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For Another Pentecost.

BY BENJAMIN GOUGH.

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh."—(Acts ii. 17.)

Quicken, Lord, Thy church and me;
Send the promised Spirit down;
Holy one, eternal Three!
All Thy former mercies crown:
Father, Son, and Holy Ghost,
Send another Pentecost!

Let the living fire descend,
"Cloven tongues" on every head,—
Tongues which all may comprehend;
Speak Thy life into the dead!
Suddenly the power of grace
Send from heaven, and fill the place.

Send the "rushing mighty wind,"
Give the utterance Divine;
Let us know the Spirit's mind,
Let us speak in words of Thine:
Send a pure baptismal shower,
Tongues of fire, and words of power.

As of old, so be it now,
Now the glorious scene repeat;
See Thy humbled people bow,
Waiting lowly at Thy feet;
Crying all with one accord,
"Send the promised Spirit, Lord!"

First on the believing few,
Then in widening power unfurl'd,
Gathering as the deluge grew,
Pour Thy Spirit on the world!
Bright in panoply Divine,
Bid Thy church "arise and shine."

Jesus! glorious Victor! come!
Thou "whose right it is to reign,"
Call Thine ancient people home,
Paradise restore again!
Father, Son, and Holy Ghost,
Send another Pentecost!

The Institution of the Christian Ministry.

From an attentive survey of the constitution and wants of the human being, as also from the analogy of the Divine procedure under former dispensations, we should naturally be led to anticipate that an institution such as is the ministry of the word, would be incorporated with the system of agency ordained to carry out the great design of the Gospel. That Gospel proposes—what? To cause "the dayspring from on high" to visit "them who sit in darkness," to guide their feet into the way of peace;" to turn them "from the power of Satan to God;" and, when converted from the error of their ways, to train them in the discipline of holiness for a blessed immortality. It contemplates the achievement of results like these, continuously, and on an expanding scale of aggressive operation, till the whole earth is at length embraced within the range of its influence. Now, there is no imaginable means by which these objects can be realized, without involving an expenditure of miraculous agency incompatible with the principle which has ever regulated the Divine economy; but the means actually adopted by the great Head of the Church—"the ministry of reconciliation." The consecration, by Divine appointment, of an order of men to the work of religious instruction, is essential to the organization of a visible church; and the oracles of ancient prophecy predict the employment of such instrumental agency under the Christian dispensation. Pointing to that dispensation, Daniel exclaims,—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever;"—a prediction which our Lord at once interpreted and fulfilled when He declared, "Behold, I send you Prophets, and wise men, and scribes." Accordingly, when entering upon His public ministry, He appointed the twelve, not only as his witnesses, but in order that, like Himself, they might authoritatively announce the approaching kingdom. True it is that, by the terms of this their first commission, which was preliminary to their full investiture with apostolic powers, their ministrations were limited to "the lost sheep of the house of Israel." But, while various collateral objects of importance were by this means secured, the disciples themselves were thus placed under a most appropriate course of Divine tuition, and were prepared for the official advancement and wider sphere of usefulness that awaited them. The circumstances in which, just before our Lord's ascension to His mediatorial throne, they received their higher designation, are thus narrated in the closing verses of the Gospel of Matthew:—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In several important aspects the commission was unquestionably peculiar to the Apostles. Collecting the various passages which bear on this subject, we cannot fail to observe that the Apostles, in virtue of their commission, received *personally* from Christ,—of their being selected as *witnesses* of His *resurrection*,—of the plenary inspiration of the Holy Spirit to Guide them into all truth,—as well as of the various miraculous attestations borne to their mission,—occupied a lofty and isolated sphere of agency and glory in the church of God. In these respects they had no *peer* while living, and they have had no *successor* since. But, these distinctive attributes of the Apostles apart, the great commission then issued stands unrevoked. It embodies the permanent provision which the Lord Jesus then originated for diffusing throughout the earth the knowledge of His salvation; and, while He "sits and rules upon His throne," and is "a Priest upon His throne," that provision can never fail. His inspiring assurance is, "Lo, I am with you alway, even unto the end of the world." The destinies of His church are not abandoned by Him to a fortuitous influence, nor has He resigned His vital connexion with a ministry so essential to its edification. No! He presides, in the fullness of His authority and gracious influence, over His own institution. He "holds the stars in His right hand." They shine in His light, and reflect His glory. He alone can *make* a minister. His presence it is that crowns with power unto salvation the labours of His servants, and grants them, in the souls saved by their instrumentality, "epistles of commendation" "written in their hearts, known and read of all men: forasmuch as they are manifestly declared to be the epistles of Christ, written not with ink, but with the Spirit of the living God." So jealous is He of the honours which He has attached to the ministerial office, that, even in the age of miracles, no preternatural displays of Divine power were ever seen to trench on its appropriate sphere of spiritual efficiency. An angel was commissioned to assure Cornelius that his prayers and his alms had ascended in memorial before God, and the Redeemer Himself appeared in glory to Saul; but both the devout Centurion and the persecuting Pharisee were remitted to the ordinary of the word as the ministry appointed guide to conduct them into the glorious liberty of the sons of God.

"It Moves."

"It moves"—"it moves," said Galileo of our earth, as the agents of the Inquisition bore him back to his dungeon,—and so may it be said of the kingdom of God in the world. We have no recording instruments by which to measure its progress, such as men have invented to gauge the depth of tides, or to learn the rate of motion in our ponderous locomotives; yet there are facts which give sure indication of progress, and which to some extent at least supply us with data of measurement. Overlooking for the time some of the more common criteria, we turn attention to the impress which the missionary enterprise has left upon our modern literature. Let a student of English poetry go back to the age of Queen Anne, when the name of Pope was in the ascendant, and he will not find in the imaginative literature of that age any indication of a kindling missionary spirit. But within considerably less than a hundred years, poets have begun to draw from this cause their highest inspiration. Cowper never approaches nearer to Hebrew sublimity than when he describes the "scenes surpassing fable and yet true" of the millennium. James Montgomery showed himself far more the true poet in tracing the adventures of the first Moravian missionaries in his "Greenland," than he had done in his less Christian theme, the "Wanderer of Switzerland." Should every thing else that was written by Heber perish, his hymn, "On Greenland's icy mountains," never equalled by any other of his poems, will embalm his name in the Church's choicest literature. And even Pollok, in his great though unequal poem, has done not a little to reflect and deepen the missionary sentiment of the age.

And so the missionary himself, long despised and decried, commands at length the respect and confidence even of many "that are without." There are yet men who malign him because of the check which his presence puts upon their vicious indulgences in heathen countries, and others, like some of our modern writers of fiction, who do it from pure ignorance, or from implacable hatred to everything that is peculiar to evangelical truth; but with worldly men of practical sagacity this warfare has ceased. The foreign merchant has discovered that the missionary is often the best pioneer of commerce,—the statesman, that he is the most successful arbiter of treaties between the civilized and the pagan,—the man of science, that he is an enlightened and dispassionate recorder of facts and observer of phenomena, and the geographer has often been surprised to find in scenes the most inhospitable and remote, evidence that Christian zeal had preceded and outstripped the enthusiasm of science.

And marks and measurements of progress may be found in the facts of which our journal even in its brief course has become the depository. It is but thirty years since the Sandwich Islands were the abode of every thing that was polluting, degrading, and cruel. Licentiousness rioted in noonday, shamelessness, robbery and murder were everyday events, man was intellectually and morally approaching the lowest point of debasement. The missionary came and preached, the Gospel obtained converts, churches were organized, schools reared. And now law is honoured—the wars of tribes and islands are unknown, the arts of peace and industry are cultivated, property and person are so secure that you might sleep without the latch upon your door, and missionaries have left those now Christian islands to bear the Gospel to the yet heathen Marquesan group. And all this has been accomplished at an expense less than is necessary to build and equip a single line-of-battle ship, and to maintain it in service for a single year.

Seven years ago Old Calabar was a scene of unmitigated darkness and cruelty. The poison-nut destroyed many lives; sometimes hundreds of human beings were sacrificed at the death of a single chief; polygamy was common, in some cases rendered imperative by the customs of the country; and one of the chief objects of worship was a human skull fixed on the point of a stick. Now the poison-nut is abolished; sacrifices for the dead discountenanced by the king, and if performed at all, only on the most limited scale and in secret; polygamy is waning; idolatry, as "ashamed, begins to hide its head;" schools are erected; a written language has been framed into which the Scriptures are in course of translation, and there is an infant Christian church, principally composed of native converts, while other natives are hopeful candidates for Christian baptism.

In Jamaica and India, native churches are becoming self-governed and self-supported; a staff of native ministers is being trained at well-equipped theological institutions, and many of the native churches in India are sending large annual sums into the treasury of the parent society in London. We shall soon have equally thrilling facts to tell of Madagascar and some of the tribes of the American Indians.

Is it an event of no meaning and moment that a third great Protestant nation is being formed in Australia, with all the resources and the energies of a new country of Anglo-Saxons, and with a geographical position fitting it to operate with effect and ease upon India, and China, and the unevangelized isles of the Pacific? With Britain, and America, and Australia, Protestant, does not God appear to be girdling our earth round with a zone of evangelical light?

And is not that the most singular of providences which we behold in the congregating at Sierra Leone of so many thousand of captured Africans, that represent not fewer than two hundred different tribes, and more than one hundred and fifty distinct languages, bringing these under a religious influence, and then dispersing them over every part of the coast of that continent, to introduce, as they have done in some instances already, and most wonderfully, the gospel to their own tribe and nation? With such facts as these before us, may we not say of the kingdom of God on the earth, "It moves, it moves!"—*News of the Churches.*

Remarkable Examples of Bible Reading.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed in the East, of a famous Mohammedan,—namely, that, during his confinement in the prison of Bagdad, where he died, he read over the Koran *seven thousand times!* *

That we may see (says Dr. Plumer) what can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the word of God, that he made it a subject of conversation with the old Bishops as if he had been one of them. Augustine says, that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the whole Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old: his mother read them through twelve times. I have read of more than one of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture as he had opportunity?—*Wesleyan Methodist Magazine.*

* Sale's Prelim. Disc. to his Translation of the Koran, sect. viii.

A Few Words to Young Men.

Nearly all things can be accomplishdd by dint of indefatigable industry, perseverance, and labor. Labor is the price set upon everything valuable; nor has any man, whatever his genius, risen to eminence in any art or profession, except by dint of unwearied industry and patient labor. Dr. Johnston once remarked, that "the mental disease of the present generation is impatience of study, and a disposition to rely on unassisted genius and natural sagacity; the wits of these days have discovered a way to fame which the dull caution of our laborious ancestors dared never attempt."

The remark is as applicable at this day as it was in Johnston's time. Our young men are still eager to arrive at great results without paying the inevitable price—hard labor. To be really wise, we must labour after knowledge; to be learned, we must study; to practice self-culture successfully, we must be diligent and self-denying; to be great in anything we must have patience. Longfellow has admirably said, "Learn to labour and to wait."

Has the reader ever thought of his amazing capacities? His mind may not have a direct turn to any art or science in particular, but still he has some talent; and let that talent be improved, and who knows what he may yet become? It is not within the bounds of reason to fold the arms, and say, "If I am to be great, I shall be great." Whatever you may become by perseverance, it is quite certain you cannot make any advance without it. Philosophers never grew in a night; neither were the pyramids built in a day. Such a theory reminds me of a man who said that he never learned his business, but that one night he dreamed he was an engineer, and that he awoke in the morning master of his trade.

Let there be an object in your living. There is no time to be lost; every hour, if lost, is lost forever. Time waits for no man. We may stop and idle away the time, but all nature besides moves onward; then onward in the path of duty and usefulness should we go. Remember the principle of Napoleon, "An hour lost is a chance for misfortune in the future."

For young men to be really and practically industrious and useful, they must improve those minute particles of time known as "spare moments." Of all portions of our life, these spare moments are the most fruitful for good or evil. Spare moments are the gold-dust of time. Idleness wastes a man as insensibly as industry improves him; evil deeds and evil thoughts seldom creep in upon him who is assiduously employed upon good ones. The mind and body both require activity, to keep them pure and healthy in action.

For the sake of happiness get knowledge. The unlettered and uncultivated mind seeks excitement; study to such a one is misery. It cannot be the rule that "ignorance is bliss;" for if it were so, the brute creation would enjoy more happiness than man. Were we to despise knowledge, and give up the arts and sciences as foolishness, we should soon usher in a millenium of stupidity and vice. Knowledge is the greatest power a man can exercise. Science teaches man how to apply physical strength, and render all things subservient to his use. Yet, after all, it is not mere knowledge, but wisdom, which is the principal thing—that knowledge which maketh wise unto salvation—that knowledge which restores fallen man to his Maker's face; this is superior far to all earthly knowledge, and without it the most profound ideas, the most extensive learning, is as nothing.

Robert Hall, speaking on religion, says, "Religion is the final centre of repose, the goal to which all things tend, apart from which man is a shadow—his very existence a riddle." True religion is not, as many suppose, incompatible with great learning. No; many are the living examples which prove that moral excellence and Christ-like character is quite compatible with mental refinement and scientific research.

"There is to him who reads the sacred page
With knowledge, faith, humility, and love,
A sweet and balmy influence in creation."

It becomes the duty of all to possess this excellence—to be truly good and great. Let your life be one of purpose; live for something. Many, to all appearances, live without any object in view; they live, and move, and pass out of existence, and what have they done? They have raised no poor wanderer from degradation; they have sought to reclaim no poor outcast to the path of rectitude; none can point to them and say, "He led me back to the fold of heaven;" their light went out in darkness; their history is a blank page. Live not thus, O man immortal! Thy life here is one of probation; thou art here to do that which eternity can never undo. Do it well; do it with thy might; let your light shine; let your influence be felt; do good, and when your spirit shall have struck into a new and sublimer orbit, you will still shine, and you will leave behind you a monument which time will fail to destroy—a remembrance that will last forever.—*Christian's Penny Magazine.*

A Lost Day—its Value.

A day has perished from our brief calendar of days: and that we could endure; but this day is no more than the reiteration of many other days, days counted by thousands that have perished to the same extent and by the same unhappy means, viz.: the evil usages of the world made effectual and ratified by our own neglect. Bitter is the upbraiding which we seem to hear from a secret monitor—"My friend, you make very free with your days; pray, how many do you expect to have? What is your rental, as regards the total harvest of days which this life is likely to yield?" Let us consider. Threescore years and ten produce a total sum of 25,550 days: to say nothing of some seventeen or eighteen more that will be payable to you as a bonus on account of leap-years. Now, out of this total, one-third must be deducted at a blow for a single item, viz.: sleep. Next, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third.

Recollect also that twenty years will have gone the earlier end of your life, viz.: above seven thousand days, before you can have attained any skill or system, or definite purpose in the distribution of your time. Lastly, for that single item which, among the Roman armies, was indicated by the technical phrase, "corpus curare," tendance on the animal necessities, viz.: eating, drinking washing, bathing, and exercise, deduct the smallest allowance consistent with propriety, and, upon summing up all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture. Four thousand, or forty hundreds, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks by the phrase of "forty days," you will have a hundred bills or drafts on Father Time, value six weeks each as the whole period available for intellectual labour. A solid block of about eleven and a half continuous years is all that a long life will furnish for the development of what is most august in man's nature. After that, the night comes when no man can work; brain and arm will be alike unserviceable; or, if the life should be unusually extended, the vital powers will be drooping as regards all motions in advance.—*De Quincy.*

Wesleyan Literature.

Wesleyanism has a literature of her own, of considerable importance in forming the minds of large classes of our countrymen. The names of Wesley, Benson, Clarke, Watson, Townley, Treffry, Powell, and others, will suggest works of divinity of which the Connexion may well be proud. Most of them, indeed, are a credit to our common Christianity. The admirable and immortal work of the late Mr. Treffry, on the Eternal Sonship of Christ, extorted even the high commendation of the organ of Tractarianism, the British Magazine. Ethnology, too, and the science of living languages, are not a little indebted to Wesleyan Missionaries, who have enlarged our acquaintance more especially with the dialects of Africa. And if, as we shall soon show, Wesleyan psalmody has won an easy conquest over the Tractarian lyre; so also may it be confidently asserted, that Wesleyan biography has put to the blush, in all that exalts human nature, by the exhibition of saving truth embodied in the blameless lives and happy deaths of Christian men and women, both Popish and Tractarian lives of saints, with all their puerile superstition, and frivolous miraculous pretensions. No stronger proof of the value of Wesleyan biography need be adduced, (in addition to every one's consciousness of edification who reads it,) than the well-known fact, that the late illustrious Robert Hall was wont to refresh and brace his Christian principles and sentiments by its earnest perusal.

Dancing.

