ROYAL MAIL COACH
SHORE ROUTE.
Between Halifax and Shel
LEAVING HALIFAX ON MONDAYS, WED
AND FRIDAYS, AT 6 O'CLOCK, A. M.
THE Subscriber having taken the Co
the conveyance of the mails on the
route, begs leave to notify the travelling
that he is prepared to carry passengers at
lowing rates.
Halifax to Chester,
" Bridgewater,
" Liverpool,
" Shelburne,
A Mail Coach also leaves Mahone Bay
nenburg, on the arrival of the Mail from
And a Coach leaves Lunenburg on the
mornings, for Mahone Bay, and Bridgew
meet the Mails for Halifax and Liverpool.
Booking Office, Halifax: Somerset House;
" Lunenburg: Mrs. J. Zwicker;
" Bridgewater: James Starr;
" Liverpool: W. Scott.
July 27 ALBERT GRAVES.

THE CRAIG MICROSCOPE!
The most wonderful Invention of the Age.
PRICE ONLY $2.50.
For further particulars, see
Morning Journal, or address the
for Nova Scotia.—M. A. Bo
Bookseller & Stationer,
Clifton Block, Windsor, N. S.
Agents for Halifax—A & W MacKinlay,
Muir, and Miss Katzman, Book-seller, Granville
street, and H P Burton, Druggist. Aug

A PORTABLE
SEA WATER BATH.
At a Trifling Cost.
Allgood & Towl's Celebrated
SEA SALT.
This Salt, from the careful manner in which
has been prepared and preserved, contains all
Salts of Iodine and Bromine, together with
Chlorides and Sulphates of Sodium, Magnesia,
Potassium and Lime, in a perfect state of preparation,
ration, ready to impart their virtues to water
dissolved in that liquid, thereby producing a
sine
Sea Water Bath!
Medical men have heretofore refrained
prescribing Sea Bathing, owing to the danger
curred (even in summer) by exposing delicate
tients to the drafts of common bathing
and in the winter the trouble in obtaining
water. Those difficulties are now removed by
introduction of
Allgood's Real Sea Salt,
which enables all to enjoy that luxury in the
vacy of their own bath rooms.
Experience has proved sea water to be a
valuable strengthener for infants and invalids
and also for preserving the health of those
already enjoy that inestimable blessing.
This Salt is especially recommended to those
living in the interior, where salt water cannot
obtained.
Done up in seven pound packages at 1s
large discount to wholesale buyers.
M. F. EAGAR,
151 Hollis street, Halifax, N S, Wholesale Agent
for North America.
☞ Sub-agents wanted in every town and
lage. Address M. F Eagar, 151 Hollis street, Halifax, N. S. March 30.

CONSUMPTION.
This Disease is not Incurable.
THE REV. W. HARRISON, of Black River Conference, New York, after being cured of the above disease in its worst form by an English doctor, obtained from the doctor the recipes, and now offers to the suffering a remedy that will cure Consumption, Bronchitis, Asthma, Catarrh, and Affections of the Lungs. Many have already proved it a cure.
TESTIMONIALS.
From Rev. L. D. Stebbins,—Having been suffering from a severe bronchial difficulty, attended with a cough and spitting of blood, and having tried many medicines for three years, I finally made the Pulmonic Mixture, Balsam and Pills of Rev. W. Harrison, Rome, Oneida county, N. Y., and received conscious benefit, and am now enjoying better health than for three or four years past. I feel quite confident that his medicines are a sure cure for Consumption, Bronchitis, and Catarrh.
L. D. STEBBINS, Pastor of the M. E. Church, Galaway, Saratoga Co., N. Y. July 31, 1865.
From Rev. Geo. G. Hapgood, D. D., Middletown, N. Y. Dear Bro. Harrison—I recommend your medicine as the best I have ever used for the Consumption. GEO. G. HAPGOOD.
From Rev. Robert Flint, Stebuben, N. Y. Bro. W. Harrison—I have tried your medicine for bronchial and lung difficulties, and can certify that it has had the desired effect. I was much afflicted, and it was with difficulty that I could preach at all. But one package relieved me so that I can preach every sabbath without affecting my throat. I can heartily recommend it to all afflicted in like manner.
ROBERT FLINT.
From Rev. Geo. A. Salsbury, Vermont, St. Lawrence Co., N. Y. Bro. Harrison—My wife has used your medicine for lung difficulty with great benefit. I have known one young man, supposed to be in the last stages of Consumption, restored to comparative health by its use. I can therefore safely recommend your medicine to all afflicted with consumption, or other lung diseases.
GEO H. SALSBURY.
From Rev. Silas Ball, Syracuse, N. Y. Bro. Harrison—I have used your medicine in my family and find it to be the best thing for the throat and lungs we have ever used. I would therefore cheerfully recommend it to all as a very valuable medicine.
SILAS BALL.
From Rev. H. Skeel, Hannibal, N. Y. I have the use of Bro. Harrison's medicine in my family and can freely commend its excellence. H. SKEEL.
From Rev. John W. Coope, Auburn, N. Y. I am prepared to speak of the merits of Bro Harrison's medicine for the throat and lungs. I have received more benefit from its use than all other medicine I ever used. JOHN W. COOPE.
From Rev. G. W. T. Rogers, New Hampshire Conference, Salem, N. H. I have used Bro. Harrison's medicines in my family with good success, and consider it a very good medicine for chronic catarrh. I would recommend its use to all afflicted with this disease.
These Medicines, including Mixture, Balsam and Pills, are $3 per package, and can be sent through the Rev. John McMurray, Wesleyan Book Room, Halifax N. S. Orders, accompanied by the cash, will receive prompt attention.
October 28.

TO CONSUMPTIVES.
CONSUMPTIVE sufferers will receive (free of charge) a valuable prescription for the cure of Consumption, Asthma Bronchitis, and all Throat and Lung affections, by sending their address to Rev. E. A. Wilson, Williamsburg, New York. Also, to Henry A. Taylor, agent for Mr. Wilson, Sackville Street, Halifax.
Mr. Taylor has just received a supply of the Medicine, in Packets, three Dollars each. Twelve five cents extra will prepay the Medicine to any part of the Province now 3—6m

Mantles and Shawls.
ENNIS & GARDNER
WILL clear out the balance of these Goods at greatly reduced prices.

THE
PROVINCIAL WESLEYAN,
ORGAN OF THE
Wesleyan Methodist Church of E. B. America.
Editor—Rev. John McMurray.
Printed by Theophilus Chamberlain.
176 ARGYLE STREET, HALIFAX, N. S.
Terms of Subscription $2 per annum, half yearly in advance.
ADVERTISEMENTS;
The large and increasing circulation of this paper renders it a most desirable advertising medium.
TERMS:
For twelve lines and under, 1st insertion
" each line above 12—(additional)
" each continuance one-fourth of the above
All advertisements not limited will be continued until ordered out and charged accordingly.
All communications and advertisements should be addressed to the Editor.
Mr. Chamberlain has every facility for
BOOK AND FANCY PRINTING, and JOB WORK of all kinds, with neatness and dispatch and on
sty m

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XVII. No. 16. HALIFAX, N. S., WEDNESDAY, APRIL 12, 1865. Whole No. 820

Religious Miscellany.

In Gethsemane.

BY T. C. UPHAM.

O let me not forget! 'Twas here
Earth of the Saviour's grief and toil!
He knelt; and oft the falling tear
Mingled his sorrows with thy soil,
When, in the garden's fearful hour,
He felt the great temptation's power.

Here was the proffered bitter cup;
"THY WILL BE DONE," the Saviour said;
His faith received and drank it up;
Amazed, the baffled tempter fled,
Repulsed, with all his hate and skill,
Before an acquiescent will.

O man! in memory of that hour,
Let rising murmurs be repressed,
And learn the secret of thy power
Within a calm and patient breast.
"THY WILL BE DONE," 'tis that which rolls
Their agony from suffering souls.

Such is the lesson that I find
Here in the Saviour's place of tears—
The lesson that the trusting mind
Has strength to conquer griefs and fears,
And doomed upon the cross to die,
Finds death itself a victory.

Jesus Lives.

Oh, show me not my Saviour dying,
As on the cross he bled;
Nor in the tomb a captive lying;
For he has left the dead.
Then bid me not that form extended
For my Redeemer own,
Who, to the highest heavens ascended,
In glory fills the throne.

Weep not for Him at Calvary's station;
Weep only for thy sins;
View where He lay with exultation;
'Tis there our hope begins.
Yet stay not there, thy sorrows feeling,
Amid the scenes He trod;
Look up and see him interceding
At the right hand of God.

Still in the shameful cross I glory,
Where His dear blood was split:
My soul is melted at the story
Of Him who bore my guilt.
Yet what, 'mid conflict and temptation,
Shall strength and succor give?
He lives, the Captain of Salvation!
Therefore His servants live.

By death, He death's dark king defeated,
And overcame the grave;
Rising, the triumph He completed;
He lives, He reigns to save!
Heaven's happy myriads bow before Him;
He comes, the Judge of men;
These eyes shall see Him and adore Him;
Lord Jesus! owa me then.

CONDOR.

The Resurrection.

A pathway opens from the tomb,
The grave's a grave no more!
Stoop down; look into that sweet room;
Pass through the unsealed door;
Linger a moment by the bed
Where lay but yesterday the Church's Head.

What is there there to make thee fear?
A folded chamber-vest,
Akin to that which thou shalt wear
When for thy slumber dress;
Two gentle angels sitting by;
How sweet a room, methinks, wherein to lie!

No roomy vault, no charnel cell,
No emblemn of decay,
No solemn sound of passing bell,
To say, "He's gone a way!"
But angel-whisper soft and clear,
And He, the risen Jesus, standing near.

"Why weepest thou? Whom seekest thou?
'Tis not the gardener's voice,
But His to whom all knees shall bow,
In whom all hearts rejoice;
The voice of Him who yesterday
Within that rock was Death's resistless prey.

"Why weepest thou? Whom seekest thou?
The living with the dead?"
Take young spring flowers and deck thy brow,
For life with joy is wed;
The grave is now a grave no more;
Why fear to pass that bridal chamber-door?

—*Lyra Angelicana.*

For the Provincial Wesleyan.

Mary Magdalene at the Sepulchre.

BY MARY E. HERBERT.

"Woman, why weepest thou?" John xx. 15.

"Thou hast wept mournfully oh human love,
E'en on this greensward; night hath heard thy cry,
Heart-stricken one, thy precious dust above,
Night and the hills that sent forth no reply;
But He who wept like thee, thy Lord, thy Guide,
Christ hath arisen oh love! thy tears shall all be dried!"

The Sabbath was over at Jerusalem. The smoke of the burning sacrifice had ceased to ascend to heaven; the magnificent gates of the temple were closed; its roof no longer echoed to choral psalm or tuneful symphony,—and they the worshippers, who had thronged its courts, had most of them long since sank into deep repose, many dreaming of the cares and pleasures of the dawning week,—and a few, it may be, catching bright visions of the glory of that temple "not made with hands eternal in the heavens." Darkness veiled the scene, save for the stars that shed their soft light over the peaceful city, when a solitary woman emerged from her dwelling, and with quick pace hurried along the deserted streets.

Love stronger than death hath conquered the fearfulness of woman's heart,—and onward she pursues her way, until the garden is reached, the goal of her desires, the hallowed spot where lies the precious dust of her crucified Lord.

A heavy dew rests on the thick grass and flowers,—but she heeds it not, sadly sighs the breeze through the masses of foliage that heighten with their depth and gloom, the darkness of the scene;—but the sepulchre is reached at last, and now, faint flashes of light gleam in the eastern horizon, for the night at length has passed and,

"The Morn is up again, the glorious morn."

The day ever memorable in the annals of the church and the world;—day in which Christ conquered Death and gave in his own resurrection the best pledge of the believer's triumph over "the pale monarch of the tomb," how gloriously must thy first beams have saluted the grief stricken Mary, as she stood by the sepulchre with a beating heart and frame tremulous with emotion.

What a Sabbath had been the past to her and to those faithful ones, who from the cross to the sepulchre had followed their Divine Master.—"They rested according to the commandment,"—but who can paint the emotions that thrilled each heart. We, perhaps, may form some faint idea of their feelings, who have seen our beloved consigned to the narrow tomb; who have returned to our homes crushed and almost heart-broken; who have arisen on the morrow with the bitter consciousness of some void in our existence,—some blank in our dwelling that can never be filled up, for "at the death of each friend," remarks one, "part of our being seems buried with them,"—but oh how many circumstances contributed to heighten the agony which must have wrung those devoted spirits.

To Mary Magdalene, Christ had been all and in all. He had delivered her from the dominion of the Evil One; she, with others, had been privileged to follow and minister to him of her substance; she had beheld his spotless life; had witnessed his wondrous miracles; had listened to his public and private teachings,—and with mingled love and reverence had treasured up the blessed words which fell from his gracious lips. Mary's tears were tears wrung from pure affection. With *her* hopes had mingled no wild dreams of ambition such as had throbbed in the breasts of the chosen Apostles. From her lips could never have proceeded the inquiry, however just or however reasonable it may have been of Simon Peter, "We have left all and followed thee, what shall we have therefore?"

Even in this case the sentiment holds good,

"Man's love is of himself, a thing apart
'Tis woman's whole existence."

With all the ardent patriotism that distinguished her nation she had, no doubt, longed and sighed for the prosperity of her beloved land,—and believed that He who had appeared was indeed the long-promised Messiah who should deliver them from temporal bondage,—and restore again the throne of the House of David; but in that kingdom, which she trusted would be established, she aspired to no high office.—Enough for her loving heart,

"After her lowly Lord to go."

For of ambition, for personal aggrandisement, a woman seldom knows aught. It is true she may aspire to much, but it is for the sake of the loved alone; the wreath that she covets is but that she may place it on another's brow,—and far more precious to her the regard and affection of a few chosen spirits, than, "To hear the nations praising her far off."

But as in cruel mockery of every hope and affection that had been centred in her Lord. Mary had beheld him ignominiously led to Calvary. Even now, the shouts of the multitude seemed to ring afresh in her ear, "Away with him, crucify him, crucify him." She had witnessed with what bitter pangs, his sufferings; had heard his expiring groan. She had seen his immoveable in the cold embrace of death. Yes, the lips on whose accents of wisdom and sweetness she had with such rapture hung, seemed sealed in an eternal silence,—and no ray of tenderness shone forth from those sunken and glazed eyes.

Could this indeed be the Messiah, He who was to have redeemed Israel, He who had performed so many wondrous miracles, had he no power to deliver himself from cruel and bloodthirsty men?

Oh in what questionings like these, in what conflicting emotions of doubt, fear and anguish must that memorable Sabbath have sped. In bitter weeping,—in fervent prayer to the God of Israel for succor and support,—in perusing the sacred manuscripts, seeking for some prophesy that should throw light on the mysterious scenes of which she had been an eye-witness,—and in again calling to mind the happy hours spent with Jesus, thus, it may be the day passed away,—and ere the dawning of the morrow, while it was yet dark, we behold her hasting with spices to the sepulchre, impatient to behold again the form of her still precious Master.

"All lost save Love alone!
Her gifts are for the silent dead;
Not wreaths to crown his kingly head,
On Judah's ransomed throne."

Behold her at the sepulchre,—but what new wonder awaits her? The stone is rolled away; the tomb is empty; what meaneth this?

Hurrying to meet the disciples, who are now wending their way hither, she tells them the marvellous story,—and they lingering for a short time at the spot, and wondering at those things, departed to their own homes.

But not so Mary. Whither should she go? What spot dearer than that forsaken tomb? In the pathetic language of Scripture, "she stood, weeping." Again she stoops down and looks within,—but the sepulchre is no longer desolate, for angels are seated there. Will not these content her? Nay, so absorbing is her grief that she appears indifferent to their presence. It is her Lord she seeks,—and not the highest intelligences of Heaven can compensate for his absence. They inquire the cause of her grief, and she answering turns away; they can give her no comfort.

But another voice salutes her.

"Woman why weepest thou; whom seekest thou?"

