renders its cultivation particularly desirable, not only for domestic use but also for sale in the market. We refer to it, therefore, at this time, for the purpose of advising those whose strawberry beds have run out, or who desire to establish a bed in the garden, that they can do so with advantage at the close of the coming month, and if vigorous and well-rooted plants are obtained, may even get a small crop of fruit during the ensuing season. At the risk of repetition we propose to point out the best mode of culture. The soil which is generally considered best adapted to the cultivation of the Strawberry is gravelly loam. It should have a dry subsoil, or if it has not, that defect should be remedied by thorough under drainage. It is not necessary that the soil should be rich. On the contrary, too rich a soil will throw the plant into vigorous leaf, but will sensibly diminish the quantity of fruit. Ammoniacal manures are therefore to be avoided, those of mineral origin being far preferable—with but one exception, of which we shall speak presently.

Assuming that the ground for the strawberry is well selected, and that the soil chosen is either a light sandy or gravelly loam, spade and trench the area required to be planted to at least the depth of two feet; for the roots of the strawberry, in a free soil, will penetrate downwards to that depth in a single season. Before spreading, however, it would be well to apply to the land a dressing of wood ashes, lime and salt, at the rate of two bushels of ashes, ten of lime, and two of salt, per acre. These are the mineral constituents. But still more efficacious than these is a very liberal dressing of wood's mould. There is nothing that the strawberry more delights in; nothing that will so certainly keep down the superabundant growth of leaf and stem and throw it into the fruit. After these fertilizers have been thoroughly incorporated with the soil, harrow or rake the surface of the land well, and then, if for garden culture, lay it off in beds wide enough to contain four rows, and two foot alleys should be left between each bed. There is another plan which has, however, been highly recommended in cases where strawberries are cultivated for market. It is this: Mark the land by a line into rows of three feet, and of eighteen inches apart alternatingly. Set the young plant one or twelve inches apart in the rows, and permit them to extend their runners throughout the following season only in the wide or three foot spaces, keeping the space of eighteen inches clear of grass, runners, and weeds, as alleys for the gatherers to walk in, and from which the plants may be worked in, ever it becomes necessary to do so. The plan by which Mr. Peabody, of Georgia, has succeeded in securing successive crops of strawberries from the same vines, is a very simple one; but we are not aware that it has been tried with any special success in this latitude. It consists in keeping down all runners as fast as they make their appearance; working into the beds occasional supplies of leaf mould rejecting all other fertilizers and watering freely and frequently. In setting out a strawberry bed in March or April, and by some of our best growers, it is regarded as the most favorable time, especial care should be taken to avoid, as much as possible, doing any injury to the roots. Where fruit is wanted the same season it is a good plan to choose, for a portion of the bed, stools that have already borne fruit once, and to take them up from the old bed with a trowel or spade, and with as much earth attached to the roots as can be had. These if properly managed will start off in the new bed without appearing to have suffered the least check in the act of transplanting. After setting out the plants, cover the intervals between the rows with long straw, or tan bark, and water frequently with an evening-drenching. It is a mistaken notion which has been taught, that water should not touch the blossoms. The only care to be observed is, that the watering shall not take place until after sunset—*Bural Register.*

What makes a GOOD EDITOR.—The Times says: "A good editor, a competent newspaper conductor, is like a general or poet—born, not made. Exercise and experience give facility, but the qualification is innate or it is never manifested. On the London daily papers, all the great historians, novelists, poets, essayists, and writers have been tried, and nearly all have failed. We might say all for, after a display of brilliancy, brief and grand, they died out literally. Their resources were exhausted. 'I can,' said the late editor of the Times to Moore, 'find a number of men of genius to write for me, but very seldom one man of common sense.' Nearly all successful editors have been men of this description. Campbell, Carlyle, Bulwer, and D'Israeli failed; Barnes, Stirling, and Phillips succeeded, and De Lane and Lowe succeeded. A good editor seldom writes for his paper; he reads, judges, selects, dictates, directs, all, and combines; and to do this well he has but little time for composition. To write for a paper is one thing, to edit a paper another."