The modern method of dancing has the most injurious influence on the health of the body, the vigour of the mind, and the purity of the heart. Some such exercise, we are told, is needful for the promotion of the healthful state of the system. Now, exercise is necessary, but not all kinds of exercise. To secure the full benefit, exercise should be taken in a healthy atmosphere, at regular intervals. In some parts of France both young and old engage in the diversion of dancing on the village green or in the fields, and doubtless they are invigorated by the air and exercise; but no such custom prevails among us. The scenes of our dancing are rooms of contracted dimensions, a hall or theatre, entirely shut in from the air, amidst hundreds of human beings. And the exercise is invariably pursued at night. It commences late, and ends not till the voice of the chanticleer is heard proclaiming the approach of day. Common sense teaches us that such recreations do more hurt than good. If it be right to take the hours of night for this purpose, reason instructs us that the exercise should be unexhausting; but the contrary of this is the fact. As usually practised, it stirs up the whole animal frame and taxes every muscle of the body. The digestive organs, overburdened with ices and various articles of diet, in addition to the food of the day, imperatively demand repose. Incapable of performing their functions, they take summary vengeance on the general system, and disease, more or less virulent, results. How often, too do we hear of death, unheralded and unlooked for! But it is said that there is no other way for the young to acquire grace. Now, thousands never enter a ball-room in their lives, and are yet among the most graceful of their sex, and from the most accomplished members of society. The grace of the dancing-school is constrained and artificial. The very first lesson in that school, the posture, is contrary to nature, and destroys the proper balance of the frame. Awkwardness is the result in such cases. Children when unrestrained are almost always easy and graceful in their movements. If, however, grace can only be acquired by dancing, it is not necessary to ruin health in order to attain it. Passing on to another consideration, let me ask what has been the moral tendency and the results of the attachments to this system? In Greece it introduced corruption and precipitated the people into ruin. The age of Charles II. in England, was of the most dissolute and abominable description. The worst licentiousness pervaded all classes. In the time of the first French revolution, and during the Consulate and Empire, when religion and morality were almost banished from France, and scarcely anything like decency remained, the people were infatuated with the frenzy of dancing. All those countries where the people are so addicted are sunk in immorality. What have been the moral characters of the teachers of the art? Who would not be ashamed to see a dancing master at the Lord's Supper? And we find that the patrons of these people have always been irreligious and giddy. The art has no tendency to improve the mind or sanctify the heart. It may give external grace, but not internal improvement. The more religious you are the less inclined you will be for the modern dance.—*Hatfield.*

What am I?

If a believer in Jesus, *you are a son of God;* for we are "all the children of God, by faith in Christ Jesus." As a son of God, you are distinguished from the world, you are honoured above the world. To you belong the promises of grace, the provisions of Providence, and the prospects of glory. For you the throne of grace is erected, the word of God is preserved, and the Intercessor in heaven pleads. To you the glory of God should be dear, the name of Christ precious, and the work of God delightful. By you the cause of God should be espoused, the people of God should be warned. You should walk with God, work for God, and expect great things from God.

If you are a child of God, *you are a servant of Christ.* Jesus died for you to redeem you, he paid the price of your ransom; and, being bought with a price, the one object of your life should be to glorify him. In your family, you should serve Christ. In the church, you should serve Christ. You should serve him heartily, as if it were your delight. You should serve him daily, as if it were the object of your existence. Serve Him with your purse, by giving to His poor, and to support His cause. Serve Him with your pen, by writing to others of His name, fame, and glory. Serve him with your tongue, by speaking of Him, and by speaking for Him. Serve Him with your hand, by giving the tract, or the book that tells of His wondrous love. If you live, live for Jesus. If you work, work for Jesus. If you spend property, spend it for Jesus. If you die, die to Jesus. Living or dying, be the Lord's. Let there be no question upon this point. Act for Christ so that all who know you may be compelled to say, "*If there is a Christian on earth, that is one.*" Live now, as you will wish you had lived when you die. If you ever ask the question, "What am I?" answer it by your life, and say, "I am a son of God. I am a servant of Christ. I am, therefore, an heir of glory.'—*Rev. James Smith.*

First Step to Ruin.

"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison-house, "My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my Bible taught me better. I did'nt believe them, but I didn't think it would come to this. I am undone! I am lost!" Perhaps he said, "It is too pleasant to be cooped up in church. What harm is there in taking a stroll in the woods? What harm to take my fishing tackle and sit on the banks to fish?" What harm? The harm is that God is disobeyed, who says, "Remember the Sabbath day to to keep it holy." The moment a youth determines to have his own way, choosing his own pleasure before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's word can guide you safely over the ocean of life. Give that up and you get bewildered; you are drifting; you will be lost.—*Child's Paper.*

The Exile's Grave.

His tomb bears the simple inscription,—"Christian David, the servant of God.

"Thou soul of God's best earthly mould,
Thou happy soul and can it be
That these * * * *
Are all that must remain of thee." WORDSWORTH.

All? hath the world more glorious meed
Of victory or of fame?
Go, ponder on her proudest deed,—
What hath it won?—*A name.*

An earthly name! a fleeting place
Amid earth's fleeting things,
Where in the mind oft gleams no trace
Of unremember'd springs

Of hope, or joy, erewhile that made
Sweet music to the soul;
Now shrouded in Time's mantling shade,
And silent at their goal.

But *thou* with thy pure soul and high,
E'er scorning mortal pride,
Thou hast an immortality
Shall evermore abide:

When time may shadow not the light
That crowns thy radiant brow;
When in the Godhead's awful sight,
Adoring, thou dost bow!

"Servant of God!" O happy thou
In exile, grief, or pain!
In tears who for their Master sow,
Shall never reap in vain!

Thy rest is glorious! e'en below
Unnumber'd round thee sleep
Rich guerdons of thy care and woe;
They share thy rapture deep.

And from the consecrated sod
In triumph shall ye rise,
And, conquerors through your Saviour-God,
Reign far above the skies.

ADELINE.

Abridged from the Wesleyan Methodist Magazine.

Memorials of Christian David, of Herrnhut.

This honoured name is suggestive of interesting religious and historical associations. Christian David was born December 31st, 1690, at Senftleben, a village in Moravia; his father being a Bohemian, and his mother a German. In early youth he was engaged in the humble occupation of cowherd and shepherd. It is recorded that once he rescued a sheep from the jaws of a wolf; and twice, having lost a considerable portion of his flock in the forest at night-fall, he prosecuted an anxious search, not unaccompanied by danger, until the following day. But He who conducted the shepherd-son of Jesse to the throne of Israel, and caused the Spirit of inspiration to rest on the herdman of Tekoa, had an important service to assign to this interesting youth, who was kept safe as in the hollow of the Divine hand.

The young shepherd was a zealot for the Romish faith, and was accustomed to crawl round the image of the Virgin, until, to use his own phrase, "his body burned like an oven." St. Anthony of Padua was the patron-saint of the future evangelist, whose mind was greatly perplexed by the Romish distinction between venial and mortal sins. At the age of eight years we find him anxiously seeking rest for his soul, his spiritual distress leading him to implore from his friends instruction in the things of God.—But all his efforts proved unavailing. The path of life was, as yet, undisclosed; and the doctrines of the Gospel were unknown.

About this period he became a carpenter, and found employment among people who, though Romanists in name, were Protestants at heart. After passing through severe mental conflicts and temptations, he at length became assured that the Christian religion was Divine, and at the same time came to the conviction that the Protestant form of it was the best.

Influenced by the conviction to which he had come by a process so anxious and protracted, he availed himself of the earliest opportunity, at the close of his apprenticeship, of proceeding to Hungary, and at Trentschin first entered a Protestant church. The Bohemian language in which the service was conducted, he did not understand; but the psalmody struck a responsive chord in the mind of David, who was so full of joy that he could scarce contain himself. Proceeding still farther into the German districts, he reached Tyrnau, and found employment at a monastery; but the Priests, perceiving his desire to join the Lutherans, hinted that it was time he should mount the scaffold. Escaping from this unexpected danger, our youthful emigrant repaired to Modern, where, finding a Protestant church, he essayed to join himself to that communion, but found the reception of a convert prohibited by severe penalties.—At Vedenburg, also, fresh troubles awaited him; and, pressing through Austria and Bohemia, he reached Leipsic, where the rights of conscience were recognised, and where the great majority were professedly Protestant, he hoped to find the spiritual counsel and repose he so greatly coveted.—But, alas! the flame of devotion was all but extinguished: the love of many had waxed cold; and each association served but to recall the thought of a glory now departed.—Nay, fearful impieties were perpetrated.—He sought a spirit congenial with his own; he longed for the communion of saints; but his overtures were repulsed with contempt and scorn. This was a sore trial; and, under the influence of intense mental anguish, he repaired to Berlin with the intention of enlisting in the service of the Prussian Monarch, whose forces were united with those of Denmark, Saxony and Russia, in attempting to resist the progress of Charles XII. of Sweden, who, released from the captivity which the Turkish Emperor's clemency had lightened, was preparing to overrun Europe, and merit the satire of Dr. Johnson:—

"Peace courts his hand, but spreads her charms in vain:
'Think nothing gained,' he cries, 'till nought remain,
On Moscow's walls till Gothic standards fly,
And all be mine beneath the polar sky.'"

His allegiance to Austria prevented his being employed as a soldier; but he was allowed to enter the service of the Commissariat, and was engaged in that perilous campaign until the capture of Stalsund, which issued in the complete discomfiture of the Swedes, whose entire army were killed or made prisoners of war. He then obtained his discharge.

During his brief residence at Berlin, he was introduced to Mr. Schmidt, by whom, after suitable instruction, he was admitted to the communion of the Lutheran church.—Severe and successive attacks of sickness now occurred. Thrice was he conducted to the margin of the grave, and his recovery considered hopeless. From the hospital at Breslau he directed his weary steps to Schweidnitz, whence, being discovered by the disciples of Loyola, he privately returned to Breslau; nor was Breslau considered a safe retreat from their machination; he therefore proceeded to Gorlitz. "A man's heart deviseth his way; but the Lord directeth his steps." Christian had been led by a way that he knew not; painful and circuitous had been his path; but He had found repose in Christ, and passed through the mental discipline which is often preliminary to eminent service and extended usefulness.

At Gorlitz he was favoured with the friendship of Pastors Schafer, Rothe, and Schwedler, of Niederwisse, near Greifenberg;* whose evangelical ministrations and spiritual intercourse contributed to the stability and vigour of his piety. His growth in grace was rapid; it was also permanent. His zeal may be fitly described as "love in a blaze;" but it continued to burn with undiminished fervour, and his labours terminated only with his life.

The intolerant and persecuting spirit of the Papacy served to swell the tide of emigration from the German states. In 1732 the Salzburgers abandoned their picturesque and beautiful country, burst asunder the tender ties which united them to their "vaterland," and sought quiet resting-places elsewhere,—some in the far west. The German emigrants, whose neat and well-ordered settlements are frequently eulogised by Mr. Wesley, date their expatriation ten years earlier; and multitudes more were anxious to find repose and safety from the sleepless emissaries of Rome.

By some of these descendants of the ancient Moravian Church, Christian David was instructed to find a refuge from the storm; and, after a while, he returned to confirm and encourage them in the faith.—During the years which intervened, they repaired as often as opportunity permitted to the church at Teschen, where the excellent Steinmetz and his colleagues proclaimed the truth which maketh free indeed.

It was in the early part of 1722 that he was first introduced to Count Zinzendorff, at the residence of the Master of the Horse in Schweidnitz. "I was delighted," Christian remarks, "with his loving and humble demeanour. He inquired particularly how matters were going on in Moravia. When I had told him, he said, 'If you will come to me, I will give you a place to dwell in: more I have not; for I too have been an exile. With what I had I have purchased an estate; and, if it is agreeable, you may come in God's name, and settle there. If you are seeking God, I shall be happy to receive you.'"

On the morning of Whit-Sunday Christian reached his faithful brethren in Moravia; and, when he had communicated the kind and opportune proposal of the Count, they were filled with joy. The long-expected moment had arrived, and the offer was promptly accepted.

The helpless but not unprotected band reached the estate of Count Zinzendorf in safety on June 8th. On the 17th of the same month Christian David repaired with one or two parties, including the Count's steward, to the place where the first tree was to be cut down, and, raising his axe, exclaimed, with peculiar emphasis and deep emotion, "Here shall the sparrow hath found a house, and the swallow a nest for herself, even Thine altars, O Lord of hosts!"

Having thus commenced the erection of their settlement, to which they gave the name of Herrnhut,—*The Watch of the Lord,*—Christian revisited Moravia, (a distance of nearly two hundred miles,) to take charge of the emigrants disposed to join the infant community. For that purpose his visits were repeated eleven or twelve times. His labours and perils in that extensive district shall be narrated in the words of Monsieur Bost, an historian of the Church:—"From Zauchtenthal he repaired to Kunewalde, where he delivered a discourse upon the Beatitudes, to a numerous assembly. His preaching produced a wonderful effect in both these places. The word of salvation was received with astonishment and joy: it was the topic of conversation in the houses, streets, and roads; and the whole country was suddenly brought into a state of excitement. There were but few families in the large village of Zauchtenthal that were not influenced by the power of Divine grace.—At Kunewalde, Melchior Nitschmann, a young man twenty years of age, began to hold meetings. The people assembled at each other's houses to sing hymns, and read the word of God; they were often engaged in these exercises by night as well as day; and many persons, while this revival continued, allowed themselves scarcely any sleep. The shepherds sang hymns while they were tending their flocks; the servants at their work talked of nothing but the salvation of Jesus; in all the surrounding villages the sound of worldly music was no longer heard, and theatrical and dancing assemblies were entirely deserted. David Nitschmann, a weaver, eighteen years of age, and several others, went through every part of the country declaring what had been done for their souls, and beseeching sinners to give up themselves to the love of the Lord Jesus; and thus the fire which had been just kindled, was incessantly kept up. Even little children poured out fervent prayers to 'Eternal Love,' as they delighted to call the blessed God, and implored their parents to accompany them to the Friend of sinners. A young girl, twelve years of age, died with so lively an assurance of Divine favour, with so complete a renunciation of the world, and such anticipations of eternal glory, that her testimony produced the deepest impression on all around her. Little account was then made of this or that outward denomination: every one spoke of Jesus and His power, of the love of the Father, and the gifts of the Holy Spirit. This was the only confession,

* From the parish of Niederwisse he married his wife. Of this couple Zinzendorf notes, that "they lived together on a peculiar footing: his pilgrim life and her sickly tabernacle did not suit well together; so that latterly she remained behind at Herrnhut, leaving him to take up his pilgrim staff wherever his calling led him. They had three children, who all returned in early youth to the metropolis of souls,"—an expressive German phrase.—She died in 1745, after a long and painful affliction.

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the only foundation, on which the new-born souls rested, while despising the cross, and braving reproach, persecutions, and death.

"Persecutions soon arose, and raged with such fury that in 1724 the whole lordship of Weisskirchen was summoned to rise for the destruction of Zauchenthal. The Magistrates and Priests endeavoured at first to quench the religious spirit by prohibitions and threatenings; but such attempts were useless. They then proceeded from threatenings to acts of violence. Not only all who had held meetings, but all who had attended them, were imprisoned; and, as the prisons were soon filled, they shut up the brethren in stables and infectious dungeons, where many of them were ready to perish. Some were confined in cellars half-filled with water, where they were kept till they nearly perished with cold: others were placed, in the depth of winter, on the summit of towers, in order to compel them, by the sufferings they experienced through the inclemency of the weather, to declare the names of those who possessed heretical books or to tell how often the 'Bush Preacher,' as they called Christian David, had been with them; and *who* had attended his meetings. Some were condemned to hard labour in irons for several years; others, who had more boldly confessed the Lord Jesus, remained in prison to the end of their days; and others were condemned by the Magistrates to pay very exorbitant fines. This last sort of punishment fell most heavily upon the Nitschmanns and the Schneiders.—One of the former had his house razed to the ground for having lodged a Protestant. We met thrice a week, says Nitschman, and the number of hearers increased every day. At the end of a few weeks we were forbidden to assemble, under pain of being fined a hundred crowns, and even of corporal punishment. Notwithstanding this, we met together one Lord's-day afternoon, at two o'clock. There were more than one hundred and fifty persons present, and my house was full.'"

On this occasion their enemies came again in great force; for they feared the people. As they entered the place, the brethren began to sing, with a clear and strong voice, Luther's celebrated hymn,—

"If the whole world with devils swarm'd,
That threaten'd us to swallow,
We will not fear; for we arm'd,
And victory must follow.
We dare the devil's might,
His malice, craft, and spite;
Though he may us assail,
He never shall prevail:
The word of God shall conquer."

The officer commanded silence, when they repeated the verse a second and third time; which struck him with such terror, that he ran away, leaving behind him a number of books he had collected.

The rising settlement of Herrnhut was favoured with prosperity. Temporal difficulties were for a season sufficiently perplexing, nor was the spiritual position of the people unassailed. The bitter waters of Marah had found their way to this flourishing portion of God's vineyard; but by the efforts of the Count, crowned with the peculiar unction of the Holy One, all cause of disquietude was happily removed, and on May 12th, 1727, the constitution and statutes of the Moravian Church were confirmed without a dissenting voice, the settlement then numbering about three hundred brethren and sisters.

The ecclesiastical platform having been reconstructed, the next step was the election of twelve Elders, and the honoured name of their leader, Christian David, was placed at the head of the list. The Elders then chose by lot four of their number, to whom the superintendence of their affairs should be committed; and the first lot fell upon David.—The restoration of union was the prelude of still richer manifestations of the Saviour's love: scarce a day elapsed without some signal indication of the Divine presence.

Intensely desirous to diffuse the sweet savour of Christ, he repaired to Livonia, where he was cordially welcomed; and, returning by way of Nuremberg, distributed the Ebersdorf Bibles to the Salzburg emigrants in that town; and, reaching Königsberg in 1730, held an edifying conference with the Professors of the theological faculty in their ancient and renowned university, where recollections of his piety and simplicity have long lingered.

The year 1733 was memorable for the foundation of the Moravian settlement in Greenland. Matthew and Christian Stach are names worthy of associations with those of the most heroic and devoted members of the universal church. Undeterred by the peculiar dangers of such an enterprise, they cheerfully presented themselves for the work to which they were set apart by prayer and the imposition of hands; and left Hernhut, January 19th, 1733, five months after the departure of Nitschmann and Dober for the West Indies.

Provincial Wesleyan

THURSDAY, AUGUST 17, 1854.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishes us with his name *in confidence*.

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Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces, subscribers will confer a favour by recommending it to their neighbours.

LOVE-FEASTS and CLASS-MEETINGS, as they are designated in the ecclesiastical nomenclature of Methodism,—the former corresponding substantially to the *agapæ* of the primitive Christians, and the latter eminently fitted to cherish from week to week the true spirit, and subserve the important objects of the fellowship of God's people,—are among the prudential means which Mr. Wesley was early led to adopt in order to perpetuate and extend the influence of that glorious revival of religion of which he was the most distinguished instrument. The issue is seen: and while by some it may be deemed evidential of the legislative prescience of the founder of Methodism, we freely confess that we are rather inclined to recognize in his incorporation of those salutary regulations with the means of grace enjoyed by us in common with other denominations of Christians, the guidance of a higher wisdom.