Still overwhelmed with sorrow, still believing that the body had been removed, she reckoned not that it was Jesus,—but in imploring accents said, "Sir, if thou have borne him hence, tell me where thou hast laid him."

But He speaks again,—and in those tones of wondrous sweetness which had so often thrilled her heart, that one word, "Mary."

It is enough. She recognises her Lord,—and in rapturous astonishment can only ejaculate, Rabboni.

But what language can paint the mingled flood of emotions that must have throbbed and swelled in every pulse, as she again heard the voice that but a moment ago, she had believed for ever sealed in the silence of Death;—and what a message was that she was commissioned to bear to the sorrowing disciples, "I ascend to my Father, and your Father,—and to my God and your God."

Happy Mary, with what joy didst thou hasten on thy blest errand. No need now to linger weeping by the tomb for thy Lord hath risen, glorious Conqueror over death; "hath led captivity captive, and hath received gifts for men even for the rebellious also."

Thy affection and constancy met with a rich reward;—and truly if woman was the first transgresser, she hath well redeemed her primeval offence for

"Not she with traitorous kiss her Saviour stung
Not she denied him with unholy tongue;
She, while the rest forsook, could dangers brave,
Last at his cross, and earliest at his grave!"

More than eighteen hundred years have passed since the wondrous fact of the resurrection; yet still is heard the voice of Jesus, addressing in accents of tenderness each sorrowing heart,

"Why weepest thou?"

Alas, in our sin-stricken world

"Sighs might sooner cease than cause to sigh."

Multiform are the sources of grief, lying deep in the recesses of the spirit. Truly "the heart knoweth its own bitterness,"—and could we assemble all earth's mourners, and inquire, individually, "Why weepest thou?" how many would fail of a response; for deep sorrow is never garrulous; it seldom pours forth its lamentations to the world; it may

"Whisper the o'erfraught heart and bid it break,"—or to some tried and beloved one, whose worth has been tested by experience, it may unfold its woes, sure, at least, of tender sympathy if not of relief; but to the cold, the careless, or indifferent, it is silent as the grave.

But to woman was this loving inquiry particularly addressed, "why weepest thou," and tears may well be woman's prerogative, for especially is she the subject of sorrow. Her tenderer and more finely-strung nature, opens unnumbered avenues of grief,—and the barbed arrows of misfortune that may be scarcely heeded or quickly repelled by man, pierce with keenest anguish, her sensitive spirit.

Oh, woman, bowed down by sorrows which, it may be, find no expression, save in midnight weeping; earthly sympathy may be powerless to enter into thy ease, for however precious, it is, at best, but imperfect,—yet there is One standing by thee whom, perchance, thou knowest not. He inquires the cause of thy sorrows, not from idle curiosity,—not to publish it to a heartless world,—but that He may banish thy woes; may give thee "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

"Why weepest thou," then, oh stricken heart? Come, unfold to Him thy woes; confide in his affection; cast thyself with all thy sins and anguish at his feet; it is Jesus, alone, whose prerogative it is to say to thee, as He did to one of old "Weep not;" then, as the light of morning dissipates the darkness of night, so shall thy sorrow vanish the cheering beams of the Sun of Righteousness;—

"Christ hath arisen oh, Love! thy tears shall all be dried?"

Dartmouth, March 29, 1865.

"Dinna Let the Bairns Speak."

In a city not quite so important and not quite as old as the goodly city of William Penn, there was, in the fall of 1862, a very great religious interest. Under God the movement was the result of a refreshing visit from the Rev. E. P. Hammond. Most of the Presbyterians of that community where from the mother country, the land of the McCheynes and Bonars—the land of Chalmers. Yet while in *theory* they profess to believe in the possibility of a revival, it was not in a Yankee revival. Probably, had Livingstone or Chalmers risen from the grave and given them a psalm of Rouse's Version, "*line upon line,*" they might have attended a revival service; but Hammond sung *hymns*, which was a very serious drawback to the revival devotions. Then Hammond held "inquiry meetings," something new in connection with the staid and stereotyped forms of Presbyterian christianity to which they been accustomed. But the most grave and, in fact, unsurmountable obstacle in the way of CONSCIENCE, was that Mr. Hammond allowed children to speak for Christ; nay, in fact, that he encouraged the young to pray, sing and speak of the precious blood of the Lamb of God, that had purified their young warm hearts and consecrated them to God.

One of the pastors of the goodly city in question, in his round of pastoral visitation during this season of refreshment, happened to call on a devout and exemplary family from the Highlands of Scotland. This family were models of Christian consistency. They walked in all the commandments of the Lord blameless. A junior member of that Christian household had been brought to Christ during the revival, and after passing through a dreadful struggle—a conflict which few young persons have to encounter—the young convert had found peace with God. The pastoral visit was intended more especially as one of congratulation—a rejoicing over the lost piece of silver—a making of spiritual mirth over the returning prodigal. It was a happy visit. The matron of the house, now ripening in years, but fresh and healthy, welcomed the pastor with tears of joy rolling down her cheeks. Often had she greeted the welcome minister on entering her happy home before, but never till this day did she feel as she expressed it, that her "*bairn had entered the kingdom.*" It was a joyful meeting. The young convert sat down with calm, composed and modest mien, and in the most pleasing simplicity of heart told her delighted pastor of all the joys she felt since she had found Christ. Her narrative was more like that of a ripe Christian than a young convert; yet it was so simple and so unaffected, and so heartfelt, that it did not fail to draw tears from her affectionate pastor's eyes. After she had finished her sweet and refreshing tale of sorrow and of joy, they united in singing a couple of verses of a beautiful little hymn, and the pastor united with them in prayer.

On rising from their knees and taking up his hat, the devout and grateful parent requested him to wait for a few moments, as the family had been greatly *amused* by a visit which had been paid them on the evening before by an elder in one of the churches of the city—a man whom they believed to be a very *wise* man. Indeed they said he was called in the Highlands of Scotland "one of THE MEN." The pastor was not unwilling to hear their troubles of conscience, and seated himself for a few moments as he was requested, when the conversation turned upon the wholesome counsels of the "Man of Ross." "Pray what objection has the good man to the revival meetings," said the minister. "I have seen him at some of those precious meetings." "Oh, aye, he says he has been at some of the meetings, but he does nae gae there to pray, it's as a luker on!"

"Well," replied the minister, "Zaccheus went up on the fig tree as a looker-on, and he came down a weeping, praying penitent." "Oh! aye; but D—— is a far wiser and a far better man than Zaccheus; that is in his own esteem." "Please," said the pastor, "mention his difficulties in regard to our meetings." (At this very time, be it noted, there were three crowded meeting daily, besides a diet of open-air preaching going on in the city.) "Weel, weel, what *exercised* us was just this: he says we mauna sing hymes; and when he was on his feet, stepping awa frae the door, he shook his head and shook his cane, and said: 'Noo, Mrs.——; *dinna let the bairns speak*, for its no *shoodishious*."

To these grave objections the pastor felt it to be his duty to reply, and pulling out his pocket Bible, he said: "Let us read Matthew xxvi: 'And when they had sung an *hymn*, they went out to the Mount of Olives.' Here you see that the Blessed Master closed the communion by singing a hymn!" "Aye, aye; but we had that ower heed, and he told us that in the Gaelic it reads 'they sung a psalm!' He says that Mr. Hammond's hymes are no no soun, and the bairns should not be allowed to sing heresy. He says there's nae *soun* hymes in America, and that the deevil aye brings error into the kirk by *singing* it in first, then preaching it in afterwards."

"But said the pastor. The paraphrases are hymns. Why sing them?" "Weel, we tell him that, sir," replied the good woman, "and he said, 'the less we have o' the paraphrases the better. There's naething like the gude auld psalms of David in Gaelic or Hebrew.'" "Well, well," said the pastor; "let him sing them in Gaelic or Hebrew; but be assured Mr. Hammond's hymns will do your family no harm. Can any one object to such a sweet anthem as

'There is a fountain filled with blood,
Drawn from Immanuel's veins.'"

And no sooner had he repeated the lines, than the young convert, as if by intuition, started the air, and we all united in singing the entire hymn; when he said "Do you feel any thing the worse of that?" "Na, na; that's a precious hymn!" was the reply. "Now," said the minister, when about to start; as to the bairns speaking; the good elder says, 'dinna let the bairns speak. "Let us read Matthew xxi., 15: 'And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosannah to the Son of David, they were sore displeased, and said unto him, 'Hearest thou what these say?' And Jesus said unto them, 'Yea; have ye never read, Out of the mouths of BABES and SUCKLINGS thou hast perfected praise?' So you see that eighteen hundred years ago, there were ELDERS who said, '*Dinna let the bairns speak*,' and not only so, but they would neither speak for Christ themselves, nor let the bairns speak for him. *They were 'bakers on.'* If Christ were among us, he would let the *bairns speak*"

On reading and expounding this passage, the pastor left this pious home, and at the next juvenile prayer-meeting the young convert opened her mouth and spoke for Jesus. This child of Jesus is now a member of the church, and an efficient, devoted teacher in one of the Sabbath schools in that city.

It were unjust for one moment to throw a shadow of doubt upon the personal piety of the elder in question. He is a consistent Christian man, as many of the members of the church believe and will attest; but manifestly one of those Christian men whose views and habits in regard to religious matters have been cramped and hampered by stereotyped forms, so that he cannot move one hair's breadth out of the beaten track. From his earliest days he has never heard a hymn sung in the kirk of his fathers, and has been accustomed all his life, to associate hymn-singing with Methodism and all kinds of heresy. He has formed the idea that Unitarians, Universalists, and all errorists sing *only* hymns, whilst the truly Orthodox and Evangelical Churches sing *Rouse's* Psalms.

Again, in the school to which he belongs, the belief is all but universal that it is the very height of presumption for any one, save such as have obtained the highest diploma in the Divine life, to speak of Experimental Religion.

The grand fallacy among this class of Christians is simply this—they forget that an infant is a *living creature*, as truly as is a giant, and that a babe can *scream*, if it can neither *talk* nor *sing*—that the child at school has a soul to feel and a mind to think, just as well as the philosopher. And why should not the infant cry, if there is a felt want, and rejoice and be merry, if the want has been supplied? If Christ loved little children and took them up in his arms, if children are the heritage of the Lord, if babes and sucklings could only cry "Hosannah," let not their mouths be stopped. In the church, in glory their voices are hymning the praises of the Lamb. In the "general assembly and church of the first born" they blend their notes with the minstrelsy of angels; why not speak and sing on earth as well as in heaven? Erskine's "Strife in Heaven" is surely an orthodox piece. One of its closing couplets deserves devout commendation. It is so *appropos*, that no one will object to its insertion here:

"Babes thither caught from womb and breast,
Claimed right to sing *above* the rest,
Because they found the happy shore
They never saw nor sought before."

A PUPIL OF CHALMERS.

—*Am. Presbyterian.*

HUMILITY.—As it is with respect to all graces, so particularly as to this clothing of humility; though it makes least show, yet come near, and you will see it both rich and comely; and though it hides other graces, yet when they do appear under it, as sometimes they will, a little glance of them so makes them much more esteemed. Rebecca's beauty and her jewels were covered with a veil; but when they did appear, the veil set off and commended them, though at a distance it hid them.—*Leighton*

The Love of Christ.

BY REV. E. E. ADAMS.

HOW HE LOVED US.

It is the observation of Sir Walter Raleigh, that if all the pictures and patterns of a merciless prince were lost in this world, they might all again be painted to the life out of the history of King Henry VIII. On the other hand, the Jews had such a high esteem of Ezdras, that they declared, "if mercy, love, and knowledge were extinguished, they might light them again at his heart and brain." May we not with greater truth say, that if our love were quenched, we might rekindle it at the love of Christ? Not a word that He ever spake, not a work that He ever did, not a pang that He suffered, but is an argument, an expression of His love. He brought love down from heaven; he purchased love by His death; He exhibits love in His life; He bequeathed it when He left the world for heaven; He shall bring it again when He revisits the earth; it marks His intercession; it shall fill His reign; it shall crown His kingdom and glorify His Church. How hath he *loved us?* Ask the mountains of Judea, where he prayed through the long night. Ask Olivet, on whose side the midnight hour found him watching, praying for us. Ask Bethany, ask Jerusalem, ask the murmuring Cedron, whose waters often laved his weary feet.

How hath He loved us? Ask the band
That fled His woes with faithless haste;
Ask Peter's sad denial tone,
Scarce by his bitterest tears effaced.
Ask of the traitor's kiss, and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from the moisture strangely red,
Which, in that lonely hour of pain,
His agonizing temples shed—
The scourge, the thorn, whose anguish sore,
Like the unanswering tomb, He bore.

How hath He loved us? Ask the cross,
The Roman spear, the shrouded sky;
Ask of the sheeted dead, who burst
Their cerements at his fearful cry.
Nay, ask no more; but bow thy pride,
And yield thy heart to Him who died.

His love is peculiar, it is everlasting—from eternity to eternity; it is *gracious—given* without desert on our part; it is infinite in depth and fullness—the mind of God is in it; it is *active* love, it prompts to all beneficence, it comes to us and blesses us; it is *patient* love, enduring our errors and imperfections; it is a *watchful* love, ever present to guard and defend us. It is a pitying love, touched with the feeling of our infirmities; a forgiving love, remembering our sins against us no more forever; a saving love, for it has ascended into the heavens to prepare a place for us; it is a fulfilling love, for it will move Him to come again and receive us unto Himself.

HOW WE LOVE HIM.

Now what is more appropriate, in this view of our Saviour's love to us, than the personal and searching question: "*Do I love Christ?*"

Does he not speak to us from the manger, from the brow of Olivet, from the slopes of Judea's mountains, and the shores of Galilee; from the cottage of Bethany, from the grave of Lazarus, from the Garden of sorrows, from the judgment hall, from Calvary, from the open tomb, and from the splendors of heaven, saying, "*lovest thou me?*"

What reply can you return to this solemn question? What says the closet, where He has bidden us go and pray? What the daily life in the household and before the world? What says your anxiety for the salvation of sinners? What answer comes from the sacrifice you make for his poor, for his kingdom? What testimony comes from your Sabbath hours? What says your expenditure for luxury *of living?* What proof is there in the mission fields of the Church, in the Sabbath-school, in the pew, at the table? What does He see in your labor, your gifts, your prayers, your search after truth, your faith in His word and work, your hatred of sin, your tenderness of conscience, your consecration to God? If *ye love* me keep my commandments. Ye are my friends if ye do whatsoever I command you!

Jerome, one of the early fathers, said: If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through all to trample over them, if it must be so, that I might the firmer cleave unto Christ Jesus my Saviour. Let money, flesh, and friends fail, the world frown, yea, life itself vanish, Christ is better than all. If *He* should say to me: "Take thy fill of sinful delights, eat, drink, and be merry; so love thyself in the midst of thine abundance, thou shalt not perish; only thou shalt not be with *me*"—not with thee? If not with thee, then farewell delight, farewell pomp and vanity, *all* farewell. I will follow *thee* wherever thou goest, for it will certainly be hell where *thou* art not!

LOVE THE CLIMAX OF CHARACTER.

It is too much the feeling that love belongs only to children and women; that it is not manly to be under the power and impulse of affection. But does not the strong man love his gold, his profession; is he not enamored of war and enterprise—alas, too often overcome by low and debasing passion? Paul was manly, and yet he sat holy love on the very pinnacle of the Temple; on the height of God's throne; and giving his view of its worth and greatness, he swept up from the lowest stand-point of a disciple, through all afflictions, exposures, privations and labors; through the gift of interpretation; the gift of tongues; the gift of discerning spirits; the gift of prophecy; the gift of miracles; the gift of healing; through the word of faith; the word of knowledge; the word of wisdom; the understanding of all mysteries; through the faith that removes *mountains*; passing the almsgiver, the interpreter, the healer, the worker of miracles, the teacher, the prophet, the believer, and touches the climax in the *loving* soul, and close to the throne of God—and having exhausted all property, all worth, all supremacy, all authority and life itself in martyrdom, he rises to the culmination and zenith of virtue; and with all other glory beneath his feet, proclaims that from the beginning to end, from the heights to the depths, through the whole range of thought, achievement, honor and glory, there is nothing without *love!*

CONFESSION OF ERROR.—A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Dean Swift.*

General Miscellany.

