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Religious Miscellany.

Soon and Forever.

"Soon and forever," such Promise our trust,
Though ashes to ashes, and dust to dust;
"Soon and forever" our union shall be
Made perfect, our Glorious Redeemer, in thee;
When the sins and the sorrows of time shall be o'er,
Its pangs and its partings remembered no more;
Where life cannot fail, and where death cannot sever;
Christians with Christ shall be "soon and forever."

"Soon and forever" the breaking of day
Shall drive all the night clouds of sorrow away:
"Soon and forever" we'll see as we're seen,
And learn the deep meaning of things that have been;
When fighting without us and fears from within
Shall weary no more in the warfare with sin;
Where fears, and where tears, and where Death shall be never—
Christians with Christ shall be "soon and forever."

"Soon and forever" the work shall be done,
The warfare accomplished, the victory won;
"Soon and forever" the soldier lay down
His sword for a harp and his cross for a crown.
Then droop not in sorrow, despond not in fear
A glorious to-morrow is brightening and near;
When (blessed reward of each faithful endeavor)
Christians with Christ shall be "soon and forever.

—*Monsell.*

For the Provincial Wesleyan.

"Fellowship One with Another."

1 John, i 7.

The privilege and enjoyment intimated in these words belong exclusively to genuine Christians. They walk in the light,—they realize the cleansing efficacy of the blood of Jesus,—hence are prepared for holy fellowship one with another. *Sin* separates creatures from God, and from each other. *Selfishness* is the chief element of all sin. The first sin was a gratification of self, in direct opposition to the expressed will of God. Nor is the nature of sin unchanged to this day. Hence the hatred, strife, and bloody warfare among the children of men.

On the other hand religion unites man to God, and causes him to love his fellowman. The first work of grace is to bring man to God,—"God reconciled in Christ," and thus bring him into the church, which is an organization of Christ, wherein love and good-will to our race abound. "Love worketh no ill to his neighbor." "For by one Spirit are we all *baptised into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one Spirit.* 1 Cor. xii. 13.

By the Gospel, the middle wall of partition, between the Jews and all other nations has been broken down; so that all may be one, "Fellow heirs," and "Partakers of his promise in Christ." Everywhere in the New Testament this idea is prominent. Saints are called "Fellow-citizens, fellow-helpers, fellow-labourers, fellow-servants and fellow-prisoners." It is also intimated how this fellowship was manifested. *Exhorting one another, comforting one another, edifying one another, bearing one another's burdens.* The subject is still more clearly expressed by the Apostle Paul to the Colossians, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing *one another* in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

It is quite evident from these teachings of the word of God respecting Christian fellowship, "that something more is meant than public worship as conducted in modern times. Yes, something more than the observance of the sacraments. The talent of speech is to be employed in connection with the fellowship of saints. So is also the ability to sing, while those who are unable to join in that delightful exercise, are to "make melody in their hearts to the Lord,"

The Church of Christ would not be adapted to human beings were the social element not recognized. The instincts of our nature lead us to the social circle, nor does the gospel forbid our advances in that direction. We are not to forsake the assembling of ourselves together, and go into solitude, with deluded recluses.—Our duty is to toil, teach and rejoice, in the domestic, and social circle, according to the dictates of the new nature. The happiest men on earth are not found in the *Monastery*, nor the most joyful women in the *Nunnery*, because their mode of life is in direct opposition to the plain teaching of christianity. To "come out from the world," does not mean to separate ourselves from what is right in worldly pursuits, but has reference only to what is wrong in the world. The highest enjoyment of which humanity is capable, springs from fellowship with God.—Next to this is the hallowed fellowship of saints, not only in devotional exercises but in all their interviews in connection with the varied business, and recreations of human life.

Methodism owes much to the recognition of this principle in christianity. Without her Class-meetings and Love-feasts she never would have risen to her present position of power and usefulness. These means of grace are most appreciated by the truly pious. The lukewarm and unstable find them irksome, hence rarely attend. We have yet to learn of any, who in reviewing life, during its closing hours, regretted the fellowship of saints in the class-meeting. Who can describe the joyous emotions, often experienced while heartily singing those oft repeated words:

"And if our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know,
When round his throne we meet?"

In the providence of God, we have arrived at that period of the year when we anticipate shortly, as a body of ministers, those annual scenes of ministerial greetings, devotion and business, so desirable and refreshing to men whose energies have been severely taxed in preaching and pastoral toil for the space of a year. May our expected fellowship with each other, be hallowed and ennobling, always realized in connection with individual "fellowship with the Father and with his Son Jesus Christ."

G. O. H.

Lunenburg, June, 1869.

Within Arm's Length of Christ.

BY REV. THEODORE L. CUYLER.

There are two men in the New Testament, about whom I would like to know more; I wish some one could tell me what became of them? One of them was the amiable young ruler who "went away sorrowful," when the Master told him that the way to heaven started from a cross. The other is that gentlemanly scribe who enquired of Jesus "Which is the first commandment of all? And when the the Saviour saw how discreetly he spoke, He said to him, Thou art not far from the kingdom of God." I would like to know whether this scribe took the one decisive step and stepped inside the gate, or whether he finally perished outside, in his sins.

This half-converted lawyer is a representative man. There are scores like him in every congregation. They are almost Christians: they are within arm's length of Christ. They ought to know it and feel it—both as an encouragement and a warning. It is a legitimate encouragement to tell such persons that they are nigh unto the kingdom of God; and yet they ought to understand what a hideous and horrible thing it will be for them to slide into hell from beside the very gate-way of glory.

There is a tremendous difference between a regenerate and an unregenerate soul. One is for Christ, and the other is against Him. One is in the ark; the other out. But an unconverted man may be very near conversion. Bartimeus was as stone blind on the morning of the day when Jesus passed through Jericho, as ever before; but he was nigh unto seeing, when the footstep of his Saviour fell upon his quick ear.

It is not nearness in time that we refer to now, so much as nearness in feelings, situation, and opportunity. Every impenitent person who attends each Sabbath on the ministry of the Word is nearer to becoming a Christian than if he squandered the day in sinful pleasures or in sleep. He is where the shote of truth are flying; the stray arrow may at any moment "stick fast" in his conscience. He is surrounded by the presence and prayers of God's people. I always have hope of the conversion of any man, however hardened, who will sit down squarely before an evangelical pulpit (in which Christ is lifted up every Sunday, and keep his ears open to the truth. My unconverted friend! Christ comes very near you every Sabbath when you cross the threshold of the sanctuary. The cross is lifted in full view. The band of disciples sits all around you. God's grace has converted those who sit beside you—perhaps your dearest of kin. The breeze of heavenly influence has seemed to fan you as it passed so very close to your heart. The simple clutch of the decision "Lord! I believe!" would have landed you in the kingdom of God long ago. If at the last you sink into perdition, it will be an awful harrowing thought that you dwelt so long beside a truth speaking pulpit, close beside the mercy seat and the cross of Jesus. When God locked the door of the Ark, and shut Noah in, there must have been some of his neighbors within a bow-shot of the entrance. The thickness of that door finally made all the difference; but Noah was in the inside of it, and they were without—amid the devouring deluge!

A man may be near to the kingdom of God also, in the attitude of his mind. He may not be what he ought to be, and yet be far better than he used to be. There are gradations in guilt. An unforgiven sinner may not be an heir of heaven and yet be much nearer to being a Christian than he ever was before. Let us thank God for every step which the unconverted may take in the right direction. Mr. A.——was reeling drunk in the street a month ago; but last Sunday he was at Church, sad-eyed and sober. Will any one deny that he is nearer the kingdom of God then he was thirty days since? On next Sunday he may go home pricked in the heart with the conviction of sin. Never let us "despise the day of small things." Nicodemus's first step was to go to that inquiry meeting with Jesus "by night; his last one was to walk among the mourners, at Christ's burial in the garden. The change seems to have been as gradual with him as it was sudden with Saul.

God forbid that we should preach morality as a ground of hope for salvation!

And yet it is better to be moral than immoral—better to be honest than knavish—better to be chaste than impure—better to be reverent than profane—better to have as few stains on the character and as few sins and bad habits to forsake as possible. We ministers are in danger of doing mischief when we strike random hits at a "mere morality." It is a most admirable thing—as far as it goes. It is the obedience to the "second table of the law." It is often a first step in the direction of becoming a Christian. And the man who lives a decent, honest life, and listens to God's word every Sabbath with a candid ear, and a tender conscience, is vastly more near to the kingdom of God than the open scoffer, or the reckless Sabbath breaker, or the hardened libertine. Having come so far as to be scrupulously moral we have a good hope that he will not consent to stop there and to perish there. For one I never make light of any sincere attempt to lead a strictly moral life. I am quite sure if my Master were to meet any moral, well behaved sinner who reads these lines, He would say to you "Thou art not far from the kingdom of God." "But stop!—Would he say. "Thou art already in the kingdom of God?" Would He say, "Thou art one of my disciples?" No! He would say to you—yes! to you—honest, kind, sober, truthful, benevolent, respectable as you are—He would say, Except ye repent, ye shall likewise perish; except ye be converted, ye cannot see the kingdom of God."

For to be near a place is not to be in it. Lot's wife was near Zoar, but she perished. The scribe was "near the kingdom of God," but I fear that he showed no sorrow for sin, and exercised no faith in Jesus. If he did not quit sin and follow Christ, he was never saved. I very much fear that the man perished after all. If Jesus should descend into hell, He would find millions there to whom He might truly say, "Ye were once not far from the kingdom of heaven." That NOT FAR, ruined them! Perhaps my unconverted friend, it will yet ruin you. You may literally be picked up at the last, dead, at the very gate of heaven. You may die with the bright rays of Calvary's cross shining on the corpse of your lost soul! Your being so near now, may make you presumptuous! You may be within arm's length of Jesus, and yet drop, before you grasp the hope set before you!—I implore you then to decide—ere you lay down this paper—I will be with God's help a Christian!

"Just as I am and waiting not
To rid my soul of one dark blot—
To thee, whose blood can cleanse each spot,
Oh Lamb of God, I come!"

Zion's Herald.

A Memorable Interview.

One of the most memorable and important interviews which ever took place between two individuals, was held on a raft in the middle of the river Nieman, at the little town of Tilsit, in Prussia. At one o'clock precisely, on the 25th of June, 1807, boats put off from opposite sides of the stream and rowed rapidly toward the raft. Out of each boat stepped a single individual, and the two met in a small wooden apartment in the middle of the raft, while cannon thundered from either shore, and the shouts of great armies drawn up upon either bank drowned the roar of artillery. The two persons were the Emperors Napoleon and Alexander, and the history of the times tells us that they met to "arrange the destinies of mankind." And the hastily constructed raft on which the interview took place, will be remembered as long as the story of great conquests and mighty revolutions can interest the mind of man. The conference lasted but two hours; it was entirely private between the two Emperors, and yet it was fraught with momentous consequences to millions. It was one of the great crises in human history when the currents of power that govern the nations take new directions, and break over the bounds and barriers of ages.

Go back eighteen hundred years beyond the treaty of Tilsit, and we can find a private conference between two individuals of far more momentous and lasting importance than that between Napoleon and Alexander. This more ancient interview was not watched with eager expectancy by great armies; it was not hailed by the thunders of cannon and the shouts of applauding thousands; it was not arranged beforehand by keen and watchful agents guarding the interests and safety of the two that were to meet. It was in a private house, at a late hour of the night, and it was brought about by the mingled curiosity and anxiety of an old man to know something more of a young teacher who had recently appeared in his native city. And yet from that humble night conference of Jesus with Nicodemus, there have gone forth beams of light and words of power to the end of the earth. The plans formed by Napoleon and Alexander at Tilsit, were reversed and defeated long ago, and it is impossible to trace their influence in the condition of European nations to-day. The words spoken by Jesus to his wondering and solitary listener that night have already changed and glorified the destiny of immortal millions, and they have more influence now than in any previous age; and they are destined to go on increasing in power, until they shall be received as the measure of life and love by every nation under heaven.

Lost! Lost!

Reader, shall this word 'Lost!' be inscribed upon the tomb that buries all your hopes and joys? Will you be lost? Would you be lost in the wilderness, and left to famish with hunger, or perish among beasts of prey? Would you be lost at sea, and have your ship ground to fragments amid the roaring tumult of the breakers, and the lee-shore's frowning wrath? Would you cling hopeless to the plank that glides away from your enfeebled grasp? Would you be lost in an abyss of vice and sin, and feel powerless to stem the tide of passion that swept you on to death? All these might be endured; but to be lost in dark eternity, to be dashed a wreck upon perdition's stormy coast; to be plunged hope less among the surging billows of the lake of fire; to drop helpless in the jaws of the second death; to see the sun of joy and the stars of hope go out in the blackness of darkness forever and ever; to be lost from joy and peace, from life and love, from mercy and salvation, beyond remedy or rescue—ah, this you surely cannot bear.

Dare you take the risk? Do you put this danger far away? Do you say, 'I do not intend to be lost?' Christless reader, you *are lost now!* Oh! your burdened heart, that has no peace; your guilty soul, that cannot rest; your secret anguish, which smiles may hide but fail to cure; your mocking jest, that spreads its curtain over a sickening, aching heart; your mournful memories, that haunt you like the shades of doom; your hollow calmness, that gives way to secret tears; yes! and the sting of conscience, and the word of truth, and the Gospel of salvation, and the call of Providence, and the workings of the Holy Ghost—all these tell you that you *are* LOST, *even now*; not fatally, not hopelessly lost, thank God; but yet you *are* lost, and need a Saviour; lost, and require salvation! You are a lost sinner, but the Saviour seeks for you to-day. You are a lost prodigal, but the Father waits to welcome your return. Will you come home? Will you be saved?—*Witness.*

"I will never leave thee."—Heb.

No promise is of private interpretation.—Whatever God has said to any one saint, he has said to all. When he opens a well for one, it is that all may drink. When he openeth a granary-door to give out food, there may be some one starving man who is the occasion of its being opened, but all hungry saints may come and feed too. Whether he gave the word to Abraham or to Moses, matters not, O believer; he has given it to thee as one of the covenanted seed. There is not a high blessing too lofty for thee, nor a wide mercy too extensive for thee.—Lift up now thine eyes to the north and to the south, to the east and to the west, for all this is thine. Climb to Pisgah's top, and view the utmost limit of the divine promise, for the land is all thine own. There is not a brook of living water of which thou mayest not drink. If the land floweth with milk and honey, eat the honey and drink the milk, for both are thine. Be thou bold to believe, for he hath said, "I will never leave *thee*, nor forsake *thee*." In this promise God gives to his people everything. "*I* will never leave thee." Then no attribute of God can cease to be engaged for us. Is he mighty? He will show himself strong on the behalf of them that trust him. Is he love? Then with loving-kindness will he have mercy upon us.—Whatever attributes may compose the character of Deity, every one of them to its fullest extent shall be engaged on our side. To put everything in one, there is nothing that you can want, there is nothing you can ask for, there is nothing you can need in time or in eternity, there is nothing living, nothing dying, there is nothing in this world, nothing now, nothing at the resurrection morning, nothing in heaven which is not contained in this text, "I will never leave thee nor forsake thee."

Everlasting Monuments.