Notices & News.

BRITISH SHOE STORE, No. 145 Granville St.

ARTHUR J. RICKARDS
HAS received per steamer "America," a large and superior assortment of Gentlemen's Dress and Walking BOOTS, comprising all the latest styles. Gent's Elastic Side Boots, do Fine Knaveled Balmain ditto do Stout Knaveled White Kid and Satin do Patent calf ditto do Patent and Knaveled elastic Side Boots, 18s. do Kid and Calfskin Blucher Boots, do Kid and Balmain and Im. Balmain Boots, do Ladies' Cashmere, French Morocco, Memel Kid and Leather Boots. In an ordinary Complaint, in Pleurisy, &c. it will be found to prompt, safe, pleasant and reliable, and is especially recommended to Ministers, Teachers, and Singers, for the relief of Hoarseness, and for strengthening the organs of the voice. Here is a portion of the testimony:—
"Mr. Reading D.D., Pastor of the Berean, writes: 'I had an attack of Asthma, the most distressing of all diseases, and yesterday afternoon, after taking a short rest, I returned home almost unable to breathe. Through the persuasion of my wife, I used Dr. J. C. Jayne's Expectorant. The first dose gave instant relief, and after the fourth dose I enjoyed a refreshing sleep, and the next morning I was in better health than for two years past.'"
"Rev. N. M. Jones, Rector of the Church of St. Philip, Philadelphia, writes: 'In all cases resembling Consumption, I recommend Jayne's Expectorant, having in so many cases witnessed its beneficial effects.'"
"Being afflicted with Bronchitis for the space of three years, to such an extent that I was obliged to resign the teaching of the 'Voice Music,' and falling to obtain any relief from the Physicians whom I consulted, I gave Jayne's Expectorant a trial. After using it a few weeks, I was very much relieved, and by its continued use my throat is now entirely clear of any disease.'"
"Mr. John Henry, of Burlington, Bradford, Co., Pa., writes: 'For two years my son was afflicted with a disease resembling Consumption, and during this time was unable to labor. Being finally induced to try Dr. J. C. Jayne's Expectorant, he was cured after taking ten bottles, and he is now able to work every day.'"
"Rev. Valentine Gray, of the Methodist Church, writes from Centerville, Ohio: 'Having experienced the beneficial effects of your Family Medicine, I would give it as my opinion that they are the very best I ever had occasion to use. According to directions, and in accordance with the use of the Expectorant, I have found it to be a safe cure for Coughs and Croup.'"
"Our young friend, 11 months old, is subject to the Croup. At each attack of the disease we give it your Family Medicine, and in a few days it is always relieved immediately. I have just recovered from a severe Cough, which had settled on my lungs, and more especially scarlet fever, and the use of the Expectorant."—
This Expectorant, and all of Jayne's Family Medicines are sold by Brown Brothers & Co., 150 N. 2nd St., Philadelphia, and by Agents; Coughs, Croup, &c. cured.

BOOTS AND SHOES! ENGLISH AND AMERICAN SHOE STORE.

ARCHIBALD GOREHAM has much pleasure in announcing to his numerous friends, in the town and country, and the Public generally, that he has received per Steamer Arabia, Europe, Eastern State, Brit., Boston, Iron, Caroline, and other arrivals: A large assortment of Boots and Shoes adapted especially for the Spring and Summer trade, and which will be found to embrace the latest and most approved styles in Ladies, Gentlemen, Misses, and Childrens dress Boots, Shoes, and Slippers. Ladies Boots, Balmain Boots, Cheap French Boots, Fancy Boots, Misses and Childrens Boots, Toed Boots of every variety—and which will be sold Wholesale and Retail. At prices which cannot but attract the attention of the retailing public. Fresh goods received fortnightly per Steamers direct from London. One door below Debeaux & Crow's, May 15, 15 Duke Street—Harris, N.S.