Story of the Maine Woods.

One of the oldest inhabitants of Northern Maine, thus relates a race he once had with a catamount:—"Young man," said he, "When I first visited this town, there were only three families living in it. You who now live at ease can never know the hardships and perilous scenes through which the early settlers passed. Come with me," he continued, "And I will show you the spot on which the first hut ever erected in this town was located."

I followed silently, until the old man reached the bottom of the west side of Paris Hill.

"There," said he, "on this spot was erected a hut. I shall never forget the first time I visited it, and the story I was told."

"What was it?" I asked.

"I will tell you. When the first settler moved here, his nearest neighbour lived twenty miles distant, in the present town of Rumford, and the only road between the two neighbours was a path that he cut through the woods himself, so that in case of want or sickness he might get assistance. One spring, I think it was the third season after he had settled here, he was obliged to go to Rumford for provisions. He arose early one morning and started for his nearest neighbor. People of the present day would think it hard to make a journey of twenty miles for a bag of potatoes, and on foot too, but such was the journey of the first settler. He arrived before noon, and was successful in getting his potatoes, got some refreshment, and started for home. But it was not easy to travel with a bag of potatoes; and finally at sundown, he threw off his load, and resolved to make a shelter and spend the night. I have been taken with him to the exact locality of it; it was situated just on the other side of the stream, on which are mills in the village of Pinhook, in Woodstock.

"He built a shelter, struck a fire, took out of his sack a piece of meat to roast. Ah! young man," continued the narrator, "you little know with what relish a man eats his food in the woods; but as I was saying, he commenced roasting his meat, when he was startled by a cry so shrill that he knew at once that it could come from nothing else but a catamount. I will now relate it as near as I can in the language of the old settler himself.

"I listened every moment," said he, "and it was repeated even louder, and it seemed nearer than before. My first thought was for my own safety. But what was I to do? It was at least ten miles from home, and there was not a single human being nearer than that to me. I next thought of self-defense, but I had nothing to defend myself with. In a moment I concluded to start for home, for I knew the nature of the catamount too well to think I should stand the least chance of escape if I remained in the camp, and I hoped the meat which I had left behind might satisfy his appetite, so that he might not follow me after eating it.

"I had not proceeded more than half a mile before I knew by the shrieks of the animal, that he was within sight of the camp. I doubled my speed, content that the beast should have my supper; although I declared I would not run if I had my trusty rifle with me. But there could be no cowardice in my running from an infuriated catamount, rendered doubly furious, probably by being hungry, and with nothing that could be called a weapon save a pocket knife.

"I had proceeded, probably, about two thirds of the distance home, and hearing nothing more of the fearful enemy, began to slacken my pace, and thought I had nothing to fear. I had left behind about two pounds of meat, beef and pork, which I hoped had satisfied the monster. Just as I had come to the conclusion that I would run no more, and was looking back, astonished almost at the distance I had travelled in so short a space of time, I was electrified with horror to hear the animal shriek again.

"I knew then that my fears were realized. The beast had undoubtedly entered the camp, ate, and followed after me. It was about three miles to my log cabin, and it had already become dark. I redoubled my speed, but thought I must die. And such a death! The recollection of that feeling comes to my mind as vividly as though I knew the animal was pursuing me. But I am no coward, though to be torn in pieces and almost eaten alive by a wild beast, was horrible.

"I calmly unbuttoned my frock with the determination to throw it off before the beast should approach me, hoping thereby to gain advantage of him by the time he would lose in tearing it to pieces.

"Another shriek, and I tossed the garment behind me in the path. Not more than five minutes elapsed before I heard a shrill cry as he came to it. How that shriek electrified me! I bounded like a deer. But in a moment the animal made another cry, which told me plainly that my garment had only exasperated him to a fiercer chase.

"O, God!" said I, "and must I thus die? I cannot, I must live for my wife and children!" and I ran even faster than I had done before, and unbuttoning my waistcoat, I dropped it in the path as I proceeded. The thoughts of my wife and children urged me to the most desperate speed, for I thought more of their unprotected state than the death I was threatened with—for should I die, what would become of them?

"In a moment the whole events of my life crowded through my brain. The catamount shrieked louder, and fast as I was running, he rapidly approached me. Nearer and nearer he came, until I fancied I could hear his bounds. At last I came to the brook which you see yonder, which was double its present size, being swollen by recent freshets, and I longed to cool my fevered brain in it; but I knew that would be as certain death as to die by the claws of the beast. With three bounds I gained the opposite bank, and then I could clearly see a light in my log cabin, which was not more than a hundred yards distant.

"I had proceeded but a short distance when I heard the plunge of the catamount behind me. I leaped with more than than human energy, for it was life or death. In a moment the catamount gave another wild shriek, as though he was afraid he would lose his prey. At that instant I yelled at the top of my lungs to my wife, and in a moment I saw her approach the door with a light.

"With what vividness does that moment come to my mind! The catamount was not so far from me as I from the house; I dropped my hat, the only thing I could leave to stay the progress of the beast. The next moment I fell prostrate in my own cabin."

Here the old settler paused, and wiped the big drops from his brow, ere he continued.

"How long I laid after I fell, I know not; but when I was roused to consciousness, I was lying on my rude couch, and my wife was bathing my head with cold water, and my children were gazing anxiously at me. My wife told me that as soon as I fell she immediately shut the door and barred it, for she knew I was pursued, but by whom or what she knew not; and that as soon as I had fallen, and the door closed, a fearful spring was made upon it, but the door was strong and well barred, and withstood the spring of the beast.

"As soon as I recovered, I knelt down and offered the most fervent prayer to the Almighty that ever crossed my lips, or ever will again. My family and myself shortly after retired, but no sleep visited me that night. In the morning when my little son, six years old, told me that he saw the eyes of the cult in the window in the night, I knew the catamount had been watching to gain admittance, but our windows, you will perceive, are not large enough to permit a catamount to enter.

"When I looked into the glass the next morning, I was horror-struck at my altered appearance. My hair, which was the day before dark as midnight, was changed to the snowy whiteness you now see; and although I have enjoyed very good health since, I shall never recover from the effects of the fright I experienced on being chased by a catamount."

Snubbing.

There are men exemplary in all the duties of life who never p

death a dark stream they hear the strains on this side mingle with the songs of angel choirs that wait them on the other shore.

Sweet music! 'Tis a gift of Heaven, but God hath sent it down to render life more cheerful, and to dissipate the gloom of death to fainting mortals here—to give a rich foretaste of heavenly joys. Let the gift be cultivated. Let the heavenly messenger be entertained. Let full choirs of worshippers raise their voices in the sacred songs of God's own house—sing with the understanding and the spirit too—swell full the holy strains, and make our earthly courts like those above, where all the angels strike their harps and all their voices raise in hallelujahs to the praise of God.—*Morning Star.*

Provincial Wesleyan.

WEDNESDAY, APRIL 12, 1865.

Gethsemane.

Passion Week, by a large portion of the Christian Church, is associated with reflections of great solemnity and impressiveness. The scenes which transpired in the garden of Gethsemane, as well as those which occurred on the hill of Calvary, are of most touching and thrilling interest, and form a subject for pious meditation, upon which the christian can dwell at all times with great advantage,—a theme which is never to him wearisome, but always possessing freshness—affording him the only sure ground of confidence and hope, and furnishing motives of greatest power to a life of entire devotedness to Christ.

But the amazing and mysterious sufferings of the Son of God present a subject for serious thoughtfulness especially seasonable at the period set apart for the commemoration of those tragic events which closed His life of humiliation. Instead, however, of giving our readers at this time our own reflections at any length upon this deeply interesting topic; we avail ourselves of the sentiments and labour of a learned commentator, Dr. Brown, as extracted from his notes upon the twenty-second chapter of St. Luke's Gospel, the bearing of his argument being that the agony in Gethsemane is a conclusive proof of the vicarious character of the sufferings of our Lord.

There are some forms of expression used by this divine, when speaking of the Sinless One as being regarded and dealt with as the Guilty One, which we may hesitate to admit only in a qualified sense, for our Blessed Lord was at no time more highly regarded as *the Father's beloved Son*, than when standing in the sinner's stead, and discharging the work of atonement for human guilt. The work was such as He only could perform, the burden so weighty that He only could bear it; and it was necessary that there should be a *full infliction*, as well as a demonstration to the world of such infliction. But in this great mystery there are unfathomable depths. Let its very mysteriousness but fill our souls with awe. Yet enough may be understood to impress our hearts with those great lessons of which the subject is highly suggestive,—the sinfulness of sin in the estimation of the gloriously holy Jehovah, and His infinite love to our lost world—and as we listen to the inconceivably wonderful exclamations of our Saviour in the garden and upon the Cross, we readily assent to the sentiment of our poet,—

"His feeble flesh abhorred to bear
The wrath of an Almighty God."

The line of reasoning pursued in the following comment upon the agony in Gethsemane, commends it to thoughtful consideration:—

Let us reverently draw near and see this great sight, the Son of God in a tempest of mysterious internal commotion—"the bush burning, and the bush not consumed." Every word of the three-fold record is weighty, every line of the picture awfully bright. "Let us put off the shoes from off our feet, for the place whereon we stand is holy ground." "He began," says Matthew, "to be sorrowful and very heavy." Although through life He had been "a man of sorrows, and acquainted with grief," there is no ground to think that even the selectest circle of his followers was made privy to them, save on one occasion before this, after his final entry into Jerusalem, when, upon the Greeks "desiring to see Jesus"—which seems to have brought the hour of his "uplifting" overwhelmingly before Him—He exclaimed, "Now is my soul troubled, and what shall I say? Father save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." (John xii. 27, 28.) This was just *Gethsemane anticipated.* But now the tempest rose as never before. "He *began* to be sorrowful," as if till this moment unacquainted with grief. So new to Him, indeed, was the feeling, that Mark, using a singularly bold word, says, He was "appalled" at it; and under the joint action of this "sorrow" and "amazement." He was "very heavy," oppressed, weighed down—so much so, that He was fain to tell it to the three He had taken aside, and most affectingly gave this as his reason for wishing their company: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." 'I feel as if nature were sinking under this load—as if life were ebbing out—as it death were coming before its time—as if I could not survive this.' And now went up a cry such as never before ascended from this earth; no, not from those lips which dropt as an honeycomb; "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. That *tears* accompanied this piercing cry, is not reported by any of the Evangelists—who appear to give rigidly what was *seen* by the three favoured disciples in the clear moonlight, and *heard* by them in the unbroken stillness of the night-air of Gethsemane, ere sleep overpowered their exhausted frames. But those remarkable words in the Epistle to the Hebrews—which, though they seem to express what often took place, have, beyond all doubt, a special reference to this night of nights—leave no doubt of it, as a fact well known in the Christian churches, that on this occasion the tears of the Son of God fell fast upon the earth, while his cries rent the heavens: "Who in the days of his flesh, when He had offered up prayers and supplications, *with strong crying and tears*," &c. (Heb. v. 7.) Exquisite here are the words of old Traill, which, enough before quoted, are peculiarly appropriate here: "He filled the silent night with his crying, and watered the cold earth with his tears, more precious than the dew of Hermon, or any moisture, next unto his own blood, that ever fell on God's earth since the creation."

But now let us listen to the cry itself. "The cup," to which the Son of God was so averse—"the cup," the very prospect of which so appalled and oppressed Him—"the cup, for the removal of which, if it were possible, He prayed so affectingly—that cup was assuredly no other than the *death* He was about to die. Come then, thoughtful reader, and let us reason together about this matter. Ye that see nothing in Christ's death but the injustice of it at the hands of men, the excruciating mode of it, and the uncomplaining submission to it of the innocent victim—put us through this scene of agonies and cries at the near approach of it. Now, we have no quarrel with the *exemplary* theory of Christ's sufferings. It is too clearly expressed by our Lord Himself, and by his apostles too frequently echoed, for any Christian to have a doubt of it. But the question is, *Will it solve the mystery of Gethsemane?* Will any man venture to say that for a Christian man, who would know how to suffer and die, the best mode he can follow is *Christ in Gethsemane*—Christ, in the prospect of his own death, "sore amazed and very heavy, exceeding sorrowful even unto death" Christ piercing the heavens with that affecting cry, thrice repeated, with his face upon the ground, "O my Father, *if it be possible*, let this cup pass from me"—Christ agonizing till the sweat fell in bloody drops from his face upon the ground, and all this at the mere prospect of the death He was going to die? But be added, you say, "Nevertheless, not my will, but thine be done." We know it well. It is our sheet anchor. But for this, our faith in the Son of God as the Redeemer of the world would reel to and fro and stagger like a drunken man. But with all this, will you affirm that these feelings of Christ in Gethsemane are those which best befit any other dying man? You cannot. And if not, does not the hollowness of this view of Christ's sufferings, as an *exhaustive* account of them, or even as the chief feature of them, stand frightfully revealed!

How, then, do *you* explain them? may the reader ask. It is a pertinent question, and we refuse not to meet it. Tell us then, what means that statement of the apostle Paul, "*He hath made Him to be sin for us, Who knew no sin;* that we might be made the righteousness of God in Him." (2 Cor. v. 21;) and that other, "Christ hath redeemed us from the curse of the law, *being made a curse for us*" (Gal. iii. 13.) If Christ felt the *penal* character of the sufferings and death which He had to undergo—if, though feeling this more or less, throughout all his public life, it was now borne in upon his spirit in unrelieved, unmitigated, total force, during the dread, still hour between the transactions of the upper room and the approach of the traitor—does not this furnish an adequate key to the horror and sinking of spirit which He then experienced? Just try it with this key. In itself, the death He had to die—being in that case not the mere surrender of life in circumstances of pain and shame, but the surrender of it *under the doom of sin*, the surrender of it *to the vengeance of the law*, which regarded Him as the Representative of the guilty, could not but be purely revolting. Nor is it possible for us otherwise to realise the horror of his position, as the absolutely Sinless One, now emphatically made sin for us. In this view of it we can understand how He could only brace Himself up to drink the cup because it was the Father's will that He should do it, but that in *that* view of it He was quite prepared to do it. And thus have we here no struggle between a *reluctant* and a *compliant* will, or between a *human* and a *divine* will; but simply between two views of one event; between penal sufferings and death considered in themselves—in other words, being "bruised, put to grief, made an offering for sin"—and all this considered as the Father's will. In the one view, this was, and could not but have been, appalling, oppressing, ineffably *repulsive*: in the other view, it was sublimely *welcome* When he says, "If it be possible, let this cup pass from me," He tells us He didn't like it, and couldn't like it; its ingredients were too bitter, too revolting; but when He says, "Nevertheless, not my will, but thine be done," he proclaims in our ear his absolute obediential subjection to the Father. This view of the cup quite changed its character, and by the expulsive power of a new affection—we will not say, turned its bitterness into sweetness, for we see no signs of sweetness even in that sense, but—absorbed and dissolved his natural repugnance to drink it up. If you still feel the theology of the matter encompassed with difficulty, let it alone. It will take care of *itself*. You will never get to the bottom of it here. But take it as it stands, in all its wonderful naturalness and awful freshness, and rest assured that just as if this scene had not actually occurred, it never would nor could have been written down, so on any other view of the Redeemer's extraordinary repugnance to drink the cup than the *penal* ingredient which He found in it, his magnanimity and fortitude, as compared with those of his adoring followers, must be *given up*.