Look at that stone-cutter yonder, in the vaults and passages under old Jerusalem. Days and weeks he works away with chisel and mallet, simply working the stone into a shape mapped out on the pattern before him. He does not know where it is to go. He only knows its shape. But by and by it is done. It is carried away to its place. His work is finished. He lays down his tools, brushes the chips out of his hair and beard, and starts for his home. He comes up the stone stairways into the very summit of Mount Moriah, and lo, before his wondering Hebrew eyes looms up the temple of Jehovah. He looks in rapt amazement at the columns, and caps, and aisles, and vast apartments. It is the great day of dedication. The high priest and the King are there. He beholds the sacred vestments and the royal robes. On bended knees in the praying throng he watches the priest as the prayers are said and the incense is offered, when lo, the light kindles on the incense, and fills the temple with the glory of God. In the brightness of the glory he looks about, and there in the very archway, just over the way to the mercy-seat, is the stone into which he wrought his time and strength. 'Tis enough. The vaults are forgotten. The weariness is gone. There, in the temple of Israel's God on the very way to the mercy-seat, is the monument of his skill and faithfulness to abide forever, and all generations shall bless the workman. We are building larger than we know. We are in the vaults of time, under the New Jerusalem, hewing and chiselling at the rude blocks that come to our hands. We do not know what shall come of this work. We only know the pattern and the work. Soon, brothers, it will be over. Soon we can lay aside the mallet and chisel; soon we can brush the dust of time from our eyes, and rise, on the coronation day of the King's Son, to behold our work, to see that we have been working on the temple of our God, fashioning the living block. When we look about us yonder, and see there, in the very way of life, hard by the throne, these little ones upon whom we have expended our years, and into whom we have wrought our strength, it will be glory enough to behold then the everlasting monuments of our faithfulness, wrought into the very likeness of Him that sitteth upon the throne, while the King himself shall say, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."—*"Incentives to Sabbath-school Effort," by the Rev. C. H. Fowler.*

Coming Back to Christ.

I feel, when I have sinned, an immediate reluctance to go to Christ—I am ashamed to go I feel as if it would do no good to me—as if it were making Christ a minister of sin, to go straight from the swine trough to the best robe—and a thousand other excuses; but I am persuaded that they are all lies direct from hell.—John argues the opposite way. 'If any man sin, we have an advocate with the Father," (Jer. iii. 1), and a thousand other Scriptures are against it. I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way. I must never think sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning faith, I make shipwreck. I must think my sins too great, too aggravated, too presumptuous—as when done on my knees, or in preaching, or by a dying bed, or during dangerous illness—to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock—the heavier it is it makes it go the faster.—*M'Cheyne.*

Praying and Working.

I like that saying of Martin Luther when he says, "I have so much business to do to-day that I shall not be able to get through it with less than three hour prayer." Now, most people would say, "I have so much business to do to-day that I have only three minutes' prayer; I cannot afford the time." But Luther thought that the more he had to do the more he must pray, or else he could not get through it. That is a blessed kind of logic: may we understand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

Religious Intelligence.

Methodism in India.

From a correspondent of the "Methodist Recorder."

Having recently removed from Calcutta, after a residence of nearly two years in that city, I avail myself of this favourable opportunity for writing a little respecting the position and prospects of Wesleyan Methodism there. I read with intense and growing interest the statements that are continually appearing in the *Recorder* respecting the progress that Methodism is making in the various circuits and districts at home; and I often wonder when it will be possible to furnish you with a report of the proceedings of some district meetings in Northern India: I fear the day for writing about things on so large a scale is yet far distant. Though our work is geographically small, however, it is anything but unimportant. That Wesleyan Methodism is not only represented, but has also obtained a firm footing in the metropolis of India, is to me a matter of unfeigned joy; and I am happy to say that the position we now occupy is not unappreciated by members of other Churches. It would be difficult to quote words more pertinent than some recently uttered at a public meeting in Calcutta by a Government official of high standing and great influence to this effect: I often wondered why the Wesleyans had no representatives here. When they came I was glad; and now I rejoice that in erecting this beautiful chapel, they have given a pledge that they do not mean to abandon this city again." The importance of the position we now hold as a Church in Calcutta cannot well be over estimated. Our position is important, as furnishing a grand, I might say unrivalled, basis for evangelical operations. Calcutta is in itself a centre of vast and varied interests; it is just the kind of city that St. Paul would have gloried in occupying for Christ. There is a large and influential European population to be cared for; many of these have strong claims upon our sympathy, and we must have at least two or three small suburban preaching places in addition to our present central place of worship, before we can be said to have done our fair share for the spiritual welfare of our civilian countrymen.—Calcutta is also an important military station, and now that the Government has shown itself to be so thoroughly disposed to do what it can to meet the religious requirements of its soldiers, might not this city be made the centre of a military circuit, comprising within its limits all the large stations within easy distance, such as Barrackpore and Dum Dum?

Add to these classes a vast and semi-enlightened heathen population, swarming throughout the city and its suburbs, all easy of access to any one who can preach to them in their own tongue, together with a large number of English-speaking natives who are open to the reception of Western thought by Western tongues. There is also a very considerable Mohammedan population, for whose reclamation hardly anything is being done. Each of these classes presents in itself a large sphere for Christian toil, and the position now occupied by our society furnishes a basis for acting upon all these and other classes.

Calcutta is also an important station, because of the salutary influence our ministers there are likely to exercise on the youth of Methodism who come to this land in the pursuit of wealth, and also on the great number of wayfarers whose business leads them there for a time. Some of these are already living in the fear of God, and it is an encouragement to them to be welcomed to a strange land by one of their own ministers. Ministerial work in Calcutta affords also frequent opportunities for repeating the lessons of home life in the ear of many a prodigal; a large number of ships are constantly in port, and on these there are ever to be found some Methodistically-trained youths, many of whom are very grateful for a little oversight and kindness. Wesleyans in England would do good service if they reminded their seafaring friends, who are likely to trade with Calcutta, that there is a minister and a church there, and urged them to make themselves known.

Methodism is needed in India, and is becoming increasingly needed by our own countrymen. It is required to counteract the prevalent formalism and growing ritualism of the Anglican Church; and it is needed in Calcutta as a bulwark against the educational influence of the Roman Church, Protestant missionary societies are doing a great deal in the way of teaching heathen lads to read and write English, but the education of the European and Eurasian youth is almost entirely in the hands of the Papists, and numbers of Protestant parents are committing the training of their sons to the priests, and entrusting their daughters to conventual influence. A Wesleyan school in Calcutta would be a great boon, and, I believe, a great success.

Our present place of worship was opened in October, 1866. On the first Sunday in 1867 a Sabbath-school was commenced, which is still in active operation; then a congregational library was established, which now contains over 600 volumes, and is used by more than fifty readers; then a committee of management was formed for the purpose of assisting the minister to conduct the temporal affairs of the church. Efforts put forth on behalf of the soldiers have been crowned with success; provision is made for the conveyance of the Wesleyan soldiers to the parade service every Sunday morning, many also attend the Sabbath and week-evening services, and in addition to this we have also secured the use of a room within the fort, wherein we can preach to the men during the week.

The advantage of maintaining an English cause in Calcutta is also evident from the good and sustaining influence which such a cause has on mission work proper. No sooner was the English work placed on a somewhat firm footing, than the native work began to develope. In 1866 our native work began, and during that year seven adults were baptized; in 1867 four more; and in 1868 another four; so that fifteen adults have already entered the church by baptism, and not one of these has shown any disposition to relapse into heathenism. In March, 1868, the work derived considerable benefit from the erection of a good and well-situated native chapel; this building is used for vernacular preaching on the Sabbath and on various evenings during the week. On the week-days it is used as a vernacular school. At the conclusion of the past year, tickets of membership were given to forty-nine persons, each name being first approved by five class-leaders. The difference between the number of members and the number of baptisms is occasioned by the fact that our services have been the means of rescuing from worldliness and sin several who are the descendants of nominally Christian parents, and who in early life have themselves been baptized. We have now six native agents in full employ, that is, four catechists and two schoolmasters; and the sphere of their operations is being gradually extended.

The practical interest which the members of our English congregation take in this work may be gathered from the fact, that in addition to their having given largely towards the maintenance of their own place of worship, the local contributions for mission purposes during the past year amounted to about £115, nearly £10 of that sum being given by the natives themselves. Calcutta presents a fine field for labour; it offers the fullest scope for the energies of the most indefatigable and the most thoroughly furnished labourers that can be supplied. What is one man, that he should be the sole representative of Methodism there?

The Chinese in California.

We have watched with much pleasure the development in the churches of California of an interest in the 'heathen at their doors.' For some years the O. S. Presbyterians have supported a single missionary, who has labored with considerable zeal but little success. It was absurd to expect success. The Pacific Christians showed no interest in the matter; and, in that Christian state, Chinamen were treated and still are treated worse than dogs, and no clear Christian influence was exerted by the churches and their members against the prejudice of race and the numberless shocking outrages perpetrated against these patient strangers. If the Gospel taught christians not even the elements of politeness and decency, to say nothing of benevolence, no wonder Chinamen preferred the morals of Confucius. But now the churches seem to be in a fair way to be thoroughly awakened; and the influence has come in great measure through Sabbath-school conventions. Rev. O. Gibson, formerly a missionary to China, and whom the Methodists have set apart to this work, is a moving spirit in the new enterprise, which promises to be one of the grandest ever inaugurated in any land. There is a constant communication between the Chinese of California and the Flowery Land, and our Institutions are perceptibly modifying their character. There is no place in China where it so important to exert a missionary influence as in San Francisco; and success can never crown the effort till the churches where the heathen are shall themselves attempt the work instead of deputizing it to some paid agent. The plan adopted is to organize everywhere Sunday and evening schools for gratuitous instruction in the English language, and to found in San Francisco a central school or college, where complete scientific education can be obtained. This latter institution is to be advertized in all the open ports of China, and will become a bond between the American and Asiatic Pacific shores. Mr. Gibson took up this work last August. Since then the effort has excited general interest, and churches of all denominations are establishing the Chinese schools. Mr. Gibson now has under his general supervision fourteen Sunday-schools of this kind, with an aggregate average attendance of three hundred, and in a number of instances the evening is also given to the work. This includes only those schools connected with Methodist churches, and others are in operation. Mr. Gibson writes to us that the Chinamen show great eagerness to learn, and make remarkably rapid progress. He also sends us a sample of the cards printed on red Chinese paper, which are used to invite the Chinese to the schools. From lack of suitable type, we cannot copy it for our readers. Spasmodic and isolated effort have previously been made at Oakland and elsewhere in behalf of the Chinese, but the interest has soon subsided. We believe that this interest will be more permanent.—*Independent.*

The following is from the N. Y. *Advocate*:—We have already announced the burning of the Methodist Episcopal Church in San Jose, Cal. We are now in receipt of a letter from Rev. Otis Gibson, in charge of our Chinese Mission work on the Pacific Coast, which furnishes several additional items. Mr. Gibson writes:

Since I came to this coast I have organized quite a number of Sunday-schools for the Chinese. We teach them English. They are anxious to learn, and I have always found some willing to teach them. We meet with some opposition. The Chinamen are often stoned away from the schools. In some instances we have engaged the special services of policemen to protect them on their way to and from the schools. But the opposition, finding that they cannot stop the work by sneers and caricatures of the teachers engaged in the work, nor by stones and clubs on the poor heathen, have resorted to the fashion prevailing in some of the Southern States during the past few years—they have commenced to burn our churches in which Chinese Sunday-schools are held. The church at San Jose was one of the most beautiful churches on this coast. But I organized a Chinese Sunday-school there January 24. The first attendance was sixty-two, the second eighty-three, the third one hundred and forty-four, and the fourth one hundred and forty Chinese scholars. Then the next morning at five o'clock the church was burned to ashes. Nothing saved; insurance ten thousand dollars. An anonymous letter to the pastor, received after the burning, informs him that he will see his church again only in ashes, and threatens his life if he continues to teach the Chinamen. While I deeply regret the event itself, as also the existence of such a spirit, yet I rejoice that the devil and his imps are driven to such desperate measures. To my mind it evidences that he thinks our movement will greatly weaken his kingdom. Our trust is in God, and we propose by his grace and guidance, to go ahead.

General Miscellany.

The State and Education.

We say that *knowledge is the universal right of man*; and we need bring no clearer demonstration than that intellectual nature, capable of it, thirsting for it, expanding and aspiring with it, which is God's own argument in every living soul. We say that the assertion for himself of this inherent right, to the full measure of his abilities and opportunities, is *the universal duty of man*: and that whoever fails of it, thwarts the design of his Creator; and, in proportion as he neglects the gift of God, dwarfs and enslaves and brutifies the high capacity for truth and liberty which he inherits. And all experience, and every page of history confirm the assertion, in the close kindred, which has everywhere been proved, of ignorance and vice with wretchedness and slavery. And we say further, that the security of this inherent right to every individual, and its extension, in the fullest measure, to the greatest number, is *the universal interest of man*; so that they who deny or abridge it to their fellows, or who encourage, or, from want of proper influence, permit them to neglect it, are undermining the foundations of government, weakening the hold of society, and preparing the way for that unsettling and dissolving of all human institutions, which must result in anarchy and ruin, and in which they who have the greatest stake must be the greatest sufferers. A lesson clearly taught by that divine philosophy, in which the Maker of mankind becomes their Teacher; reveals the world as but one neighborhood, and men as brethren of one family; and writes upon all social institutions these golden truths, the fundamentals and essentials of the true political economy, which neither individuals nor nations have ever disregarded with impunity,—"all things whatsoever ye would that men should do to you, do ye even so to them"—"none of us liveth to himself"—"whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it"—"bear ye one another's burdens, and so fulfil the law of Christ."—RT. REV. GEORGE W. DOANE.

"Doubtless it will be urged that a general tax on property, for this object, (Public Schools), would fall on many who have no children, and is therefore unjust. Carry out the principle of this objection, and it would overthrow the whole system of taxation. One would say that he never uses the public roads, and therefore he must not be taxed for them. Another never goes out in the evening, and therefore must not be taxed for lighting the streets. Another denies the right of all government, and prefers to be without any protection but that of virtue, he must not be taxed for courts and legislatures. But taxation, we apprehend, is never based on the principle that the individual wants it for his direct benefit, but that the public wants it; for the public has a right in all property as truly as the individual, and may draw upon it for its own uses. And one of these uses is the education of the youth; for there is a very important sense in which children belong to the State, as they do to the family organization. Indeed, if we revert to the Jewish, Persian, Lacedemonian, and Roman States—all those ancient fabrics that rose in the youth time of nature—we see the State to be naturally endowed with a real instinct of civil maternity, making it the first care of the founders and constitutions, to direct the education of the youth. And why should she not? These are her heroes of the future day, her pillars of state and justice, her voters on whose shoulders she rests her constitution, her productive hands, her sentinels of order, her reliance for the security of life, liberty, and property."—DR. H. BUSHNELL.

Gone.

List to the midnight tone!
The church-clock speaketh with a solemn tone,
Doth it no more than tell the time?
Hark, from that belfry gray,
In each deep-booming chime, which, slow and clear,
Beats like a measured bell upon my ear,
A stern voice seems to say;
Gone—gone;
The hour is gone—the day is gone;
Pray.

The air is hushed again,
But the darkness woos to sleep in vain.
O, soul! we have slept too long,
Yes, dreamed the morn away,
In visions false and feverish unrest,
Wasting the work-time God hath given and blest,
Conscience grows pale to see
How, like a haunting face,
My youth stares at me out of gloom profound,
With rayless eyes blank as the darkness round,
And wailing lips which say;
Gone—gone;
The morn is gone—the morn is gone;
Pray.

Woe for the wasted years
Both bright with smiles but buried with sad tears;
Their tombs have been prepared
By Time, that graveman gray—
Soul, we may weep to count each mournful stone,
And read the epitaph engraved thereon
By that stern carver's hand
Yet weep not long, for Hope,
Steadfast and calm, beside each headstone stands,
Gazing on Time, with upward pointing hands,
Take we this happy sign,
Up! let us work and pray.

Thou in whose sight the hoary ages fly
Swift as a summer's noon, yet whose stern eye
Doth note each moment lost,
So let me live that not one hour mis-spent
May rise in judgment on me, penitent,
But, till the sunset, Lord,
So in Thy vineyard toil,
That every hour a priceless gem may be
To crown the blind brows of Eternity.