Let the Afflicted be sure to faithfully try **MORRELL'S READY RELIEF.** ONLY 25 CENTS PER BOTTLE. **MORRELL'S READY RELIEF** certifies that as far as I have tested it, MORRELL'S READY RELIEF is the best medicine I have ever used, and that it is all that it claims to be. **H. M. A. RIGBY,** Sold by Druggists and others. Morton & Forsyth, Agents, Halifax, June 15.

Health and its Pleasures. Or Disease with its Agonies. CHOOSE BETWEEN THEM.

HOLLOWAY'S PILLS
Nervous Disorders.

What is more fearful than a breaking down of the nervous system? To be excited or nervous in a small degree is most distressing, for when can we be at ease? There is no rest in little wine, beer, or spirits, or fat, or coffee, or tea, or any of these things; get all the rest you can, take three or four Pills every night, and in a few days, avoiding the use of any of these things, you will be cured. If you are afflicted with any of these disorders, you will be cured by the use of these Pills. They are sold by Druggists everywhere, at 25 cents, 50 cents, and \$1 bottle.

Mothers and Daughters.

These Pills are one thing more than another for which they are so famous: it is their purifying properties, especially their power of cleansing the blood from all impurities, and removing all dangerous and suspended secretions. Universally adopted as the one grand remedy for female complaints, they never fail to restore the system, and always bring about what is required.

Sick Headaches and Want of Appetite.

These feelings which so sadden us, most frequently arise from annoyances or trouble, from obstructed perspiration, or from eating or drinking what is not suited to our system, or from the use of any of these things. They are cured by the use of these Pills. They are sold by Druggists everywhere, at 25 cents, 50 cents, and \$1 bottle.

Disorders of the Kidneys.

In all diseases affecting these organs, whether they secrete too much or too little water, or whether they are affected with stone or gravel, or with any of the other disorders of these organs, these Pills should be taken according to the printed directions, and the (most salutary) relief will be given. They are sold by Druggists everywhere, at 25 cents, 50 cents, and \$1 bottle.

The Stomach out of order.

No medicine will so effectually improve the tone of the stomach as these Pills; they remove all acidity, and restore the system to its natural state. They are sold by Druggists everywhere, at 25 cents, 50 cents, and \$1 bottle.

Coughs, Colds, Consumption, Asthma, Bronchitis, &c.

JAYNE'S EXPECTORANT. Has been for thirty years the Standard Remedy. It is a safe, pleasant, and reliable, and is especially recommended to Ministers, Teachers, and Singers, for the relief of Hoarseness, and for strengthening the organs of the voice. Here is a portion of the testimony:—
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Health and its Pleasures. Or Disease with its Agonies. CHOOSE BETWEEN THEM.

R. R. R. HOUSEHOLD BLESSINGS. It is highly important that every family keep a supply of **Radway's Ready Relief** always in the house. In use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease so quickly as **Radway's Ready Relief**. It is pleasant to take as a tonic, anodyne or soothing lotion. Where epidemic diseases prevail, such as Fever, Dysentery, Cholera, Typhoid, Cholera, and other malignant diseases, **Radway's Ready Relief** will, if taken as directed, prevent the system from breaking down, and so averted sickness, quickly cure the patient. One application externally, or a few drops taken internally, will instantly free the sufferer from the most violent Fever and Ague, Headaches, and Pains, and restore the weak, feeble, and prostrated frame to strength and vigor. **Radway's Ready Relief** will cure the most obstinate cases of RHEUMATISM, PARALYSIS, LUMBAGO, GOUT, NEURALGIA, SPRAINS, COLIC, and other ailments. It is also a most valuable remedy for the Head, &c., in the most marvellous quick time. Giving out the bedridden victims of Croup, who are unable to get up, from one or two applications, in cases where the skill of the best physicians in the country, and the most popular remedies, have failed in giving even temporary relief. No matter what the pain may come from, **Radway's Ready Relief** will surely restore the patient to health, ease, and comfort. **BOWEL COMPLAINTS.**—L. Oedema, Diarrhoea, Cholera Morbus, or painful discharges from the bowels, stopped by the use of **Radway's Ready Relief**. 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