Without any design to elevate class-meetings above their just claims; and deprecating in the most emphatic manner the idea of placing them on a par, as a means of *the communion of saints*, with the sacramental ordinance in which Christ is evidently set forth as our paschal Lamb sacrificed for us, we nevertheless attach great importance to them, as inestimable aids alike to the cultivation of personal piety, and to the exemplification of the apostolic injunction, "Bear ye one anothers burdens, and so fulfil the law of Christ."

In respect to the *principle* upon which these institutions are based,—namely, that it is highly desirable and important that those who are associated in Christian communion, should strengthen each others hands in the Lord, by mutual counsel, sympathy, and prayer; that not only individually, but *by faithful and affectionate co-operation*, they should give diligence to make their calling and election sure,—it must, we think, commend itself to every man's conscience. No one, at least, who is at all competent to appreciate the ever-recurring exigencies of the spiritual life will be inclined to call it in question. It is sanctioned in fact by the concurrent judgment and recommendation of the best theologians of all ages and denominations. Next to communion with God, there is nothing to which the fathers of British theology—and on all practical topics they confessedly stand pre-eminent—give greater prominence as a means of growing in grace and in the experimental knowledge of Christ, than "holy conference" with his experienced servants. They inculcate this duty with persuasive urgency,—prescribe scriptural rules for its profitable observance,—dilate in glowing terms on the high advantages with which it is fraught,—and deplore its neglect or infrequency as among the most ominous symptoms of spiritual declension. If the time when *Richard Baxter** wrote synchronized with the history of Methodism, we might imagine that he was giving us a graphic description of a Wesleyan class-meeting, when he thus portrays the pleasure as well as profit to be derived from spiritual converse with those who know the things of God:—"They tell us of the discoveries that illuminating grace hath made to their own souls; of the many evils they have been saved from; and the communion they have had with God, and the prayers which he hath heard, and the many and great deliverances he hath granted them. They relate their conflicts with temptations, and their conquests; their strivings against their ancient lusts, and how they have overcome them; and the sweet refreshings which their souls have had in the exercise of faith, and love, and hope. They can dive into the ocean of mercy, and speak of the abundant kindness of the Lord, and earnestly awaken and invite each other to praise him for his goodness, and to declare his wondrous works for the children of men. They can direct each other in their difficulties, and encourage each other in holy ways, and strengthen one another in holy resolutions, and comfort one another with the same comforts that they themselves have been comforted with by the Lord. And may not our hearts burn within us, while we discourse of such important things as these, in such a serious, experimental, edifying manner?"

The principle of class-meetings claims a higher sanction. It is imbodied in the inspired memorials of the faithful few of God's ancient people, who, at a period of fearful degeneracy, cleaved to the Lord and to one another with purpose of heart, and fed the flame of their piety with hallowed communings that were heard in heaven. "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. iii, 16, 17. In this delightful manner, portions of the interval between the morning and evening service in the synagogue, appear to have been improved by devout Jews. What a contrast to that cold and voiceless reserve on the subject of personal experience, deemed by some rather an ornament than a defect in the character of a christian, is the language of grateful exultation in which the Psalmist records a memorable manifestation of delivering mercy in answer to prayer—"Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul."

If such illustrious attestations of the power of Divine grace shone forth in the intercourse of God's people, amid the shadows of the Mosaic dispensation, what may we not justly anticipate as the fruit of the more glorious ministration of the SPIRIT! Nor are our expectations disappointed. We consult the annals of the churches planted and watered by the Apostles of our Lord; and in what did *their* fellowship consist? Was it exemplified merely by a profession of their common faith in the doctrines of Christianity, and by meeting together for worship, and to commemorate the Saviour's death? We are not unaware that this is all, or nearly all, that, in the estimation of many, is included in the communion of the Church. But how widely different the living reality of the *fellowship of the Apostles!* In that the spirit of unity and love among the disciples, was manifested and cherished, by tenderest sympathy in trials and temptations, by an interchange of spiritual experience, by confessing their faults one to another, and praying one for another, as well as by mutual exhortations and encouragements to persevering fidelity. Where this spirit reigns, there is exhibited a characteristic mark of a true Church, worth more than all the fifteen *notes* put together, by which *Bellarmine* endeavours to vindicate the exclusive pretensions to that appellation of the Papal communion.

It has ever been the ambition of Methodism humbly to emulate the zeal, and follow, *non passibus æquis*, the example of the primitive disciples of our Lord; and nothing, we believe, has contributed more to assimilate the Wesleyan Church to the model of the Apostolic, and to edify it in love, than its class-meetings. By these there is secured, so far as it can be done by human precaution and instrumentality, the continuous and systematic operation of a principle of Church communion, of which all enlightened and experienced Christians feel the importance, but which, to the serious injury of the interests of vital godliness, has, too generally, either fallen into total desuetude, or else is abandoned to the uncertainties of personal predilection. In this aspect the spiritual privileges of Wesleyans are precious and peculiar. If they pine, it is not for want of rich pastures. "Our union,"—says Dr. Dixon, in his invaluable sermon, or rather treatise, on Methodism,—"Our union is probably more complete than that of any community of Christians; and the true doctrine of the new Testament has, we believe, been imbodied in our practice.—Once in the week or oftener, it is expected that every Methodist in the world will meet with others, his brethren in the Lord, for the purpose of enjoying the communion of saints. This is not formal. The joys and sorrows of the heart are laid open: the dealings and ways of God are made known; the progress of the Spirit's work in the soul is unfolded; the temptations and exercises of the life of faith are detailed; the divine affections are quickened and refined by the exercises of praise and worship; and the whole is sanctified by fervent and united prayer. Religion is one, all over the world, when it is divine:—the gift of "one God, and Father of all"; the effect of the one sacrifice of the Son of God; the fruit of one Spirit's operation; the grace obtained by the 'one faith': and it is identical in all its characteristics. Hence, as our people are called with the same calling, they speak the same language in every place. Were it possible to assemble the whole Methodist community, heart would meet heart in sympathy and love, would join in the same confession of faith, and blend their sacred joys in one harmonious song of praise. All this is deemed (in some quarters) extremely objectionable; tending to make hypocrites, produce spiritual pride, and nurture enthusiasm. The question is as to the practice being in conformity with the teaching and example of the primitive church. Being satisfied of this, we can endure the scoffs of the world, and the objections of doubting and lukewarm Christians. We hold the faith of Christ as revealed in the Divine records, and we build the communion of saints on the *experimental* profession of this faith; and judge that in this we have the first and primary *note* of a true Church of Christ."

* See his treat. entit., *A saint or a brute.*

Influences of the Present War on Mohammedanism.

We copy the following from the columns of our excellent cotemporary the *Church Witness:*—

As one of the issues of this war, yet scarce begun, we have come unexpectedly upon the downfall of Mohammedanism as a national and dominant system. So far as man can see, this is a necessary and a near event.—Turkey will remain—its soil, its cities, its people, and some form and kind of government; but Mohammedan Turkey is fast passing away, and if thus the prophecy respecting its fall is to be fulfilled, we see much wisdom in its fulfilment being brought about without purpose or contrivance on the part of the one Christian government in Europe. The hand of God is conspicuously manifest in making the ambition of one party, and the just intervention of another, conspire to bring about what His will had proposed and His Word foretold.—The Czar claimed the protectorate in behalf of the Greek Christians in the Ottoman empire—France and England, in opposing the Czar, could offer the Christians nothing less than the Czar had offered; and so the Sultan has agreed to confer upon them equal political and social privileges with his Moslem subjects. The day that sees that convention fulfilled bears the knell of Islamism. That religion has kept its place in Turkey these fifty years back, simply by keeping the Christian under the yoke. They cannot enter the army; they cannot teach in the schools; they cannot practice any honourable profession; they cannot fill any post of civil dignity; they cannot hold land; they cannot give evidence in a court of justice; they are, in short, hewers of wood and drawers of water to the Turk. Give these men, equality of privileges with the Turk, and they become not his equal merely, but his master. All offices, from the highest downwards, will be immediately monopolized by them, being by far the most enlightened and active portion of the nation. The Koran will cease to be the code of the empire; and Islamism will be the faith of but three millions in the midst of twelve, and these the most barbarous and least influential of the inhabitants of Turkey. In short, there will be a complete overturn in the State. The Mohammedan will recede before the face of the Christian as the Indian before the face of the white man. The Turks unable to live as servants in the land where once they were rulers, will withdraw into central Asia, and then migrate southwards towards those stony plains which witnessed the rise and early triumphs of Islamism. Thus matters are tending at present to the expulsion of Mohammedanism; and unless they took another and unexpected turn this event must soon be realized. Not that this will solve the problem of the Ottoman dominions in a political point of view. There are serious difficulties behind, arising mainly from the enmities and rivalships of the so called Christians; but unquestionably the displacement of Islamism is the first and most necessary step towards the regeneration of the East.

Indeed, the dawn has already broke, and the light of the coming day, pure and holy as that of apostolic times, even now tints the hoary summits of Lebanon, and silvers the lonely shore of Palestine, and begins to brighten the long desolate and darkened region of the seven Churches. Nay, eastward, in the very heart of the Mohammedan wilderness, are green spots which have been nursed into life and beauty by the missionary and the Bible. It was at the very height of the last great war that missions were started, and the more that political troubles gather round Turkey, the more does the Gospel grow. In not fewer than fifty of its towns are there now Protestant congregations. A writer in Damascus, whose character and opportunities of observation give weight to his views, states that "the Armenians, by far the most intellectual of all the native races of Turkey, are fast becoming evangelized. Through the arduous labours of the missionaries of the American Board located in Constantinople, Smyrna, Erzeroum, Dier, Bekir, Aintab, and several other places, this sect has been instructed in the pure and simple doctrines of the Gospel, and they have received them with an ardour kindred to that of the first converts to Christianity; and those who have embraced the truth have carried it with a martyr zeal to their brethren in every part of the empire, until nearly the whole race has become enlivened with evangelical doctrines. This sect is scattered over all parts of the kingdom, and being every where engaged in the most active business pursuits come into contact with every other class of Christians, and is thus exerting a most salutary influence in diffusing pure christianity. Large numbers also of the Greek Church in various parts of the empire, through the labours of Missionaries, have embraced the Gospel; and although they have suffered much persecution through the influence of Russian agents, they have in general remained firm in their attachment to the truth, and many of them with commendable zeal are labouring to communicate to their brethren the same precious faith. The changes, therefore, which a few years have effected in the moral condition of the Christians of Turkey, even under very unfavourable circumstances, warrant the hope, should the life of the present sovereign be spared, that the Gospel will soon triumph over all the countless forms of error and superstition which ages of ignorance have engendered, will subdue their sectarian enmity, and prepare the way for the formation of a free and happy Christian nation here, when Islamism shall have accomplished its strange destiny."

[FOR THE PROVINCIAL WESLEYAN.]

Micmac Mission—Information Wanted.

DEAR SIR,—As there are known to be several flourishing missionary stations connected with the various Protestant bodies in Canada, I beg to inquire, through the medium of your paper, if there may not be found at some of those stations, some of the Micmac tribe, or some who are conversant with the Micmac language, who might be obtained and usefully employed in the work of evangelizing their brethren in these Provinces.

My reasons for supposing there may be converted Micmacs in Canada, are founded upon the following facts, viz:—

1. There are plenty of Micmacs there. They go and come continually as far as Montreal, and farther. Many of them remain in that country. How possible is it that some may have united with the Protestants?

2. There was once a missionary establishment at Sussex Vale, N. B, at which many of the youth of both Sexes were under a course of training. They belonged to the Millecites and Micmacs. That establishment was afterwards removed to Canada, but I do not know to what particular locality. Information on this point is sought; but it does not seem an improbable supposition that some of those connected with the establishment may have followed it, and that there may be some educated pious Micmacs who would be prepared to enter at once into this field, where we may truly say that "the harvest is great, but the labourers are few"

3. I have direct testimony, and, I think, of a reliable nature, to the point. An intelligent Indian woman belonging to New Brunswick once informed me, that several relatives of hers had been induced to abandon their religion, and to go to Canada, where others had preceded them, and there to adopt the dress, and habits, and religion of the English Protestants. She related, too, how fearful judgments had overtaken some of them for their heresy. But possibly some may have survived the storm—the conjuring up of which is easily accounted for—and might be ready to return to their own house, and to their own kindred, and tell how great things the Lord had done for them.

As already intimated, many Indians speak Micmac fluently, who do not belong to their tribe. The Indian dialects are so similar that they are learned by the Indians of different tribes with scarce an effort. Thus there may be Indians, Protestant Indians, in Canada, not Micmacs, who can speak the language of the latter as though it were vernacular. And even though they cannot now speak it, a few months intercourse might enable them to do so, especially as they can be provided with books—a Dictionary and a Grammar—for their assistance.

If any of the ministers in Canada, or any other persons will take the trouble to inquire, and will communicate the result of their inquiries to the writer, or to the Rev. Dr. Twining, or Rev. P G. McGregor, of Halifax, they will confer a great favour.

SILAS T. RAND,
Missionary to the Micmacs.

Hantsport, N. S., Aug. 3, 1854.

☞ Canada papers favourable to the object will confer a favour by inserting this.

From The London Watchman.

Oriental Missions.

A new Missionary Association has just sprung up amongst us, as the first promise of good to arise out of the evils of the present deplorable war. It is said that the flower of the Egyptian lotus lifts itself out of the turbid inundation of the river exactly at sunrise; and we are disposed to regard this young institution as in some wise a token that the day-spring is once more returning to the Orient. Like the literal morning it has been reflected again from west to east; for the Gospel has completed the circuit of the globe, and after visiting Europe from Asia, and America from Europe, has commenced a second and more persuasive progress; and the light which is now falling upon the grand primeval hills and rivers, on Ararat and Lebanon, on the Hiddekel and Euphrates, has travelled thither, like the natural sun, from beyond the Rocky Mountains and the Mississippi. Although there might have been in this country a few hundreds, perhaps a thousand or two, who were previously aware that a reformation, or revival of evangelical religion, was proceeding in those lands where the earliest Christian churches had been planted; and though a greater number felt some interest in the fact that a Protestant Bishop had been placed at Jerusalem under the protection of England and Prussia and was maintained there, notwithstanding the offence taken by Tractarians; yet it was not until British soldiers and seamen had been despatched in thousands to the shores of Eastern Europe and Western Asia, that an effectual sense began to be largely entertained of the important work which was proceeding, chiefly under the instrumentality of American Missions, in those regions. Our military alliance with the Ottoman empire has revived and animated the religious relations, which were obscurely felt before, between the west and the east; much in the same way as the war, and the subsequent commercial treaty with China, opened the ports of that empire to Missionaries as well as to merchandize. Then the fact became more generally recognized of the fresh infusion of the Christian life which had been imparted to the corrupt and languid communities of the Greek, Armenian, and Nestorian Churches; and while it was gratifying to reflect that the British Government and the English Ambassador at the Porte had constantly endeavoured to protect the new converts from the intolerance of a bigoted clergy, who looked upon this Eastern reformation as Rome does upon Protestantism; while, too, the more recent services of Lord STRATFORD were gratefully acknowledged, who had obtained for these Asiatic Protestants a civil *status* in the presence of their Mohammedan rulers, as well as immunity from their nominally Christian persecutors; it began to be perceived, at the same time, that co-operation in some shape, as well as protection, was due to the religious movement in the East.

Advantage has properly been taken of such enlightened views to form the society which was first introduced to the public a few days ago.—Its title and object are set forth as an "Association in aid of Evangelical Missions in Western Asia and the East of Europe, especially those of the American Board." The Earl of SHAFTESBURY is its President, and on the lists of its Committee and its Corresponding and Honorary Members, are names which imply the assent, and in some measure pledge the co-operation, of all Protestant denominations in this country. We need only mention, as representing our own Body, those of the Revs. Dr. BUNTING and Dr. BEECHAM, Mr. RULE and Mr. ARTHUR. We would not conceal from our readers, but would rather urge it as an argument for more zealous patronage, that this association is wanting in some principles which give effect to most other religious societies. It does not undertake to form a distinct Missionary organization, to send out men, or to fix the sites of new stations in the Eastern field. Its catholic basis excludes the apparatus of purely denominational institutions. Its object being at present only "to raise contributions in aid of existing Evangelical Missions," it seems to lack individuality, and has somewhat the air of a temporary, or at any rate of a secondary and supplemental undertaking. Even as such, however, it would be unjust to consider it of small value, or unlikely to be successful.—One of the conditions of its success abroad must be the abrogation of the law by which Mohammedans—and many of these are now enquirers after a purer faith—are condemned to death on embracing Christianity; so that the members of the association, several of whom possess great political influence, will be at once engaged to press the British Government to demand from the PORTE a concession which common humanity as well as Christianity requires. Then, as regards the influence of this association upon the American Churches, it has been properly remarked, that "such an expression of British confidence and sympathy, there is reason to believe, will be very cordially welcomed and appreciated by our American brethren, and will have a happy effect in strengthening the ties of Christian and political union between the two countries." To which consideration we would add, that it will be an act of reciprocity as well as of fraternization; for the American Churches have been forward and munificent in showing their goodwill to British Missions, as Dr. DUFF can witness on behalf of the Free Church, and as our own Connexion in France has been prompt to acknowledge. The American Board of Missions, it is true, represents but five Evangelical denominations in the United States,—the Presbyterians, the Congregationalists, the Dutch Reformed, the German Reformed, and the Associate Reformed; but that does not detract from the grace of an alliance by British Protestants generally with such of the American Churches as have Missions in European Turkey, in Syria, and on each side of the Taurus.