—*Chambers' Journal.*

The Hawaiian Divers.

Sometimes the native children fix a long pole so as to project from a bank over deep water; along this they chase each other to the outermost end, leaping, in regular succession, into the water. Leaping from high, perpendicular cliffs, is a favorite and daring sport with the men. They choose a place where the water is not less than fifteen or twenty feet in depth at the foot of the cliff; then taking a rousing run, to get fairly under way—like Washington Irving's Dutchman, who started to jump over the mountain—they bound far into the air from the edge of the cliff. As the leaper falls from that dizzy height—sometimes a hundred feet by measurement—toward the water, he bends himself almost double, as in wanton muscular play; but just before striking the water he partially straightens himself, so that his whole body is slightly curved forward at the moment of the plunge, and the feet are, perhaps, a foot in advance of a perpendicular line let fall from the head. He strikes the water without a splash, entering it with a quick dull "chuck" that a smooth pebble makes when thrown forcibly into water, and at an angle with the surface so nicely calculated that he is actually brought to the surface again by the momentum of the fall. With his body curved as I have described, he shoots

through the arc of a circle under the water, and after two or three seconds comes up, feet foremost. The first thing you see of him is his toes, emerging from the water, fifteen or twenty feet in front of the place where he went under. No athletic feat more daring and beautiful.

The sensations experienced by one who falls from a height have not, I think, been described in print. A singular good fortune having made the writer of this article an *expert* in the Hawaiian manner, he is able to give some account of them. Until you are thoroughly practised in the leap, you have a decided inclination to think twice about the matter before you risk it.—You first dive at the foot of the cliff, and satisfy yourself that there is sufficient depth of water. You watch one after another of your companions as they bound away in long parabolic curves from the edge of the cliff; but it requires some nerve to throw yourself from a high precipice into mid-air. The solid ground seems a much more comfortable place. At last nerving yourself, you run and leap. Instantly you have a feeling of floating rather than of falling—such a feeling I suppose, as a bird has when rapidly alighting from an elevated flight. There is no sense of *accelerated* motion, as you fall; but you feel your hair blown upward by a fierce current of air. This does not, however, in the least embarrass your breathing. The notion that people have 'their breath taken away' in falling from a height is erroneous. In an instant comes the plunge; and you must enter the water in exactly the right position, or it will hurt you almost like the solid earth. If you enter it with a splash, you meet its resistance too suddenly, and may be lamed or stunned. The great leaper Sam Patch, lost his life thus. Had he possessed Hawaiian skill and a sober head, he would never have lost his position while falling, as in his leap at Genesee Falls. Could an Islander have taught him how to come out toes formost, he might have been alive and leaping at the present day. You, wiser than he, come safely to the surface, swim ashore, and prepare for another leap.

Obituary

JAMES TAYLOR, OF BUCTOUCHE, N. B.

Died at Buctouche, Richibucto Circuit, N. B., on the 16th April last, James Taylor, second son of Edward and Janet Coates,—aged about 21 years. Until within a year previous to his death he unhappily, was not mindful of the need of personal religion; but a long and distressing correction from God, produced recognition of the Divine claims; and with a hearty, loving reliance on the Atonement, he was permitted, through the mercy of God to die triumphantly. The closing weeks of his life were particularly characterised by an intense desire for the salvation of all around him; nor would he rest, until not only his own relatives, but also the labourers about his father's Mill establishment, Protestant and Roman Catholic, were personally and earnestly besought to prepare for death.

Would that my young friends, whose eyes may scan these lines, could be induced to accept the Saviour. Deep, soul-harrowing regret, for the rejection of salvation, *must* come,—its experience is simply a question of *time*. And alas! to how many thousands it only comes, when "wisdom is pushed out of life!" Give, then, your heart to God *now*, and your life to earnest work for Jesus. Thus will you be spared the remorse which has riven so many hearts, in the closing scene of their stay upon earth—remorse because of misspent hours, neglected opportunities, and wasted life; and amid the storm of death, the glad consciousness of having "fought a good fight," will gild with glory your receding life, while the "crown of righteousness" shall beckon you to the enjoyment of the faithful soldier's rest with God.

J. S. COFFIN.

MR. JOSEPH HEISLER.

Died, on Tancook Island, June 10th, after a brief but painful illness, Mr. Joseph Heisler, aged fifty-one, leaving a wife and large family to mourn the loss of a faithful husband and devoted parent.

Our departed Brother was eminently prayerful, and consistent as a professor of religion. Though ardently attached to Methodism, yet he loved the truth wherever exhibited. For twenty-five years, he kept the heavenly prize in view, and when just at the end of the race exclaimed, "I'm going home to die no more."

G. O. HUESTIS.

Provincial Wesleyan.

WEDNESDAY, JUNE 23, 1869.

The Conference Session.

The fifteenth Conference of the Methodist Church of Eastern British America, opens this day at Charlottetown, P. E. Island. The assemblage of so large a body of ministers, the social intercourse of Christian and ministerial brethren, the rehearsal of the toils and triumphs of the year, the various questions under consideration, bearing upon the welfare of the cause of Christ, and the hopes and fears entertained in regard to prospective spheres of labor, all tend to render the Conference Session a season of very special interest. To some it affords a period of relaxation, though there is sufficient to occupy every moment, and to keep the attention constantly engaged. There are those, and we can hardly blame them for it, who make the best of the time at their disposal in the way of enjoyment, thereby recruiting their energies for renewed efforts in their sacred work. But, a large proportion of the Members of the Conference have no relaxation at this season; on the contrary, by the cares and responsibilities then devolving upon them, by the unflagging attention to duty, day and night,—attending meetings of Committees, preparing the various documents, and giving their hearts and minds to the subjects under discussion, and to the numerous details of business,—find at the close such a sense of weariness and exhaustion as to remind them that their engagements have not by any means been mere pastime. There must however be found some who are willing to be toilers; who see that work is to be done, and who will not allow it to remain undone, if by any effort of theirs it can be undertaken.

Let many prayers be offered, that this Charlottetown Conference may prove one of great blessing to both Ministers and People—that the appointments made, and the various issues arrived at, may be entirely under Divine guidance, and result in great good to our section of the Church of God in these Provinces. It may be reasonably expected that the hospitalities of our generous-hearted friends in that town, will, by the blessing of God upon this privileged season of religious services and Christian intercourse, be returned in full measure to their own bosom in spiritual refreshing. The large congregations attending the spacious and beautiful sanctuary—the hearty and melodious services of holy song for which their religious gatherings are famed, and the number of outlying congregations in every direction in the country, as well as the special public exercises of a Conferential character, will conspire to afford a season of religious festival not ordinarily enjoyed. May the rich blessing of the Most High attend every service of the Conference, and may the Divine Hand guide all its deliberations to such conclusions as will prove promotive of the glory of God and the prosperity of His Church.

From our English Correspondent.

District Meeting Returns—Horse Racing and fearful extent of Gambling—Annual Assembly of the Free Church of Scotland—The Australian Conference—Emigration from England and the European Continent—Movement on behalf of Education.

One of the most interesting and important questions considered at the annual District meetings is that which relates to the number of members in Society, and those on trial for membership, together with the general state of the work of God. The returns from the District meetings just held furnish the following statistics. Increase in the various Districts of England and Scotland 4,784: decrease 1,350, leaving a net increase of 3,434, with 19060 on trial. The returns are not quite complete, as three District meetings have yet to be reported. It is not likely, however, that these figures will be materially altered. The numbers thus given do not by any means represent a satisfactory state of things. Considering the vast amount of agency at work week by week—ministers, local preachers, class leaders, Sunday and day school teachers; considering the increasing number moreover brought under our influence within the range of instruction in our chapels and schools, we certainly should have expected more fruit. In looking at the apparent cause of this limited success during the year, doubtless many powerful impediments in the way of the kingdom of Christ might be very easily mentioned. But unquestionably our great need is a richer baptism of 'power from on high.' And in order to this there must be, alike on the part of ministers and people, a more thorough oneness of purpose to live to God and to seek to save souls—more of the "this one thing I do" spirit which characterized St. Paul; and withal more of believing, importunate, untiring prayer and supplication. "Ye that make mention of the Lord, keep not silence, and give Him no rest until He establish and until He make Jerusalem a praise in the earth."

Last week the newspapers were full of particulars of an event which year by year seems to be attracting a large measure of public interest. I refer to the Epsom Races. Wednesday was what is called the "Derby day." It is the principal day of the great race week, and long before it arrives large numbers of persons are looking forward to it with no small anxiety. On that day, by rail and road, tens of thousands of people are conveyed to witness a horse race, on the result of which probably a quarter of a million of money depends.

Parliament itself, no matter how urgent and how pressing public business may be, on that day suspends its sittings; and all classes from the peer of the realm to the beggar, come under the excitement of the occasion. The scenes of drunkenness, dissipation and reckless disorder which are witnessed are most disgraceful; but perhaps the greatest evil of all is the extent and magnitude of the betting transactions. They bring misery and ruin to numberless homes. Not long ago a young nobleman died at the age of twenty-five years, having since the attainment of his majority lost most of his large estates by unfortunate speculations on the 'turf.' And only this very day I see in one of our principal newspapers that an execution has been put into a princely mansion belonging to the Duke of Newcastle for gambling debts to the amount of £95,000! The habit of betting is fearfully on the increase; it has taken alarming hold of the middle and working classes of our population. Referring to the prevalence of this vice in one of our great manufacturing towns, one well acquainted with the habits of the people there remarked; "From men it has descended to women and boys; young girl, wives and mothers 'make books' and bet upon all kinds of races—horse, dog and men." Whole columns of our newspapers are almost every day filled with accounts of betting business.

The Assembly of the Free Church of Scotland has just held its annual sittings. The following report was giving of the funds raised during the year: Building fund £62 278; Sustentation fund, £145,776; Congregational funds, £126,368; Education fund, £19 245; College fund, £17,889; Missions, £50,033; total £421,636. The aggregate funds this year exceed by £26,081 that of the previous year, which was the largest sum of any former year. There was, among other matters of business, the renewal of a debate on the question of union with other non-established Presbyterian Churches; the result was a resolution continuing a previously appointed Committee to consider the subject as occasion might arrive to bring it up.

The minutes of the Australian Conference held in Sydney in January last, have recently come to hand; and upon the whole they give an encouraging view of Methodist work in that distant field of labor. There has been a net increase of members in the home department of 916, and in the missions of 599; and there are 8,953 on trial. A scheme for the formation of a Provisional Theological Institution for the training of candidates for the ministry received the sanction of the Conference. One gratifying item of intelligence relates to the steadily increasing number of native assistant missionaries. These now amount to 57.

The subject of Wesleyan literature was brought under the notice of the Conference, and a resolution was adopted expressive of earnest solicitude that for the spread of this throughout the colonies every facility should be afforded.

The number of unemployed artizans among us is still great, and strikes in various parts of the country are of frequent occurrence. There seems to be a growing disposition to emigrate to America; and this is the case not only in this country but evidently in various countries on the Continent also. The emigration agents in Liverpool are busier than they have ever been before, and numbers of foreigners are continually arriving from Germany, Holland and Sweden for the purpose of embarking for the West. In one week during the past month there sailed from Liverpool eight steamers bound to the United States and Canada. Several sailing ships cleared out of the Mersey during the same week with a great many passengers on board; and the entire number leaving Liverpool within the seven days amounted to 7 500 souls.

The necessity for an adequate provision for the education of poor and neglected children is still being pressed upon public attention. An Education Society has been formed in Liverpool for the purpose of helping poor parents to obtain this boon for their children; for it is stated that in one town alone there are 30,000 children who as yet are receiving no proper instruction whatever.

June 4, 1869.

P. S. The Bill for the Disestablishment and Disendowment of the Irish Church passed the final reading in the House of Commons on Monday night by the large majority of 114 votes. It goes at once to the House of Lords. What the Peers will do with it is very uncertain: Ultra Tories recommend their lordships at once to reject it; but the more moderate Conservatives advise cautious alterations of some of the more obnoxious clauses. They are persuaded that the Bill must be law, and they would therefore rather seek to modify than altogether oppose it.

Canadian Conference.

From Conference proceedings published in the *Guardian*, we copy an address delivered by Rev. W. M. Punshon, A. M., on the occasion of the reception of the candidates for ordination:—

MY DEAR FRIENDS,—I rejoice to meet with you on so interesting and solemn an occasion. You have come in crowds to hear the testimonies of these men who are to be on the Sabbath ordained to the ministry of the Gospel, and who will henceforth be the messengers of the churches, and your servants for Jesus' sake. It is right that you should feel interested, for your souls' welfare, and the prosperity of the cause of Christ, are largely wrapt up in the good or evil influence of these men. They have all, originally, received attestation of the people amongst whom they labored as to their fidelity to duty, their personal experience of truth so far as man can judge it, and their capability to become well furnished and thorough ministers of the Gospel. Their progressive course has been watched through patient years of trial, and having finished their probation without reproach, they are to be publicly designated to the fulness of their office by prayer and the laying on of hands. It will be my duty, in connection with that service, to address to their heart and conscience some seasonable truth, as God may put it into my lips: I believe it to be equally my province to remind you—the people—that you have duties towards the ministry of which you cannot rid yourselves, and which it were folly and sin to disregard. If Joshua is to fight manfully with the foe in the plain, if Moses, in his mellow age, is to uplift his princely and prevailing prayer, Aaron and Hur must inspire the warrior's courage by holding up the intercessor's hands. Will you bear with me, therefore while I endeavor, with all plainness, to urge you to 'take heed how you hear,' to esteem your ministers 'very highly in love for their work's sake, and to 'look to yourselves that they lose not their full reward.'

It is of the essence of the constitution of a church that there should be fellowship, sympathy of feeling, mutual regulation and control, and well-adjusted labour. There are some things which a minister can do for his people, but there are other things bearing equally upon their spiritual interests which are beyond his power. He cannot watch nor pray in their stead; he cannot in their stead mortify the deeds of the body, nor evolve the radiance of a holy character, nor 'keep the tongue from evil, and their lips from speaking guile.' They must dwell upon the mount if they would act upon the multitude for good. They must personally have audience of the King if on His business they would be prompt and powerful. They must incorporate the direct rays of the Sun of Righteousness if they would 'let their light shine before men.' In a word, no solitary duty of Christianity can be done by proxy. It recognizes individual responsibility which cannot be transferred, and claims the personal service of each and all. This is what has been well termed a characteristic of Protestant Christianity. It is not known that there is any other form of religion in the world which has no priests. In our religion there are now only pastors of the flock, ministers of God to them for good. There is no room for the charge of priestcraft against the Ministers of the Gospel of Christ, for the difference between the priest and the pastor is so radical that they cannot be honestly confounded. A priest offers sacrifice—a pastor points to a sacrifice already offered, one which is complete and abiding. A priest assumes to be a mediator—a pastor relies both for himself and his people, upon the sole, and sovereign mediation of Christ; a priest derives his power over conscience from his supposed knowledge of occult mysteries, from which the people are excluded—a pastor's power over conscience is in direct proportion to the truth which he enforces and reveals; a priest retains the key of knowledge in his own hand, and doles out the treasure to those who propitiate or pay,—a pastor snaps the chain which fetters the Bible in the sacristy, and bids all the world to search the Scriptures that they may live. In fine, a priest performs religious duties in the peoples' stead. It is a pastor's duty to hold up the Divine Pattern, and urge, and admonish and entreat until 'that mind' be in his people 'which was also in Christ Jesus.' Now there is some danger that the churches which have renounced theory should in practice subside into the comfortable heresy of priesthood by leaving the pastor unsupported, and often discouraged, to do all the work of the church.