But to return to the conflict, whose crisis is yet to come. Getting a momentary relief—for the agitation of his spirit seems to have come upon him by surges—He returns to the three disciples, and finding them sleeping, He chides them, particularly Peter, in terms deeply affecting: "He saith unto Peter, What! could ye not watch with me one hour?" In Mark (which may also be called Peter's own Gospel) this is particularly affecting, "He saith unto Peter, Simon, sleepest thou? Could not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." How considerate and compassionate this allusion to the weakness of the flesh was at that moment, appears by the explanation which Luke gives of the cause of it—an explanation beautifully in accordance with his profession as "the beloved physician"—"that He found them sleeping *for sorrow*" (Luke xxii. 45.) What now? "Again He went away, and prayed, and spake the same words" Mark xiv. 39.) He had nothing more it seems, and nothing else to say. But now the surges rise higher, beat more tempestuously, and threaten to overwhelm Him. To fortify himself against this, "there appeared an angel unto Him from heaven, strengthening Him:" not to minister to Him *spiritually*, by supplies of heavenly light or comfort—of that he was to have none during this awful scene; nor if it had been otherwise, would it seem competent for an angel to convey it—but simply to sustain and brace up sinking nature for a yet hotter and fiercer struggle. And now that He can stand it, "He is in an agony, and prays more earnestly" "more intensely or vehemently." What! Christ pray at one time more earnestly than at another! will some exclaim. O, if people would but think less of a systematic or theological Christ, and believe more in the biblical, historical Christ, their faith would be a warmer, aye, and a mightier thing, because it would then be not human but divine. Take it as it stands in the record. Christ's prayer, it teaches you, did at this moment not only admit of more vehemence, but demand it. For "His sweat was as it were great drops," literally, 'clots' "of blood falling down to the ground." What was this? It was just the internal struggle, apparently hushed somewhat before, but now swelling up again, convulsing his whole inner man, and this so affecting his animal nature, that the sweat oozed out from every pore in thick drops of blood, falling to the ground. It was just *shuddering nature* and *indomitable will* struggling together. Now, if death was to Christ only the separation of soul and body in circumstances of shame and torture, we cannot understand this in one whom we are asked to take as an example, that we should follow his steps. On this view of his death, we cannot but feel that we are asked to copy a model far beneath that of many of his followers. But if death in Christ's case had those elements of *penal vengeance*, which the apostle explicitly affirms that it had—if the Sinless One felt himself divinely regarded and treated as the Sinful and Accursed One, then we can understand all this scene; and even its most terrific features have to us something sublimely congenial with *such* circumstances, although only its having *really* occurred could explain its being so *written*.

But again there is a lull; and returning to the three, "He found them asleep again (for their eyes were heavy), neither wist they what to answer Him" (Mark xiv. 40), when He chid them, perhaps in nearly the same terms. And now, once more, returning to his solitary spot. He "prayed the third time," saying the same words; but this time slightly varied. It is not now, "O my Father, if it be possible, let this cup pass from me;" but, "O my Father, *if this cup may not pass from me*, except I drink it, thy will be done." Had only one of these two forms of the petition occurred in the same Gospel, we might have thought that they were but verbal differences in the different reports of one and the same petition. But as they both occur in the same Gospel of Matthew, we are warranted in regarding the second as an intentional, and in that case momentous, modification of the first. The worst is over. The bitterness of death is past. He has *anticipated and rehearsed* his final conflict. The victory has now been won on the theatre of an *invincible will*—to "give his life a ransom for many." He shall win it next on the arena of *the Cross*, where it is to become an accomplished fact. "I *will suffer*," is the result of Gethsemane: "It is finished," bursts from the Cross. Without the *deed*, the *will* had been all in vain. But his work was then consummated when into the palpable deed He carried the new manifested will—"*by the which* WILL *we are sanctified* THOUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL." Heb. x. 10.

At the close of the whole scene, returning once more to his three disciples, and finding them still sleeping worn out with continued sorrow and racking anxiety, He says to them, with an irony of tender but deep emotion, "Sleep on now and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me" (Mat xxvi 45, 46). While He yet spake, Judas appeared with his armed band, and so they proved miserable comforters, broken reeds. But thus in his whole work He was *Alone*, and "of the people there was none with Him."

Much is said about the *necessity* of an atonement. One thing we know, that God under the law did so *educate the conscience* that there was seen written, as in letters of fire, over the whole Levitical economy—

WITHOUT THE SHEDDING OF BLOOD NO REMISSION; while the great proclamation of the Gospel is—

PEACE THROUGH THE BLOOD OF THE CROSS.

And ever as we deal with God on this principle, we find our whole ethical nature so exalted and purified—our views and feelings as to sin and holiness and the sinner's relation to Him with whom he has to do, so deepened, enlarged, and sublimed—while on no other do we find footing at all—that we feel we have been *taught* what we are sure we could never have antecedently *discovered*; the necessity, in its highest sense—the necessity, that is, in order to any right relation between God and us—of the expiatory death of the Lord Jesus; and when thus *educated* we anew approach Gethsemane, that we may witness the conflict of the Son of God there, and listen to his "strong crying and tears to him that was able to save Him from death; we seem to ourselves to have found that key to it all, without which it is a blot in his life that will not wipe out, but in the use of which we can open its most difficult wards and let in light upon its darkest chambers.

Dalhousie College.

The winter session of this Institution closed on Wednesday last. Among the audience on that occasion were numerous members of the Legislature, the Governors of the College, and His Excellency the Lieutenant Governor. Of the speech of his Excellency, the *Witness* gives the following report:

His Excellency, upon rising to speak, was greeted with warm applause. He expressed himself highly pleased with everything that he had witnessed. He was glad to see such signs of life in those halls. The history of Dalhousie he understood had been, till lately, a history of failures. He trusted, however, that a better day had now dawned upon it. As a friend of education he wished it God-speed and was ready to do everything in his power to forward its interests. He believed that the action which the Legislature had taken last year was altogether right. It had not given away funds to any denomination, but endeavoured to establish a College for all. If the Presbyterians were in a better position to avail themselves of the advantages held out, than the other denominations, those denominations had not, on that account, any reason to be jealous. He concluded by stating that he hoped the examination papers were not of too ambitious a character; the Professors, however, knew best. He trusted that all jealousies would be forever laid aside. One good establishment was better than six medium institutions. He could not conceive how any friend of education could be jealous of Dalhousie.

His Excellency has not been posted up in regard to Higher Education in these Provinces. Those who have objected to the present position of Dalhousie College are not influenced by jealousy towards Presbyterians, but by a sense of the injustice that has been done to other denominations. When His Excellency talks about the "better position" of Presbyterians, we beg to say to him that such "better position" arises from the very efforts made by others in the cause of education. We should be sorry to suppose that His Excellency intended to speak disparagingly of the other denominational Colleges, as being, compared with Dalhousie, as "medium Institutions," or that he regards Dalhousie as the "one good establishment." If such an idea were entertained, it will probably be corrected when His Excellency has had opportunity of making more careful inquiry.

In the House of Assembly on Thursday last, upon the report being taken up of the Committee on Education, to whom was referred the Petitions of the Baptist Convention and the Methodist Conference on Dalhousie College, a debate ensued, the principal feature of that report being the recommendation in view of the position of Dalhousie, to grant additional Collegiate aid to the Episcopalians, Baptists, Methodists and Roman Catholics, each the sum of $400 per annum.

Mr. Blanchard said that in voting for the Report he did not wish to be understood as admitting that Dalhousie was a Presbyterian College, or as voting to increase the support given to other institutions on the ground that that body was in a superior position.

Mr. C. J. Campbell spoke in favour of keeping Dalhousie as a Provincial establishment,—he said that he would withdraw his support from it if it became denominational.

But whether Messrs. Blanchard and Campbell admit it, or do not admit it, Dalhousie College *is* a Presbyterian Institution, made so by the Act of 1863, being framed to meet the views of the Presbyterian Synods, and by the provision made for the endowment of Presbyterian chairs in that College.

Hon. Fin. Sec. said that Dalhousie would remain as it had been—open to all and inviting the co-operation of all denominations.

Hon. Mr. Shannon expressed the hope that the report be adopted, as being likely to effect an arrangement that would prove equitable and satisfactory.

The proposal may be accepted as the best that can now be had, and yet not be regarded by any means as coming up to what is fully equitable. Whether it will be satisfactory to the large proportion of the public who complain of the injustice of the Dalhousie scheme remains to be seen.

Mr. Donkin said that if the claims of other denominations in this matter were to be recognised he thought their institutions should be put on the same footing as Dalhousie. He would prefer not having the extra sum given at all to having it as a compromise of rights.

Mr. D. Fraser opposed the Report as inclining to admit that Dalhousie was a Presbyterian College.

Hon. Atty. Gen. said that as long as Dalhousie College had remained dormant there was no ill-feeling on the subject, but no sooner did a body come forward and seek to bring it into useful operation, than hostility was excited. He wished to be understood as supporting the extra grant separate and apart from the Dalhousie question. He contended that that institution was not on the same footing with other colleges, inasmuch as in the others a professorship of theology existed, and the provincial money went to the education of the clergy, while there was nothing of the kind in Dalhousie College.

We hope that Mr. Henry's opinions on legal questions as Attorney General are of more worth than his judgment in respect to this subject. We tell him that Dalhousie is quite as available for the education of the Presbyterian clergy, as the other denominational Colleges are for their respective students in theology. The grants to the Colleges, Mr. Henry ought to know, are not given for theological professors, the theological department of each Institution being sustained by other funds. Dalhousie College answers the purpose of a denominational College quite as fully as any other denominational Institution in the Provinces.

Hon. Prov. Sec'y. remarked that the loan of £5000 to Dalhousie College was undoubtedly a legal claim, but that in the present financial condition of the country it would be most unwise to withdraw that sum, and he thought it would not be done but with a desire to cripple a useful institution. He thought that the activity and enterprise of the various denominations on the subject of education deserved additional consideration, and that the appropriation recommended by the committee should be made. If the friends of Dalhousie were inclined to oppose this he was not prepared to join them; and the friends of denominational colleges might reject the report and decline to accept the large additional grant from their opposition to Dalhousie, and from a desire to leave this vexed question still open.

Mr. Archibald urged the adoption of the report, as being likely to give a satisfactory solution to the difficulty which had existed.

Mr. LeVesconte said that he would withdraw his opposition if the Government would pledge themselves to bring in an act making the additional grant permanent; but he was not willing to yield the rights of the denominational colleges for $400 for the present year.

Hon. Prov. Sec. said that the grant would be permanent—the moment it was withdrawn the condition of the settlement would fail.

Mr. Miller said that he had voted in favor of sustaining Dalhousie College because he considered that the Legislature would have been guilty of a breach of faith in taking any other course. He was of the same opinion still. He thought the additional grant had been recommended by the committee from a feeling that denominational colleges were deserving of additional aid. He would warn the friends of Dalhousie against opposing the grant, as such a course would raise a storm against their institution that could not be easily met.

Dr. Hamilton expressed the opinion that Dalhousie was a Presbyterian institution. He was desirous of seeing the question conclusively settled by bringing in a bill on the subject, and under the circumstances he felt disposed to oppose the report.

Mr. McDonnell expressed the belief that the proposed additional grant should be considered permanent. He said he would be sorry to see an institution so likely to advance the educational interests of the country as Dalhousie obstructed, but he wished the rights of other denominations preserved.

Mr. Pryor said that he thought the report to be one which entitled itself to the good consideration of the House. When the province was in a position to give a large grant for the common schools, it would be very unwise to neglect making provision for the superior schools in which teachers were being trained. As a Churchman he would be sorry to see Dalhousie interfered with, and he was glad to see that the old denominational institutions, which had borne the burthen and heat of the day, were to be provided for.

Mr. Longley said that his sense of justice would not allow him to silently assent to a report which would give up £5000 to one institution in consideration of $400 to the others. He would have been rejoiced to see Dalhousie made a Provincial institution, but unless he much mistook the feeling in the western part of the country, there was no hope of that. Dalhousie, he said, was at present possessed of an endowment of £20,000, receiving from various securities $3,682, and from the Province $1000 per annum, that being the interest on such an endowment, —and in view of that the other denominational colleges were asked to accept £100 in settlement of the question.

Mr. Tobin said that the Committee were able to see no solution of the difficulty but the one suggested, and it had been recommended from a recognition of the right of other denominations in view of the superior position of the Presbyterian body.

Hon Fin. Sec. regretted that Mr. Longley had felt it necessary to view the report as he had. He did not wish the Presbyterian body to be considered as an applicant for a compromise; he, however, felt inclined to vote for the report, although it proposed to appropriate the interest of £10,000 to settle difficulties which appeared to be inclined to increase, but it was a serious question for the House to consider whether it was wise to vote so large a sum when it was stated that the compromise would not be satisfactory. He went into calculations to shew that Dalhousie, even if it were a Presbyterian institution, was not in so advantageous a position in comparison with the other colleges as had been represented.

Mr. McDonnell referred to the fact that the legislature might next year, without touching the present report, increase the revenue of Dalhousie College by $400. In view of that he would suggest that the grants to the other colleges be settled to bear the proportion which they would bear on the adoption of the report.

Mr. Longley replied to the Fin. Sec. He remarked that that gentleman and those for whom he spoke should be more modest, in view of the fact that they were obtaining the lion's share.

Hon. Atty. Gen spoke at length in reply to the observations which had been made in reference to Dalhousie. He said that the two bodies of Presbyterians would, if separate, be entitled to a grant of $1000 each, while they at present received only $1000.

Only $1,000, Mr. Henry, of legislative grant; but how much loaned from the Provincial chest with its accumulation of interest, and how much besides of College funds, all public property? From these various sources, and including a moderate rent for the College building, the annual amount of Provincial revenue enjoyed by the Presbyterians by their possession of Dalhousie College cannot be less than $5,500. It is true that *two* bodies of Christians are concerned in this endowment, and they have a right to remain separate if they choose, though it is not correct to regard them as distinct in the same sense as others are, as there is really but little to prevent their union, a matter which has been under consideration, and which may be consummated at no distant day. But admitting that they are *two*, they each receive annually of Provincial money about double the amount granted to each of the other Protestant denominations. "We do not get as much as we really require or as we ought to have," say the Presbyterians. Well, if so, then the Episcopalians, the Baptists, and the Methodists have been receiving but about one-half the amount to which they are entitled.

If it be said that the Province now gives for the encouragement of Collegiate education a very liberal grant, we reply, we do not think so, considering the value of the Higher Institutions of learning, and especially in view of the progress of general education in the Province. From those Institutions are to come the best teachers for our schools, and if we hope to see an improvement in our common schools, we should encourage Academic and Collegiate training. The Normal school at Truro is doing good service, but that Institution never was designed to admit uneducated persons, or to afford a general education to those intending to become teachers, such as would fit them for their avocation; it is merely a training school for teachers, to prepare them professionally for their duties by instructing them in the art of teaching. To the Higher Institutions we must still look for our supply of really good teachers; and upon that source also we mainly rely for those who will occupy positions of respectability and influence in professional and public life, for this portion of our anticipated Colonial Empire. It will then easily be seen that if the Presbyterians receive a largely undue proportion of educational endowment, not only is there a present injustice inflicted, but also a power put into the hands of that denomination that will tell greatly upon the future. Not only will the Presbyterian clergy be thereby multiplied, but also Presbyterian teachers, doctors and lawyers in much greater proportion than those of the other denominations, in consequence of the facilities which Dalhousie affords.

With all sincerity and good-will, we wish our Presbyterian brethren God-speed; but we desire justice to others in proportion to their claims. The proposal of the Committee on Education is an admission that the other denominations have not received what is their due; and we may hope that the Legislature, when it is practicable to do so, will take a further step in the right direction, and add to the instalment of justice now awarded that which will place all denominations upon an equal footing, thereby obliterating every trace of injustice, and every occasion of irritation on this subject. The arrangement proposed deals *only* with that part of the question which relates to the Province loan to Dalhousie, and increases the annual grant to the other Colleges as a compromise instead of the withdrawal of that loan. The members of the Government assure us that the present arrangement is the best they can make under the circumstances, and we are bound to believe them. Our public men when disposed to do right should be commended for what they accomplish, even though it some short of what it ought to be, making some allowance when, by political complications, they fail in carrying into effect their best intentions.

The motion to adopt the report passed, 34 to 9. *For*—Messrs. Kaulback, Blanchard, Whitmar, Parker, Ray, J. Campbell, Tobin, S. Campbell, Blackwood, Archibald, Pryor, Allison, Fin. Secretary, LeVesconte, MaKay, McLelan, Jas. Fraser, Jost, Heffernan, Hatfield, Miller McDonnell, Bourinot, D. Fraser, McFarlane, Robertson, McKinnon, Caldwell, Ross, Robichau, King, C. Campbell, Smyth. *Against*—Messrs. C. J. Campbell, Donkin, Moore, Brown, Cowie, Killam, Hamilton, Annand, Balcam.