Nor will its good effects be small at home, if it bring an enlightened public opinion to pronounce on every critical period of the present war. A war, in which the advent of the CZAR as the military Pope of the East, and the rout and ruin of Mohammedanism are among the possible issues; whose theatre already embraces so many spots consecrated by Scriptural records and traditions of the Early Church; and the event of which may be decided near, or actually within, the Holy Land itself, could not fail to excite all men's susceptibilities, and particularly their imagination. It will not be disputed that some better guide is needed than the prophetic rhapsodies which fall weekly from the press, and find thousands of eager readers. Whatever respect may be properly accorded to some of our modern apocalyptic novelists, it must needs be admitted that at least half of them are mistaken, since they are mutually contradictory; and whether any of them are right is but a speculation. Much better it were, that the energies of men, at such a time, instead of being expended in doubtful and too probably misleading speculations, should be directed and exercised by some practical undertaking like that we now advocate, which there is no reason to fear will end in disappointment, and which at least can never produce mortification and regret.

But our point in this last reference, or as CUDWORTH would say, "the business we are here driving at," is this,—that the natural and laudable excitement noticeable in the minds of men, will compensate for some of those disadvantages which we have mentioned as pertaining to the present constitution of the new society. As the opening in China gave unity to the operations, and individuality to the object, of all religious denominations a while ago; so the war in Eastern Europe and Western Asia will, for a time, make the course of the association, under good guidance, clear and prosperous. Afterwards something permanent, and possessing the vitality of a specific organization, may grow from, or take the place of, the present rudimentary principle of a united evangelical mission, from western to eastern Christendom. It is a germ so richly endowed with all the attributes of life, that it is certain to grow and expand. The American brethren and the Church of England Missionary Society have hitherto been almost alone in the eastern field. They have replenished the failing fountains of the stream with living water taken from the estuary. They have sent the Gospel back to Palestine, have translated St. PAUL'S Epistles into the tongue of those who now dwell at Thessalonica, at Ephesus, and in Galatia; and among "the Churches which are in Asia" they have revived the true doctrine and the blessed hope of the Apocalypse. But in such a labour all Christians must desire to participate. If Emperors still contend about the stones of Zion, and for the keys of a few shrines hallowed by doubtful traditions, we may be sure that the sentiment of which the Crusades were an ill-regulated expression, is not extinct, and that it may be possible to bring it forth in a purified and nobler form. There ought to be, and there is, a certain special feeling in behalf of missions to the East, which we think the present course of political events is sure to evoke, and which we hope the new association may regulate and enlist in its own favour.

Methodism in California.

From the California Christian Advocate we gather some items respecting the progress of our Church in that state. At *San Francisco* 95 persons received the sacrament at the Bethel Church, on Sunday, June 18, and five persons were received into the Church. The same number was received into the Powel-street M. E. Church on that day. The Folsom-street Sabbath school is to be furnished with a valuable addition to its library, by funds collected mostly by the scholars themselves. Subscription cards were issued, one to each pupil. As the result of two weeks' efforts the handsome sum of $270 was brought in. A prize was given to the boy who procured the largest subscription of all the boys, and to the girl who succeeded best among those of her sex.

There was a work of revival going on near *San Jose*; seventeen have united with the Church, and more are awakened. In *Santa Clare* Valley Circuit, Brother Hulbert found twelve members at one of his appointments last spring, and there are now at that place forty-eight. At *Alameda* ten persons had, within a few days, united with the M. E. Church. At *Martenez* a new church was to be dedicated on Sunday, July, 2d. New churches were in progress in *Alexander Valley*, in the Russian River country; at *Petulama;* at *Tweed's Valley*, six miles northwest of Petulama; and in *Grass Valley*. The M. E. Church in *Marysville* has in one year been made free from debt. In *Placerville* there is a large congregation under the pastoral care of Brother G. R. Taylor. The church, though enlarged last year, is filled to overflowing. There is also an excellent Sunday school, under the charge of A. S. Taylor, who was for some years superintendent of a Sunday school in Boston. The stewards have recently purchased a comfortable parsonage, and supplied it with the heavy furniture.

A *camp-meeting* was held in Alamada, lasting from June 9th to the 14th. "There were seats for a thousand persons. The tents were so arranged as to form a square around the seats and the grounds, when splendidly illuminated at night, presented quite an imposing appearance. Thirteen of the tents were from San Francisco. The tent-holders had laid in a good supply of cooked provisions, so that we escaped the baneful influence of that great display of cookery so common at some of our eastern camp-meetings. No time was lost in prominading and gossip. The altar-fires burned without intermission. The sound of prayer and praise ascended unceasingly from 4 o'clock A. M. to 12 o'clock at night, excepting the brief periods necessary for refreshments. The preaching was 'not with excellency of speech or man's wisdom, but with the demonstration of the Spirit, and with power.' The present result was a great revival of holiness in the Church, and the conversion of a score of souls. This may appear to be a small footing up; but when we consider that this is the first camp-meeting ever held in the immediate vicinity of San Francisco, and that but few comparatively felt or took any interest in the meeting, we have great reason to 'thank God, and take courage.'"

The *Sunday school* connected with M. E. Church in *Sacramento* numbers two hundred scholars. On June 17th (the seventy-ninth anniversary of the battle of Bunker Hill) they held a concert and exhibition in the M'Nulty's Musical Hall. It was attended by the largest audience ever assembled in that capacious room, nearly a thousand persons being present, all of whom seemed perfectly delighted with the exercises. It was said to be the best celebration of the kind ever witnessed in California. The net proceeds, after paying all expenses, were $343. Five prizes were provided for those young ladies who sold the largest number of tickets. The first prize was taken by a Miss Mary A. B. Esterly, who disposed of three hundred and forty tickets.—*N. Y. Christian Ad. & Jour.*

CRISIS OR NO CRISIS.—In Bulwer's sarcastic comedy of "Money," Mr. Graves, as he shakes his head at a file of newspapers, says: "In my day, I have already seen eighteen crises, six annihilations of agriculture and commerce, four overthrows of the church, and three last, final, awful, and irremediable destructions of the entire constitution."

Missionary Society of the Methodist Episcopal Church.

The monthly meeting of the Board of Managers was held at the Mission Rooms on Wednesday afternoon. The Rev. Heman Bangs presided.—The opening exercises were by the Rev Dr Porter, of Newark. There had been no intelligence of general interest from the mission stations during the month. The several conference auxiliary secretaries have done well during the last financial year, and thereby freed the treasury from debt. An interesting letter was read from the Rev. Dr. Baird in reference to the mission in India under the care of the Rev. Dr. Duff.

From the journal of the Rev Mr. Maclay, the superintendant of the Chinese mission, we take the following extract:—

Some amusing incidents occasionally occur, in connexion with our work. Generally I pay but little attention to them and pass them by; but when they are interesting to my own mind, and illustrate the character of the Chinese, I think it well to notice them. To-day, while distributing books at the door of the chapel, I observed a man who seemed to be greatly interested in what was going on. Some one said to him, "Why don't you take a book?" "I don't want any," was the curt reply. He seemed annoyed when any one looked at him steadily, and I became interested to ascertain his character. Hearing me speak to the people while giving out the books, he gradually approached where I was standing.

After listening for some time he touched my elbow, and drawing something from his bosom he held it carefully covered in his hand, and opening his fingers a little, asked me to look at it. I looked, and saw it was a portrait of one of the apostles, (St. Paul, I think,) nicely set into a gilt frame. I told him what it was, and that I supposed him to be a Roman Catholic. "Are you one?" he asked eagerly. "No," I replied, "our doctrines differ from yours." He appeared gratified with my noticing him, and taking his position at my side, he proceeded to make sundry remarks to the people about our plan of operations, evincing a considerable degree of acquaintance with his subject.

After talking some time, however, in this intelligent manner, a subject was introduced that seemed greatly to interest him, but in the discussion of which he was evidently quite beyond his depth. "How is it," said one of the party, "that foreigners can learn to speak our language, while we cannot learn their language?" "O," says my, friend, "all foreigners can do it, and I'll tell you how it is. We, Fuh-Chauans," he continued, "all have *thick* tongues, whereas the tongues of foreigners are *thin* and pliable."

"But what makes the tongues of foreigners so flexible?" "I'll tell you. You see," he continued, "there is a chord under the tongue which prevents it free action. Now foreigners always cut this chord while their children are very small; this makes their tongues thin and limber, and the consequence is, that foreigners don't fear any language; they can learn to speak them just as fluently and correctly as they do their own language." Every one assented to this explanation, and seemed to wonder they had never thought of it before. It seemed too cruel to detract anything from the orator's performance, but I felt compelled to state, that however plausible the explanation might seem, it was unfortunately opposed to the facts of the case. The people, however, seemed determined to sustain the theory of the orator, thinking, perhaps, with the adroit Frenchman, that if the facts were opposed to the theory, it was so much the worse for the facts.—*N. Y. Spectator.*

Newcastle Bazaar.

We gladly give insertion to the following card of the Ladies composing the committee of the Newcastle Bazaar. It would have appeared much earlier had the number of the paper from which we were requested to copy come to hand:—

CARD.—The Ladies composing the Committee of the Newcastle Bazaar, tender their sincere thanks to Robert Morrow, Esq., of Liverpool, England, to friends in Halifax, St. John, New York, Boston, and Port de Grave, Newfoundland, and especially to those in Chatham and Newcastle belonging to other denominations, to the proprietors of the Mechanic's Institute, for the use of the building, and to all other friends who kindly aided them in their undertaking. The sum realized is about £112, exceeding our most sanguine expectations.

Nova Scotia Industrial Exhibition.

In pursuance of notice duly given, a public meeting took place at Temperance Hall on Tuesday, the 8th inst., for the purpose of hearing the views of his Excellency the Lieutenant Governor, in reference to the approaching Industrial Exhibition to be held at Halifax during the ensuing Autumn, and of awakening the public mind in this city to the importance of greater efforts on behalf of that undertaking. The chair was taken by his Excellency shortly after 3 o'clock, P. M. There were on the platform His Excellency Rear Admiral Fanshawe, His Lordship the Chief Justice, the Hon. Mr. Justice Bliss, and a number of other influential persons. Several ladies were also in attendance during the meeting.

The proceedings were opened by an address from the Lieutenant Governor, in which His Excellency dwelt upon some of the advantages accruing from Exhibitions of art and Industry, and the extensive capabilities which Nova Scotia possessed for engaging in such an enterprise. A number of valuable hints were thrown out by His Excellency for the guidance of the Committee, amongst which was a suggestion to appropriate any surplus funds of the Exhibition in the purchase of labor-saving agricultural implements. His Excellency also stated his intention of shortly visiting some of the principal rural districts, East and West; and of holding public meetings in connexion with the Exhibition. The following Resolutions were ably spoken to by the several movers and seconders, and unanimously adopted by the meeting:—

Moved by the Hon. the Chief Justice: and seconded by the Hon. Dr. Grigor:

That this meeting hails with satisfaction the interest which his Excellency the Lieutenant Governor continues to take in the Industrial Exhibition, and pledges itself to carry out to the utmost of its ability the suggestions which His Excellency has just made.

Moved by Hon. Financial Secretary, and seconded by Hon. John E. Fairbanks:

That as the advantages to be derived from the Exhibition can be expected to be fully realized only, by all contributing articles according to their ability, this meeting promises to use yet greater efforts for the purpose of stimulating all parties to forward whatever articles may be worthy of Exhibition.

Moved by the Hon. Judge Bliss, and seconded by Hon. H. Bell:

That this meeting is thoroughly persuaded of the necessity of yet more vigorous efforts in obtaining contributions, and in calling in the aid of more agents; and for these puposes resolves to use all means to raise additional subscriptions, and to gather in what has been already subscribed.

Moved by His Worship the Mayor, and seconded by Hon. W. A. Black:

That the thanks of this meeting be tendered to his Excellency the Lieutenant Governor for his conduct in the Chair.

His Excellency responded to the vote of thanks, which was conveyed through His Honor the Chief Justice, and the Meeting adjourned.

H. D. STEELE,
Halifax, 10th Aug. 1854. Secretary.

Sanatory.

Report of Medical Men on the precautions to be adopted in consequence of the prevalence of Cholera:—

HALIFAX, N. S. Aug. 9, 1854.

To his Worship the Mayor, Chairman of Board of Health, &c., &c., &c.

SIR,—Having been requested by the Board of Health to suggest some sanatory regulations, in consequence of "Asiatic Cholera" prevailing in our vicinity, we beg to submit the following brief, but at the same time, practical expression, of our opinion on the subject.

We would premise, however, that no definite rule of health can be given applicable to all cases. This is owing to the various peculiarities as regards the constitution and habits of every member of the community, consequently, as some are more predisposed to disease than others it is absolutely impossible to give directions that will be found applicable to all cases. We therefore decline to issue any lengthy opinion on the subject, but would rather address ourselves to the good sense of the community by advising a course easily understood, readily practiced, and accessible to all.

1st. *Personal Cleanliness.*—We recommend the practice of daily ablution either in the open sea, or the tepid or cold bath as may be most suitable to the feelings and comfort of the individual. When a Bath cannot be obtained a large tub of water may be substituted, when the surface of the body can be well cleansed by means of a sponge or large piece of flannel. Let the skin be well dried, and much benefit will be derived from the free application of a rough towel.

2nd. *Daily Changes of Clothing.*—The Linen wore especially demands great attention in this respect. In case of sudden changes in the state of the weather during the day the clothing generally, should be so altered as to suit the difference of temperature; we consider this a matter of much importance. We would especially recommend that all strong currents of air or exposure to the scorching heat of the sun should be avoided as well as excessive bodily exertions and great mental excitement; and as a predisposing cause to attacks of disease, we would particularly refer to over crowded Rooms more especially *Bed-chambers*,—a matter of vast importance and but little attended to in this City.

3rd. *Diet.*—Let all live moderately and temperately; each person using such food as his experience has proved most conducive to his health. *Fruits* and vegetables to be used with moderation, but not entirely relinquished, the former being perfectly ripe, the latter fresh and well boiled.—Always bear in mind that the most perfect health is the surest safeguard against any Disease whatever, and that excess of every description immediately predisposes to disease and more especially to an attack of *Asiatic Cholera.*

4th. *Local Cleanliness.*—This includes free and dry ventilation; sitting rooms and sleeping apartments demand great attention. The floors and walls should be kept clean and dry—the washing and scrubbing should be done, if possible during the absence of the inmates. Cellars should be carefully attended to,—any accumulation of filth or rubbish should be immediately removed—the walls well white washed—and the place fully ventilated. All back yards, out houses, drains, sinks, ash-pits, to be well cleansed and kept as dry as possible. In these cases lime should be used freely, or a combination of sea-salt, oxide of manganese, and muriatic acid—white for rooms, the best disinfecting agents that can be used, is the solution of chloride lime. These are the only real safeguards that may be relied upon, and in no instance is the old saying, that "prevention is better than cure," more verified, than as it relates to the history of this awful scourge—Asiatic Cholera.

5th. *Medicines.*—With regard to medicines, we have to say, there are but few can be recommended that are free from danger in the hands of those suffering from the excitement caused by alarm and fear, and who must necessarily be unacquainted with their properties. We would therefore, simply observe that *Asiatic Cholera* is almost always preceded by certain premonitory symptoms, such as derangement of the digestive organs, with looseness of bowels, &c, which may continue for hours and days, and ultimately become dangerous from neglect. Under these circumstances, rhubarb and magnesia, or what is called Gregor's Powder, with the addition of a few grains of carbonate of Soda, will be found the safest and most useful medicine that can be taken, and may be relied on until medical advice can be obtained. As for *Tinctures, Alcoholic mixtures* and *stimulating draughts* of all kinds, when too early resorted to, they but tend to aggravate the irritation of the stomach and bowels, already deranged, and should never be held up to the public as a means of security or relief. And so also with respect to *

The Provincial Wesleyan.

remains useless on the Society's shelves in London. The Czar evedently does not want Christian civilization among his Tartar subjects. Religious light is no part of his system.

There are 10 newspapers published in Austria; 14 in Africa; 30 in Asia; 65 in Belgium; 85 in Denmark; 90 in Russia and Poland; 34 in Turkey; 300 in Prussia; 320 in other German States; 590 in Great Britain; and 2,800 in the United States. It will be seen by the foregoing that the most despotic and uneducated nations encourage least these mediums of intelligence, while the most free and Christian nations encourage them most. Thus, in proportion to the population of the United States, it has nearly 100 times as many newspapers as Russia; 420 times as many as Austria; and 2,210 times as many as Asia. the aggregate circulation of papers in the United States is about 5,000,000. The number of copies printed annually is 422,600,000. Their average circulation is 1,785. There is one publication for every 7,161 free inhabitants in the states and territories.

Apprehensions have been expressed from the increase of Romanism in Geneva, that the Protestant Rome, as that city is called on the continent, would be both politically and ecclesiastically revolutionized. The increase is wholly from immigration and ready naturalization. But conversions from Romanism begin to set the tide backward. Fifty-two persons were received from the Romish into the national Protestant Church, in April last, making ninety-six within a year.

The revenue of the British and Foreign Bible Society, the past year, has reached very nearly $1,250,000; and the request of one million of Testaments for China has been met by a response of nearly two millions. The Wesleyan Missionary Society, London, has expended, the past year, some $575,000 in sustaining 607 missionaries and other agencies. The Church Missionary Society has expended nearly $620,000, or $15,000 more than last year in supplying Gospel ministrations at 118 sections on foreign ground; this Society is composed of evangelical ministers of the Established Church of England. The Irish Church Missionary Society is young, but doing a great work; its income the past year has amounted to $180,000, supporting over 1,000 agents, and forming large Protestant congregations in what were previously Catholic districts.

The Pennsylvania Bible Society have sent out from their Depository during the past year, 21,562 Bibles, and 38,685 New Testaments—making a total of 60,247 vols. and an aggregate since the formation of the Society of 985,292 copies of the Bible and Testament.