Brethren, here comes peril against which I wish to warn you. Hold up your minister's hands by generous construction of his conduct, by ungrudging liberality in his support, by willing co-operation with his efforts, by the maintenance of the true brotherhood among yourselves, and by importunate and earnest prayer. In other words, help your ministers to do their work by fidelity in the doing of your own. In the cxxxiv Psalm, there is a beautiful illustration by this mutual encouragement and blessing. It consists but of three verses, the first two of which are a benediction invoked upon a band of watchers, the last of which is the response of the company to the blessing of the friendly singer. You will understand the tenderness of the salutation. Those who are thus commended in blessing are the Levites who are the guardians of the temble in the night, who watch over its treasures with eyes that do not slumber, and who are careful that the lamps be not extinguished, nor the fire upon the altar of burnt offering be suffered to die. The singer is the officer who closes the gates of the temple. As he takes his leave he warbles this song in the night (verses one and two.) Soothed and strengthened by the melody as they address themselves to their patient night watch, they fling back the responsive music.—"The Lord that made heaven and earth bless thee out of Zion." The same theory of mutual blessing has a recognition in an interchange of loving greeting which goes on Sabbath after Sabbath, in the Liturgy of the Episcopalian Church: "The Lord be with you,"—such is the minister's utterance, "and with thy spirit,"—so do the people respond. Now it is this, thus illustrated by inspired and liturgical example, that I wish to be exhibited to day, not in the lips merely, but in the daily outflow of the life. It is by this interpenetration between the pulpit and the pew, that churches live and prosper. If you do not recognize your obligations in this matter, your estimate will be unworthy, both of the ministerial office, and of your own calling as witnesses for Christ.

Unless you are faithful, and sympathizing and diligent, the zeal and power of the minister will be of scanty avail. There will be fullness in the sanctuary, and leanness in the souls of men. Eloquence like that of Apostles may pour from living lips, but it will be as music played among the tombs; the temple may be crowded, but it will be with the careless ones to whom the word is as a very lovely song, for they hear the preacher's words and do them not, and in respect of all the higher purposes of the ministry there will be catacombs of iniquity and death. It is my solemn conviction that you, as representing the laity of the Methodist Church, have its prosperity largely in your own hands, and therefore it is that I am the more earnest in my summons that you be "co-workers" at once with your ministers and their "God."

Be generous in your construction of your Ministers' conduct. Receive them in the name of a Prophet, that you may receive a Prophet's reward. Beware of regarding your teachers as if they were lifted by their office above human infirmity, or screened in some sheltered nook of grace from the blasts of temptation, and from the diverse onsets of evil. They are not angels, but men of like passions with yourselves, with the same indwelling frailty, the same weariful impatience, the same traitorous hearts. They are in all respects as human as other men, as readily crushed by sorrow, as perversely troubled by waywardness, as urgently claiming, therefore to be charitably judged. Look into your own hearts, my friends, and think of the conflicts of your Christian experience; how often your duties have tried you, so that you have forborne to discharge them: or your hindrances have tried you, so that your strength has fainted by the way; or your companionships have tried you, so that you have mourned over your cowardice of soul; and when these thoughts arise, and their memories are vivid, remember that all of difficulty which you feel presses upon your ministers in equal measure, and that there are discouragements in the nature of their work, of which you know nothing; but which makes their burden heavier to bear. They have resigned, so to speak, a portion of their liberty, that they may be the ministers of God to you for good. Their reputation, their life, are in the churches hands. Guard that treasure which they have in good faith entrusted to your keeping, and let no anxieties destroy their life, nor suffer any slander to whisper their good name away.

Be tender and loving in your judgment of all they say and do. If a sermon seems to you feeble, think how many others have been strong, and how even from the feeblest and faultiest you can gather more teaching than you are prepared to carry out into the life. Remember how the aching head, or deranged digestion, or the bruised and paining nerves, can impart languor to the mind, and shear the spirit of its power. Ask yourselves whether it be not possible that when he entered the pulpit he was ready to preach with vigor and freedom, but he was thrown from his balance by the noisy intrusion of some late comer to the sanctuary, or by the vacant stare of the thoughtless, or the silly laughter of the trifling, or the impatient rustle of the wearied, or, it may be, by the equivocal approval of some slumberer's assenting head. Nay, my friends, do not hesitate to go further. If you are disposed to think that he was not experimental enough, or not clear enough, or not practical enough; if you complain that there was lack of fire, or lack of food, ask what was your own warmth or your own appetite. You thought him in a sickly condition to preach—are you sure you were in a healthy condition to hear? Had your spirit rest from the week's fitful fever? Could you do more than wash the gold dust from your busy fingers ere you went into the house of the Lord? My friends, there are proprieties of hearing as well as of preaching. If you were all subjected to the same ordeal as your ministers, the examination might not be quite satisfactory; if you were to remain on probation until you had graduated into proper dispositions for heedful hearing of the word it might be that there are some even here who would be kept a long time on trial. Brethren, give me a suspicious, censorious, exacting church,—hard, stern, keenly critical—insisting upon its tale of requirements like an Egyptian taskmaster, and you have given me the secret of many an apparent failure. Give me a loving, prayerful people, generous in their judgment, considerate in their claims, tardy to censure, frank and hearty to commend, and for such a people any minister whose soul is in his service, will "spend and be spent" without ceasing, nor grudge in their behalf, were it necessary, the costly offerings of the life and of the blood.

Be generous in the provision which you make for your minister. They have a right to expect this at your hands. They have foregone the chances and fortunes of the world, trusting to your faith and honor. The same ability which fits them for their high office, if exerted in other professions, might have made them as wealthy, or perhaps wealthier, than yourselves. The care of the soul is certainly as important, and should be as well recompensed as the care of the health or the care of the estate. The minister's claim to his stipend rests upon a law of heavenly justice, and it is the same law which regulates the salary of the statesman, the returns of the merchant, and the charity which is rendered to the poor. 'Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen?' asks the asserting apostle. Yea, as in all labor there is profit, it is the right of every man to live by sweat of hands or brain, and they who preach the Gospel, of the Gospel have a right to live.

Those who would obey the Divine law in this matter will be liberal in the apportionment of the Minister's stipend, and honest and prompt in the payment of it, that he may not be called down from his great work by the comfortless pressure of financial cares; that the diligence which ought to be ceaseless in its study of the Word may not have to exercise itself in maintaining a dubious equality between the winner and the spender; that he may not be forced into an unworthy dependence, destructive of his self-respect, and making his reproofs, which ought to be bold as those of a prophet, languid as the harmless angers of a child.

I would pray the churches, as they value the manliness and spiritual power of their teachers, to lift them above the anxieties of embarrassment; for Hunger is a sharp thorn, and when Want looms upon the soul it is the deadliest and surest of human tempters to evil. If they are sincere men, and chosen of Christ to be his witnesses, they will have trampled out of their hearts the love of money; but they have a rightful claim that a just and liberal reward shall be made to them, not with niggard hand, nor patronizing manner, by the people of their charge; and He, the Great Master, whose servants they are, has joined in a wedlock which no man shall dare to annul, the liberality of earth and the bountifulness of heaven. 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Malachi, iii: 10.

Be warm and willing in your readiness to work for Christ, and so hold up your minister's hands. We cannot too often remind ourselves that spiritual prosperity results not from unaided ministerial or lay endeavour, but from the intelligent and hearty work of the whole church of Christ. It is a fatal error to imagine that all the work is to be done by the minister. If the leader has no followers what avails his generalship in the battle. If an architect cannot find workmen, what hope for the completion of the building. Though I yield to no man under heaven in my estimate of the office of the ministry, though I would rather have the seal of its baptism on my brow than wield the sceptre of the Cæsars. I fulfil one of its most glorious obligations when I summon every believing spirit to personal service to Christ. That relic of stern and heavy priestcraft, which absorbs all effort in the pulpit, and refuses to admit the partnership of the faithful in the work of saving souls, has no place in the sympathies of the true minister, nor in the heart of the living church. There is for each of you a field of Christian toil, and an awaiting recompense of honour. There is room for the meanest as for the mightiest—for churlish or royal blood in the warfare for the world, and its victories ennoble both. The child with a linen coat, in whom though he knows it not, the prophet's spirit slumbers, and to whom in the startled night the summoning voices come; the maid in the Syrian palace whose charity shone through her bondage, like a star in the thunderous sky; the men of Cyprus and Cyrene, swarthy and honest heralds who had never sat at the feet of Gamaliel; the fugitives hunted from their homes, driven into exile on the blast of a nations fear, but who carries the gospel in their souls, and "went everywhere preaching the word;" all these show that each of you who has a heart to work, has the heaven-sanctioned ordination which will warrant you in doing good.

My friends, how is it with you to-day? Have your pastors a valiant army at their back, ready in all daring enterprises to dare and to do?—Perhaps if I could touch you, as with the spear of Ithuriel, I should not discover the energy which befits the soldier. Your fathers did noble things: has the burial ground become richer than the church? You were active and zealous in God's cause, the pastors most willing helpers, but perhaps that activity and zeal are matters of history now. You have retired from the service, you hardly know why, on the plea it may be, of business engagements, or fancied infirmities, or advancing years; or in times of abandonment and peril you grew saddened and out of heart—you indulged in the murmuring of the "old man" you had put off, rather than in the trusting of the "new man" you had just put on; your effort relaxed just when it should have been strenuous, your prayer became feeble just when it should have been princely; if there were few who assembled to plead for God's blessing, your absence always made them fewer, if the standard bearers have been ready to faint, you were not by to shout their courage back again, to lift the banner from its drooping and stream its glad folds to the wind. If you have embodied the Revelation angel at all, you flaw forth with the gospel in fine weather—your timorous wings were furled in the season of the storm; or perhaps that is not your case; perhaps

"You stood the storm when winds were rough,
But in some sunny hour fell off,
Like ships that have gone down at sea
When heaven was all tranquility."

You brooded over some real or fancied injury; your motives were impugned, your efforts thwarted, and angry at your fellows, and fretted from your own calmness, you wandered into the wilderness, and you are useless and solitary now. Brethren, come back and do your first works, and feel your first love. The Lord hath need of you, for the harvest droops for want of reapers to gather it in. The world hath need of you, for it is sick at heart, and longs to be told of Jesus. Your pastors have need of you, that they may house the sheaves into the garner.—Don't dwell any longer in that unsightly land of Cabul; come into the bright Beulah—it is pleasant to labor there—where airs from the other side of the river fan the wearied brow, and where a thrilling sound of music, as of harpers harping with their harps, reminds you constantly of heaven.

Above all be constant and earnest in your prayers. You are too well instructed in the things of God to have forgotten that there is no part of a Christian's life where he ceases from the cry of helplessness, from the invocation of Divine strength, from the expression of vehement desires. If you have thought otherwise you have some humbling secrets to discover bye and bye. If you think that a cause can be built up by one man's labour in the pulpit, and by many men's labour in the church, you will find your mistake full soon. Confusion of tongues will be the token of heavenly displeasure, and in the ruin of your prostrate Babel the vaunt of your Atheism will be seen to be a discarded lie. No wrong can be redressed, nor fear dispelled, nor sin removed, nor sinner saved, without God the Spirit in the fulness of His divine working, and the plenitude of the Spirit is poured out in answer to prayer. You expect your minister to pray. You think you can discover, sometimes by the vigor or feebleness of his services, the measure of his individual devotion. But is the prayer to be all on one side? Are you under no obligation too? Think you there is no difference felt when you come to the sanctuary with dull face and leaden feet, and when you come straight from the Pisgah summit with its shinings on your forehead and its fragrance on your breath, and your footsteps glad as when you have pleasant memories of a friend? I tell you here is just the difference between curse and blessing. Give me a praying church, and then will follow the mighty ministry, and startled sinners, and the gracious rain, and the opened and peopled heaven. If the ministers are to preach the truth and nothing but the truth—if they are to be saved from shallow conceits and questions which gender strife,—if the old gospel is to swell gradually from lips that are strong to speak it,—if, in fine, this longing world shall ever see a Babel reversed by a Pentecost, it will be when the feeblest intercessor shall be even as David, and David as an angel of the Lord, and from each heart and lip off the sacramental host shall swell the bold resolve, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Dear Brethren, suffer I pray you the word of exhortation in these matters which bear largely upon the welfare of the church. There is a remarkable passage in one of the Epistles of the beloved disciple to which I should like, in closing to refer you—2 John, 8th verse. Is not the mysterious truth here indicated, that in some way or other—how and wherefore we know not—there is a connection between the spiritual progress of the people and the fulness of ministerial reward? It would seem to be the doctrine of the Bible that there are degrees of recompence, and official as well as individual approval. Hence we read of a 'prophets reward,' and of a "righteous man's reward"—of the starry lustre of winners of souls, of the runner's prize, and of the apostle's crown. In the aspect there is something almost melancholy in the aged apostle, the best loved of the Master condescending to an entreaty like this. Paul on the verge of the dark river, throbs with holy triumph, hesitates with imperial indifference between longer life and heaven, and speaks exultingly of the fruits of his ministry as his "hope and joy and crown of rejoicing." John, latest of the band to linger, still breathing the love he had caught on the Master's bosom, longing, one would think for a renewal of that intercourse which had once made Galilee a heaven, seems to stop upon the threshold to make sure that by the apathy or treason of his spiritual children, he may not be robbed of one jewel from his crown. Oh, if there be but a possibility of this; if the fulness of ministerial joy can be hazarded, if in any way by unfaithfulness or declension, if there be such a strange and subtle affinity between those who are taught, that it stretches into the other world—you will not surely add to the multiplied burdens we have already to bear, the fear lest we should suffer by our people's fault and lest your lukewarm or unworthy attachments should dim the lustre of our ministerial crown.

Brethren, dearly beloved and longed for, spare your Ministers this pain. Help them in their work by the conscientious doing of your own, and let it be our rejoicing hope, as it was that of honored fathers in the gospel, that to the last courses of the sun Methodism may rejoice in AN EARNEST MINISTRY, sustained by AN EARNEST CHURCH.

For the Provincial Wesleyan

Y. M. C. Association in Guysboro'.

Through the kindness of the Rev. G. W. Tuttle the people of Guysboro were favored with a lecture extraordinary on the evening of June 10th, under the auspices of the Y. M. C. Association.

The lecture professedly, "A glance at the ancient and modern phases of Infidelity" may justly be designated, "A masterly and elaborate consideration of Infidelity in all its phases."

The lecturer proceeded to show that the influences which tend to shape our moral character on earth will shape our destiny throughout eternity. After refeering to the abode of the "archangel fallen"—as prince of the power of the air—and his compeers, he proved that through their influence man was led to doubt and to court infidelity. What constitutes the key-stone of every system of theology on earth is the keystone of theology in heaven. The Father committed all judgment to the Son; worship him all ye Gods." While this command was obeyed there were no dissonant notes among the harmonies of the universe. But Lucifer who ranks high among the hierarchies of heaven, strikes a discordant note. Was he therefore perfect? He had the power of voluntary choice, but he chose to doubt the divinity of the object of his worship. The first thought of rebellion must have originated in his own mind, for apart from himself there was no error in the universe. What fearful consequences have arisen from a doubt? A doubt originated rebellion in Heaven and severed the strongest and holiest ties. And since this daring archangel drew with him in his high handed rebellion a "third part of the stars of heaven" who can disbelieve that his puissant legions are still making vigorous assaults upon those heavenly regions from which they have been forever exiled, in their ambition to attain to universal empire.