Some of the gentlemen who voted in opposition to the proposal, did so on the ground that the grievance complained of is not thereby dealt with on principles of equity.

Since penning the above remarks, we have learned that the report of the Committee on Education, adopted by the House, provides for an additional grant of $400 each to Kings, Acadia, Mount Allison, St. Mary's, and St. Xavier's Colleges, giving to the Roman Catholics a double grant. This is worse than a blunder. It removes, it is true, all occasion of complaint as far as that body is concerned, but it leaves the other three denominations to be content with only half a loaf. Yet our friends in the country who may not be satisfied with the present issue of the question, will do well to be patient, hoping that some better result may be attained at a coming day. Had the Episcopalians,—either by distinct, or by concerted action, as they might have preferred,—manfully sustained the Baptist and Methodist denominations in dealing with the Dalhousie grievance, we would now have been able to present a more satisfactory report.

For the Provincial Wesleyan.

Canadian Correspondence.

DEAR MR. EDITOR.—To us, my "better half" and myself, the *Provincial Wesleyan* is ever a welcome messenger. Its weekly visits are always hailed with pleasure, and when it fails to come, as it occasionally does, through some fault in postal arrangements, or other causes, there is a blank that no other newspaper visitant can well supply. In the absence of correspondence with old friends, beloved, and not forgetten, the Wesleyan forms a connecting link with scenes, associations and labours of other days, upon which the memory loves to linger, awakening in the bosom emotions differing in their character, being joyous or sad according to the circumstances that call them into existence. Sometimes the silent tear moistens the cheek as we read of death's ravages in different circles, thinning the ranks of those who were warm, fast friends in the days of our earlier ministry. But recently Bro. John Schureman, of River Philip, was called to his reward. Many a happy hour have we spent beneath his hospitable roof; and among our cherished recollections is the memory of Bro. Schureman, his excellent wife, and good old sister Atkinson. We had not heard of his union with the church militant until the tidings came of his departure to the church triumphant. Father Read of Maccan, too, has been called home. For many years his house was the minister's home, and he was always ready for every good word and work. True to the church of his early choice he stood forth, prominently, in the consistency of his christian life, and the liberality with which he supported her different institutions. From a sincere heart we say peace to his memory. And last but not least dear old father Mason, of Clifton, P. E. I., for many years a class leader, has fallen, at his post of duty, full of years and honors. May He who is the "husband of the widow and the father of the fatherless" pour the balm of his richest consolations into hearts that weep and bleed beneath the afflicting rod. "For whom he loveth he chasteneth, and scourgeth every son whom he receiveth." Loved ones depart peacefully to rest, triumphantly to glory, and the question often presents itself, who is to fill their places? Our prayer is that in each of those different localities, the mantle of Elijah may fall upon some Elisha, for while God buries his workmen he carries on his work."

Then again as we read the Wesleyan the heart fills with joy that in some fields of labour, we have helped to cultivate in other years, there are gracious revivals of religion; and we wonder whether this one and that one have commenced to love the Saviour. As a good sister said the other day in telling her experience "religion is the love of Jesus in the heart." How scriptural and how true this definition, and how powerful the effect upon others when given by the living witness in simplicity and faith. O, how strange that all who hear of Jesus do not love him!—but sad to say no less strange than true. O that all my old friends on different circuits in your Conference may learn to love the Saviour.

At last Conference we were removed from the Kingston to the Niagara District, and find a comfortable and happy home in the village of Grimsby, on the Great Western Railway, 18 miles from Hamilton, and 30 miles from the Falls of Niagara. The circuit runs 12 miles east and west, and is bounded by a range of mountains on one side, and the magnificent Lake Ontario on the other. This valley has been called the garden of Canada, and abounds with the finest scenery, and is rich in agricultural resources, while fruit of the choicest variety grow in abundance, such as apples, pears, peaches, grapes, &c. Large quantities of wine from the pure juice of the grape are manufactured every year and sent to different parts of the country for medicinal and sacramental purposes. We occupy a most commodious parsonage, and dwell in the midst of an intelligent, thoughful and pious people. But the best of all is "God is with us," and in the conversion of sinners we are encouraged "to labour on at God's command, and offer all our works to Him." Some 50 individuals, whose souls are precious, have been received into the church since Conference, and we are looking for still greater things. Many persons think that ministers can have few if any of the trials that fall to the lot of others; but now many things are there to fill the mind of the christian minister with anxiety, and if he loves his work how often does he "weep between the porch and the altar." "He that winneth souls is wise," and this is the great work of the man of God. But to win souls there must be holiness of heart and holiness of life; and to be holy there must be earnest, fervent believing prayer to God. Does it seem like egotism to say, in this rambling letter to you, and old friends, that we are aiming more than ever in the past at two things—*Holiness* and *usefulness*. O how fleeting is time!—and how important the admonition, "Work while it is called today for the night cometh when no man can work."

It is a self evident and undeniable truth that times are hard in Canada. Short crops for successive years and the American war, in general depression and stagnation of trade, are producing serious results both to individuals and communities. But the present has been an old fashioned winter and there is prospect of an early spring, with many hopes and prayers for a good seed time, and a prosperous harvest. But notwithstanding the hard times the different enterprises of the church exhibit an extraordinary amount of liberality. Our esteemed and popular Co-Delegate Mr. Rice has not been able to respond to many of the invitation to dedicate new churches, recently erected in different parts of the connexion. The proposal to raise $30,000 to free Victoria College from financial embarrassment is certain to become an established fact in the history of Canadian Methodism, and possibly not later than the ensuing Conference. Offerings to the missionary cause in many places are in advance of the past year; and it is hoped that the missionary income, as a whole, may not suffer diminution; but rather be increased, with so many urgent and pressing demands upon its resources.

In commencing this letter we designed introducing the subject of *Confederation*, but must forbear this time, hoping ere long to send you another communication.

Yours sincerely,

J. HERBERT STARR.

Grimsby, C. W., March 22d, 1865.

Port Mouton Circuit.

DEAR MR. EDITOR,—As I have frequently been cheered in reading in your pages by accounts from different Circuits of the prosperity of the cause of God, I am induced to transmit to you a brief sketch of our work in this part of the Lord's vineyard; with the thought that it may prove interesting to some of your readers. On our coming here we found no home provided, as the Circuit with our appointment had just assumed the responsibilities of a married preacher's station. A year had not elasped ere a Parsonage was purchased. I need not say that the grant from the Parsonage Aid Fund assisted us very materially. Our lady friends at once resolved on furnishing the house, and through the efforts principally of those at Hunt's Point and Little Harbour it was made quite comfortable.

We are about commencing the erection of a Church at Port Le Bort. This has been one of our preaching places for many years, and much inconvenience has been felt for want of a suitable place of worship. To aid the building fund a Tea Meeting was held in October last, which realised $140.00.

A Tea Meeting was also held at Lower Sable, in November, which realized $168.00, to be appropriated principally in finishing the interior of our Church there, which, though it was erected twenty-five years ago, unfortunately has never been completed.

Our Jubilee Services were held last Autumn; the attendance was large, the addresses by the deputation excellent, and the subscriptions proved the indebtedness felt by our people to Methodism.

The interest manifested at these services has given an impetus to the true Missionary spirit, so that the subscriptions at our annual Missionary Meetings were fifty per cent. above those of last year.

While we have been making material progress, and preparing for more important operations in the future, we have also been favoured with outpourings of the Spirit. Assisted by brother Houston, we held special services during the Winter, which resulted in the conversion of some who have connected themselves with us, and the restoration of not a few to the joys of God's salvation. We cannot review the past but with deep gratitude to the great Head of the Church who owns and blesses human instrumentality in the saving of souls and the establishing of His kingdom among men. I. E. THURLOW.

Port Mouton, March 29 1865.

For the Provincial Wesleyan.

"The Dead in Christ."

The above quotation struck my mind very forcibly a little time since, and it was written down as a beautiful and suggestive passage, which at some future time, I thought, might be made use of as the foundation of a discourse. It has now again presented itself with new impressiveness, by the tidings that another addition to the "sainted dead" has been made, by the removal hence of one above the ordinary walk of even christian life; one, whose praise was in all the churches, and of whom it might be said, he could not be known without being loved. When admonished the other day by the lengthened lines of black in the *Wesleyan*, of something of more than ordinary melancholy interest, my eye caught the announcement that W. L. Thornton was no more, the effect was for a moment paralizing, and then, O! how vividly did the image of his graceful person, and the hallowed scenes connected with our late Conference in Sackville come again before me. Often during the sittings of that Conference was my heart prompted to offer thanksgiving to the God of all grace for the gift to his Church of so lovely a christian and minister; and to Methodism, a representative so worthy and so justly esteemed. I reckon it as among one of the special mercies and privileges of my life, to have been permitted to see, to hear, and to converse with so bright a specimen of "sanctified humanity." My impressions of him, received during the first hour of his presence in "Lingley Hall," were exalted, and my admiration of him rose higher and higher each successive day of his too brief sojourn with us. I believe, without exception, every member of the Conference permitted to attend, was the better being there under his able and affectionate presidency; and that by him, under God, thoughts were awakened and feelings inspired on that memorable occasion, which led to the formation of purposes of hallowed devotion, not yet, not soon, yea, never, to be forgotten, at least by many. I wonder not that one who participated so largely in the delight and edification afforded by this society, consecration, and public ministrations, should have expressed himself as having "a feeling of bereavement" come over him after he had bidden him a reluctant farewell—how would that feeling of bereavement have been deepened had he known that that retiring form he would see no more, that in the space of a few months the attractive, accomplished man of God should be summoned hence. No doubt many of us cherished the hope that at no distant period we should again have the privilege of welcoming him among us,—that hope is now cut off—we may go to him, but he will not return to us.

While thinking again and again of his unexpected removal in the midst of his days and fulness, and from the high and honourable position he so gracefully and worthily occupied, and yet that sadness has been mingled with joy. Remembering his manifold excellencies, and varied gifts, qualifying him to adorn the higher place in connection with any church, his cultivated and well-stored mind, his chaste and classic diction, his gift of facile and eloquent speech, enabling him with such readiness to convey, as by an electric current, his own feelings and burning thoughts to the hearts and minds of others, moving and thrilling them with unutterable emotions both solemn and joyous; above all, remembering his brotherly kindness, his heavenly zeal, his devotional and earnest spirit, I have thought, what a loss! What a loss! to the church, to his family, and to his ministerial brethren, to the world; and then I have felt sad, and tears have filled my eyes. Again I have rejoiced—rejoiced in the undoubting conviction that his seraphic spirit is now among the "pure and the holy" in the house of God; rejoiced in the belief and hope that to us this apparently dark providence is intended and will be, for our good as a church and people. While none can estimate the amount of blessing such a man was the instrument of diffusing while he lived, surely now that he is lifted to a seat at the right hand of Christ, the recollection of a life so exemplary and useful, a spirit so pure and attractive, a death so admonitory and blessed, will have a lasting influence for good, even being dead yet speaketh."

To us, who are yet dwellers in earthly tabernacles, and surrounded with material things, and who are prone to "cleave to the dust" and lose sight of the spiritual, though only sojourners here on our way to eternity; how necessary are spiritual stimulants, and by us how willingly should those thoughts be welcomed, and those impressions be cherished which are calculated to draw our hearts heavenward. Thoughts and impressions of this nature will surely be the result of the solemn, and widely interesting event we have been called to contemplate, especially in the cases of all those whose privilege it was to be to any extent personally acquainted with our departed President.

Since meditating on this new and startling call of death, thoughts of many once known and loved on earth have been called up. How often have many of our hearts been stirred by the tidings of another and another friend or relative gone hence! But have not many of us to prove how comparatively transient, and superficial have been the hallowing and spiritualizing influences produced. I have thought it would be useful for me and for others had we kept a written record of the names of friends departed in Christ, in the order of their removal, together with a brief notice of their character and life, and the circumstances connected with their deaths. What an admonitory thing would such a record be! How impressively, as again and again the eyes fell on the rapidly increasing list, would the solemn dictates of inspiration be enforced:—"Be followers of them who through faith and patience inherit the promises,"—"Considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." "Wherefore being compassed," &c. It is indeed a pleasure to know that art

too brief sojourn with us. I believe, th
thout exception, every member of the Conf
e permitted to attend, was the better fo
ing there under his able and affectiona
sidency; and that by him, under God
oughts were awakened and feelings inspire
that memorable occasion, which led to the
mation of purposes of hallowed zeal and
otion, not yet, not soon, yea, never, to be
gotten, at least by many. I wonder not th
who participated so largely in the delight
edification afforded by his society, convers
on, and public ministrations, should have
ressed himself as having "a feeling of bre
vement" come over him after he had bidden
reluctant farewell—how would that feeling
hereavement have been deepened had it
n that that retiring form he would see no
, that in the space of a few months this
tive, accomplished man of God should be
mmoned hence. No doubt many of us had
shed the hope that at no distant period we
ld again have the privilege of welcoming
among us,—that hope is now cut off—we
go to him, but he will not return to us.
hile thinking again and again of his unex
d removal in the midst of his days and use
ss, and from the high and honourable
on he so gracefully and worthily occupied,
et that sadness has been mingled with joy,
embering his manifold excellencies, and
gifts, qualifying him to adorn the highest
in connection with any church, his culti
and well-stored mind, his chaste and
diction, his gift of facile and eloquent
s, enabling him with such readiness to
y, as by an electric current, his own
gs and burning thoughts to the hearts and
s of others, moving and thrilling them with
rable emotions both solemn and joyous,
all, remembering his brotherly kindness,
aveny zeal, his devotional and catholic
I have thought, what a loss! What a
to the church, to his family, and to his
rial brethren, to the world; and then I
elt sad, and tears have filled my eyes.
I have rejoiced—rejoiced in the undoubt
nviction that his seraphic spirit is now
the "pure and the holy" in the bosom
; rejoiced in the belief and hope that to
apparently dark providence is intended,
ll be, for our good as a church and people.
none can estimate the amount of blessing
man was the instrument of diffusing whi
d, surely now that he is lifted to a seat a
ght hand of Christ, the recollection of a
e exemplary and useful, a spirit so pure
tractive, a death so admonitory and bless
I have a lasting influence for good. "He
ead yet speaketh."

, who are yet dwellers in earthly taber
and surrounded with material things,
are prone to "cleave to the dust" and
t of the spiritual, though only sojourners
our way to eternity; how necessary are
stimulants, and by us how willingly
those thoughts be welcomed, and those
ns be cherished which are calculated to
r hearts heavenward. Thoughts and
ns of this nature will surely be the re
e solemn, and widely interesting event
been called to contemplate, especially,
es of all those whose privilege it was
ny extent personally acquainted wit
ted President.

editating on this new and startling
th, thoughts of many once known and
arth have been called up. How often
y of our hearts been stirred by the
another and another friend or relative
! But have not many of us to regret
atively transient, and superficial have
allowing and spiritualizing influence
I have thought it would have been
me and for others had we kept a
rd of the names of friends departed
the order of their removal, together
notice of their death, and the
circumstances connected with their
hat an admonitory thing would such
! How impressively, as again and
eyes fell on the rapidly increasing
the solemn dictates of inspiration be
—"Be followers of them who through
patience inherit the promises,"—"
he end of their conversation: Jesus
same yesterday, to-day, and for ever."
ore being compassed," &c. It is satisf
to know that art will give its aid to
e the remembrance of the personal
of our late beloved president. This
valuable donation, prized and availed
y, still more precious and more prized
faithful picture of "the man."

who has seen fit to take this lent jewel
church below to add it in heaven to the
Him who gave it all its grace and
send forth others as brilliant, as beau
precious to reflect for a while on earth
of Jesus, and then in turn to shine in
S. W. S.

W. C., April 3, 1865.

For the Provincial Wesleyan.

A Short Method!

receive the witness of men, the witness of
ater."—St John.