The contributions to the fund for furnishing, through the British and Foreign Bible Society, a million New Testaments for China, has reached more than $150,000 or what would procure 1,829,157 Testaments.

The colored Baptist church in Richmond, Va., numbers some 2,700 communicants, and is thought to be the largest Christian church, in the number of its members, in the United States.

The visible results of the Baptist Burman Mission, for the forty years since its establishment, show 10,000 professed Christians; and the Christian population—that is those who have cast off heathenism—amounts to about 75,000.

In the Peninsular war in Spain, only 40,000 soldiers were killed or died of wounds received in battle, while 120,000 died of disease, and 120,000 were by disease unfitted for service. During the first five years the French were in Algiers, their annual loss averaged about 5,000 by shot, and 15,000 by disease.

General Intelligence.

Domestic.

NEW VESSEL.—Launched from the shipyard of Messrs Hamilton and Smith, at Maitland, on the 9th inst., a brig of about 200 tons, called the *Northern Light*. Great credit is due to the industrious and enterprising owners of this vessel. She is reported to be a fine model—drafted by Mr. David Dart of Subanacadie, and superintended and launched by Daniel Trebane, Esq., of Kempt.—*Com.*

THE WEATHER.—During the early hours of Monday morning, heavy showers of rain descended, accompanied by vivid flashes of lightning, and peals of thunder unusually loud.

SAD ACCIDENT.—We regret to learn that Mr. William Stewart, Watch Maker, while out in the Basin on a fishing excursion, was accidently struck by the boom of the sail boat, and precipitated into the water. He sank immediately; although one of the gentlemen in the boat dived after him, he disappeared. We sincerely sympathise with his afflicted family in their unexpected bereavement.—*Journal.*

ANOTHER SAD ACCIDENT.—Mr. George Parker, a young man, came to his death late on Wednesday evening last, by falling from the top of a house in Gottingen Street. He survived but a few hours after.—*Ib*

VERDICT.—By the Jurors on the sudden death of the late George Parker—"That the deceased came to his death by falling from the roof of a house, having been struck by a stone thrown by some person or persons unknown."—*Chronicle.*

FEARFUL ACCIDENT.—A soldier of a fatigue party from the 76th Regt. narrowly escaped with life on Tuesday, from the falling upon him of a heap of earth, which the party was excavating in Barrack Street. One of his legs was broken, and he was severely hurt in the back.—*Recorder.*

☞ A sad accident happened at Pugwash yesterday morning, 11th inst., on board of a new ship; they were engaged in raising up long spars, or shears, (as they are called,) for the purpose of hoisting in the masts, when they fell and a little boy 12 years old, son of H. G. Bennett, was killed on the spot. His parents are deeply afflicted on account of this sad accident.—*Communicated.*

ST. PETER'S CANAL.—The Commissioners of the St Peter's Canal have resolved to commence operations by the 1st September next, when they will be prepared to employ able bodied labourers at the rate of four shillings per day—the men finding themselves in tools, &c.—*Recorder.*

APPOINTMENTS.—His Excellency the Lieut. Governor has been pleased to appoint, as follows:

Board of Health, Annapolis County:—Peter Bonnet, (President,) E. D. H. Cutler, Andrew Henderson, John Mills, Francis M. Pickman, Lawrence Hall, Alfred Troop, Esqs., and the Representatives for the time being of the County, and Townships of Annapolis and Granville respectively.

To be one of the Health Officers for the County of Annapolis—Robt. Leslie, Esq., M. D.

To be Notaries Public: Francis S. Beamish, Esquire, of Halifax; Henry B. Webster, Esq. of Kentville.

To be Custos Rotulorum for the County of Colchester—David V. Crow, Esq.

To be Justices of the Peace for the County Guysboro: Wm. A. McKeen, Esq., of Country Harbour; John McMillan, Esq. of Isaac's Harbour.

At a Council held at the Government House on the 3d day of August, 1854: Present—His Excellency the Lieut. Governor &c. &c. &c.

It is Ordered, That at all the Ports in this Province, except Halifax, each Health Officer shall be entitled to demand, in addition to the Fees prescribed by the Sanitary Orders established for this Province on the 20th October, 1852. Six pence currency for every mile of distance from the residence of the Health Officer to the Vessel required to be visited, if the distance shall exceed two miles.

New Brunswick.

In compliance with a proclamation of his Worship the Mayor, yesterday was strictly observed in this City as a Day of Humiliation and Prayer, on account of the pestilence which is now amongst us. It was kept almost as sacredly as the Sabbath; public and private business in all the shops and establishments was suspended; divine service was held, as far as we can learn, in all places of public worship,—in some of them twice; and the congregations were fully as large as on Sundays. The people generally seemed alive to the importance of the duties they were engaged in; indeed, it is not too much to say, that every face abroad bore evidence of veneration and respect for, and a perfect appreciation of, the occasion.—*Church Witness, Aug. 9.*

The Steamer Governor, in a thick fog off Mount Desert, at 6 o'clock on Saturday morning, came in contact with the schr. "Isabella," Capt. Tinker, from Machias, loaded with stone. The master and one man named Gott, lost. Miss Margaret Gott, sister to the above saved. The steamer put into Cranberry Island Harbour to repair.—*Tem. Telegraph, Aug. 10.*

FREDERICTON.—We are truly happy to state that the epidemic which at one time threatened to extend its ravages to Head Quarters has been mercifully stayed, and that Fredericton is very nearly as healthy as it usually is.—*Hd. Quarters.*

Canada.

HIGH CHURCH OUTRAGE AT HAMILTON, C. W.—The following Report will explain itself:—

The undersigned to whom was referred the matter of the interference of the Rev. J. G. Geddes, Rector of Christ Church, in this city with the performance of the rites of burial by the Rev. James Elliot, of our religious denomination, in the case of the late Mrs. Terry, who was a member of the Wesleyan Methodist Church, beg to submit the following Report:—

We find the facts to be that the family of the deceased was entitled to a burial plot of ground in the Church of England portion of the Burlington Cemetery, that the Rev. James Elliot, in proceeding to the performance of the burial service, in the case of a member of his own pastoral charge, was acting in pursuance of the dying request of the deceased, and also the special desire of her surviving friends; that no interference has ever before taken place with a similar discharge of duty by a Wesleyan Minister. That when the service was about to commence, Mr. Geddes obtruded himself to the place occupied by Mr. Elliot at the grave, and denying to the latter the right there to perform the sacred functions in which he was engaged, proceeded himself to the discharge of those functions according to the ritual of the Church of England; that Mr. Elliot gave way to Mr. Geddes' assumption of the right to perform the duty, upon the latter manifesting a determination which it would have been unseemly to oppose under the circumstances; that Mr. Elliot, at the most was merely assuming the existence of a reciprocal privilege which Episcopalian Ministers have notoriously, both in this city and throughout the entire country invariably taken unquestioned in reference to Methodist burial places.

We feel unable properly to express the feelings produced on our minds by the transaction in question; the most prominent one, however, is the outrage which we feel has been inflicted upon us, in common with our entire Christian community. Whatever may be the theoretical assumptions of exclusive ecclesiastical authority by the Church to which Mr. Gaddes belongs, or even his technical legal right in this instance; yet he could not but know that the proceeding of which we complain involved an insult of the most stinging sort, calculated to provoke feelings most foreign to those naturally associated with the last sad offices for the dead, which even among unenlightened and unchristianized tribes, have always been held sacred from the intrusion of those grosser discords which unhappily distract the living.

This is now the second instance of the same kind which has within a brief period occurred in the diocese of Toronto, and evinces another step in advance of the pretensions which the Church of England has hitherto put forward in this country. Although invidiously favoured we cannot regard that Church as established over us here; and if it were, we observe in a very recent parallel case, even in England, a similar breach of Christian courtesy and tolerance aroused a feeling of the profoundest indignation among all classes in the locality where it occurred.

We feel to sympathize with the bereaved friends whose grief has been rendered more poignant by this untoward event, and also with the Rev. Mr. Elliot, who having but very recently become our pastor, was a stranger to any circumstances which could possibly lead to such an injury to his feelings as a Christian and a gentleman.

All of which were respectfully submitted

(Signed) J. LISTER,
OLIVER SPRINGER,
T. BICKLE,
EDWARD JACKSON,
L. CRAWFORD,
JOHN F. MOORE.

—*Hamilton, July 22nd*, 1854.

The bodies of the three Americans who were drowned last week, while descending the *Gabelle* rapids, have been recovered. A grave was hollowed for them in the forest, and though far from their New-England homes, they will sleep sweetly beneath the shade of our Canadian pines The Rev. C. Dewolfe, improved the event last Sabbath morning, in a discourse, preached from the text, "I know that thou wilt bring me to death, and to the house appointed for all living." Most of the Americans in our immediate vicinity, were present. Towards the conclusion of the sermon, the minister took occasion to remark that his congregation sympathised deeply with those men, who from the nature of their avocations, were deprived of the kindly influence of home, sabbath days, and of sanctuary blessings, and are constantly exposed to hardship and to danger. That it sympathised with them, a little band of Protestants, who had left their fatherland, but who had brought with them their strong puritanical attachment to truth, to freedom, and to God. That it looked upon them as the forlorn hope of that army, which in its onward march, would scatter the blessings of civilization and peace. That it regarded the entombed bodies of their brethren as a pledge, that on the winding banks of the St. Maurice, a living population of civilized and Christian men would dwell, and villages and towns arise, where God would be known and Christ's name honoured.—*Three Rivers Inquirer July 22.*

DARING BURGLARY.—During the night of Monday last, a daring act of burglary was committed in our Town, by some villains who effected an entrance into the building occupied as the Agency of the Bank of Upper Canada.—The amount of booty obtained, however, was not so much as they had probably expected, being confined to the gold and silver change which remained in the till, amounting to $130, as they failed in effecting an entrance into either of the safes in which the chief portion of the funds of the Bank were deposited.—*Lambton Observer July 21*

During a violent thunder storm which burst over Paris, (Canada,) a few days since, the electric fluid entered a room in which was seated a man who had been suffering from paralysis, which deprived him completely of the power of speech. It set fire to the bed curtains, and did other damage in the room; but instead of injuring the infirm man it restored him to his speech and health.—*Intern. Journal.*

On Wednesday last, a man residing in the vicinity of Chatham, C. W., drove a yoke of oxen upon the track of the Great Western Road, fastening them head and foot, and then, throwing them on their backs, tied them and left them. The train which next passed the spot was thrown off, several persons were injured, and great damage was done to the cars. The wretch who perpetrated the act has fled, but a large reward is offered for his apprehension.—*Ib.*

FIRE IN THE WOODS.—The fire which we reported in the Woods above Lachine, still continues to rage owing no doubt to the drought and dryness of the grass. A person who came in from St. Timothy last night, reports that 3 young children had been burnt in a wooden hut, to which the fire had extended, and in which they had been locked while the parents had gone in search of cattle, scared to a distance by the fire. The extreme dryness of vegetation renders it probable, that the fire will continue, unless rain falls, or means are taken to circumscribe its ravages.—*Montreal Pilot.*

EXTENSIVE ROBBERY.—We learn from the Montreal *Pays* that on Thursday night last the store of Mr. Mathison, at Pointe a Cavagnol, Vaudreuil, was broken into, and $4,860 in money and notes stolen.—*Quebec Chron.*

FIRE AT CHICOPEE—FOUR LIVES LOST.—A dwelling house occupied by two Irish families near the Junction Depot at Chicopee, was destroyed by fire about 1 o'clock on the morning of the 28th ult., and four females perished in the flames.—*Hamilton Spectator.*

The Gait *Reporter* says—"We regret to state that the Railway station on the Great Western line at St George in South Dumfries, was destroyed by fire on Thursday morning, the 27th ult., and that the new engine, the 'Jupiter,' one of the most powerful and efficient on the line, which was intended for the Gait Branch, was destroyed, together with a number of cars intended for the same branch.

Newfoundland.

We are gratified to say, that, within this week, the Fishery about St. John's exhibits an improvement on our last report.

There was an arrival yesterday from the Northward—Captain Coyle, who speaks favourably of the general prospects in that direction The accounts he had received from Battle Harbour, (Labrador,) and down the shore, were good, for both cod seines and hook and line.—At Indian Islands, Twillingate, and Fogo, where very little fish had been caught up to this time, they have lately been doing well; at Tilton Harbour particularly well; and at Greenspond, within the last few days, plenty of fish for cod seines and hook and line men.—*Newfoundlander Aug. 3.*

United States

CONGRESS.—A resolution has passed the Senate providing for the appointment of a commissioner to ascertain the propriety of purchasing the possessory rights of the Hudsen Bay Cempany in Washington territory, and authorising the President to purchase the same, in case the commissioner's report is favourable, for $300,000. The salaries to Ministers to the Courts of England and France are increased to $15,000 each per annum, but no *outfits* to be allowed.—*N. Y. Spectator.*

RAIL ROAD RUNNERS AND TICKET AGENTS.—The Boston papers bring us accounts of a fraud committed upon the New York Central Rail Road Company by an immigrant forwarding agent, who was held to bail in the sum of one thousand dollars for forging passenger tickets on that route.—*Ib.*

DISAPPEARANCE OF THE CHOLERA FROM NIAGARA.—*Buffalo, Aug. 5.*—There has been no cholera at the Clifton House, Niagara Falls, during this year, nor any previous year, and general health of the place has not been better for the past ten years than it is now. Advices from the Suspension Bridge report that the cholera has entirely disappeared.

HAIL STORM.—A remarkable hail storm, accompanied by wind and rain, passed over a part of Madison county, Illinois, on the 24th ult. Its chief fury was expended upon a district about two miles in length and a quarter of a mile wide. The hail stones were generally nine inches in circumference, and it is said that one of them actually measured thirteen inches. They fell in tremendous quantities, killing pigs and poultry, splitting the weather boarding from the houses, tearing the bark from the trees, breaking off branches two inches in diameter, and prostrating the corn.—*Intern. Journal.*

The harbour of Salem, Mass., is swarming with mackerel, and great numbers are taken with hook and line, by fishermen, large and small, who throng the wharves and vessels lying alongside.

Some person in Paris is said to have discovered a method of directing the course of a balloon, but the *modus operandi* has not been made public, nor has the invention, as yet, been tested.

Pittsburgh with a population in the city proper of 70,000 persons, only averages about twenty deaths in a week. Not a single case of cholera has occurred in that city during the present season. There seems to be something in the coal-smoke and atmosphere of Pittsburg that is conducive to health.

Mexican Mustang Liniment.

The new discoveries and new affinities that medical chemistry is constantly adding to medical science and the healing art, show conclusively how greatly superior the new combinations in the Mustang Liniment are to old preparations; that Liniment being the result of great labour in chemical analysis, is the reason of the great superiority of the new preparation to old mixtures; and the immense sale of it proves how much it is valued by those who have used it, and know its virtues in the cure of bruises, strains, stiff joints, chapped hands, broken beasts, swellings or pains, in any part of the body. See advertisement in another column.

Holloway's Ointment and Pills have Effectually Cured a Wound in the Leg and Prevented it being Amputated.—The following extraordinary cure was communicated by Captain Smith, of Yarmouth, to Mr Dixon, chemist, Norwich.—"Mr. John Walton, late in Her Majesty's service in the British fleet at Malta, had an ulcerated wound in the ankle, for which he was in the Malta hospital six months, afterwards in Portsmouth Hospital for four months: here as at Malta refusing to have the limb amputated, he was turned out incurable: other medical aid failed also: when by Captain Smith's recommendation, he tried Holloway's Ointment and Pills, which in three months cured him and he is now in perfect health, and Coast Guard Officer at New haven.

Purified Marrow with extract of Rosemary a preparation for the Hair, manufactured by Beck & Co. is worthy the patronage of those who want a pure and fragrant article.

Latest Intelligence.

Up to the hour of our going to press the Steamer from England had not arrived. The following telegraphic communication gives the latest news received via New York.

TO MERCHANT'S EXCHANGE READING ROOM:

The R. M. Steamer Arabia arrived at New York on Tuesday evening. Liverpool dates to the 29th July. No War News.

Russia had asked an armistice, which was promptly refused until the Principalities are evacuated.

Spanish Insurgents are triumphant.

Consols continued at 91.

Cotton in good demand—holders firm.

Flour—Brokers' Circulars report and increased demand and an active business at previous rates.

A decline in Wheat for the week of 8d to 10d per bushel.

A better demand prevailed for Corn at a reduction in price.

Provision market is inactive. A limited business doing.

The Emperor of Russia will not abate pretensions. His reply to Austria's summons is haughty.

Prussia favours Russia. Austria favours the Allies.

Russia is concentrating numerous troops in the principalities. No further fighting.

The Russian fleet has left Sebastopool. Allied fleet all in pursuit.

THE CHOLERA.—In *New York* and *Troy* Cholera is apparently on the decline. July 31st sixteen deaths occurred in *Chicago*. August 1st, thirty-one in *Detroit*. In *Albany*, sixty cases were reported to the board on Monday, August 2nd, as having occurred since Saturday noon previous.

In *Montreal*, the cholera has greatly abated. In *Quebec* it has almost entirely disappeared.—There is also a decided decrease of cases at *Toronto*.

The Toronto *Colonist* of Aug. 3d, has the following melancholy intelligence:—

The cholera is making sad havoc among the emigrants on their way from Quebec upward.—The steamers "Huron," and "Lord Elgin," which touched at this port yesterday, on their way to Hamilton, had large numbers of German immigrants on board, several of whom were lying sick and not likely to recover. Four of them who were dead were put on shore at this port.

By latest accounts from *Hamilton* the cases were becoming fewer every day.

The Mayor of Hamilton has appointed a day of fasting, humiliation, and prayer, "on account of the dreadful scourge which has prevailed in that city."