We pause to behold his wiles practised upon that happy pair in their blissful paradisaic abode. He fosters doubt. He vents a lie.—"Ye shall not *surely* die" is his bold asseveration, taking advantage of "*lest* ye die"—Eve's modification of the stern command. Young men of the Christian Association of Guysboro, beware how you parley with the tempter. Array yourselves among the Sacramental armies to oppose your wily foe. Banish doubt and arm yourselves with the breast plate of faith.—In discoursing upon the modern phases of infidelity the lecturer proved that the tendency of the present age was strongly Atheistic. Infidelity, imbued with the subtleties of its author, assumes multifarious forms and subterfuges to conceal the Atheism of the heart. It may hide its cloven foot in the vagaries of metaphysics, but it is Atheism still. The Deism of Hume, Bolingbroke, Payne, and Voltaire was but a cloak for Atheism. The writings of Renan, Bimsen and Colenso, must be placed in the same category. Emerson's fascinating style and Carlyle's dreaming mysticisms give to Pantheism a charm only to make it superlatively dangerous. The lecture was embellished throughout with pertinent and striking quotations from the poets. The style of the lecture was of a very high order, and this meagre sketch must necessarily convey a very imperfect idea of the real merits of a lecture, which to be fully appreciated must be printed in full.

In behalf of the Association S. McNaughton moved and R. Cox seconded that the thanks of the Association be tendered to the lecturer for his very able and instructive lecture. Then followed a series of earnest and interesting addresses from Rev. Messrs. Johnson, Prestwood, Gelling, Jost, Howie, Bigney and L. S Johnson, interspersed with anthems from the choir. The organist, Miss Charlie C Hart, deserves special commendation for the very excellent manner in which she led the choir through so many difficult anthems, thereby rendering the meeting peculiarly pleasant and entertaining. The natural ease, grace and correctness of the performance bespeak for her a high place among musical performers. Misses Eva. G. Campbell and Katie A. Sutherland have also laid the association under deep obligation for the very efficient manner in which they have conducted the music in their turn, during the course of Lectures. The meeting closed with music from the choir and the benediction. By a vote of the Association the proceeds of the lecture were handed over to the Wesleyans to defray the expenses incurred in repairing their church organ.

S. M. N.

Guysboro', June 11th, 1869.

To the Editor of the Provincial Wesleyan:

REV. and DEAR SIR,—Permit me to avail myself of the columns of your widely circulated journal, to bring THE WESLEYAN ACADEMIC LITERARY INSTITUTE before the notice of our friends at a distance, and the public generally.

The winter course of Lectures closed on the 21st April, and it affords us unqualified pleasure to state that the Session has been quite a success, equal to that of last year.

The Course commenced on Wednesday evening, the 27th January, and continued fortnightly according to the following programme:—

1. Alex. S. Reid, A. M.—'The Position of Educated Men.'
2. Rev. J. Prince.—'The Rise and Progress of British Commerce.'
3. Rev. S. Ackman.—'The History of Poetry.
4. Mr. Henry T. B. Woods.—'The Martyr President.'
5. Mr. S. R March.—'The Hero of Lucknow.'
6. Mr. Campbell McPherson.—'The Champions of Liberty.'
7. Mr. Geo. Bond.—'Heroes of Industry.'

Although the weather on each lecture evening was invariably stormy, yet the attendance was large. Neither the pelting rain nor the drifting snow prevented the Lecture Hall of the Academy from being always well filled. The Lectures were listened to most attentively by the large, intelligent, and appreciative auditories.

Among the most pleasing features of this, the third Session of the Institute, may be cited, the enlisting the valuable services of four young men as Lecturers, *three* of whom were formerly students of the Wesleyan Academy. We are encouraged in entertaining the hope that the good example set by these gentlemen will be followed by similar contributory efforts on the part of others.

The Lectures of our young friends were characterized by an intimate acquaintance with their subjects; a masterly and exhaustive method of ornament, with a wonderful versatility of expression, originality of thought and purity of diction. Their Lectures were received by the several audiences with manifest signs of well-merited appreciation.

At the first regular meeting of the Members of the Institute, the President, S. Rendell, Esq., read a most excellent paper on 'The Men required for the Present Times.' At a subsequent meeting Mr. Henry T. B. Woods favoured us with a very interesting essay, entitled 'The Coming Man required for the exigencies of the Present Times in Newfoundland.' Upon both of these subjects of great interest there were several debates.

The successful operation and marked progress of this Association since its inception, should stimulate us to increased diligence and most earnest effort in sustaining it. There are some things worth working for, and the *Wesleyan Academic Literary Institute* is one of these.

The Officers and Members of the Institute feel that the future hangs upon the present;—that real heroic intelligent life is an upward movement, and that we stand on the threshold of a new age, which is preparing to recognize new influences.

Yours truly, A. S. R.

St. John's, N F., June 8th, 1869

Twillingate, Newfld.

DEAR MR. EDITOR,—No doubt many of your readers are anxiously looking out for something in reference to Twillingate. We should have written before had we had anything worth communicating. So now having something to say we desire with your kind permission to say it.

My collecting tour through the provinces realized $1000, $800 of which it was decided by the Financial District Meeting was to be spent on the Chapel, and $200 on the Parsonage. So with the former sum and sundry subscriptions beside we began to lay the foundation in November last, having got out the frame last spring. The dimensions of the chapel are 70 ft. by 48, with a porch (to furnish stairs for Gallery 17 feet square. The chapel uprights are 22 feet high and the porch is 18 feet high. There are altogether 12 windows in the chapel and one in the porch with one round window at the front end. The front of the building which faces the harbor is quite ornamental and was executed from a design by some members of our congregation; the middle spire which rises 12 feet above the roof has upon it a hand, somewhat similar to Fredericton chapel pointing to the skies. When finished, the chapel will seat about 900 persons. This description then will give you some idea of the sanctuary we are building in this place. We hoped to have had all the outside work finished so as to be able to worship in it on the first Sabbath in May, but local circumstances prevented this. However on the 23rd inst. our wishes were in this respect gratified for having got the body of the chapel seated out so as to accommodate over 500 persons, we dedicated it to the service of God.

Thus we are happy to inform your numerous readers that in little more than twelve months the Twillingate people have another sanctuary in which to worship God. But perhaps many of your readers will ask. How could such a chapel be raised with so little funds? To this question I reply. By the *voluntary* labor of the people. I told those who so kindly gave me a subscription that this would be the case and so it is; our people have done nobly in this respect. As many of them have not so much to do in the winter as in the summer, they can find time for chapel building; and here let me say that of all the handy people in this world there are few that are equal to Newfoundlanders. Many noble subscriptions did I receive towards erecting this sanctuary, and among the rest so worthy of mention was the gift of 40 M shingles, value $104 by C. R. Ayre, Esq. of St. John's. To him and to all those kind friends who so liberally helped us in our distress, I would on the behalf of this dear people desire to be thankful—and I pray that God may restore it to them an hundred fold.

In addition to this labor we have also completed our large School which is 48 feet by 24. Here our children (nearly 200) receive instruction from Sabbath to Sabbath, and here up to this time we have worshipped the God of our fathers.

All that we have done is without debt, and is Conference property. But as the best wine should come last, allow me to finish by stating that God has during this winter greatly revived his work here. We had six weeks special Services, and as a result about one hundred and fifty persons found peace with God—Thus, viewing the past year, although it has been one of much toil, and great anxiety, it has nevertheless been one of many rich manifestations of God's special favor and regard.

Sincerely yours, JOHN GOODISON.

May 26 1869.

General Intelligence.

Colonial.

Monday being the anniversary of 'the day when the Britons came over' it was celebrated in the customary manner. At 6 o'clock, A M, a Grand Salute was fired at the Grand Parade by the Halifax Volunteer Artillery, after which the members of the Corps were entertained at breakfast in the Mess Hall. The salute having been fired the Church and Fire bells of the City rang out a merry peal. The Citadel and Ships of war in port were gaily decorated with bunting, and flags floated from public buildings as well as many private residences in the City. Business was very generally suspended and the City wore a holiday aspect during the day. The weather for the most part of the day was disagreeable, owing to intermittent showers and a heavy mist which prevailed during the afternoon.

In the forenoon the band of the Union Engine Company performed in the northern area of the old Provincial Building, and acquitted themselves very creditably. At 10 o'clock, A M, the new Provincial Building was opened to the public and visited by several hundreds of citizens. The flagship *Royal Alfred* was also opened, and many embraced the opportunity thus afforded to inspect the vessel. At 11 o'clock, A. M., several boats, comprising whalers, flats, gigs, and wherries, started for races which had been arranged for the occasion. At

Alfred and the citadel. Admiral Mundy will shortly leave for England. The following extract is from the "United Service Gazette," of June 5:—"The appointment of Rear Admiral G. Greville Wellesley, C.B., superintendent of the Portsmouth Dockyard, to be the successor of Vice Admiral Sir G. Rodney Mundy, as Commander-in-Chief of the North American and West India station, has been definitely settled. A new crew will be sent out to man the Royal Alfred, flagship, and the present crew will return to England. Mr. Herbert F. Roe, at present acting as the Secretary to Sir James Hope, G.C.B., Commander-in-Chief at Portsmouth, has been appointed Secretary to Rear Admiral Wellesley, and Mr. Henry P. Brenan will discharge the duties of Secretary to Sir James Hope until the arrival of Mr. J. W. M. Ashby, C.B., at present Secretary to Vice Admiral Sir G. R. Mundy."

According to the report of the Commissioner of Mines to December 31st, 1868 embracing a period of fifteen months, the total yield of gold for the period named was 27,359 ozs., 8 dwts., 17 grs.; and eleven new crushers were licensed, and six others erected.

The annual match of the Dominion Rifle Association will take place at Bedford on the 17 of August next and following days until completed. The competition will be open to all members of the Association in the Dominion, duly qualified according to the respective military organizations of the several Provinces.—The aggregate amount of money prizes is $4640, besides two cups. There will be eight matches, and the prizes range from $100 to $5.

Mrs. Glawson, who was shot with a rifle ball at Dartmouth, on the 24th ult., has so far recovered as to be pronounced out of danger, provided she be kept free from excitement, and her general comfort is properly attended to.

The comparative return of traffic receipts on the Nova Scotia Railway for the month of May, exhibits an increase of $442,84 over the corresponding month of last year.

A TERRIBLE STORY.—News of a sad and almost unparalleled tragedy reaches us from Fish River Lakes, in the Northern part of the State of Maine. On one of these lakes was a lumber camp in which were thirteen men.—One Saturday night, almost three weeks ago the, 'boss' of the camp left for the settlement, leaving behind him provisions to last the men for several days, but giving them instructions to come out on the following Monday. Monday, Tuesday and Wednesday passed with no tidings from the camp, when a party set out to see if anything was the matter. Arriving at the camp they found all quiet and apparently deserted; but on entering saw the bodies of twelve men lying on the floor cold in death. Being somewhat exhausted by their journey, the relief party were about to warm some tea that was already made in the kettle, but on examination they found a large lizard in the kettle, which had been boiled with the tea.—It is supposed that the drinking of this tea was the cause of the death of the twelve unfortunate men.—*Fredericton Farmer.*

OTTAWA, June 19.—In the House of Commons, the estimates were under consideration yesterday. Appropriations voted for purchase Hudson Bay Territory, and for opening communication, three hundred thousand pounds each.

An attempt was made to increase the salaries of employees, but was defeated.

The Interest Bill comes up this afternoon.

OTTAWA, June 21.—In the Commons on Saturday night Mr. Rose's interest resolutions were defeated. The motion to go into committee on them was carried 56 to 55; but when in committee a motion to rise without reporting was carried amidst cheers 55 to 53.

In committee of supply Mr. Levisconte moved that the item of six hundred dollars for purchase of Pomket Island be not concurred in—lost 21 to 62.

Election bill is dropped for this session.

Nothing important in House to day. Committee will finish their work to night. Prorogation to morrow.

United States.

The monster "Peace Concert" came off successfully on the 15th and 16th. It is said that 40,000 were present. President Grant was there on the 16th.

The case of *Lizzie Major* is amicably settled Spain will make a formal apology to the United States for the capture and imprisonment of the American citizen, Mr. Annible, will also make proper compensation to him.

It is stated in London that Lord Clarendon received a telegram from General Grant referring to Senator Sumner's speech, but assuring His Lordship that there was no reason to fear any breach of the friendly relations existing between the two countries.

NEW YORK, June 18.—Critics generally speak in glowing terms of the great Boston peace jubilee.

European.

LONDON, June 16.—The Spanish Cortes, by a very strong vote, has ordered the establishment of a Regency, with Marshal Serano at its head.

Paris, June 17.—The Emperor has written a letter to one of the newly elected Deputies, quite complimentary to himself and the Government.

The negotiators for the settlement of commercial difficulties between France and Belgium has been resumed.

LONDON June 16.—The Press generally censures Mr. Bright's letter to the Birmingham meeting. The "Times," commenting on the proceedings in the House of Lords on the Irish Church Bill, says the debate exhibits moderation and patriotism. The "Times" believes that the vote of the Peers will be given on the judicial consideration of the arguments based on the provisions of the bill and the judgment of the nation.

PARIS, June 15.—Paris is quiet, again, and the official papers congratulate the Government on the bloodless triumph it has obtained.

Baron Hausman has resigned his office.

MADRID, June 15.—Spain is still agitated over its vacant throne, and General Prim says no one will occupy it until a regency has been established.

LONDON, June 17, (midnight).—Mr. Bright's Birmingham letter, was the subject of discussion in both Houses of the British Parliament to night. Mr. Gladstone, in the House of Commons, and Earl Granville, in the House of Lords, repudiated the sentiments contained therein, as in no way connected with the feelings or policy of the Government. A warm discussion in the House of Lords on the Irish Church Bill followed, but an adjournment was carried without taking a vote.

LONDON, June 18, midnight.—The Irish Church Bill was again before the House of Lords to-night and was debated by Earl Russell, the Duke of Abercorn, the Duke of Argyle, the Bishop of Litchfield, and Lord Westbury.

LONDON, June 18.—The political situation in Spain is far from satisfactory to the friends of that country. The Republicans are dissatisfied with the action of the Cortes in establishing a Regency, and trouble is expected when Marshall Serrano takes office.

LONDON, June 19 h.—At 3 o'clock this morning, after a warm debate, and amid intense excitement, the House of Lords passed the Irish Church Bill to a second reading—179 against 146.

LONDON, June 20.—Later advices from Melbourne report that troubles in the Colonial Parliament continued. The members expelled for bribery have been re-elected, and the parties guilty of bribing, and who were sent to jail by order of Parliament, have been released by judges on the ground of wrongful committal.—Parliament now appeals to the Privy Council

FOR THROAT DISORDERS AND COUGHS.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been throughly tested, and maintain the good reputation they have justly acquired

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation or soreness of the Throat.

Public Speakers and Vocalists will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box, by all Dealers in medicine.

ap. 28—2 mos.

Charlottetown Conference.