DITOR,—Various meanings have been
ats, to the Greek word *baptizo*. Many
complied by eminent men, have been
to prove the significations, "wash,
&c. The oldest Lexicon in existence
to fall into my hands the other day,
ring up this word so disputed, to see
e of the Baptist controversy it favored,
ed the following meanings, which seem
y much to the point.
all be *baptized* with the Holy Ghost."
Explanation, as given in said *Lexicon*
ath SHED FORTH this." Acts ii. 33—
y Ghost FELL on them." Acts xi. 15.
searching through its century worn
ame upon the further rendering "I will
my Spirit upon all flesh." Joel ii. 28.
so add, that the definition "to im
pud not be discovered in any part of
ks, commonly supposed to contain
of the whole Lexicon, and generally
the name of the New Testament, is
Yours very truly, TREBLA.
1, 1865.

N WAYS BY WHICH WE GET SICK.—
too fast, and swallowing food im
asticated.
too much fluid during meals.
ing poisonous whisky and other in
ts.
ate hours at night, and sleeping
ate morning.
ing the clothes so tight as to impede
sufficient exercise to
ain a healthy glow.
sufficient to
the body sufficient to
clothing worn in a
during the day, for the light
and expensive incident to evening
ing the stomach to gratify a vain
passion for dress.
ing up a constant excitement by frett
s with borrowed troubles.
ying cheap doctors, and swallowing
ums for every imaginary ill.
g the meals at irregular intervals.
the trash and exciting literature
nd going crazy on politics.

Jubilee of the Wesleyan Methodist Missionary Society.

LIST OF CONTRIBUTIONS TO THE JUBILEE FUND.

CONFERENCE OF EASTERN BRITISH AMERICA.

General Treasurers of the Auxiliary Jubilee Mission Fund,—Hon. J. H. Anderson, and the Rev. H. Pickard, D.D.

General Secretaries—Revs. E. Botterell, and R. A. Temple.

WINDSOR CIRCUIT.

Scott, David Esq., for mercies rec'd,		$100.00
Smith, John Esq.,		40.00
England, Rev. J.		25.00
Smallwood, Rev. F.		20.00
Smith, Wm. Esq.		20.00
Rickards, Joseph Esq.		20.00
Allison, Joseph Esq.	$5 00	
Allison, Mrs.	5 00	
Allison, Fred.	2 00	—12.00
Johnson, Mr. C. F.	4 00	
" " E. W.	4.00	
" " John Scott	4 00	—12.00
Pellow, Mrs.	4.00	
" " for four children,	4.00	— 8.00
Smith, Mr. Benjamin		8.00
Brown, Mr. John B.	4.00	
" Mrs. Harriet A.	4 00	
" Miss H. A.	4 00	—12.00
Dill, Mr. William		6 00
Barker, William		5 00
Smith, Mrs. John		5 00
Smith, " T. B.		5 00
Sand, " James		4 00
Franklin, Mr. G.		4 00
" " Newton		4 00
Kinsip, " Joseph		4 00
Tessdale, " Thomas		4.00
Buck, Samuel Esq.	1 00	
" Mrs.	1 00	
" Master W. A.	0 50	
" Miss	0 50	
" " Kate	0 50	
" " Elizabeth	0 50	
" " Laura	0 25	
" " Ellen	0 25	4 50
Rickards, Mr. David	1 00	
" Mrs.	1.00	
" Miss J. Allen	1 00	
" " A. McCulloch	1 00	4 00
Chandley, Mr. John		3 00
Brown, George A.		2 00
Coburn, Michael		2 00
Robinson, Annie		1.00
Smith, Bessie		1.00
Friend, A.		1.00
Small sums,		2.00
		$338.50

SACKVILLE CIRCUIT.

Nicolson, Rev. A. W.		$20.00
" Mrs.		20 00
Pickard, Rev. H., D.D.		100 00
" Mrs.		50.00
" Miss M. E.		25.00
" " A. E.		25.00
DeWolfe, Rev. C., D.D.		80.00
Wood, Mariner Esq.		200 00
Pickard, Professor T., A.M.		12.50
Snowball, Rev. J.		50 00
Inche, Professor J. R., A.B.		25 00
" Mrs.		25.00
Allison, Professor D., A.M.		20 00
Fawcett, Mrs. M. A.		2 00
Bulmer Mr. N.		1.00
Pringle, William		4 00
Bowser, John		8 00
" Mrs. John		4 00
Phelan, Mrs. J. C.		4 00
Bowser, Mrs. Joseph		8 00
Horton, Mr. S.		1 00
Ford, A.		2 00
Eaton, D. H.		1.50
Black, Clement B.		2.00
Spencer, Professor S. O.		20.00
" Mrs.		20.00
Weldon, Mr. G. W.		2 00
Pickles, Mr. J.		1.00
Fawcett, Mr. George C.		20 00
Bowser, Robert		5 00
Dixon, James Esq.		5 00
" Mrs. James		5 00
Lyons, Mrs.		2.00
Bowser, Mrs. Ruth		4 00
Three Students in Theology,		9.00
Friend, A.		0.40
		$783.40

DARTMOUTH CIRCUIT.

Angwin, Rev. Thomas	5 00	
" Mrs.	8.00	
In mem'ry of four dear children departed,	4 00	
For six subsparred,	6 00	23.00
A child of many mercies,		20.00
Gratitude for mercies undeserved,		6.00
Forbes, Mr. J., in memory of his Father,		10.00
Lindsay, Mrs.		4 00
" Mr. Francis		2.50
Kuhn, Mrs.		4 00
Jones, Mr. Daniel		2 00
Payne, Jacob		2 00
Shiels, Andrew Esq.		4 00
Russell, N. Esq.		8.00
" Miss Alinah		2.00
Allen, Mr. Thomas	2.00	
" Mrs.	2.00	
" Miss Carrie	1.00	5.00
		$92.50

MIDDLE MUSQUODOBOIT CIRCUIT.

Middle Musquodoboit.

Anand, Mr. and Mrs. John as a thankoffering		$2.00
" Mrs. James as a thankoffering		1.00
Bates, Mrs John in gratitude to God for Wesleyan Methodism		2.00
Bates Miss Amelia in deep gratitude to God for conversion under the ministry of Rev. L. Gaetz		4.00
Braden, Mr. Samuel		1.00
Bates, Master William		1 00
Dickey, Mr. David		1.50
Dickey, Mr. Alex.		1.00
Dellier Miss Frances		1 00
Gadwin, W. Dr.		1.00
Harrison Miss Anne, in grateful remembrance of the late Rev. W. C. and Mrs. McKinnon,		4 00
Higgins, Mr. John and family		4.00
Higgins, Mr. George		2.00
Lindsay, Mr. and Mrs. Alex. in gratitude to God for special blessings		3.00
Langton, Mr. and Mrs. W. a thank offering for blessings received through Methodism,		20.00
Logan, Mr. David		4 00
Nelson, Mr. David		2 00
Offering from a little boy		1 00
Scott, Mr. Alex.		1.00
Teasdale, Rev. J. J. and Mrs.		20.00
Taylor, Mr. John H.		2.00
Wilson, Mr. Andrew		0 50
Collection,		2.46
		107.46

SHUBENACADIE.

Blackburn, J. J. Esq.		26.00
		$81.56

*** One half the amount subscribed to be paid at the regular District Meetings in the present year, and the other half prior to the Conference of 1866. It is very desirable that the small sums not yet paid should be handed in forthwith to the Superintendents of the Circuits respectively.

"WIDELY KNOWN."—It is generally supposed that the Websters, Palmerstons, Gortaschoffs, Bismarcks, and Garribaldis of politics are the men of world-wide renown, and so they are where newspapers circulate, but not much beyond. One of our friends lately returned from China, amuses us with the recital of his journey inland for some distance, where the enquiry oftenest made when he became known as an American, was whether he new or had ever seen the great chemist of his country, Dr. Ayer, that made the medicines they use his remedies—many of them have been cured by them—and they speak of him, as if he peopled the whole of America or were at least the great feature of it. A mandarin who had been cured of a malignant ulcer on the hip by his sarsaparilla, seemed to consider it our principle article of export, and its inventer one of the few in this country who had ever produced worthy the attention of the Chinese.—*New York News.*

April 12 1m.

Provincial Parliament.

House of Assembly.

TUESDAY, April 4.

The House in Committee passed bills to incorporate Halifax Engine Co., to legalize Shelburne assessment rolls, and to incorporate East River driving Co. The Hon. Prov. Sec. introduced bill to change the name of Ratchford River to Port Greville. The House in Committee resumed the School bill and passed a number of clauses. The Hon. Pro. Sec laid upon the table of the House, a despatch relating to the termination of the Fishery Commission.

WEDNESDAY, April 5.

The House in Committee on School bill. Mr. S. Campbell moved a reconsideration of clause relating to assessment which was lost. After speeches upon Mr. LeVesconte's motion for separate schools, that motion was withdrawn. Upon the suggestion of the Prov. Sec. a clause was introduced providing that $75,000 of the Provincial Grant be apportioned in the first half year, and the remaining $15,000, together with the $60,000 to be raised by county assessment for the second half year—that being necessary to obviate any difficulty which might arise from delay in the collection of the county rates.

THURSDAY, April 6.

Mr. Annand presented a petition for an additional polling place in Eastern Halifax; also, a bill in accordance therewith. Also a petition from Lunenburg against the school law.

Mr. Miller introduced a bill relative to expenditure upon public works, its object being to provide that workmen be paid in cash the monies so appropriated.

Hon. Mr. McFarlane read a report from the committee on Minerals, in favor of the claim of the Micmac Gold Mining Company, and against the claim made by Messrs. Felton and Howe, but recommended a stricter supervision of the Gold Commissioner's Department. In reference to the establishment of a museum they recommended that no action be taken until the completion of the Provincial Building, excepting to collect the articles at present available, the cost of such collection not to exceed $300.

The remainder of the evening was occupied in considering the recommendation of the Committee on Education, a report of which will be found in another column. The Union question was made the order of the day for Monday next.

FRIDAY, April 7.

The Committee appointed to examine complaints against Mr. C. J. Campbell, reported exonerating that gentleman, but recommending that no member of the Assembly should interfere with the payment of road money. The House in Committee, discussed and passed the remaining clauses of the School Bill. With respect to Halifax the city is to be one section, with a board of twelve trustees, two for each ward, to be appointed by the Commissioners, the advantages of any existing school may be made available for the section, the assessment to form a portion of the city rates, the pupils of one ward to be entitled to school privileges in any other ward.

SATURDAY, April 8.

The House in Committee passed several amendments in bill to amend city Act. The report on the extension of railroad to Pictou was laid on the table. The Prov. Sec. announced that the report of the International railroad survey would shortly be laid on the table.

MONDAY, April 10.

A bill to legalise certain informal marriages occupied some attention. The House in Committee passed several bills before reported as having been introduced. The evening session was occupied by the question of a maritime Union. The Prov. Sec. spoke at considerable length upon the negotiations had under the resolutions of last year, and the subsequent proceedings of the Quebec Conference, when the debate was adjourned.

General Intelligence.

Colonial.

HON. MR. HOWE.—The abrogation of the Reciprocity Treaty, now fully anticipated, will deprive Hon. Jos. Howe of his office and emolument as Fishery Commissioner.

FIRE AT WALLACE.—The dwelling of the Hon. Mr. McFarlane was burnt down on Thursday last.

SPRING.—Accounts from all parts of the Provinces indicate a very early spring, and the immediate commencement of gardening and farming operations.

THE DELEGATION.—The Canadian delegates, *en route* to England, are expected by steamer from Boston.

N. S. DEBENTURES.—The news from these Provinces respecting the improbability of Confederation being adopted at an early period, has had the effect in England of lowering our debentures to 12½ per cent. discount.

A private letter from England referring to the Union of the Colonies, says: "The feeling in this country is strongly in favor of it; and I think, if not carried, the Colonies will be looked on with greater suspicion, and their credit much impaired here. The present uncertainty of the question has reduced the price of all Colonial investments below anything ever known, with money at the same low rate of interest. There is no reason to doubt, a further decline in colonial securities may be looked for."

NEW BRUNSWICK.—The new government has been formed as follows:—*Attorney General*, Mr. Allen; *Provincial Secretary*, Mr. Gilmor; *Com. of Public Works*, Mr. Hatheway; *Sur. General*, Mr. Botsford. Messrs. Smith, Anglin and Wilmot have seats in the Executive without office. The offices of Solicitor General and Post Master General are left vacant.

American States.

We are happy to be able to inform our readers that the unhappy and sanguinary conflict, which has raged with so much fury, for upwards of four years, is now all but closed. The Confederacy has been losing ground ever since Sherman reached Savannah. The recent victories crowning the Federal arms have been decisive. On Sunday the 2nd Lee telegraphed to Davis that he was driven back, and that Richmond must be evacuated. A negro regiment was the first Federal force to enter the city. President Lincoln was received at Richmond with enthusiasm. On the 7th Sheridan routed Lee's army, capturing several Generals and many thousand prisoners. Lee's main forces were still pursued and eventually surrendered. The following despatch conveys this profoundly interesting news:—

BOSTON, April 10th.—Late last night we received the official announcement of the surrender of Gen. Lee and his whole army to Lieut. Gen. Grant.

The terms of surrender were agreed upon at noon yesterday, and in substance were as follows:—Officers to give their individual parole not to take up arms against the Government of the United States until properly exchanged, and each company or regiment commander to sign a like parole for the men of their commands. The arms, artillery and public property to be paroled and stacked and turned over to officers appointed by General Grant to receive them. The officers to retain their side arms, private horses and baggage. This done, the officers and men are allowed to return to their homes, not to be disturbed by the United States authorities so long as they observe their parole and the laws in force where they reside.

The surrender of Lee creates a profound sensation of thanksgiving and joy all over the country. Salutes and public rejoicings are the order of the day.

FALL OF RICHMOND.—Of the fall of Richmond and its effects upon the Confederacy the Boston *Post* says:

"All that gave the rebellion a semblance of political coherence and character, all that supplied it with a fixed habitation and a name, the place to which it summoned its legislature and from which it promulgated its normal statutes, the frame-work, the body, the very form of an insurrection which has cost the nation so dearly in life and treasure, has suddenly broken up and disappeared. However long the revolt may manage to keep itself alive after this, it can never again arrogate to itself the claim of possessing a local existence or of yielding an established authority. Henceforth it becomes an armed mob, a wandering troop, bent only on predatory incursions or ignominiously seeking its safety in flight. Its political pretentions are every one gone: Its military power, upon which alone the former rested, has been forced to its feet for the little security that remains for it."

ANDY JOHNSON'S DRUNK.—That Andrew Johnson, Vice President of the United States was drunk when inaugurated, and outraged, in a frightful manner, all the proprieties of the occasion, is a notorious fact, and is being noticed with extraordinary freedom of speech. The indignant virtue of the people has full scope. But it might not be improper to remember, when indulging the wrath that is entirely proper, that Mr. Johnson is not the first of our public men who have advertised their drunkenness in the Senate Chamber. At least four United States Senators have been intoxicated a great portion of their time during the late session of Congress, and a new recruit for the drunken squad has just been obtained. And, if the exact truth were told, in plain print, of the personal habits of a great many distinguished individuals, good people might be seriously troubled in their minds, and the "miserable scribblers" who dared to tell it would be denounced. Mr. Johnson had been drunk for some time before he reached Washington, and found that a bad place to sober off in. It is rather expected of a "great man" there, that he shall consume a large ration of whisky. The Vice President elect fell in with his old friends, and the temptation to have a good time was irresistible. The presumption was indulged that, as he was an important personage, he would be competent to contain much whisky; and that, as he had reached an official altitude quite conspicuous, he should work himself up to a corresponding personal elevation There was a little miscalculation, and the poor man is disgraced. Other drunkards will look sorry, wag their bloated heads and pity him. Congressmen, who take a gill of whisky at a drink, will grieve over the dreadfull dishonor that has come upon "our institutions." It is all right. Let the Vice President be the victim. He may work a great reformation in his associates, serving them in the capacity of an "Awful Example." His inaugural speech may prove the most efficient temperance lecture ever delivered in the country. If he were sentenced to be stoned to death for his sin, in the eastern portion of the Capitol, and it was necessary to find a committee of Congressmen who never drank whisky to cast the first stone, his chances to escape execution would be reasonably good.—*Cin. Commercial.*

The following report of Gen. Lee's examination before a Committee of the Confederate Senate in January shows that he entertained then but little hope of success:—Question by Senator Hunter.—What is your opinion as to evacuating Richmond, and withdrawing the army to North Carolina?—Answer.—In my opinion it would be a bad movement. The Virginia troops would not go to North Carolina; they would go home. Question.—Do you think we have troops enough for the next campaign? Answer.—I do not. We cannot last till midsummer. Question.—What do you think of the policy of arming 200,000 negroes? Answer.—If we are to carry on the war, that is the least of evils; but in such an event the negroes must have their liberty. Question.—Do you think we could succeed by putting the negroes into the field? Answer.—That would depend on circumstances. We could at least carry on the war for another year.