A despatch from Kingston dated the 1st inst. says—The propellor "Brantford" called here this morning loaded down with emigrants dying like sheep with cholera. The crew all fled. The Mayor got her towed up opposite the hospital and went to work to carry the sick up. No cholera in the town.—*Quebec Chron.*

The number of deaths reported for *St. John* and *Portland*, August 10th, was 21, being the lowest number in any twenty-four hours of the week ending on that day. The latest telegraph from St. John, gives for that City and Portland, 49 deaths for the 48 hours ending Saturday, 10 A. M. We believe that the cholera has made its appearance in *Fredericton*. We trust that the visitation may be light and transient.

IN NOVA SCOTIA we are still mercifully exempted. One or two cases are said to have occurred in the interior of our Province, but Halifax is yet unvisited. Common diarrhœa prevails to some extent.

NOTICE.—The Book Steward has recently sent a copy of the New York Missionary Advocate to several Brethren in these Districts under the persuasion that it will be of great utility in keeping alive the flame of Holy Missionary zeal in the cause of God.

The work will be sent monthly by Post at 1s. 3d. per annum, or Eight copies to one address for 6s. per annum.

☞ DR. FOSS, Dentist, being about to leave the city in a few days, persons wishing his services are requested to favour him with an early call at the Mansion House.

☞ A few paragraphs are wanting to conclude the interesting biography of *Christian David*.—These will appear in our next.

Letters & Monies Received.

(See that your remittances are duly acknowledged.)

John Milberry, Esq., (for self 10s., Job Wade 10s., Abigal Willett 5s., C. W. Parker 5s., Thos. Wade 15s., David Bent 10s., David Foster 10s., Adolphus Walker 15s., James Young 10s., Phineas Walker 10s., David Milbury 10s., Abner Troop 5s., Alfred Ray 5s., Robt. W. Langley 5s.—in all 125s.—with thanks), Rev. Ingram Sutcliffe, St. Stephen's, Rev J. Prince (new sub.), Rev. Geo. O. Huestis (40s.), Levi Borden, Esq., (for Mr. Geo Smith 10s., new sub.)

The Book Steward has received the following sums:—

Rev. William Wilson, Yarmouth,	£7	0	0
Rev. J. H Starr, River Philip,	3	0	0
Joseph Hea, Esq., A.M., Horton,		7	0
Rev. W. C. McKinnon, Guysboro,	1	0	0
Levi Borden, Esq., Pugwash,		10	0
Mr. Wm. Bulley, St. John's, Nfld.,		15	0

HURD'S GOLDEN GLOSS FOR THE HAIR.

Among the many preparations for the growth of the *Hair* this GOLDEN GLOSS takes the lead. Three reasons will be given why it is so universally used and preferred to all others. 1st. Because it has proved the most effectual in Baldness. 2nd. Because it imparts a beautiful dark gloss and delightful perfume to the hair 3rd. Because the Ladies, with fine discrimination, which they all posses have adopted it. Many other reasons could be given why it is a great favourite, but those who want more have only to give it a trial. Price 25 cts. in large bottles. For sale by Druggists and Storekeepers everywhere.

D. TAYLOR, Jr., Boston, General Agent. Sold in Halifax by John Naylor and the principal Druggists. 244—269.

March 16, 1854. W. & A. 6m.

Sale of Dr. M'Lane's Vermifuge.

☞ Among the hundreds of letters, certificates and orders received by the proprietors of this medicine, the following are selected to show its character, and the effect of its use in a distant part of the West:

ROYALTON, Boone Co. Ia. May 10, 1850.

MESSRS J. KIDD & Co.—*Gentleman*—I Write to you to solicit an agency for the invaluable Vermifuge you prepare. Sometime since, I purchased one dozen vials of Mr. C. Edy, and prescribed it in my practice; and it proved so effectual in the *expulsion of worms*, that *no other preparation will satisfy the citizens of this village and vicinity.* Please send me one gross of the Vermifuge immediately. Yours, &c.

SAMUEL ROSS.

NEW PROVIDENCE, Tenn. July 1, 1851.

MESSRS J. KIDD & Co.—Please send the Vermifuge for us as soon as possible, as we are nearly out, and *the demand for it is very great. We believe it to be the best Vermifuge ever invented.*

PORTER & DYCUS.

☞ Purchasers will be careful to ask for Dr. M'LANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges, in comparison, are worthless. Dr. M'Lane's Vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug Stores in the United States and Canada. 51

While we have constantly to lament the failure of medicine to effect the cure even of those diseases which have been longest known, and have for centuries baffled the labours of surgeons and physicians, it is a cheering thing to learn, on trustworthy and undubitable authority, that science has at length discovered, not a drug, not a nauseating and disgusting compound, but a simple and delightful article of natural diet, which insures speedy and effectual relief in cases where all other appliances had failed. FIFTY THOUSAND personal testimonies to the efficacy of DU BARRY'S REVALENTA ARABICA FOOD, give the most substantial reason for encouraging the hope, and we feel justified in saying that which we should be reluctant to affirm, except in the face of a body of evidence which it would be absurd to gainsay, that there really appears to us to be no reason why any person, however afflicted, if there be a moderate portion of the vital stamina remaining, should now despair of the recovery of health and vigour. Amongst the diseases which have been removed at various degrees of obstinate inveteracy, by the use of Messrs. Du Barry's Food, we find dyspepsia (indigestion), constipation, functional irregularity, obstructions, acidity, cramps, spasms, fits, heartburn, diarrhœa, nervousness, biliousness, affections of the liver and kidneys, flatulency, distension, palpitation of the heart, nervous headache, deafness, noises in the head and ears, giddiness, pains between the shoulders, and in almost every part of the body, chronic inflammation and ulceration of the stomach, eruptions on the skin, scurvy, fever, scrofula, impurities, poverty of blood, consumption (if not beyond human aid), dropsy, rheumatism, gout, influenza, grippe, nausea and vomiting during pregnancy, after eating, or at sea, low spirits, spleen, general debility, paralysis, cough, asthma, tightness across the chest, phlegm, inquietude, sleeplessness, involuntary blushing, tremors, dislike to society, unfitness for study, delusions, loss of memory, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, &c. We must admit that it was at first with some degree of scepticism we heard the descriptions of the surpassing cures accomplished by the use of this preparation; but looking over the *quality* of the testimony, the names and character of the persons who join in giving it, the consistent and candid tones of the parties to it, and, above all, the facility afforded by Messrs. Du Barry for communicating with any of the parties, doubt and misgivings are irresistibly converted into perfect confidence; and we recognise the presence of an agent of illimitable good to humanity—a power which, as it becomes known, *must* work a mighty and salutary revolution in the physical conditions of civilized communities. For further particulars we refer our readers to Messrs Du Barry' advertisement in our to-day's columns.

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to Wednesday, Aug. 16th.

Bread, Navy, per cwt.	28s. 9d.
" Pilot, per bbl.	27s. 6d.
Beef, Prime, Ca. none.	
" " N. S.	50s.
Butter, Canada,	none.
" N. S. per lb.	11d.
Coffee, Laguyara, "	8d.
" Jamaica, "	8½d.
Flour, Am. spft.	47s 6d.
" Canada sft. "	45s. 9d.
" Rye,	31s. 3d.
Cornmeal,	22s. 6d.
Indian Corn,	5s. 6d. a 5s. 9d.
Molasses, Mus. per gal.	1s. 5d. a 1s. 5½d.
" Clayed, "	1s. 4d.
Pork, Prime, per bbl.	85s.
" Mess, "	100s.
Sugar, Bright P. R.,	37s. 9d. a 35s.
Bar Iron, com. per cwt,	18s.
Hoop " "	25s.
Sheet " "	30s.
Codfish, large } " small }	15s. 6d. 13s. 9d. a 14s.
Salmon, No. 1, } " " 2, } none. " " 3, }	32s. 6d.
Mackerel, No. 1, } " " 2, } none. " " 3, }	32s 6d.
Herrings, " 1,	12s. 6d.
Alewives,	13s 9d. a 14s.
Haddock,	10s. 6d. 10s. 9d.
Coal, Sydney, per chal.	37s. 6d.
Fire Wood, per cord,	22s.

Prices at the Farmers' Market, corrected up to 3 o'clock, Wednesday, Aug. 16th.

Fresh Beef, per cwt.	35s. a 45s.
Veal,	3½d. a 5d.
Lamb, per lb.	4½d a 5½d.
Bacon, per lb.	6½d. a 7½d.
Pork, Fresh, none.	
Butter, per lb.	11d. a 1s.
Cheese, per lb.	6d. a 7d.
Eggs, per dozen,	10d.
Poultry—Chickens,	2s. 6d.
Geese, none.	
Ducks, "	
Turkeys, per lb.	7½d.
Calf-skins, per lb.	7½d.
Yarn, per lb.	2s. 6d.
Potatoes, per bushel,	5s.
Oatmeal, per cwt.	25s.
Peas, per bushel,	5s.
Apples, none.	
Homespun Cloth, (wool,) per yard,	2s. 6d.
Do. (cotton and wool),	1s 7d. a 1s. 9d.

WILLIAM NEWCOMB,
Clerk of Market.

Marriages.

On Tuesday, 8th inst., at the residence of John Duffus, Esq., by the Rev. George Sprott, Mr. John STAIRS, to MARY, second daughter of Mr. John Morrow.

Deaths.

On the 4th August, after a short illness, MICHAEL, son of John and Bridget Power, aged 18 months.

At Boston, on the 2nd August, Mr. John LYNCH, Cooper a native of the Parish of Trim, County of Meath, Ireland, aged 34 years.

On the Indian Ocean, March 6, on board the ship Kingsdowne, of London, Capt. Isaac W. HARNEY, aged 33 years, youngest son of the late Richard Harney, of Halifax, N. S.

On Thursday evening, William ALLISON, aged 18 years.

On Thursday morning, JOHN, eldest son of Mr. Patrick Hinsworth, aged 16 years.

Suddenly, on Tuesday morning, at 4 o'clock, GEORGE, second son of Mr. John Parker, aged 27 years.

At Onslow, on the 26th ult., after a painful illness of seven months, MARY ANN, wife of Isaac Rayne, Esq., in the 53rd year of her age.

At Amherst, on the 8th inst., MARY ALIDA, second daughter of C. E. Ratchford, Esq., in her 15th year

On the 11th August, after a short illness, WILLIAM son of Michael and Ann Martin, aged 1 year and 8 months.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, August 9.

Barque Industrie, (Danish) Schlossina, Liverpool.
Brig Palmyra, Cadiz, 42 days.
Peat brigt Lucy Ann, Simpson, St John, N B.
Schrs Conservative, Myers, LaPolle.
Mary Jane, St George's Bay.
Alsion, (Am) Hurston, Nobleboro, U. S. 4 days—bound to Musquodoboit for a cargo of juniper knees.

THURSDAY, August 10.

Brig Florida, Aarestrup, Cienfuegos, 26 days.
Schrs Gad, Bagg, Bay St George.
Spitfire, Sydney.

FRIDAY, August 11.

H M ship Vestal, Capt Thompson, from the Eastward.
Barque Ceres, Christinson, Liverpool, 39 days.
Brigt Mary Ann, Baldom, Sydney.
Schrs Jasper, Banks, Mayaguez.
Mayflower, Purdy, Burn.
Lucy, St George's Bay.

SATURDAY, August 12.

Barque Cairo, Kelly, Cadiz, 35 days.
Brigs Come on, Foster, Cadiz, 35 days.
Nancy, Grant, St John, P. E., 6 days.
Brigt Daphne, Webb, Bermuda.
Schrs Sophia Elizabeth, Kirby, Portland.
Sarah, Snow, LaPoile, 5 days.
Picton Packet, Curry, Pictou.

SUNDAY, August 13.

Brigts Ocean, Cadiz, 42 days.
Violet, Sydney, Turks Island.
Government schr Spring Flower, Bay of Fundy.

MONDAY, August 14.

Steamer Clyde, Pendleton, Glasgow, 17 days—passengers—to the New York Steam Co. 3 days to Cape Race.
Barque Sarah, Corbin, St Johns, N. F.
Schrs Ocean Queen, Hardy, Porto Rico.
Superior, Smith, Philadelphia.
J M W Young, Belmore, 14 days.
Marie Julie, Quero de Gomez, St John, N. B.
Paragon, Sydney; John Wallace, do.

TUESDAY, August 15.

Barque Janet Boies, Liverpool, 25 days.
X Y Z, Liverpool, 37 days.
Brigs Isabella, Liverpool, 40 days.
Indagate, Mulhall, Liverpool, 45 days.
Kingston, Meagher, Boston.
Brigts Bloomer, Thurston, Boston, 2½ days.
Comet, Reese, Philadelphia.
Maurice, Johnson, Cienfuegos, 24 days.
Schrs Sylphide, Acker, Turks Island.
Susan E Mahon, New York, 8 days.
Lovely Mary, Sullivan, Newfoundland.

CLEARED.

August 9.—Brigts Arrow, Harrison, F W Indies; Belle, Dickson, Cuba; schrs James, Fraser, Newfoundland; Emily, Shaw, Bay St George; Maria, Boutilier, Bay Chaleur, Samuel Thomas, Shelburne, Charlottetown.

August 10—Schrs Morning Star, Landry, Newfoundland; Lark, O'Brien, Restigouche.

August 11.—Brigts Africa, Lockhart, Boston; Boston, Lubold, Boston; schrs Billow, Day, B W Indies; Nautilus, Zwicker, Philadelphia; Welcome, Baker, Newfoundland.

August 12—Schrs Bonita, McCoy, F W Indies; Kate, Bolling, Boston; Sovereign, Burns, St John, N. B.; Magdalen, Deagle, George Town; Oriental, Lavoe, Charlottetown.

August 13—Brigts Mary, Doble, Porto Rico; Anzilko, Thomas, St Jago de Cuba; schrs Dart, McNutt, F W Indies; Indus, Day, Boston; Gad, Bagg, Bay St George; Providence, Sheers, do; Mary Jane, Hoskin, Newfoundland; Sarah & Susan, Lutes, P E Island.

MEMORANDA.

Schr Jasper reports—brigt Violet sailed from Mayaguez for Salt Island, 21st ult. and schr Sylphide 23rd; schr Lucy Alice at Mayaguez.

Quebec, July 26.—arrd Portuguese schr Rapido, Halifax.

Notice to Mariners.

Office of Board of Works,

Halifax, May 7, 1854.

A LIGHT HOUSE has been erected on GULL ROCK, off the entrance of Ragged Island Harbour; the Building is square, painted White, and exhibits a clear fixed Light at an elevation of fifty one feet above the sea level, and is situated in lat 43°34' North, and 65°06 West, with the following bearings by compass:—

		miles.
Cape Negro	S W by W ¾ W	11
S W Breaker or Western Bull	S W by W ½ W	2¼
Shelburne Light House	W	5½
Western Head of Ragged Island Harbour	W ½ N	1¼
Cranberry Island or Harbour Head	N by E 1 4 E	2
Whale's back Breaker	N E by E	3 8
Blow Breaker or Eastern Bull	E by N 1 4 N	1½
South end of Thomas or East Ragged Island	E by N	2½
Emulous Rocks off do	E 1 4 N	2½

May 25. All Halifax papers 3m. 254.

Fredericton Bazaar Postponed.

IN consequence of the late calamitous fire in this city by which at least twenty eight members of our Society and congregation have been burned out—the BAZAR intended to have been held during the present month for the benefit of the Wesleyan Church—is POSTPONED until further notice.

It is confidently hoped that this affliction which limits the efforts of many of our friends in this city will lead to still greater exertions in our friends at a distance—Contributions for the above are solicited and will be thankfully received, addressed to the undersigned or Judge Wilmot, or the Rev. C. Churchill.

Fredericton, N. B., August 1, 1854.

BY SHIP "EUROPA."

10 CRATES Brown Stone WARE;
4 Cases Glass WARE;
6 Doz. Barn SHOVELS;
1 Case Fancy Hoopskirt STANDS;
1 Do. Coffin FURNITURE;
20 Kegs NAILS—rose horse & ox;
1 Case Fancy Single Iron BEDSTEADS.

To arrive per ship *Holyoke and Beta*:—

40 Crates Yellow, Black & Stone WARE;
400 Stone JUGS, 1 Cask CUTLERY;
5 Cases DRY GOODS.

In Store:—400 bolts best quality CANVAS.

W. WARWICK.

St. John, N. B., August 3.

SEEDS. 1854. SEEDS.

PER Steamer ASIA a full supply of GARDEN and FLOWER SEEDS, from the same establishment as those which for years past has given such universal satisfaction

For freshness and purity these are not to be surpassed; and with confidence we recommend them.

Mangle Wurtzel, Swedish Turnip, White Clover, and other AGRICULTURAL SEEDS, and a lot of the best quality, and at prices as low as GOOD SEEDS, can be afforded. For sale at

DeWOLFE'S SEED WAREHOUSE,
March 23. 61 Hollis Street.

DR. KIDDER'S CELEBRATED FAMILY PILLS

FOR THE CURE OF

Liver Complaints, Jaundice, Dyspepsia, Rheumatism, Indigestion, Gout, Dysentery, Jaundice, Disorders of the Kidneys and Bladder, Erysipelas, and all diseases of the Skin, Eruptive Typhoid and Inflamatory Fevers, Sick-Headache, Costiveness, Pains in the Head, Breast, Side, Back and Limbs, Palpitation of the Heart, Female Complaints, and all Diseases arising from an Impure state of the blood.

These invaluable Pills have been used with unparalled success for private practice for more than thirty years, and are now offered to the public, with the fullest conviction that they will prove the most extensive public benefit.

They possess the power of stimulating the depurative organs throughout the body to a healthy action, thus assisting nature to subvert disease after her own manner.

The Provincial Wesleyan.

[FOR THE PROVINCIAL WESLEYAN.]

Sonnet.