We gave in a previous issue the Conference Services. We now publish a complete List of the Ministers attending Conference, with the names of friends with whom they are accommodated

Addy, J. S. W C Trowan
Alcorn, Wm. Wm Boyle
Angwin Thomas W Weeks
Angwin, J. G. W Weeks
Allen, J. S. Richard Hearts
Barrett, G. M. Hon W W Lord
Bent, J. F. R Longworth
Bigney, J. G, Wm Mutch (Southport)
Black, A. B. J Higgins
Botterell, E. Hon W W Lord
Brettle, E. R Brecken
Brown, W. C. Mrs Lowden
Burns, James Henry Beer (Southport)
Burns, W. H., A.B. H. Beer (Southport)
Cassidy, John B W Higgs
Clarke, J. A., A.M. R Longworth
Coffin, J. S. B Hearts
Colpitts, W. W. R Bridges
Colter, J. J. J Stentiford
Cowperwaite, H. P., A.B. W Bourke
Currie, D. D. J Higgins
Davies, T. H. Hon W W Lord
Daniel, H J Morris
Deinstadt, T. J. Mrs Lowden
DesBrisay, A. S. Miss McLeod
DeWolfe, C. D.D. W Heard
Dockrill, C. W. R Bridges
Dove, Jas. J Stanley
Duke, J. A. Watson Duchemin
Duncan, Robt. B W Higgs
Dutcher, C. W. T. Fredk Douse
Evans, Edwin Fredk Douse
Fulton, J McC, A.M. G Moore, Southport
Geetz, Leonard Henry Smith
Geetz, Jos Mr Farquharson, Southport
Harris, Thos. John Douse
Hart, Jas. R. R Hutchinson
Hart, Joseph Rev R Johnson, M.D.
Harrison, F W James Barrett
Harrison, Geo James Barrett
Hearts, W H Richard Hearts
Hemmson, J B Geo Moore, Southport
Hennigar, J G Bertram Moore
Howie, J W Henry Douse
Huestis, G. O. H A Harvie
Huestis, S. F. H A Harvie
Humphrey S. F. B Rogers
Johnson, Geo. W A Weeks
Johnson, R. O. B. Henry Douse
Johnson, R, M.D. Kent Street
Jost, J. V. Wm Brown
Jost, Crenswick, A.M. Geo Davies
Luthern, John R Longworth
LeLacheur, D Mr LeLacheur
LePage, A E Alfred LePage
Lockhart, C. W B Dean
Martin, S B Wm Mutch, Southport
McCarty, Wm John Yeo
McKeown, H. Thos Baker
McMurray, J. Samuel McMurray
Milligan, G. S. A M. Geo Davis
Mills, Edwin Richard Morley
Moore, F W Prince Street
Moore, E B Mrs James Moore
Morton, Roland Mr Henderson
Mosher, J A Mr Wadman
Narraway, J. R. A.M. Hon G Beer
Nicolson, A. W. G R Beer
Paisley, C H, A M Mrs Douse
Payson, G B S Davies
Parker, J N B Hearts
Peach, J. S. John Douse
Percival, W W W Ladner
Perkins, W W Pownal Street
Phinney, J S W Boyle
Pickard, H. D.D. Mrs J Lea
Pickles, F. H W. John Stumbles
Pitblado, C B Mr Henderson
Pope H Parsonage
Prestwood, Paul Jas Stanley
Read, John William Bourke
Richey, M. D.D. Thos Alley
Rogers, J A Dr Beer
Ryan, Wm Benj Rogers
Sargent, Wm Thos Dawson
Scott, D B John Jury
Seller, Jos A B W Seller
Shenton, Job Mrs Forest, Southport
Slackford, E J Hobbs, Prince Street
Smallwood, F M Butcher
Smith, Richd. Mrs G Wright
Smith, T. W. Thos Morris
Snowball, J. Mrs J Lea
Sponagle, J. L. Jas P Douse
Sprague, S. W. Wm Heard
Sprague, H. D, A.M. Wm Heard
Stewart, Chas. R Brecken
Strong, J B W Dodd
Sutcliffe, Ingham W E Dawson
Teed, S T Richd Hearts
Taylor, Jas. W E Dawson
Teasdale, J J Richd Morley
Temple, R A. Simon Davis
Thurlow, Isaac J Holman
Turner, A W Mrs Douse
Tuttle, G W Wm Full
Tuttle, A S Thos Morris
Tweedy, W J P Douse
Tweedy, Jas W Stumbles
Tweedy, Robt W Stumbles
Wasson, Robt Hon Jas Duncan
Weddall, Richd. Jas Stanley
Wilson, Wm. J Hobbs—Kent St.
Wilson, Robt Wm Ladner
Winterbotham, J. Kent St.
Woods, Mr. Mark Batcher

Notice.

We are requested to state that the Camp-meeting to be held at Pownal, P. E. I., and which will commence on the third of July, will be favoured with the presence of Dr. and Mrs. Palmer.

Letters and Monies

Remittances by Mail at risk of this Office must be by P. O. Order of Money Letter Registered.

Rev C Ladner, (P W, B Snelgrove, $2, W Norman, $2, J Edgecomb, $2, Geo Christian, new sub $2, Caleb Dimond, new sub $2, G Barnes, $3,—$13) Edward S Pike, $2 Rev W E Shenstone, (BR $2 20) Rev Jos Pascoe, (BR $104, P W, Jno Barnett, Esq England, $2, J G Lucas, $3, Robt Scott, $2—$7,) Rev J S Peach, BR $51 36 N F L Magazines, $8, P W, Jno Lewis, $2,) J C Harper, (P W, $2,) Alex Porter, (P W, $2,) Rev S F Huestis, P W, Jno Clark, $2, Wm Clerk, $2,—$4,) Rev D B Scott, (P W, Mrs Porter, $2, G O Brien, $1, J Clark, $9, BR $15 48—$27 48) Rev J Howie, (BR $1 14 P W, Wm Baker, $1,—$2.14) Rev H. Cowperthwaite, (P W, J L Bishop $2. Jas Elder, $2, E Neary, $2, Mrs Fowler, $2, L Davidson, $2,—$10)

M. A. Buckley, 85 Granville Street, Halifax has received by the late Steamers and Sailing Vessels 74 Cases, Bales and Packages of Books, Stationary and Room Paper which he offers Wholesale and Retail at lowest possible prices Catalogues of Books free 7

Marriages.

At the residence of the bride's father, on the 1st inst., by Rev. John Cassidy, Mr. John F. Carmichael, of Simonds, to Miss Agnes McLellan, of Richmond.

By the same, at the same time and place, Mr. Abraham J. Wallis, of Richmond, to Miss Frances McLellan.

At the Wesleyan Chapel, North Richmond, on the 2nd inst., by the same, Mr. John McBride, to Miss Sarah Stewart, both of Richmond, Carleton Co. N. S.

On the 12th inst., at the residence of the bride's father, Lower Granville, N. S., by the Rev. J. McCully Fulton, M. A., Mr. Thomas Conley, to Miss Syman the Anthony, both of Lower Granville.

At Dartmouth, on the 16th inst., by the Rev. Thos Angwin, Edward L. Coleman, to Mary L., youngest daughter of the late James Sayers.

On the 15th inst., at the Wesleyan Parsonage, Pugwash, by the Rev. J. J. Colter, Mr. Joseph Reid, to Miss Sarah O. Colter, of Hillsborough, Cumberland County.

On the 17th inst., by the Rev John A. Clarke, Mr. John T. Lowe, to Miss Isabel Gray, both of this city.

Deaths.

At Pugwash, on the 12th inst., Ruth Eliza, fourth daughter of Charles Young, of Head of Amherst, in the 20th year of her age

At the residence of J. C. Harper, Bay Verte, on the 4th inst., Capt William Crane aged 88 years

At Southampton, on the 1st inst., the wife of Major General Tryon.

On the 18th inst, John Rone, aged 19 years, son of the late John Rone.

Ayer's Ague Cure.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, June 17

Steamer City of Boston, Tibbetts, Liverpool: H M S Mullett, West Indies; barques Tourist, Ackerson, Liverpool; Cadet, Christian do; brigts Ethel, Page Trinidad; Maud, Nelson, New York; Mary Ann Jones, Cardiff; schrs S C Lord, Hall, Rockland, Metival, Smith, Liverpool; Templar, Dauphiney, Port Medway.

FRIDAY, June 18

Steamer Alhambra, Nickerson Charlottetown; brig J Duffus, Marchand, Sydney; brigts J Given, Mayo, Richmond; British Queen, Farnsworth, Trinidad; Mary Alice, McDonald, Inagua; schr Nancy, Doane St Jago.

SATURDAY, June 19

Bgt Mayflower, Nauffts, Boston; schrs Sardonyx, Banks, Boston; Gazelle, Swain, Porto Rico: Chas Tupper, Hackett, Sydney.

MONDAY, June 21

Steamers Oriental, Snow, Boston; Carlotta, Colby, Portland; ship Douglas Castle, Lindegren Liverpool; brigt Remier, Wilson St John, N B; schrs J Tayler, Strum, Sydney: Wave, Evens, do.

CLEARED.

June 18—Steamers City of Boston, Tibbetis, Liverpool; City of Halifax Jamieson, St John's, Nfld; brig America Doody, Boston; schrs Maria, Blagdon, P Rico; Eugenie, Poulet, Gaspe; Four Brothers, Muggah, Sydney; Gentile, Crowell, Lunenburg; Sparkler, McDonald, Antigonishe; Kate, Kennedy, Fort Mulgrave; Susan, Delory, Kelly's Cove.

June 19—Stmr Alhambra, Nickerson, Boston; barque Blanche, Anderson, Bridgewater; brig Rover, Ryan, Jamaica; brigts Louise, Gammon, do; Topaz, Watkins, Porto Plata; Chieftan, Carroll, Little Glace Bay; schrs J Norris, McConnell, F W Indies; Swan, English, Antigua; Sardonyx, Banks, St John's, NF; Jennett, Gillian, Newfd; Lady Sale, Richards, Sydney; Enoch Benner, McGowan, North Bay

Bazaar at Pictou.

NOTICE.

The Ladies of the Wesleyan Church, Pictou, purpose opening their Bazaar on MONDAY, 12th of July, at 12 O'clock, and continuing it on Tuesday at Free Mason Hall and adjoining grounds.

Timely notice will be given of any arrangements respecting Trains or Steamboats.

june 23.

1869 SPRING STOCK. 1869

HANINGTON BROS.,

(SUCCESSORS TO PELLOWS & CO.)

Direct Importers,

WHOLESALE AND RETAIL DEALERS

Foster's Corner, St. John, N. B.

Would invite the attention of intending purchasers to their very large and selected Stock (now in Store and to arrive per first steamships from London and Liverpool) of Pure British and French Drugs and Chemicals and Medicinal Preparations, as well as a large assortment of Druggists Sundries, Toilet Articles, &c, of which we enumerate a few items, viz:

Howard's Quinine, Duncan's and Flockhart's Chloroform, Æther Sulph, Ferriet Quinia Ci; Pure Glycerine, Price's Glycerine; Morphia, Sp Æther Nit; Balsam Capiva, Refined Camphor, Refined Borax, Pure Cream of Tartar, Refined Saltpetre; Spanish Licorice; Pearl Sago; Tapioca; London Glue, Bonnet Glue, Cabinet Glue; Bermuda Arrow Root, Root Ginger, Ground Ginger, pure; Ground Cinnamon, pure, Blk Pepper, Whole Allspice, Pure Ground Pepper, Pure Ground Allspice, tisk Cinnamon, Colman's Mustard, Crown Blue, Starch, No 1 Madras Indigo; Powdered Cudbear, Blue Vitriol, Copperas, Sulpher, sublime, Roll Brimstone, Lac Sulphur, ALUM, Nixey's Stove Lead, sublime Olive Oil, Baking Soda, Sal Soda, London and Paris Whiting, E I Castor Oil, Fi'd; Italian Castor Oil, Tasteless; Acid Acetic flort Cxalic Acid.

Spanish Annatto, Liquid Annatto, Pure Epsom Salts, Mott's Broma, Cocoa and Chociate, Arnold's Ink and Ink Powders, Cleaver's Pomades, &c., Toilet Soaps, Brecknell's Skin Soap, Holloway's Pills and Ointment, Castile Soap, Sugar Lead, Ground Flaxseed, Cox's Gelatine, assorted sizes, White Rosin, Spirits Turpentine, Furniture Varnishes, Carriage Varnishes, Deep Gold Leaf Dry Paints, Graining Colors in Oil; Painr, Varnish, Sash, Whitewash, Scrub, and Shoe Brushes, Stick Redwood, Cut Dye Woods.

Extract Logwood, in 1 4, 1-2, 1, 1 2, 13, and 25 lb bxs; Babbitt's Concentrated Potash, in 1 lb tins, Concentrated Lye, Scotch Snuff, Macaboy Snuff, Johnson's Liniment, Fellows' Compound Syrup, Soothing Syrup, Radway's Remedies; Ayer's Preparations, Mrs. Allen's Hair Restorer, and a full assortment of all the patent medicines and Hair Restorers of the day, Lamp Chimneys, asst Viols, Corks asst, and an immense assortment of other goods which we cannot inumerate here.

HANINGTON BROS.,
Foster's Corner,

June 9th, 1869.

We buy our Goods fit first hou es; we buy only genuine articles and guarantee the quality of all the goods we sell We fill our orders promptly and attends carefully to shipping. Our prices will be found satisfactory both to cash and time buyers, and we solicit the patronage of the public.

Gray-Headed People have their locks restored by it to the *dark, lustrous, silken tresses* of youth, and are happy!

Young People, with *light, faded* or *red* Hair, have these unfashionable colors changed to a beautiful auburn, and rejoice!

People whose heads are covered with *Dandruff* and *Humors*, use it, and have clean coats and clear and healthy scalps!

Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed!

Young Ladies use it because it keeps their Hair in place!

Everybody *must* and *will* use it, because it is the *cleanest* and *best* article in the market!

For Sale by Druggists generally.

☞ Sold at Whole sale by Cogswell & Forsyth Avery Brown & Co., and Thos. Durney, Halifax L. J. Cogswell, at Kentville, T B Baker & Son, St. John, N. B., and by retail Druggists. sep 2 1y.

Just Published.

Church Membership of Children.

BY REV. JOHN MUNRO,

WALLACE, N. S.

Price 2 cents each, or $1.50 per 100.
For sale by Miss KATZMANN.
may 26. 4w pd.

CARD.

DR. MACALLASTER, in retiring from the practice of his profession in this city, would announce that he has disposed of his office and practice, at 120 GRANVILLE STREET, to

Drs. MULLOWNEY & HALEY

whom he has much pleasure in introducing to his friends and patients as gentlemen of much professional and private worth. They have both studied under men eminent in the profession; and Dr Haley has the honour of being the first graduate of a Dental College to practice in this province.

an 22—1y

NEW BOOKS

At the Wesleyan Book Room.

Dr. Freshman's Autibiography, Ashworth's Strange Tales, Rev W B Pope's Discourses, Coley's Life of Thos Collins, William's Exposition of the Romans, &c.

Also—A good supply of Books for Sabbath School Libraries, selected with care, and supplied at very reasonable rates. May 12

Cash Wanted.

THE Subscriber offers for sale, Low for Cash, if immediately taken from the tail of the Mill—

250,000 Feet of Matched Spruce Flooring,

ALSO—Plain jointed and dressed do. Parties who are building and intend to build in the Spring will do well to lay in their Stock.

Cannot be got cheaper than at the present time.

ALSO—CONSTANTLY ON HAND.

SEASONED PINE LININGS, SHELVING, AND OTHER DRESSED MATERIALS.

1000 Panel Doors,

From $1 50 and upwards.

1000 Window Frames, and Sashes,

7 x 9—8 x 10—10 x 14—will make to order any other size.

250 Feet Various kinds of Mouldings,

60,000 FEET PITCH PINE TIMBER AND THREE INCH PINE PLANK,

150,000 CHOICE PRIME EXTRA No. 1 SEASONED PINE BOARDS.

—ALSO—

RAINGINGS, SCANTLINGS, COMMON PINE SPRUCE LUMBER. Cedar and Pine Shingles.

Plaining, Matching and Moulding.

—ALSO—

Timber, Jig and Circular Sawing done at Short Notice.

TURNING:

The Subscriber has fitted up a LATHE, and is now prepared to do all kinds of Turning.

Orders left at the PRINCE ALBERT MILLS, on Victoria Wharf, at the Foot of Victoria Street (commonly known as Bates' Lane) next to the Gas Works.

HENRY G. HILL.

feb 3—12 mos.

99 GRANVILLE STREET. 99

Wholesale and Retail.

WE have received by recent arrivals the principal part of our

SPRING STOCK,

which having been selected with our usual care and attention, will be offered on the most favorable terms. Special attention is invited to our stock of

BLACK CRAPES,

Mourning Goods of all kinds, Kid Gloves, Hosiery White and Grey Sheetings, Horrockses Shirtings, etc.

—OUR—

SHAWL MANTLE & MILLINERY ROOM

Is well stocked, and both Mantle-making and Millinery are well executed on the premises.

SMITH BROTHERS

may4

DRY GOODS.