Question by Senator Hill.—What is the sentiment of the army in relation to peace?—Ans. —*It is almost unanimous for peace.* The men will fight longer if necessary, but they believe we cannot continue the war through another campaign.

Question by Senator Graham.—What is your individual opinion on the subject of peace? Answer.—I think the best policy is to make peace on the plan proposed by Mr. Stephens. The people and the country ought to be saved further sacrifices.

Question by Senator Walker.—If peace be not made before spring, will you consent to take command of all the armies of the Confederacy, with unlimited powers? Answer.—I will take any position to which my country assigns me and do the best I can, but I do not think I can save the cause now. No human power can save it. Had I been assigned such a place one year ago, I think I could have made our position better than it now is.

Question by Senator Orr.—You think, then, General, that the best solution of our difficulties is to make peace on the Stephen's plan? Answer. —Yes, that is the best policy now. I think the army and the people ought to be saved if all else is lost.

European.

The Morning Star, on the question of possible repudiation by the United States, asserts that the Washington government is as incapable of repudiating its obligations as the Government of Great Britain.

In the House of Commons, in reply to an enquiry by Gregory as to the protection of British property in the Southern states, Mr. Layard said he supposed the question referred to cotton. As regards that destroyed by the Confederates to prevent its falling into Northern hands the owners must stand all such risks and have no right to complain, but at the same time to preserve authentic records of such property. As regards cotton seized by the Federals their government have unquestioned rights to remove it to the North, but the British charge d'affaires at Washington has been instructed, and he expresses a confident hope that no obstacles will be interposed to the claims of British subjects in regard to such cotton. That is to say every facility will be given to prove claims to cotton thus removed.

In debating the army estimates, H. Berkeley again called attention to the probability of a war with America, and complained of the negligence of the Government in not making adequate preparation.

The Marquis of Hartington refused to reply to such remarks, merely pointing to the speeches of the responsible ministers in a previous debate as proof that the probability of a war was very remote indeed.

The amendment to the fortification appropriations of £200,000 sterling for the defence of Quebec, was defeated by a vote of 275 to 40.

The decision given by the Privy Council in Bishop Colenso's case, pronounces his removal from the Bishopric by Bishop Copeton, null and void, that power resting with the Queen.

A. Fachiri & Son, of London, Liverpool, and New York, have suspended. Liabilities, £100,000.

HUNNEWELL'S

Universal Cough Remedy

There is probably, no line of diseases which has been more erroneously treated than *Throat* and *Lung Complaints*.

There is also not a recipe written, nor a preparation before the public for the above complaints, that does not contain *Ipecac, Antimony, Lobelia, or Opium*, in some form or other, which I claim to be *entirely unnecessary* in nine-tenths of such cases, as they produce nausea, cause the stomach to repel food, and allow disease to triumph over what nature requires to keep up strength.

Again, these objectionable components cause doses to be placed so far apart, that the irritation which causes the cough gets the upper hand, and the foundation of weak lungs or *consumption* is permanently laid.

A true Cough Remedy should not only be the *pocket, bedside*, or *nursery companion* of all, and to be used just as often as there is *tickling* in the *throat*, or disposition to *cough*, but to allow of its free use after the cough is checked, to clear away all remaining irritation, and make the cure perfect.

Cases of most violent *Sore Throat*, with all the symptoms of *Diptheria* have been entirely cured by making a constant use of the Cough Remedy as a Gargle. For Hoarseness it is invaluable.

JNO. L. HUNNEWELL, PROPRIETOR,

Practical Chemist, Boston Mass.

☞ For sale by all dealers.

Avery Brown & Co., Cogswell & Forsyth, G. E. Morton & Co., Wholesale Agents, Halifax.

EVERYBODY INTERESTED. The glory of women is a fine head of Hair, one in which the natural softness, color and glossiness are preserved, free from any tendency to falling off and disposition to greyness. Miss. S. A. ALLEN'S Hair Restorer and Zylob-alsamum, or Hair Dressing, are the best articles for attaining that end, and no lady's toilet is complete without them. This is the testimony of those who use them, both in the United States and Europe. Millions of bottles sold every year. Every Druggists sells them.

Good Friday Services.

The public services in the Wesleyan churches of this city on Friday next, will be conducted as follows:—

Grafton St., 11 a.m., by Rev. J. Lathern.
Brunswick St., 11 a.m., Rev. E. Botterell,
" 7 p.m. Rev. J. McMurray,

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

E. Kinsman $2, Rev. Jas. England (P.W., O. Baxter $1, Jos. Seawright new sub. $2), Rev. J. Prince (B.R. $2, P.W., W. T. Frost $4, G. Cook $2, J. Goldfitch $2—$10), Rev. J. J. Teasdale (P.W., S. Marden $5), Capt. J. Doyle $5, G. A. Perley (B.R. $3 75 bal. appropriated as directed) Rev. Jos. Sutcliffe (M. M. L. corrected), Rev. E. Evans (P.W. Hon. J. Yeo $8, J. Bertram $1—$9), Rev. G. M. Barratt (Wentworth Custance $5), Rev. J. L. Sponagle (B.R. $4, P.W., R. Gove $4—$8), Rev. R. Weddall (the extra No. not yet received), A. F. Welton (W.P. Wm. Beaumont $3), C. H. Wood (You received them as they came to us. Your sub. expired in Feb.

Cleanses the Blood.

WITH corrupt, disordered or vitiated Blood, you are sick all over. It may burst out in Pimples, or Sores, or in some active disease, or it may merely keep you listless depressed and good for nothing. But you cannot have good health while your blood is impure. Ayer's Sarsaparilla purges out these impurities and stimulates the organs of life into vigorous action, restoring the health and expelling disease. Hence it rapidly cures a variety of complaints which are caused by impurity of the blood, such as *Scrofula*, or *Kings' Evil, Tumors, Ulcers, Sores Eruptions, Pimples Blotches, Boils, St Anthony's Fire, Rose* or *Erysipelas, Tetter* or *Salt Rheum, Scald Head, Ring Worm, Cancer* or *Cancerous Tumors, Sore Eyes, Female Diseases*, such as *Retention, Irregularity, Suppression, Whites, Sterility*, also *Syphilis*, or *Venereal Diseases, Liver Complaints*, and *Heart Diseases*. Try Ayer's Sarsaparilla, and see for yourself the surprising activity with which it cleanses the blood and cures these disorders.

During late years the public have been misled by large bottles, pretending to give a quart of extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any Sarsaparilla, but often no curative properties whatever. Hence, bitter disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself has become synonymous with imposition and cheat. Still we call this compound "Sarsaparilla" and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. We think we have ground for believing it has virtues which are irresistable by the ordinary run of the disease it is intended to cure. We can only assure the sick that we offer them the best alterative which we know how to produce, and we have reason to believe, it is by far the most effectual purifier of the blood yet discovered by anybody.

Ayer's Cherry Pectoral is so universally known to surpass every other remedy for the cure of *Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease*, that it is useless here to recount the evidence of its virtues. The world knows them.

Prepared by Dr J C AYER & Co, Lowell Mass
Feb 1 3 m

"Far-fetched and dear-bought," is not always proof of value. The medical world is becoming alive to the fact that our common Dock Root of the fields, is an important remedial agent, and one of the most effectual alteratives known. It has always been a favorite medicine with the wise mothers of the country, for ulcers and sores and for purifying the blood,—This root which grows so abundantly around us everywhere, is now known to be one of the ingredients of Ayer's Sarsaparilla, which is attracting public attention by its extraordinary cures of cutaneous and ulcerous diseases. Each country produces the antidotes for its own disorders, as was said of old "*and upon the banks thereof shall grow all trees for meat, whose flower shall not fade, and the fruit thereof shall be for meat, and the leaf thereof for medicine.*"—*Northfield, (Vt,) Herald.*

march 16 1m.

Instruction in Writing.

MR. STAPLES gives instruction in Writing every day and evening at his Rooms, No. 57 Granville street. Gentlemen are taught a bold, rapid hand, or business purposes and the Ladies a fine, rapid and pretty style of writing.

Visiting, Wedding and Address Cards furnished and written to order. All orders by mail promptly attended to. B. F. STAPLES.

jan 18 6m Teacher of Writing.

HOLLOWAY'S OINTMENT AND PILLS.—Mortification cannot ensue where Holloway's Ointment is applied in time to a wound, sore or ulcer. By preventing inflammation, it prevents pain. For indigestion, liver complaint, and disorders of the bowels, the Pills are a sure remedy. Sold by all Druggist.

If the reader of this "notice" cannot get a box of Pills or Ointment from the Drug Store in his place, let him write to me, enclosing the amount and I will mail a box free of expense. Many dealers will not keep my medicine on hand because they cannot make so much profit as on other persons make. 25 cents, 62½ cents, and $1 per pot or box. Manufactories, No. 80 Maiden Lane, New York; 244 Strand, London.

THE BEST AND SUREST REMEDY IN THE WORLD for all diseases with which children are afflicted during the process of teething, is MRS. WINSLOW'S SOOTHING SYRUP. It not only relieves the child from pain, but invigorates the stomach and bowels, cures wind colic, and by giving quiet sleep to the child, gives rest to the mother. Perfectly safe in all cases. Price 25 cents Sold by all Druggist.

Marriages.

On the 12th of Jan., by the Rev Jos. Sutcliffe, at the house of Mr. Scott Fairley, Boistown, Mr. John Long, to Miss Jane Fairley, both of the same place.

On the 28th ult, at Wilmot, by the Rev. R. Weddall, Mr. Morris F. S. Swallow, to Miss Elizabeth Flannigan, both of Tor Bross.

At Baddeck, on the 29th ult, by the Rev. K. McKenzie, Robert A. Jones, Esq., Prothonotary and Registrar of Deeds for the County of Victoria, to Janet, youngest daughter of the late John Cameron, of Antigonishe.

Deaths.

At Musquodoboit Harbour, on the 31st ult., in the 6th year of his age, Levi Simeon, third son of Henry and Louisa Gaetz

In the parish of Ludlow Co. of Northumberland, on the 2nd ult, Mr James Wallace, aged 74 years, of industrious habits—much respected. His end was peace.

At Camel, on the 21st ult., Janet, relict of the late Mr. Kenneth Cameron, aged 78 years.

At Gabarus, Cape Breton, on the 28th ult., Margaret, relict of the late Wm. Bagnall, in the 62nd year of her age. Her end was peace.

On the 8th inst., Mr. Jacob Keiser, formerly of St. Margaret's Bay, aged 71 years.

On the 6th inst, Mr John Williamson, a native of Dublin, aged 55 years

On the 4th inst., Mr James Fitzmaurice, aged 60 years, a native of Windsor.

At Canning, Cornwallis, on the 20th ult., Elisabeth, relict of the late Thomas Cox, Senr., aged 90 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, April 5

Schr Clara, Mason, Havana; H LeBlanc, Rendell Cuba.

THURSDAY, April 6

Steamer Commerce, Snow, Boston; brigt Hound, Anderson, Cienfuegos; schr Telegraph, Shaw, Philadelphia.

FRIDAY, April 7

Ship Gen Williams, Hatfield, Liverpool; barque Alma, Power, Liverpool; brigt Acadia, Priest, New York; schrs Lucy W. Alexander, Jacobson, Trinidad; Augusta Parker, Sherring, Baltimore; Embem, Boston.

SUNDAY, April 9.

Barque Halifax, O'Brien, Boston; brigt Frank, Jones, Demerara; brigts Sarah, Mundy, St Jago; Golden Rule, Patterson, Porto Rico; John B. Campbell, Anderson, Liverpool, G B; schrs Dashaway, Kelzer, St John, P R; Independence, Nassau.

SUNDAY, April 9

Barque C A Jones, Francis, London; schrs Helena, Brenton, New York; Western Packet, McPherson, Canso; Sea Gleam, Beatie, Spry Harbour; Rachel, Burke, Sydney; Three Brothers, Barry, Sydney.

MONDAY, April 10

Brig Juno, Williams, Liverpool; brigt Falcon, Cunningham, Cienfuegos; schrs Gladiator, Westhaver, Cienfuegos; Arbutus, (French) Gautier, St Pierre; Emerald, Wasting, Georgetown; Villager, Watt, Sheet Harbour; John Gilpin, Kenny, do; Morning Light, Ritcy, do.

CLEARED.

April 7—Bark T R Patillo, Innes, Liverpool, N S; brigt America, McGregor, Boston; schrs Harmony Rudderham, Sydney; Bridget Ann, McKay, Canso; Cordelia, Llewin, Fishing Voyage; Flying Mist, Forbes, do; Mary Alice, Ritcy, do

April 8—Barque Eva, Goudy, Liverpool, G B; brigt J B Campbell, Anderson, Barrington; schrs Mary, Day, Newfld; Kate, McConnel, Yarmouth; Triumph D'Entremont, Pubnico; Philomene, Dugas River Bourgeois; Vesta, Kennedy, Boston.

April 10—Schr Mary McKenzie, Kenny, Newfld.

SPECIAL NOTICE.

The Company's Business year will close on the 26th May, 1865, and persons proposing to effect Assurances are invited to lodge their Proposals on or before that date, so that they may secure the advantage of one year's additional Bonus over later entrants at the Fourth Division of Profits in 1869.

THE

Colonial Life Assurance Comp'y.

Incorporated by Special Act of Parliament.

CAPITAL £1,000,000 Stg.

Head Office, 5 George Street, Edinburgh.

Board of Directors at Halifax, N. S.

Office 227 Hollis Street.

The Hon M B Almon, Banker.
Charles Twining, Esq., Barrister.
The Hon Alex. Keith, Merchant.
J. J. Sawyer, Esq., High Sheriff, Halifax.

Medical Adviser—D. McNeil Parker, M. D.

Agent—MATTHEW H. RICHEY.

POSITION OF THE COMPANY.

Annual Income of the Company, upwards of One Hundred and Forty-four Thousand Pounds Stg.

The Directors beg to direct attention to the following advantages to Assurers:

The Local Board are empowered to accept risks without reference to Head Office.

Moderate rates of premium and liberal conditions as to residence.

Premiums received in any part of the world where Agencies have been established.

Claims settled at Home or Abroad.

Unconditional Assurances upon lives of persons settled in life, who have no intention of removing to an unhealthy climate.

☞ Further information will be supplied at the Company's Offices and Agencies.

MATHEW H. RICHEY,
General Agent for Nova Scotia and P. E. Island.

AGENCIES.

Amherst, R B Dickey; Annapolis, James Gray; Bridgetown, Charles Hoyt; Charlottetown P E I, J Longworth; Digby, R S Fitz Randolph; Kentville, T W Harris; Liverpool, John Edgar; Lunenburg, H S Jost; New Glasgow, E Roach; Pictou J S Fraser; Pugwash, R D Chandler; Summerside P E I, James Campbell; Sydney C B, C. E. Leonard; Truro, A G Archibald; Windsor, Jos. Allison; Yarmouth, H A Grantham.

Nov 28

1865 APRIL. 1865

INLAND ROUTE.

St. John, Portland, Boston, &c.

THE Steamer EMPEROR will leave Windsor for St. John, during the Month of April, as follows.