Long days have passed away and weary years
Since I have known that sorrow was my lot;
And though I've known it, I have murmured not
But bid within my heart both hopes and fears;
Then, ah! what is it that so much endears
To me this lone and darksome earthly plot?
May I not soar above my natal spot,
And all that in it saddens me or cheers?
Yea, I can leave this spot,—still am I chained
To my own self; *myself* I cannot leave!
Thus am I doomed forever to be pained
While to my spirit sin and frailty cleave;
Then let my heart, by strength Divine constrained,
Love, Hope, and Godlike Liberty receive.

M.

Miscellaneous.

Submarine Telegraph across the Atlantic.

Lieutenant Maury of the U. S. Navy in a recent communication published in the *Railway Record* writes as follows:—

SIR,—The United States brig Dolphin, Lieutenant Commanding O H. Berryman, was employed last summer upon special service connected with the researches that are carried on at this office concerning the winds and currents of the sea.

Her observations were confined principally to that part of the ocean which the merchantmen, as they pass to and fro upon the business of trade between Europe and the United States, use as their great thoroughfare.

Lieutenant Berryman availed himself of this opportunity to carry along, also, a line of deep sea-soundings from the shores of Newfoundland to those of Ireland.

The result is highly interesting, in so far as the bottom of the sea is concerned, upon the question of a submarine telegraph across the Atlantic, and I therefore beg leave to make it the subject of a special report.

This line of deep-sea soundings seems to be decisive of the question as to the practicability of a submarine telegraph between the two continents, in so far as the bottom of the deep sea is concerned.

From Newfoundland to Ireland the distance between the nearest points is about 1,600 miles; and the bottom of the sea between the two places is a plateau, which seems to have been placed there especially for the purpose of holding the wires of a submarine telegraph, and of keeping them out of harm's way. It is neither too deep nor too shallow; yet it is so deep that the wires, but once landed, will remain forever beyond the reach of vessels' anchors, icebergs, and drifts of any kinds; and so shallow that the wires may be readily lodged upon the bottom.

The depth of this plateau is quite regular, gradually increasing, from the shores of Newfoundland to the depth of from 1,500 to 2,000 fathoms, as you approach the other side.

The distance between Ireland and Cape Saint Charles, or Cape Saint Lewis, in Labrador, is somewhat less than the distance from any point of Ireland to the nearest point of Newfoundland.

But whether it would be better to lead the wires from Newfoundland or Labrador is not now the question; nor do I pretend to consider the question as to the possibility of finding a time calm enough, the sea smooth enough, a wire long enough, a ship big enough to lay a coil of wire sixteen hundred miles in length; though I have no fear but the enterprise and ingenuity of the age, whenever called on with these problems, will be ready with a satisfactory and practical solution of them.

I simply address myself, at this time, to the question in so far as the bottom of the sea is concerned, and as far as that the greatest practical difficulties will, I apprehend, be found after reaching soundings at either end of the line, and not in the deep sea.

I submit herewith a chart showing the depth of the Atlantic according to the deep-sea soundings, made from time to time on board of vessels of the navy, by authority of the Department, and according to instructions issued by the Chief of the Bureau of Ordnance and Hydrography. This chart is Plate XIV of the sixth edition of "Maury's Sailing Directions."

By an examination of it, it will be perceived that we have acquired by these simple means a pretty good idea as to the depression below the sea-level of the solid crust of our planet which underlies the Atlantic ocean, and constitutes the basin that holds its waters.

A wire laid across from either of the above-named places on this side will pass to the north of the Grand Banks, and rest on that beautiful plateau to which I have alluded, and where the waters of the sea appear to be as quiet and as completely at rest as at the bottom of a mill pond.

It is proper that the reasons should be stated for the inference that there are no perceptible currents, and no abrading agents at work at the bottom of the sea upon this telegraphic plateau.

I derive this inference from a study of a physical fact which I little deemed, when I sought it, had any such bearings.

It is unnecessary to speak on this occasion of the germs which physical facts, even apparently the most trifling, are often found to contain.

Lieutenant Berryman brought up with Mr. Brooke's deep sea line sounding apparatus specimens of the bottom from this plateau.

I sent them to Professor Bailey, of West Point, for examination under his microscope. This he kindly gave, and that eminent microscopist was quite as much surprised, as I was to learn, that all these specimens of deep-sea soundings are filled with microscopic shells; to use his own words, "not a particle of sand or gravel exists in them."

These little shells, therefore, suggest the fact that there are no currents at the bottom of the sea, whence they came—that Brooke's lead found them where they were deposited in their burial-place after having lived and died on the surface, and by gradually sinking were lodged on the bottom.

Had there been currents at the bottom, these would have swept and abraded, and mingled up with these microscopic remains the debris of the bottom of the sea, such as ooze, sand, gravel, and other matter; but not a particle of sand or gravel was found among them. Hence the inference that these depths of the sea are not disturbed either by waves or currents.

Consequently, a telegraphic wire once laid there, there it would remain, as completely beyond the reach of accident as it would be if buried in air-tight cases. Therefore, so far as the bottom of the deep sea between Newfoundland, or the North Cape, at the mouth of the Saint Lawrence, and Ireland is concerned, the practicability of a submarine telegraph across the Atlantic is proved.

A Storm in India.

The following report from a correspondent, on whom we can rely, of an awful phenomenon, happily unknown in temperate climates, will be read with astonishment:—

At 3 P. M. of the 10th of April, while we were measuring the circumference of large hailstones that fell lightly about us a terrific storm passed to the southwest of the station about seven miles off. The accounts brought by natives next morning were so strange that I did not believe them, but, after some gentlemen had visited the spot and confirmed all, I too, went to see the wreck left by the hurricane. As some days had elapsed since the occurence, I found it impossible to approach the chaos from the putrefaction of numbers of dead bodies. An eye-witness told me that, while it was blowing pretty stiff from the southwest, a jet black mass of cloud, towering high aloft, and almost touching the ground, was seen to approach; another similar mass advancing rapidly from the opposite direction. They whirled round each other, the heat became intense, and enveloped in the greatest darkness; houses, bamboos, trees, men, women, and cattle, were hurled in the whirlwind, and dashed in all directions against trees, impaled on bamboos, or buried in the ruins. On the sides of the track of the storm, hailstones fell of the size of bricks. The track was about eight hundred yards broad; its length is not known, nor the extent of the devastation ascertained; sixty dead bodies were counted by gentlemen who went there; fifteen persons with limbs torn and mangled, with broken arms and legs, are in hospital. Reports say that three hundred have been killed, besides no end of cattle. I think it very probable. As the natives built their houses, each family in little separate farms, hid in clumps of bamboos, with intermediate fields, the scene presented is that of numbers of undistinguishable masses of clumps of bamboos and trees torn up, crossing each other in every direction, and blocked up with earth and materials that had formed houses, so entirely broken up that nothing could be recognized as having formed roof or sides. In fact, boxes, beds, and things made of planks, were so broken into peices of a foot or two, and thrown about, that it was not always easy to imagine what they had belonged to. From under the masses of rubbish, jackals and vultures were pulling out the remains of human beings and cattle; in small puddles, dogs, goats, &c., were drowned and rotting. The fields were covered with the skeletons of human beings, while the short, thick branches of trees that stood leafless and barkless, supported numbers of vultures. Vultures covered the plain, too gorged to fly at our approach, and hundreds were soaring in circles high over-head in the clear sky, marking in the heavens the course of the storm. One poor, famishing, distracted being, with head bandaged and body scratched all over, bruised and cut, limped up to me; he had lost all his relations—father, mother, wife and children—all had been destroyed, and he could not find where they had been carried away. It would require hundreds of men to remove the piles of uprooted bamboos, &c., that mark the homesteads of the missing; under them will probably be found those that were killed, while some, probably, had a living grave, hoping—alas! in vain—that rescue would come at last, or imagining, possibly, that the whole world had been destroyed. A bungalow of a zemindar, at Dumduma, on the Ghoghut, was blown in smithers across the river—three hundred yards—in the roof two men found a flying passage and, strange to say, survived.—*Calcutta Englishman.*

Tecumseh's Honour.

AN INDIAN'S WORD AND GRATITUDE.

A correspondent of the Detroit *Free Press* gives some deeply interesting anecdotes of the great Indian warrior and prophet, Tecumseh:—

While the enemy was in full possession of the country around Monroe and Detroit, Tecumseh, with a large band of his warriors, visited the river Raisin. The inhabitants along that river had been stripped of nearly every means of subsistance. Old Mr. Rivard (a Frenchman) who was lame, and unable by his labour to procure a living for himself and family, had contrived to keep out of sight of the wandering bands of savages a pair of oxen, with which his son was able to procure a scanty support for the family. It so happened, that, while at labour with the oxen, Tecumseh, who had come over from Malden met him in the road, and walking up to him said:

"My friend, I must have those oxen. My young men are very hungry and they have nothing to eat. We must have the oxen.

Young Rivard remonstrated. He told the chief that if he took the oxen, his father would starve to death.

"Well," said Tecumseh, "we are the conquerors, and everything we want is ours, I *must* have the oxen; my people must not starve; but I will not be so mean as to rob you of them. I will pay you $100 for them, and that is far more than they are worth, but we must have them."

Tecumseh got a white man to write an order on the British Indian agent, Col. Elliot, who was on the river some distance below, for the money. The oxen were killed, large fires built, and the forest warriors were soon feasting on their flesh.

Young Rivard took the order to Col. Elliot, who promptly refused to pay it, saying: "We are entitled to our support from the country we have conquered. I will not pay it."

The young man with a sorrowful heart, returned with the answer to Tecumseh, who said, "He won't pay it will he? Stay all night, and to-morrow we will go and see."

In the morning he took young Rivard and went down to see the Colonel. On meeting him he said:

"Do you refuse to pay for the oxen I bought?"

"Yes," said the Colonel; and he reiterated the reason for refusal.

"I *bought* them," said the chief, "for my young men who were very hungry I *promised* to pay for them and they *shall* be paid for. I have always heard that white nations went to war with *each other*, and not with peaceful individuals; that *they* did not rob and plunder poor people. I will not.

"Well said the Colonel, "I will not pay for them."

"*You* can do as you please," said the Chief; "but before Tecumseh and his warriors came to fight the battles of the great King, they had enough to eat, for which they had only to thank the Master of Life and their good rifles. Their hunting grounds supplied them with food enough; to them they can return."

This threat produced a sudden change in the Colonel's mind. The defection of the great chief, he well knew, would immediately withdraw all the nations of the Red man from the British service; and, without them, they were nearly powerless on the frontier.

"Well," said the Colonel, "if I must pay, I will."

"Give me hard money," said Tecumseh, "not rag money"—army bills.

The Colonel then counted out a hundred dollars in coin, and gave them to him. The chief handed the money to young Rivard, and then said to the Colonel, "Give me one dollar more." It was given, and, handing that also to Rivard, he said: "Take that, it will pay you for the time you have lost in getting your money."

The Strawberry Boy.

The following simple and unvarnished story is strictly true. It is given as a horticultural item to illustrate the progress in early life of a young horticulturist in that branch of industry.

Fourteen years ago last May, on Saturday noon, a boy called at my dwelling house, to sell strawberries. He was of slender form, apparently about fourteen years of age, with a bright and intelligent countenance. The fruit was beautiful and tempting, but I had bought enough at market in the morning for dinner and for tea, and refused to purchase more. He observed that the strawberries had just been picked from the vines, and would keep for the Sunday. My wife was much pleased with his gentle and pleasant manners, and decided at once to purchase, and to engage a daily supply from him for the season. Upon inquiry we learned that, with his father and young brother, he cultivated vegetables and fruit to sell in the Cincinnati market, on a small place near Newport, Kentucky; that he had a taste for horticulture and for books, and that no effort was spared to improve his knowledge in both. In summer he cultivated the soil, in winter the mind.

For three years we were regularly supplied by this boy, from the earliest to the latest period of the season, with strawberries freshly gathered of fine quality, and at moderate prices; then with raspberries in succession.

The fourth year we "missed him on his accustomed round," and feared that we should see him no more. My wife felt disappointed a good deal about it. He was so intelligent and obliging, so gentle and engaging in his manners, that she had taken a great fancy to him. Besides all this, where could we supply our table with such fine strawberries, brought daily to the house? Various inquiries were made, but nothing could be heard of him. She only knew his Christian name; the other, if she ever had heard it, had escaped her memory. She recollected to have observed an occasional hectic flush on his cheek, and feared that the fell destroyer, consumption, had marked him for its own. Poor boy! she said, we shall never see him again; he has run his race, and will soon be forgotton.

Years had passed away, and we had ceased to speak of him, when one day a young man of genteel appearance called at my store and, presenting his hand, asked if I remembered him. In the hurry and bustle of business life, one forms so many acquaintances that it is not easy to recollect every name or face at first sight. I therefore answered that I did not. He replied that when a boy he used to supply us with strawberries, and then he kindly inquired after my wife and children.

He stated that, by diligence in his horticultural pursuits he had saved some money, and was then interested in a small store in a neighbouring town. I was delighted to see him, and hear of his prosperity, and gave him a cordial invitation to my house, but he pleaded want of time, and departed. On reaching home in the evening, my wife was much pleased to hear that her young friend the "Strawberry Boy" was living and well, but felt rather slighted at his not calling to see her.

Two years ago, when I saw him again, he was comparatively rich, worth some fifty thousand dollars; had married the daughter of a late distinguished lawyer, and had purchased, and was then residing in, his fine mansion, in one of the cities immediately opposite our own. Occupied in business of trust and responsibility, he lives respected and esteemed by all his neighbours. He is well known to many of our citizens of Cincinnati. With all this prosperity, he has the good sense to remember that he was once the "Little Strawberry Boy,' and, no doubt, feels prouder of being the architect of his own fortune from that foundation, than if he had inherited ten times as much from his ancestors.—*Horticulturist.*

Notes and News.

SNOW ARCH.—One of the greatest curiosities ever witnessed at the White Mountains, is now to be found at "Tuckermans Ravine," about three miles from the Glen House. It consists of an arch of pure snow, spanning the brook that tumbles over the rocks, from the summits of the mountains. The ravine is the receptacle of all the snow that blows from the top of Mount Washington, and there can be no doubt that during the winter it accumulates to the depth of several hundred feet. As the brook begins to run in the spring, it wears its way through under the snow, which gradually melts away at the approach of summer, making the cavity larger and larger. On the 16th of July this ravine was visited by D. O. Macomber, Esq., in company with Mr. J. H. Spaulding of the Summit House, and Mr. Davis, the engineer of the White Mountain Carriage Road, by whom the arch was measured. It was found to be one hundred and eighty feet long, eighty-four feet wide, and forty feet high on the inside, and two hundred and sixty-six feet long, and forty feet wide on the outside. The snow forming the arch is twenty feet thick. The gentlemen above named walked through the arch, in the bed of the brook, and ate their dinner at the foot of the cataract, which falls a thousand feet down the side of the mountains. The arch is on the southeast side of the mountain, and is exposed to the rays of the sun during the most of the day. Last year it remained until August 16th, when a warm rain of several days' continuance melted it away. It is possible that this year it may last through the season. Verily, this surpasses Wordsworth's famous "Huge recess that keeps till June, December's snow."—*State of Maine.*

CINCINNATI.—Eight years ago the population of Cincinnati was estimated at 80,000; now by the same authority, it is said to be nearly, or quite 200,000. At that time, a single railway, sixty miles long, flat-bar, old and intolerable, was all that the city could boast; now she counts miles by the thousand of finished railway, of the best construction; and within two years a system of finished railroads, North of the Ohio, will converge upon Cincinnati as a focus, whose trunk lines measure about four thousand miles, covering a country whose fertility and general resources are not surpassed any where.

Another trunk line, now partly completed, and to be finished as soon as industry can perform the work, leading Southward toward Knoxville, Tenn., connects Cincinnati in that direction with the great railway system of the South converging inward from the sea-board, and the lower Mississippi and the principal lines of this Southern system also measure about four thousand miles, and they are mostly in operation now.

Cincinnati is within twenty miles of an air line between St. Louis and New York, and on that air line or more nearly perhaps than upon any other route in the country, a line of railway is now nearly finished from St. Louis through Cincinnati to New York, which will be the shortest possible line between the central great West and the East, and shorter than the route by the lake cities by distances varying from one hundred and seventy miles to more than two hundred miles according as the estimate is for one rout or another.—*Western Adv.*

TO PREVENT BURIALS OF THE LIVING.—To the cemetery of every large town in Germany is attached an apparatus to prevent that most horrible of all fates, almost equally horrible to the victim and the friends, *the burial of the living.* I inquired of the old sexton of the graveyard in Halle, if there was the same arragement there, and he led us at once to a small house adjoining the gate by which we entered the ground. In one room was a couch on which the person presumed to be dead is laid; and the body is then covered as in sickness, and the room in all weathers kept at a temperature favourable to health. On each finger is placed a thimble, and from each thimble extends a thread, and these are attached to a common thread, which passes through the wall into an adjoining room, where it is fastened to a bell most delicately hung. Here is an attendant always in waiting, and the slightest pulsation in one of the fingers will set the bell a ringing, and bring the attendant to the relief and rescue of the reviving. All who wish to test the death of their friends may employ these means, on paying a small sum to pay expences. About seventy in the course of a year are thus proved, and not one, the sexton told me, has yet been found alive. But he said that he had heard of a case in Erfurth, where a man was thus saved from premature interment. Very few persons in any country are accidently buried alive; but the use of means to precent such a terrible event, even in one case out of a million, is to be commended, and the German mode is perhaps as effectual as any other.