Anderson, Billings & Co.'s

IMPORTATIONS FOR

The Wholesale Trade.

SPRING, 1869.

WE are in receipt of the bulk of the importations for the Spring Trade.

WHITE & GREY COTTONS

and other Staples and Domestics of every description,

White and Colored Warp 1500 Bundles
Printed Cottons, new styles, unusually cheap,
Job Prints, in 25 lb bundles, Patches & Fents
Household and Heavy Linens, &c.
Fancy Dress, most extensive variety
Plain Stuffs, Black Coburgs, Lusters, Paramattas,
Balmoral Crapes, &c.
Scotch, West of England and Yorkshire Cloths,
Waterproof and Mantle Cloths,

READY-MADE CLOTHING &c.

N B. All the above have been laid in at Low rates, and are offered accordingly,

The Warerooms devoted to the Fancy Departments are unusually stocked. The variety includes Straw Goods and Millinery, Flowers, Feathers and Milliners's Trimmings; Ties, Ribbons, Lace Goods, Shawls and Mantles; Parasols, Gloves, Hosiery, Corsets, &c.

All of which are offered Wholesale to the Trade on the most favorable terms.

ANDERSON BILLING & Co,
Warehouse: 97 and 99 Granville st.

ap 14

1869 JUNE 1869

INLAND ROUTE.

St. John, Portland, Boston, &c

THE STEAMER EMPRESS will leave WINDSOR for ST. JOHN during the month of June, as follows:

Saturday, 5th May,	8 00 A M
Wednesday, 9th	11 00 A. M
Saturday, 12th	1 00 P. M.
Wednesday, 16th	5 00 P. M
Saturday, 19th	7 00 A. M.
Wednesday, 23d	11 00 A. M
Saturday, 26th	1 30 P. M.
Wednesday, 30th	4 30 P. M.

Connecting at St John with the International Company's Steamers, which leave every Monday and Thursday morning at 8 o'clock for Eastport, Portland and Boston.

At Portland with the Grand Trunk Railway for all parts of Canada and the West.

At Boston with the Bristol Line for New York

FARES:

Halifax to St. John	$4 00
Do Portland	7 00
Do Boston	8 00
Do New York	12 00

Through Tickets and any further information can be had on application to

A. & H. CREIGHTON,
june 2. Agents, Ordnance Square.

BRITISH SHOE STORE.

A. J. RICKARDS & CO.

Per "Etna."

LADIES' SLIPPERS.

LADIES Patent Seal Slippers
" Black Roan Dressing Slippers
" Embd. Carpet Morning "
" Buff Margaie "
" Black Kid Opera "
" White Kid "
" Black Cashmere "
" Col'd Morocco Colleen Bawn do.

LADIES' BOOTS.

Ladies' Levant Balmoral Hessian Boots
" " Elastic side "
" Satin Francais "
" White Kid Elastic side "
" " Jean "

MEN'S BOOTS.

Men's Kid Elastic Side Mock Lace Boots
" Levant Elastic side Calf Goloshed do.
" Calf Balmoral do.
" Patent Dress Elastic side do.

MISSES' AND CHILDRENS.

Patent Strap Shoes, Fancy Boots
White Jean Boots, Kid Slippers, &c.

WHOLESALE & RETAIL.

April 14 GRANVILLE STREET

JOSEPH BELL

HAS CONSTANTLY ON HAND.

BROAD CLOTHS, Doeskins and Tweeds,
Tailors' Trimmings of all kinds,
Machine Sewing Silks and Threads,
Ready Made Clothing,
Hats and Caps,
Grey and White Shirtings,
Plain and Fancy Flannels,
Osnaburgs Prints, Coburgs,
Leggings for Over Alls and other Staple Goods, all of which be sold at the lowest market prices—wholesale 195 Hollis Str.

Feb 24 8w Opposite Province Builing.

DESIRABLE MILL PROPERTY FOR SALE.

THE Subscribor offers for sale the Saw Mill and Timber Lands, situated at Sheet Harbor comprising 5868 acres.

The Saw Mill is conveniently situated at the head of the Harbor, is 120 feet long by 31 feet wide, driven by an overshot wheel, 18 feet diameter, is fitted up with single saw line gang saw, edging tables, trimmers, plainer and matcher, Lath, Shingle and tling machines, all in good running order.

The wharf adjoining the Mill affords great convenience for shipping and is capable of holding 3 million feet of Lumber.

The Logs are shot into the boom from the Lake by a sluice, one thousand yards long.

The Property at Sheet Harbor embraces 13 acres of cleared land, with three Dwelling Houses, Stable, Two Stores, and ice house.

On the North-west Branch of West River there are over one thousand acres—Timber lands.

On the North-east Branch of West River there are nearly four thousand two hundred acres—Timber lands.

On Little River there are about Seven hundred acres—Timber land.

On all these Rivers, the stock of Pine, Spruce, Hemlock and Juniper is abundant, and in close proximity to the Rivers, which have been cleared of obstacles at heavy expense to facilitate Logging.

For Milling purposes this property offers advantages seldom met with, having a never failing supply of water—or it would be found—just the thing for any person desirous of entering into Shipbuilding, having an abundant supply of wood material.

Gold has been found in various places on the property, and already some leads have been discovered—leaving no doubt that some localities are rich with the precious metal—probably as rich, if not richer than any place in this Province.

☞ Terms will be made easy to a good purchaser—and every information afforded on application to George H. Starr & Co, Halifax, or to D W. Archibald, Sheet Harbor. GEO. H. STARR.

Halifax, April 28, 1869. 3m.

TO LET.

FOR a period of one or more years, from the first day of Oct. next that pleasantly situated Dwelling house and premises, at Bridgetown in the county of Annapolis, formerly owned and occupied by the late Thomas Spurr, and now belonging to the Estate of the late T. Lovett Bishop. This property consists of the large and convenient dwelling house—a horse stable and coach house, and all necessary outbuildings—about twelve acres of land attached, including the large front lawn, judiciously planted with ornamental and fruit trees, and the Gardens, enclosed by a hawthorn hedge and stocked with an extensive variety of fruit bearing shrubbery, and pear, plum, and cherry trees, and the whole of the land in the highest state of cultivation.

Besides the above there is a field containing ten acres, separated from it only by an intervening field of equal size, owned by another proprietor.

The property described, being situate within a walk of five or ten minutes only, from the Railway Station, will form a most desirable residence for a gentleman and family who may be desirous to remove from the city to a healthful rural residence, and where all the accessories of comfort and happiness are available at a cheap annual rental, and a moderate annual expenditure.

For terms, and other particulars, parties are requested to apply to Hon. S. L. Shannon, Halifax, or to either of the Subscribers—

CHARLOTTE BISHOP SMITH,
EXECUTRIX.
T. W. CHESLEY, Executor,

Bridgetown Annapolis Co, Jan, 30th. 1869. march 1

CHURCH ENLARGEMENT —AT— WINDSOR.

The Ladies in connection with the Methodist Church at Windsor, beg to intimate to the public that they intend holding a BAZAAR during the early part of September, for the purpose of obtaining means to enlarge the Church of that place, as its present capacity is unequal for the accommodation of the rapidly increasing congregation. As the expense in connection with this undertaking will be large, it is earnestly requested that the public will cheerfully lend their assistance to the ladies, in their noble endeavors for the promotion of a good work.

Subscriptions will be thankfully received by any of the members of the Committees.

Miss Sophia Smith, Mrs Johnson, Mrs Elisha Card, } Committee for Tables of FANCY ARTICLES.
Mrs Benj Smith, Mrs George Smith, Mrs Pellow, } Committee for Tables of REFRESHMENTS.

Windsor, May 11, 1869 tf

TO LET.

IN BROOKLYN, Newport, County of Hants, the SHOP and premises lately in the occupation of the late Jas B. Johnson, and used as a Boot and Shoe Manufactory, consisting of a two story Building, 26x40 feet, containing a large front Shop, Machine Room and Cutting Room on the first flat, and two large Rooms on the second floor, also a good Cellar under one half the Building. It is a good stand for a Shoe Manufactory or any general business. Terms moderate and immediate possession given. Apply to

GEORGE A. JOHNSON, S. M. WEEKS, } Admin.

Brooklyn, May 10, 1869

IMPROVEMENT IN

CABINET ORGANS,

PATENTED 1868.

THE MASON & HAMLIN

IMPROVED VOX HUMANA

Is a new invention, now ready in several styles of the MASON & HAMLIN ORGANS, to which the manufacturers invite attention, believing that it is likely to prove

The Most Popular Improvement ever made

in Instruments of this class.

It is now several years since [illegible] and application to such instruments of the VOX HUMANA, which was first applied by its inventors to the organs of Mason & Hamlin, who were [illegible] introduce it to the public. In its then imperfect [illegible] specially considering its liability to get out of order, they were unwilling to adopt it. From the numerous experiments for its improvement made in the factory of the Mason & Hamlin Company, and elsewhere, which have at last been apparently successful, the result being the MASON & HAMLIN IMPROVED VOX HUMANA, combining several patents.

In combination with the AUTOMATIC BELLOWS SWELL, used ONLY IN THESE ORGANS, it wonderfully increases the capacity and beauty of the instrument, imparting the [illegible] qualities of tone, and producing novel and [illegible] effects; especially adding to its variety [illegible] expression, and increasing somewhat the [illegible] excellences of several orchestral [illegible] fully imitated; and altogether, as it is [illegible] by Organists, "The effect is fascinating."

It is simple in construction [illegible] difficulty to get out of order, and requires no attention for its use, being operated by the ordinary action of the bellows, requiring no separate pedal.

See reduced prices.

A Mason & Hamlin Organ for $50!

STYLES AND PRICES.

Attention is invited to the new styles of Organs, and new scale of prices, announced this month.

NEW STYLE, No 21.—FIVE-STOP DOUBLE REED CABINET ORGAN, with Vox Humana. Case of solid Black Walnut, carved and paneled; new design. Stops—Diapason, Viola, Melodia, Flute, Vox Humana. Price, $170.

STYLE NO. 1.—FOUR OCTAVE ORGAN. Solid Walnut Case, plain. Price reduced to $50.

STYLE NO. 3.—FOUR OCTAVE DOUBLE REED ORGAN. Solid Walnut Case, plain. Price reduced to $75.

STYLE C.—FIVE OCTAVES. FIVE STOPS—VIOLA, DIAPASON, MELODIA, FLUTE, TREMULANT, with two sets of Vibrators throughout, and Knee Swell. Carved and paneled Walnut Case. Price, $125.

Many other Styles at Proportionate Rates.

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REFERENCES:

Hon. S.

The Family.

Life and Death.

"What is Life, father?"

"A battle, my child,
Where the strongest lance may fall,
Where the wariest eye may be beguiled,
And the stoutest heart may quail:
Where the foes are gathered on every hand,
And rest not day or night,
And the feeble little ones must stand
In the thickest of the fight."

"What is Death, father?"

"The rest, my child,
When the strife and the toil are o'er;
The Angel of God, who, calm and mild,
Says we need fight no more;
Who, driving away the demon band,
Bid's the din of the battle cease,
Takes banner and spear from our failing hand,
And proclaims an eternal peace."

"Let me die, father! I tremble and fear
To yield in that terrible strife!"
"The crown must be won for heaven, dear,
In the battle field of life;
My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all!"

The True Teacher.

'What do you consider to be the first and most important qualification required in a Sunday-school teacher, Mr. Christian?' asked Mr. Good, as the party sat one evening around the cheery fire.

The old man answered slowly and gravely. It was a question he had frequently answered, and long experience had confirmed his oft-repeated answer.

'What shall I say is the highest, the grand qualification?' he said; 'shall I say love? oh; how powerful is a loving heart! shall I say patience? knowledge? wisdom? faithfulness? tenderness? tact? No; I will not say any of all of these; I will say 'CHRIST!' for all these, and all things that can be required, are in Him. 'Christ in you, the hope of glory.' That is the first and highest, the supreme and all containing qualification.'

There was a solemnity in the Christian's veteran voice, which occasioned a pause when he ceased to speak, broken at length by Mr. Tender, 'I don't quite understand what you mean,' he said; 'at least, if I were to ask myself whether I have this qualification, I should be very doubtful what to answer.'

'I was going to make the same remark,' said Mr. High. But how different were the feelings which moved them!—The tender conscience of the one shrank from appropriating what was not clearly his own. The other, elated and self-satisfied, knew not the ground of a contrite sinner's hope.

Mr. Christian would not, in answering be personal with either in the presence of others. His explanations were general. 'Jesus said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' When a weary, toiling one has gotten hearer, then Christ is in him. St. Paul said to a troubled, trembling sinner, 'Believe on the Lord Jesus Christ and thou shalt be saved.' When such a sinner, through grace, believes, then Christ is in him in his heart, embraced by every affection of the soul, loved and delighted in. And this is the power of all holiness, and usefulness, and true success in the work of the Lord.'

'What you mean,' said Mr. Good, 'is that before they can be Christian *work* there must be Christian *life*? Before a man can labor he must live and 'he that hath not the Son of God hath not life.' Am I not right?'

'Exactly. If we are not in '*the way*' we can not lead our children to it. If '*the truth*' has not made us free, we are in bonds, and can not go forth to serve our Master. If '*the life*' from God is not in us, the living for God cannot be. And you know, dear friends, who it was that said, 'I (oh, that wonderful I AM!) am the way, the truth, and the life.

'Yes,' Mr. Good said, 'He is our peace.

'Aye,' cried the old man,' and our power too, sword as well as shield.'

'I understand what you mean by 'Christ in you,' being the chief qualification in the true teacher,' said Mr. Tender; 'but would you have us wait until we can say that Christ is in us before we venture to enter upon the work? I humbly try to trust in the blood of Christ as having made an atonement for my sins; but I can scarcely say with confidence that Christ is in me.'

'And I,' said our friend Mr. Pensive, 'I hope I am seeking after God; but I dare not say any more.'

'Thank God that you can say that, if your heart speaks as well as your lips—But you are both wandering from your mark. I said nothing about saying.—Christ is in many a one who does not know it, and dares not say it. My dear friends, if with humble self abasement you are trying, as you say, to trust in the atoning sacrifice of Jesus, Christ is already in you. He is in all who cling to Him as their Saviour.

'But how are we to know this, dear Sir?' asked Mr. Tender.

'Sufficient let it be to us that God hath said so. I love to honor the Word of God, and I believe that every hope of the true child of God depends upon His gracious promises. That blessed Word continually describes believers as 'them that are in Christ Jesus.' If a man is born of God he is a new creature; he is *in Christ*, Christ is in him.

'But I often doubt whether I am a believer or not,' said Mr. Pensive.

'Then seek out of God's word a promise to rest upon, and ask God to strengthen your faith, my young friend. Ask him to give you His Holy Spirit, and then seeking to rely upon His written Word, which speaks of salvation for sinners, your views of truth will become clearer and your faith stronger. 'As new-born babes, desire the sincere milk of the Word, that ye may grow thereby.' Some of the converts from heathenism are examples of the simplest faith. And why? They are called 'the People of the Book.'

'I often think,' remarked Mr. Good, 'of those words of St. Paul to the Thessalonians: 'For this cause also thank we God without ceasing, because, when ye receive the word of God, which ye heard of us, ye received it not as the word of men, but as in truth the word of God, which effectually worketh also in them that believe.' That is the reason, no doubt, why the Gospel came unto them, 'not in word only, but also in power, and in the Holy Ghost, and in much assurance.' Do you not think so sir?'

'Undoubtedly my young friend. A Bible loving Christian will always be a happy and a powerful Christian. There is nothing through my life that I have coveted more than to be 'mighty in the Scriptures.' And it is by the Word of God, which is 'the testimony of Jesus,' sealed to my heart by the Holy Ghost, that I am assured that Christ is in me the hope of glory.'