IRISH HOSPITALITY.—"What action during your long life, Captain, afforded you the greatest pleasure? This question was once put to an old military officer. He had been in many battles, and had gained much worldly applause by his conquests, and it was expected that he would refer to some of these as among the happiest deeds of his life. He, however, replied, "I was once, travelling, on foot during a hot day in Ireland, and was almost famished with thirst. I saw in the distance, a miserable looking mud-cabin, to which I made my way, and asked the woman who came to the door for a drink of water. With the true Irish-like hospitality she replied, "Sure an it isn't that I'll be after giving ye." In a moment she and her little shoeless girl went to the cow close by and soon handed me a basin of sweet new milk. The woman looked for no reward, and was unwilling to take any, but I was so much pleased, that I took out all the money I had in my pocket and thrust it into her hand. "Bursting into tears she then thanked me, and said that my gift would save them from ruin, as they were in arrear for rent, and their cow—their only support—would in a few hours have been sold to pay the debt." You may think it un-soldier like, continued the old captain, 'but I could not keep the tear from my own eye. I felt that I had providentially lessened a load of sorrow, and given joy to a deserving family, and I left the place with more real pleasure than I ever gained on the field of battle."

A CURIOUS STRUCTURE.—The nest of a tarantula (spider) has been found in California, of most singular construction. It is about three inches in length by two in diameter, built of adobes, the wall being nearly half an inch thick. Inside is a projection, which nearly divides it into two apartments about an inch in diameter. The inside is lined with a white downy substance, not unlike velvet, and presents one of the cleanest and most tidy little households imaginable. But the most curious part of it is the door, which fits into an aperture and closes it hermetically. The door is secured by a hinge, formed of the same fibrous substance as the lining of the house, and upon which it swings with freedom. The nest is occupied by a dozen little tarantuls, which appear to subsist upon a yellow secreted substance that appears upon the wall of the front apartment. The arrangement of the door for the protection of the little inmates indicates great instinctive architectural knowledge. It is the intention of the finder to forward this curiosity to the Smithsonian Institution at Washington.

RUSSIAN CUSTOM.—During the fifteen days after Easter, which are the Russian Carnival, they have eggs dyed all manner of colors, which they send or give in presents to each other; and when they meet during this time they salute with these words, *Christo wos Chrest*, Christ is risen; to which the other having answered *Woistin wos Chrest*, he is certenly risen, they kiss one another; he that salutes first is obliged to present the other with an egg; nobody, of whatever condition or sex daring to refuse the egg or kiss. The people of quality have them covered with gold or silver leaf or very curiously painted both outside and in.—*Peter Henry Bruce.*

WASHING

MADE EASY AND PLEASANT BY THE USE OF

BOSTON

Chemical Washing Powder.

THIS Soap Powder, prepared by a practical Chemist is superior for washing clothes, cleaning paint work removing grease from woollens and takes the place of other soaps for cleansing purposes. One package with five minutes labor makes two gallons of pure soft soap Thousands of families have adopted its use and give it the preference over all other saponaceous compounds.

Manufactured by BECK & Co., No. 120, Washington Street, Boston.

Retailed by Grocers and Druggists generally.

D. TAYLOR, Jr., 45, Hanover street, Boston, general Agent for the Provinces to whom all orders must be addressed.

Sold in Halifax wholesale and retail by W. M. Harrington, John Harrington, John Eason & Co., John Lithgow, Alex McLeod, GROCERS, and by Morton & Co., John Naylor, Avery, Brown & Co., DRUGGISTS, and by dealers generally.

November 17.

Just Received

And for Sale at the Wesleyan Book-Room

A Large Supply of valuable BOOKS—among which are The Christian Miscellany, Maunders Christian Philanthropists, Abbeokuta or Sun-Rise within the Tropics, and Remarkable Incidents in the Life of the Rev. Samuel Leigh, First Missionary to Australia and New Zealand. July 30.

THE FAR-FAMED MEDICINE!

HOLLOWAY'S PILLS.

SURPRISING CURE OF A CONFIRMED ASTHMA AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Midleton, of Scotland Road, Liverpool.

SIR,—Your Pills have been the means, under providence, of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most dreadful attacks of Asthma, frequently of several weeks' duration, attended with a violent cough, and continual spitting of phlegm intermixed with blood. This so shook my constitution that I was unfitted for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored tone and vigour to the chest and digestive organs.

I am, Sir, your obedient Servant,

Dated Jan 1st, 1853. (Signed) H. MIDDLETON.

A PERMANENT CURE OF A DISEASED LIVER OF MANY YEARS' DURATION.

Copy of a Letter from Mr. Gamis, Chemist, Yeacil, to Professor Holloway.

Dear Sir,—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Stiffness Complaints I may mention the following case. A lady of this town with whom I am personally acquainted, for years was a severe sufferer from disease of the Liver and digestive organs; her medical attendant assured her that he could do nothing to relieve her sufferings, and it was not likely she could survive many months. This announcement naturally caused great alarm among her friends and relations, and they induced her to make a trial of your Pills, which so improved her general health that she was induced to continue them until she received a perfect cure. This is twelve months ago, and she has not experienced any symptoms of relapse, and often declares that your Pills have been the means of saving her life. I remain, Dear Sir, yours truly.

November 23rd, 1852. (Signed) J. GAMIS.

AN ASTONISHING CURE OF CHRONIC RHEUMATISM, AFTER BEING DISCHARGED FROM THE HOSPITAL, INCURABLE.

Copy of a Letter from Mr. W. Moon, of the Square, Winchester.

TO PROFESSOR HOLLOWAY,

SIR,—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended, and was attended by one of the most eminent Surgeons in this town; but received no relief whatever, and fearing that my health would be entirely broken up, I was induced to go into our county Hospital, where I had the best medical treatment the institution afforded, all of which proved of no avail, and I came out no better than I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed I have felt no return of the complaint.

I am, Sir, your obliged Servant,

October 8th, 1852. (Signed) W. MOON.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist Goole, dated February 15th, 1853.

TO PROFESSOR HOLLOWAY,

SIR,—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel became necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail, until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it.

I am, Sir, yours respectfully,

(Signed) G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague,	Female Irregularities,	Scrofula or King' evil,
Asthma,	Fevers of all kinds,	Sore throats,
Bilious Complaints,	Fits,	Stone and Gravel
Blotches on the skin,	Gout,	Secondary Symptoms,
Bowel complaints	Headaches,	Tic Doloreux,
Colics,	Indigestion	Tumours,
Costipation of the bowels,	Inflammation,	Ulcers,
Consumption,	Jaundice,	Venereal Affections,
Debility,	Liver Complaints,	Worms, all kinds,
Dropsy,	Lumbago,	Weakness from whatever cause, &c.
Dysentery,	Piles,	
Erysipelas,	Rheumatism,	
	Retention of Urine	

☞ N. B. Directions for the guidance of Patients affixed to each Pot and Box.

Sub Agents in Nova Scotia—J. F. Cochran & Co. Newport. Dr. Harding, Windsor. G. N. Fuller, Horton. Moore and Chipman, Kentville. E. Caldwell and Tupper, Cornwallis. J. A. Gibbon, Wilmot. A. B. Piper, Bridgetown. R. Guest, Yarmouth. T. R. Patillo, Liverpool. J. F. More, Caledonia. Miss Carder, Pleasant River. Rob Weir, Bridgewater. Mrs. Nell, Lunenburgh. B. Legge Mahone Bay. Tucker & Smith, Truro N. Tupper & Co, Amherst. R B Huestis, Wallace. W. Cooper, Pugwash. Mrs Dickson, Pictou. T. B. Fraser New Glasgow. J & T. Jost, Guysborough Mrs. Norris, Canso. P. Smith Port Hood. T. & J. Jost, Sydney. J. Matheson, Broad Cove.

Sold at the Establishment of Professor Holloway, 244 Strand, London, and by respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 4s. 6d., 7s. 9d., 6s. 3d., 1ls. 6d., 33s. 4d. and 50s. each Pot.

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PERRY'S HUNGARIAN BALM.

For Restoring, Preserving, and Beautifying the Hair.

MUCH might be said in favor of this invaluable Compound, but it is deemed unnecessary, as the proprietor feels that ONE TRIAL will convince the most incredulous of its rare and manifold virtues. Therefore,

If you have lost your hair and wish to restore it,
If you are losing your hair and wish to preserve it,
If you are troubled with Dandruff, and wish to remove it
If you have any Humour of the Scalp, and wish to cure it
If you are troubled with Nervous Headache, and wish to cure it,
If you have Hair Eaters at the roots of the hair, and wish to destroy them,
If you have harsh, dry, and wiry hair, and wish it to become soft, pliable, and beautiful as silk, and if you wish to preserve rich, graceful and luxuriant tresses to the latest period of life,

USE PERRY'S HUNGARIAN BALM.

Price 25 and 50 cents—in large bottles.

Prepared and Sold, Wholesale and Retail, by BURR & PERRY, No 1 Cornhill, Boston.

D. TAYLOR, of Boston, General Agent for the British Provinces, to whom all orders must be directed.

For sale in Halifax by John Naylor, Morton & Co., Avery Brown & Co., R. G. Fraser, H. A. Taylor, and T. Durney and by dealers generally.

November 17

Mexican MUSTANG LINIMENT.

THIS article has been thoroughly introduced, and is now universally used throughout the entire Union, British Provinces, Canada, Bermudas and West India Islands, and its power and influence is fast becoming felt wherever civilization has obtained a foothold. Its mild and soothing influence upon diseased parts—effectually curing in all cases—contrasts so diametrically opposed to all other medicines of the kind used—has obtained for it its world wide reputation. A brief summary of its powers is given in the following beautiful

ACROSTIC.

Mustang Liniment! The mass hail with joy
Earth's healing treasure, whose virtues destroy
Xerasia, that foe to luxuriant hair;
Itch that the finger nails hopelessly tear;
Cancers, whose gnawings so fearfully fell;
Acute Chronic and Rheumatism as well;
Neuralgia, Toothache, that agony swell!

Mustang—thy progress is upward and on!
Usurers yield to thee like dew to the sun,
Scrofulous sores that the doctors perplex;
Tumours of all kinds, that bother and vex;
Aches, Cuts, and Bruises, and vile running sores—
Nuisances—keeping us within doors;
Gout, palsied limbs, and a host of such bores.

Lame stricken cripples are raised on their legs,
In joy, quaffing pleasure's bright cup to the dregs.
Nature's great remedy—on with thy work!
Inflamations expelling wherever they lurk,
Men, women and cattle like evils must bear,
Each one in like manner this blessing can share.
Next thing we say—though in truth may sound strange,
That if it can't cure we give back the change.

To Farmers and Livery Stable Keepers,

And all who have the charge of horses, or other animals this LINIMENT is of immense benefit. All the express companies in New York City are using it, and have unanimously certified in its favour.

TO COUNTRY MERCHANTS.

Every store should be supplied with this valuable LINIMENT, as it gives good satisfaction and sells rapidly.

PRICES.—In consequence of the increased demand for the Liniment, we are now putting up 25 cent, 50 cent, and $1 bottles. The 50 cent bottles contain three times as much as the 25 cent bottle, and the $1 bottle contains three times as much as the 50 cent bottle: so that money will be saved by buying the large bottles.

A. G. BRAGG & CO., Proprietors.
304 Broadway, New York

D. TAYLOR, Jr., Boston, General Agent for the Provinces to whom orders must be directed.

Sold in Halifax by Morton & Co. and all the principal Druggists.

November 17

DRIED APPLES.

EX Emerald from New York—23 bbls Dried Apples. For Sale by

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TOILET PREPARATIONS.

ISAAC BABBITT'S

SUPERIOR

TOILET SOAPS.

CYTHEREAN CREAM OF SOAP. PANARISTON SHAVING CREAM, PANARISTON SHAVING SOAPS, IN SOLID ROLLS. PANARISTON SOAP FOR MEDICAL USES, AND SHAVING POWDER.

These choice Soaps and creams enjoy the highest fame for their superior excellency, both in this country and in Europe. Medals have been awarded from the best institutions, and testimonials of their virtues by thousands who have used them.

CYTHEREAN CREAM OF SOAP for Ladies softens the skin, removes freckles, purifies the complexion, and is free from all impure or irritating properties, and is admired by all who use it.

PANARISTON SHAVING CREAM takes the place of all other Soaps as a preparation for the razor, and those who use it once will never after use any other.

PANARISTON ROLLS are put up in a neat portable style suited to travellers convenience.

The following are a few from the many testimonials received:—

Rev. John Pierpont says of the Shaving Soap, "it is unequaled as a preparation for the razor, for anything that I have found." Dr. A. A. Hayes, State Assayer, says of the Cytherean Cream, "I have never met with any Soap Compound, which, in cleansing the most delicate skin, would, like this, leave it perfectly moist, soft and healthly." Dr. Walter Channing says, "I have no memory of so good an article." Dr. Luther V. Bell, Superintendent of the McLean Asylum, says, "it is superior to any other saponaceous compound I have known." Hon. Horace Greely, of the N. Y. Tribune, says, "we have tried it, and found it perfect; no other soap is worthy of being mentioned the same day." Dr. Baily, editor of the National Era, says "it is in all respects the very best soap we have used." Mrs. Swisshelm, editress of the Pittsburg Saturday Visiter, says "it is superior to anything in the soap line either soft or hard." Mr. Prentice of the Louisville Journal, says, "the Cytherean Cream of Soap is probably the best for preserving the purity of the skin which has yet appeared." The New York Literary World, says, "Mr Babbitt will be the Soyer of soap, the great regenerator."

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Manufacturers of Toilet Soaps of all kinds, Colognes—Perfume Extracts—Dentifices—Hair Oils and Hair Dyes. General Agents for Dr. Adam's Colcassan Ambra—a Hair Preservative.

Retailed by Druggists and Traders generally, throughout the United States and Canada.

D. TAYLOR, Jr., Boston, General Agent to whom orders must be directed.

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November 17.

50,000 Cures without Medicine!

DU BARRY'S Delicious REVALENTA ARABICA FOOD is the natural remedy which has obtained 50,000 testimonials of cures from the Right Hon. the Lord Stuart de Decies, Archdeacon Stuart of Ross, and other parties of indigestion (dyspepsia,) constipation, and diarrhœa, nervousness, billiousness, liver complaint, patulency, distention, palpitation of the heart, nervous headache, deafness, noises in the head and ears, excruciating pains in almost every part of the body, chronic inflammation and ulceration of the stomach, irritation of the kidneys and bladder, gravel, Stone, strictures, erysipelas, eruptions of the skin, impurities and poverty of the blood, scrofula, incipient consumption, dropsy, rheumatism, gout, heartburn, nausea, and sickness during pregnancy, after eating, or at sea, low spirits, spasms, cramps, epileptic fits, spleen, general debility, asthma, coughs, inquietude, sleeplessness, involuntary blushing, paralysis, tremors, dislike to society, nullness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, and many other complaints. It is, moreover the best food for infants and invalids generally, as it never turns acid on the weakest stomach, but imparts a healthy relish for lunch and dinner, and restores the faculties of digestion, and nervous and muscular energy to the most enfeebled.

BARRY, DUBARRY & Co., 77 Regent-street, London.

A FEW OUT OF 50,000 TESTIMONIALS OF CURES ARE GIVEN BELOW.

Analysis by the Celebrated Professor of Chemistry and Analytical Chemist, Andrew Ure, M. D., F. R. S., &c., &c. London, 24, Bloomsbury Square, June 8, 1849.—I hereby certify, that having examined DUBARRY'S REVALENTA ARABICA, I find it to be a pure vegetable Farina, perfectly wholesome, easily digestible, fitted to promote a healthy action of the stomach and bowels, and thereby to counteract dyspepsia, constipation and their nervous consequences.

ANDREW URE, M. D., F. R. S., &c., Analytical Chemist.

Dr. Harvey presents his compliments to Messrs. Barry, DuBarry & Co., and has pleasure in recommending their "Revalenta Arabica Food;" it has been singularly useful in many obstinate cases of diarrhœa, as the of the opposite condition of the bowels and their nervous consequences. London, Aug. 1st, 1849.

2, Sidney Terrace, Reading, Berks, Dec 3, 1847

GENTLEMEN,—I am happy to inform you, that the person for whom the former quantity was procured, has derived very great benefit from its use, distressing symptoms of dropsy of long standing having been removed, and a feeling of restored health indeed. Having witnessed the beneficial effects in the above mentioned case, I can with confidence recommend it, and shall have much pleasure in so doing whenever an opportunity offers, &c. &c. I am, gentlemen, very truly yours,

JAMES SHORLAND, late Surgeon 96th Regt.

CERTIFICATE FROM DR. GATTIKER.

Zurich, 3 Sept 1853.—I have tried DuBarry's Revalenta Arabica for a complaint which had hitherto resisted all other remedies—viz., CANCER OF THE STOMACH; and I am happy to say, with the most successful result. This soothing remedy has the effect not only of arresting the vomiting, which is so fearfully distressing in Cancer of the Stomach, but also of restoring perfect digestion and assimilation. The same satisfactory influence of this excellent remedy I have found in all complaints of the digestive organs, it has also proved effectual in a most obstinate case of habitual flatulence and colic of many years standing. I look upon this delicious Food as the most excellent restorative gift of nature.

DR. GATTIKER.

PRACTICAL EXPERIENCE OF DR. GRIES IN CONSUMPTION

Magdeburg, 16th Sept, 1853.—My wife, having suffered for years from a pulmonary complaint, became so seriously ill at the beginning of the year, that I looked daily for her dissolution. The remedies which hitherto had relieved her remained now without effect, and the ulcerations of the lungs and night sweats debilitated her fearfully. It was in this evidently the last and hopeless stage of pulmonary consumption, when every medicine remained powerless in even affording temporary relief that I was induced by a medical brother from Hanover, who makes pulmonary consumption his special study and treats it with Dufflarry's Revalenta Arabica, to try this strengthening and restorative food, and I am happy to be able to express my astonishment at its effects. My poor wife is now in as perfect state of health as ever she was, attending to her household affairs and quite happy: it is with pleasure and the most sincere gratitude to God for the restoration of my wife, that I fulfil my duty of making this extraordinary efficacy of DuBarry's Revalenta, in so fearful a complaint, known, and to recommend it to all other sufferers. GRIES, M. D.

Cure No. 71, of dyspepsia from the