'If we have in this way learned to love God,' remarked Mr. Good, 'we shall also love souls. Some one has said, and said truly, that 'the love of souls is the soul of love, and I look upon it as one of the first tokens of real conversion to God. 'Restore unto me the joy of thy salvation,' says David, 'and take not the Holy Spirit from me: *then* will I *teach* transgressors thy ways, and sinners shall be converted unto thee.' This is without doubt, the first qualification.'

'Yes,' said the good old man; 'that was what you asked. There are other requirements, but that is the first. Where the love of God has not been shed abroad in the heart by the Holy Ghost there will be little work done for God, if any. But, at the same time, let us remember that there are very many truly Christian people who are quite unfit to be Sunday-school teachers. In seeking such laborers something more is to be desired than a converted heart. I should like you all to think of these varied requirements, and we will make that the subject of our conversation next time. I think I hear a voice we all love to hear.

It was the voice of Mr. Faithful, the minister. Frequently on the Saturday evening he walked to our friend's suburban cottage in time to kneel with the little company he was sure to meet there, before they separated. It was so on this occasion. They all bowed before the throne of grace, and sought the face of God, while he poured forth a prayer with them and for them, for the help which they needed for the work of the approaching Sabbath.

Mr. Faithful was a young man, perhaps thirty; and he was wise enough to value the experience of his aged parishioner. He had been about two years in Speedwell, and often during that time had he thanked God for a friend so rich in the experiences of Christian life and labor. Godly laymen little know how much they may help and cheer their clergymen, often weary in his work. They little know the trials of a minister's life, and how much he needs, and how much he prizes, the sympathy of Christian laymen. Often did Mr. Faithful steal half an hour in Sunny Cottage, as the home of our friend was called, to drink as it were, 'of the brook in the way.' Many a Sunday-school trouble, many a parish difficulty, has been talked and prayed over there.

'I want your advice,' he said, when the teachers had retired.

'What is it, dear sir?' said my friend.

'You know the Brights, of Turf street, do you not?'

'O, yes; well'

'I have heard that Miss Lavinia is desirous of being a Sunday-school teacher. Now, she is, you know, one of the gayest of our townspeople; and she has been visiting some benevolent friends, and has returned home, I am told indulging her fondness for children in the Sunday-school, what am I to do?'

'Before we proceed further, let me suggest, dear sir, that we kneel and ask for guidance; for to receive a teacher, and yet not with confidence, would be a wrong done to her.'

The eye to see was sought from Him that has promised, and much was said which need not be recorded. A dance-flitting, theatre going young lady, it was felt on both sides, could do no good, might do harm, in a Sunday-School. And yet, it was suggested, perhaps this desire to enlist in the work might be an indication of better things within, which had not yet appeared.

'An unconverted teacher would be a drag on the wheels,' said the minister thoughtfully 'And yet who is to decide, where the state of the heart which no man can see, is in the question?'

'True, the old man answered; 'but I do not think that either you as the minister, or I as the humble superintendant, are called upon to judge so to decide. Let us leave it, dear sir, to the candidate herself. During our talk this evening with my young friends, we all agreed that the first requisite in a Sunday-school teacher is, Christ in you the hope of glory.'

'Would you have me ask her if she possesses this requisite?'

'No, dear sir; she would not understand you. But speak to her seriously about soul matters; and if she admits that she has no concern about such things, I would—having explained what are the requirements and duties of the office—I would put it to her whether or no she herself thinks she ought to be a teacher. Then you do not judge her. You leave her to judge herself. May the good Lord grant that her judgment of her own heart may so incline her that she be not judged of the Lord.'

Thank you, Mr. Christian I shall act upon your advice.'

Temperance.

Bacchus' Bowl.

(After reading in the regular way, read again by alternate lines; again begin at the bottom and read upward; then again upward by alternate lines.)

The merry bowl that Bacchus sings
I fain would banish far from hence;
I prize above all earthly things
Sobriety and temperance.

Old alcohol, the spirit-king,
Confusion to his odious reign;
Above all men, his praise I sing,
Who breaks the drunkard's galling chain.

Where grog-shop banners are displayed,
Defeat and ruin seize the cause;
May success the standard aid,
Of temperance principles and laws.

I turn away—disgust is mine—
Where fumes of rum are breathed free;
When asked the temperance pledge to sign,
'Tis there hand, heart, and name shall be.

—*Temperance Advocate.*

John Wesley on the Liquor Traffic.

Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorder, (although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner.) Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they who prepare them only for this end? Do you know ten such distillers in England?—Then excuse these. But all who sell them in the common way to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell, like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them.—The curse of God is in their gardens, their walks, their groves; a fire that burns to the nether most hell. Blood, blood, is there: the foundation, the walls, the spout, the roof, are stained with blood! And can't thou hope, O thou man of blood? though thou art clothed in scarlet and fine linen, and fareest sumptuously every day, can't thou hope to deliver down the fields of blood to the third generation? 'Not so; for there is a God in heaven; therefore, thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with them.'" (Sermon on the Use of Money.' Vol. II., p. 121.)

In his 'Rules of the Society of the People called Methodists,' he also says: 'It is expected of all who continue therein, that they shall continue to evidence their desire of salvation—first by doing no harm, by avoiding evil of every kind—especially that which is most generally practiced, such as drunkenness, buying and selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Finally, as he legislated so he executed; for in his 'Journal,' March 12th, 1743, he records that when visiting the society at Newcastle, he excluded from the society seventeen persons for drunkenness, and two for retailing spirituous liquors.'

The Business-Man as an Inebriate.

He is of the order of merchants, and his customers are as plain upon him as if he were a Hindoo; what the French term a "man of affairs," dealer on an imposing scale, banker or broker, speculator, contractor, director of a joint-stock company; in other words, that sum of all shrewdness, foresight, *sang-froid*, and self-possession, oddly, even contradictorily, combined with the enthusiasm and eagerness which are his *esprit de corps*, the American business man, of the most generous type. Among his wares or his books cool and unsympathetic even to hard selfishness, wary and keen, sometimes to unscrupulousness, among the decanters and cigars he is the freest and heartiest of good fellows, large-hearted, open-handed, robust in his convivialities—and yet never quite losing sight of the main chance, the inspiring vanity of his conscious smartness steadily holding his imprudence in check. In fact, it is the order of his calling, more than all other causes, which has brought him here. He was born to be sober and self possessed; but in an unguarded hour he invoked the services of those most seductive of salesmen and *consolations-naires*, Champagne and Cognac, and they have become the head of the house; and every night when the safe is locked, he hands over to them his prudence and self-respect.

Even as he enters here, you can perceive that he brings with him the keen wariness of his calling, the habit of self-indorsement, that assurance of credit at sight, which are the confident credentials of the man who knows a thing or two.—Even fresh as he is from high-priced debauch, he recognizes the business part of "this little arrangement," and goes about settling the preliminaries with the same vigor of system that he would apply to a question of "time" "discount." With the aspects of philanthropy, moral responsibility, animal weakness, and spiritual strength, which presents themselves on the surface of the transaction, he does not fash himself. Those may be all very well in their way, but being sentimental, they are not in his line.—Business is business; and this is business. It don't pay to get drunk, and to make a 'big thing' now and then; to resign that department of 'our operations,' to heads that have trained for it, and are safe to keep themselves level, under any pressure of convivial steam. The influence of this direction of thought and habit of life is apparent in the deliberation with which he has cooled himself off, and 'shaped himself up,' before coming here. His appearance at present is that off a rather florid gentleman of eminent respectability, nice to a fault in his attire, and exact to formality in his propositions. He is especially particular as to terms, accommodations, and privileges; and impresses upon us, with the air of superiority, that he has nothing to learn on those points. Regarded as a man, everything about him is prepossessing; regarded as a patient, he is interesting and even amusing. The history of his case can be clearly read beforehand: as in certain weak novels, it is easy to guess, from the moment the hero is introduced, how the story will end. He will depart gallantly and gayly from the institution, again and again, only to return more and more shaphallen; until at last, dead beat by repeated defeats, and warned by the arguments of timidity addressed to him by others, arguments more wisely grounded than his own, his irresponsible commonsense gets the ascendency, and he acknowledges that Eternal Vigilance is the price of Liberty and Total Abstinence the only stock that pays.

Atlantic Monthly for April.

Agriculture.

Work for the Season.

CAULIFLOWERS.—This seed should be sown at once, for it requires a full season to secure the best results.

LAWNS need to be clipped over quite often, say once in ten days or two weeks.

PLOUGHING can be done to advantage any time, the sooner the better, however.

GRAPE VINES should be carefully tied up to the trellises or posts before the buds get to be too large.

STRAWBERRY vines may still be set to great advantage. Better do this work if possible, just before a rain. If the fruit is intended for home use, only plant Hovey's Seedling, and Brighton Pine. If for market, then the Wilson is by all means the most profitable.

FLOWER GARDENS may be prepared by having a good dressing of fine horse or other manure nicely dug in, after which, say a week or two hence, the seed should be sown, but not until the ground is warm and all danger of severe frosts is over.

BEDDING PLANTS should be set in the garden after the annuals are sown.

CORN, to prevent the crows from pulling it up, should be tarred before it is planted.

OATS for fodder, if sown at all, should be sown early.

POTATOES for planting should be cut and thus prevent a waste of tubers.

CABBAGE PLANTS that have been started in a hot-bed, can now be set out in the field.

REFRACTORY CREAM—HOW TO MANAGE IT. In a late number of the Rural a correspondent gave her experience in churning, beating a portion of the cream the better part of two days without producing butter, and asked for a remedy in such cases. This is supplied by E. L. Bragdon of Port Ontario, who says: "We have had the same experience, but found a remedy. Salt your cream as you skim and stir it well. Dissolve two ounces of alum to two pails of cream, and put it in just before churning, and you will have no farther trouble. Do not fear the alum; it will improve your butter." This is a cheap remedy of easy application, and its effectiveness readily tested by those whose cream refuses "to come to time.—*Rural New Yorker.*

A mixture of four ounces of pure glycerine forms a preparation for soothing the irritation resulting from burns. The compound forms a sort of varnish, protecting the surface of the skin from the action of the air, and can be easily washed off when desired.

Excelsior Spinner!

Look out for the Agents of TAYLOR'S PATENT EXCELSIOR SPINNING MACHINE.

DO not buy until you see this beautiful Spinner. It is small, neat, and convenient, simple, durable, and easily understood. A child 8 years old can manage it. You sit at your ease while spinning. A reel is attached to wind the yarn from the spindle. It spins even, smooth yarn of Wool, Cotton, Flax, or Tow. Coarse, or fine yarn can be spun as desired, and FOUR TIMES as much in a day, as on any other hand spinner. Wait for the agents of Taylor's Excelsior Spinner, and you will be sure to buy the best Spinning Machine ever invented.

Agents will visit the different towns throughout the Provinces.

Province, County, and Town rights for sale. If you visit St. John, do not fail to call at the New Brunswick Foundry and see this Machine.

JAMES HARRIS,
Manufacturer.

april 10.

THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE

Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera.

ONE TO SIX BOXES ARE

Warranted to effect a Positive Cure.

DR. RADWAY'S

PILLS

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;

Superior to all Purgative, Cathartic, or Alterative Medicines in general use,

COATED WITH GUM,

Which renders them very convenient, and well adapted for children, and persons who have a dislike to take medicine, and especially pills. Another great superiority of Radway's Pills over all other pills in general use, is the fact of their wonderful medicinal strength, being highly concentrated. One to six of these pills will act more thoroughly and cleanse the alimentary canal, without producing cramps, spasms, piles, tenesmus, etc., than any other Pills or Purgative Medicine in use.

THE GREAT WANT SUPPLIED.

It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Lobelia will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors the most approved cathartic, or cathartic without occasioning inconvenience or sickness to the patient.

Professor Reid.—College of Pharmacy.

THE GREAT PURGATIVE.

The celebrated Prof. Reid, of New York, Lecturer on Chemistry in the College of Pharmacy, styles Radway's Pills as "the Great Purgative," and the only Purgative Medicine safe to administer in cases of extreme Debility, and in Erysipelas, Small-Pox, Typhoid Fever, Bilious Fever, their action being soothing, healing, cleansing, purifying, instead of griping, irritating, debilitating, and nauseating. "After examining these Pills," writes the Professor, "I find them compounded of ingredients of GREAT PURITY, and are free from Mercury and other dangerous substances, and prepared with skill and care. Having long known Dr. Radway as a scientific gentleman of high attainments, I place every confidence in his remedies and statements.

"LAWRENCE REID,
"*Professor of Chemistry.*"

Dr. Sydny Stevens' Treatment of Cure with Radway's Pills.

Inflammation of the Bowels—Bilious Fever—Dyspepsia—Costiveness—Scarlet Fever—Lead Colic, &c.

U. S. INVALID HOSPITAL, NEW YORK.

DR. RADWAY & CO.: I send you for publication the result of my treatment with your Pills in the following cases:

1st CASE.—Inflammation of the Bowels. John C. Chessman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels; was called at 10 P.M.; he had then been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 4 A.M. he had a free evacuation; at 9 A.M. eat his breakfast; at 11 A.M. gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead colic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a wineglass of water every three hours—it always cures.

2nd CASE.—David Bruce, aged twenty-six, called at 8 P.M. on Nov. 26th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of benne tea. In twenty-four hours he was convalescent, is now at work and perfectly healthy.

3d CASE.—Sarah Burns, aged six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters. I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable, having a greater controlling influence in Liver and Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; their soothing, tonic, and mild aperient properties render them invaluable.

Yours, etc.,
SYDNY STEVENS, M.D.

Suppression of the Menses, Headache, Hysterics, Nervousness Cured.

NEWARK, N. J., Oct. 10th, 1863.

DR. RADWAY: Your Pills and Ready Relief have saved my daughter's life. In June last she was eighteen years of age, and for three months her menses were suppressed. She would frequently vomit blood, suffer terribly from headache and pain in the small of the back and thighs, and had frequent fits of hysterics. We commenced by giving her six of your Pills every night, and rubbed the Ready Relief on her spine, back, and hips. We continued this treatment one week, when to our joy she was relieved of her difficulty. She is now well and regular, and has been so ever since.

Yours very truly, J. G. HODGSON.

Your Pills cured me of Piles that I feel assured was caused by over-doing with drastic pills.

Loss of Appetite—Melancholy—Nervousness—Bad Dreams—Sleeplessness Cured By Dr. RADWAY'S Pills.

LET DYSPEPTICS READ.

AS A DINNER PILL,

To promote digestion, sweeten and strengthen the stomachs of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs' weakness and indigestion, are obliged to sacrifice their appetites, to enjoy the most savory meats and hearty food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of the Dyspeptics, for in six days they do prepare the stomach to receive, relish, and digest such food as it craves for. No Heartburn, no Palpitation, no Distress, no Vomiting follow the use of these excellent Pills.

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N. B.—The Society have recently purchased the Stock and effects of the Religious Book and Tract Depository on Barrington St. Both Depositories (now united) will be removed early in January to

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S. School Papers, Religious Magazines, &c. furnished by the Society as formerly by the Depository on Barrington Street.

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THEY are perfectly safe. They act immediately without physic. They are palatable, and are eagerly taken by children, thereby possessing every advantage over the vermifuges now in use, which are so nauseous and troublesome to administer to children. They are warranted to contain nothing that would injure in the slightest degree the youngest or most delicate infant; so *simple is their composition*, that they can be used as a simple *purgative*, instead of *Castor Oil or Powders, &c.*

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which so often prove injurious to children. They are prepared without regard to economy, and contain the purest and best vegetable Medicines known. Worms cause nearly all the ills that children are subject to, and the symptoms are too often mistaken for those of other complaints,—but with very little attention, the mother cannot mistake. Amongst the many symptoms of

WORMS IN CHILDREN

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SOOTHING SYRUP,

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Depend upon it mothers, it will give rest to yourselves, and

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