Saturday 1st April at 4 P.M.
Wednesday 5 " 7 A.M
Saturday 8 " 9 A.M
Wednesday 12 " noon
Saturday 15 " 3 P.M
Wednesday 19 " 6 A.M
Saturday 22 " 9 A.M
Wednesday 26 " noon
Saturday 29 " 2 P.M

Connecting with the Steamers "New England" and "New Brunswick" which leave St John every Monday and Thursday morning, at 8 o'clock, for Eastport, Portland, and Boston.

FARES—

Halifax to St. John $4 00
" Eastport

The Provincial Wesleyan.

The Family.

Never Mind.

Though thy clothes are old and mended,
And thy hat is far from new,
Though thy boots are not first-raters,
Thou can'st call them ventilators;
If thou'rt happy never mind—
Happiness belongs to few!

Though thy friends (I mean acquaintance)
Pass the by without a nod,
If were best that thou should'st sever
Friendship from such folks forever;
If thou'rt happy, never mind—
All are equal 'neath the sod!

If thy house is old and shaky,
While thy neighbor's house is new,
Let not such a thing perplex thee,
Perhaps a higher rent would vex thee;
If thou'rt happy, never mind—
Try and save a pound or two.

Many things will taunt and vex thee,
In the rear and in the van;
Through the march of life be firmer,
Never tarry, never murmur;
If thou'rt steadfast, never mind—
Be thou true to God and man!

How to Make Children Love the Sabbath.

In attempting to bring children to a true enjoyment of the Sabbath, there are two cautions which we should steadily keep in mind: "One is, that until they heartily *love the Sabbath*, they will be sure to love *something*; and exuberant childish feelings will seek expression on that day as well as upon any other. We cannot leave it unrestricted; and to restrain it needlessly will make our children either rebels or hypocrites. But suppose that the most careful and spiritual attempts to win a child to the love of the day fail; then what shall a father do?—It is very plain that he may exact conformity to so much of the Sabbath law of the household as is clearly enjoined by God Himself. This will include attendance upon public worship; for that service is formally demanded, not only of parents, but of "their little ones." It will also include participation in the Sabbath worship of the family: "it shall be the Sabbath of the Lord in all your dwellings." This same command as well as the organic law of the day, will require a Christian parent to withhold his child from work, and by an application too plain to be mistaken, it will require him to forbid such employments, or sports, as must manifestly frustrate the designs of the day, either for the child himself, or for the household which he would disturb. But no law of God, and no principle of Christian prudence, warrants the perversion of the Sabbath into a day of *tasks*. The compulsory conning of hymns, or catechism, or of the Scripture itself, is no proper means of honoring the Sabbath, or of learning to honor it. A man, when most in love with that holy day, would never think of gratifying his love by the mechanical memorizing of a chapter. And such study is a child's work. It belongs to the week. To exact it of him on the Sabbath, is at once to profane the day, and make him hate it. Well-meaning parents have made great mistakes in this direction, and loaded the Sabbath with such grevious burdens, that children have learned to dread the thought even of heaven, when they have been told that heaven should be like the Sabbath. The true office of parental piety is to make the day a delight; and where it cannot succeed in that, it at least will not make it a terror.

We need to remember still farther, that, even after our young children shall have come to love the spiritual Sabbath, they will love it as children, and not as men. The same sedateness of feeling and demeanor, that years and experience have produced in us, would not become them even on the Sabbath. Let us be glad and thankful, if they give to God and to His day the effervescing love of childhood.

But no discussion of the household duties of the Sabbath ought to end without at least an allusion to the special encouragements which both God's covenant and all experience give to those parents who heartily discharge them. I have supposed, just, now, that such duties might fail of their end. But in truth it is the mis-directed or inconsistent effort that does not succeed. God's plans are wise and complete, and there is no sweet influence of grace that does not touch the susceptible feelings of a little child in the midst of a holy, cheerful, Christian Sabbath. I know what depravity is even in a child's heart; but grace and God's covenant are stronger. And I cannot doubt that the godless children of Christian parents are the children of parents who, in one direction or the other, have perverted the Sabbath from its designs. They have hedged it about with restrictions and terrors, and so have taken the love of God out of it; or, what is even worse, they have broken down its defences, and trampled it with worldliness, and so have robbed it of all authority. Is it not possible that the frequent criticisms upon the children of ministers, so far as they are just at all, have found their occasion in the fact that the minister's Sabbath is too commonly suffered to withdraw his mind from the sacred needs of his own household? It is a fearful sacrifice, and no public duties are entitled to exact it. You who have not even a temptation to make it, take heed that the home of your children be brightened with the light of a happy, holy Sabbath day. God's blessing is in no otner home; and from such a home is never departs.—*Evangelist.*

Common Sense in Marriage.

Don't fear to marry a young women because she is able to wash her front steps or sweep the street in front of her door. And wait long before you engage yourself to a man who will walk the street with a cigar, or keep company with idlers, profane men, and drinkers of strong drinks.

Cleanliness requires industry—and we must not be above our work and duties, if we would succeed in them to advantage or comfort. No house can be comfortable, and no home pleasant, where there is laziness, pride and dirt.—If the hand of the diligent maketh rich—an industrious, pleasant, managing woman will make a comfortable and fit wife for any man.

Idleness, waste, and subjection of ourselves to the gratification of an appetite—a habit which is useless, costley, or mere waste of time—is about as bad a sign, or signs, as young men can hold out to the observation of those whom they would choose for wives. Young women should observe such signs before they commit themselves for life to men, who however much they may love them, yet cannot break habits which in no case can be productive of comfort to them, and indicate a selfishness which is not productive of any kind of comfort, but which, carried out, will gratify itself while it leaves a family without any of the comforts of life.

The time for a young man or woman to observe these things is before they are married. While it argues want of self-government, self-control, in a man after marriage, and that devotion which he should render to the desires and wishes and comforts of his wife, it is so far beyond the remedy which you *now* have. The warning may save you from many an hour of sorrow by telling heed in time; but when you have liked your life with his, it becomes a duty to bear with as much patience as possible, and try to turn the misfortune to the best account, so if perchance you may save and make comfortable him to whom you have become united.

It is not a large house, fine furniture, beautiful carpets, costly curtains, and splendid mirrors, with painting and statuary and all the collection of varieties, and costliness of adornment, that will make your house a home, and your relations there the foretaste of heavenly peace and love. Adam and Eve, before any of the attempts at earth covering and building had, under the shade of the trees of the garden, a perfection of enjoyments which earth has never reached. In tents of old—in many a rude log cottage now—there are pleasures of home and friends which the highest crowned heads of earth would envy.

It is not the place which makes the home so much as the parties. The man who chooses a wife, is choosing in her the comforts and happiness here on earth of *his* life. He has his choice to make; and if he will not use wisely the sense and opportunities which God has given him, must measure out his days in the kind of his seeking.

From the little which any of us know of another, or can know, we have reason to hesitate about our choice. We need one to choose for us, to guide us. Except our own soul's salvation, there is nothing upon earth in which we more need Divine guidance. That man or woman runs a hazard who does not ask God to choose, to guide. In the great mercy God overrules our desire often to do us great good, and makes our own folly and blindness turn out for our welfare. But still we who need to exercise our eyesight to walk in the daylight, ought not to shut our eyes when we see evil before us and walk into it. The man who stumbles into a mud hole, is to be pitied; but the man who walks into it with his eyes open, can lay the blame upon no one but *self*, and feel—I did it.

Out of Tune.

BY "M. E. M."

Somebody is practising next door on an instrument that is out of tune. What discords the jarring strings make, of what ought to be sweet and delicate harmony. How we long to shut up the old music-box and give ourselves the pleasant relief of silence, while the patient performer goes on, hour after hour, over scales, and exercises, and tunes, what must seem interminably to her, and, are, to use a mild expression, insufferable to us.

It is bad to have a piano out of tune; but, dear reader, it is worse to have a temper out of tune. Oh! these fretful people, who are always finding something wrong about the house, something neglected or forgotten, or some intentional slight or omission of respect which jars upon their nerves, and makes them a terror to their friends and a burden to themselves. The presence of one such, in a family circle, is like a spark of powder near a powder magesine or a petroleum cask. The tuneless temper is caught with electric speed by those who come in contact with it, unless there be, in the hearts around, much of the sweet leaven of God's grace. Sad indeed is it when "mother" is out of tune. The little ones feel depressed and "contrary." The boys, rushing in from school, with happy faces and glad spirits, throw down books and slates and go away as fast as possible if mother's face wears a cloud, and the growing daughter, just standing on the threshold of womanhood, keeps back her confidence from her best friend, if that friend is "cross." Little troubles that, if left alone, would soon thaw in the genial shine of household love, roll from one to another, and presently assume the form of immense snowballs with a core of ice. Home is home no longer, but a plague spot over which Satan rejoices, and from which angels of light turn sadly away. The secret of a heart in tune is a heart at peace with God. They that hold communion by the way with the Master may well bring to the ministries of every day life the smiling face, the gentle word, the glance of sympathy, the merry song. Can one, who has feasted with the Lord of the mansion, bring other than a joyful heart to the festival of life? Oh! Christian friend, wherever you are this day, in your prayers to the Blessed One on high, seek his grace to keep your hearts in tune.

Temperance.

Dr. Beecher's Temperance History

In the biography of Dr. Lyman Beecher, the apostle of temperance, we have a description of the drinking habits of religious men in his early days, and an account of the circumstances by which he was led to take a stand against intemperance. He says:—

There were some Indians in my parish, of the Montauk tribe, though not belonging to my congregation. They had missionaries among them, who were supplied from New England. I used to go, however, twice a year at least, and preach to them. I was acquainted with a number of pious ones, chiefly women, about a dozen at first. They made baskets, brooms, and such things. But they were a wretched set, on the whole, just like other tribes, running out by being cheated and abused.

My spirit was greatly stirred by the treatment of these Indians, by some unprincipled persons, especially their selling them rum. There was a grog-seller in our neighborhood, who drank himself, and corrupted others. He always kept his jug under the bed, to drink in the night, till he was choked off by death. He would go down with his barrel of whiskey in a wagon to the Indians, and get them tipsy and bring them in debt; he would get all their corn, and bring it back in his wagon; in fact, he stripped them. Then, in winter, they must come up twenty miles, buy their own corn, and pack it home on their shoulders, or starve. O, it was horrible, horrible! It burned and burned in my mind; and I swore a deep oath to God that it shouldn't be so.

H.B.S. "Father, you began to be a reformer in those days.

I didn't set up for a reformer any more than this; when I saw a rattlesnake in my path I would smite it. I talked to my deacons about it, and with my people, and roused public feeling.

I had read Rush on Intemperance, and the *Christian Observer* containing accounts of efforts in London to repress immorality, drunkenness, and Sabbath breaking. All these fermented in my mind; and while I was at East Hampton, I blocked out and preached a sermon, that I afterwards re-wrote and published, on a Reformation of morals. That is the way that sermon came to be written.

What further efforts Mr. Beecher put forth in East Hampton, and what effects followed, do not now appear. Very soon after, in the spring of 1810, he removed and settled in Litchfield, Conn., where, in his intercourse with his brethren in the ministry at

ORDINATIONS AND OTHER GATHERINGS,

his mind was still more powerfully stirred upon this subject; for the use of alcoholic liquors was as common in those days with the clergy as with the people. But the account shall be given in his own plain and forcible words

Soon after my arrival at Litchfield, I was called to attend the ordination at Plymouth, of Mr. Heart, ever after that my very especial friend. * * * At this ordination, the preparation for our creature comforts, in the sitting-room of Mr. Heart's house, besides food, was a broad sideboard, covered with decanters, and bottles, and sugar, and pitchers of water. There we found all the various kinds of liquors then in vogue. The drinking was apparently universal. This preparation was made by the society, as a matter of course. When the Consociation arrived, they always took something to drink round; also, before public services, and always on their return. As they could not all drink at once, they were obliged to stand and wait as people do when they go to mill.

There was a decanter of spirits also on the dinner table, to help digestion, and gentlemen partook of it through afternoon and evening, as they felt the need, some more and some less; and the sideboard, with its spillings of water, and sugar, and liquor, looked and smelled like the bar of a very active grog-shop. None of the Consociation were drunk; but that there was not, at times, a considerable amount of exhilaration, I cannot affirm.

When they had all done drinking and taken pipes and tobacco, in less than fifteen minutes there was such a smoke you couldn't see. And the noise I cannot describe; it was the maximum of hilarity. They told their stories, and were at the height of jocose talk. They were not old fashioned Puritans. They had been run down. Great deal of spirituality on the Sabbath, and not much when they got where there was something good to drink.

I think I recollect some animadversions were made, at that time, by the people on the amount of liquor drank, for the tide was swelling in the drinking habits of society.

The next ordination was of Mr. Harvey, in Goshen, and there was the same preparation, and the same scenes acted over, and there, afterward, still louder murmurs from the society, at the quantity and expense of liquor consumed.

These two meetings were near together, and in both my alarm, and shame, and indignation were intense. 'Twas that that *woke me up for the war.* And, silently, I took an oath, before God, that I would never attend another ordination of that kind. I was full. My heart kindles up at the thought of it now.

Agriculture.

Our Farmers.

Their homes are their castles—their hearthstones a throne;
They rule without sceptre the kingdom they own;
The stalks and the vines and the fruit-bearing tree,
Are subjects that bend not to tyrant the knee;

But bend with the weight of the harvest and field,
Ever loyal and faithful a harvest to yeld.
No planting and plotting among them is known,
No traitor the sovereign would strike from his throne.

He stands, midst his acres of grass, wheat and maise,
Like Crusoe, "the monarch of all he surveys;"
His banks are earth banks and stand on his farm;
The banks that are safe when the panics alarm,

The stock is the cattle—not fancy in breed;
The shares are the ploughshares that score for the seed,
Not quoted on' Change in the brokers' array,
But shares on which Nature will dividends pay.

Their banks are not those which the widows condemn;
No officers pilfer deposits from them;
If small the potatoes in them are found,
Yet none are so small as we find out of ground.

The farmer with appetite ever can eat
The bread on his table, "as good as the wheat;"
And loving most dearly his wife, he may utter,
"My bread and my wife! I'll not have any but her!"

There's many a hearth where the embers are glowing;
There's many a heart with its joys overflowing;
The hearths and the hearts from the world's rude alarms,
Are safe in the homes that are reared on our farms.

Early Potatoes.

Every family—in the country at least—should have them plentifully by the first of August, and by taking some pains may begin to use them by the Fourth of July. The first thing to be considered is the soil. It should be a comparatively dry and sandy soil, rather than a wet, black loam. A fresh, or new soil is greatly preferable—one recently covered with grass, or what is still better, shrub oaks, sweet fern, blackberry and huckleberry bushes. Such a soil when well plowed and harrowed, will be light, and will abound with the alkalies and alkaline earth that the potato requires. The situation selected should be an open, but a warm one—along the side of an old fence or wall, where the bushes have been growing for half a century or less, and exposed to the morning sun. On such a soil and such a situation the plants will start early and come to maturity rapidly; and if the variety planted be a good one, the tubers grown will have a sweet and agreeable flavor. Some of the favorites used for early planting are the Jackson White, White Chenango, which come quite early, the Early Blue, and others.—Burr says the Ash-leave Kidney is one of the earliest varieties, and that the Early Blue is one of the garden pototoes, of fine quality, and one of the best for forcing the early crops. If the ground was not prepared last fall it should be made ready as soon as the frost is out, so that it can be ploughed six inches deep, and potatoes planted.

In order to facilitate the crop some persons set a barrel of seed by the kitchen store about the middle of March, where they remain until sprouts have started half an inch in length.—In this case the top of the potatoes must be covered with a loam or a cloth to keep out the light. Others lay a bushel or two of seed upon green ground, in some warm spot, and cover them with horse manure sufficiently deep to keep them warm. They will sprout rapidly in this condition if they are kept moist and warm, and can be got out to plant more easily than from a barrel. Others still, who only require a few, start them in hot beds.

Planting should take place just as soon as the soil is dry enough to admit of working it. Plant, if there is a dry surface sufficient to cover with, even if the frost is a foot deep below. Before planting prepare liberal holes and fill them with a shovelful of horse stable manure. Cover this with a sprinkling of fresh, damp mould, and place the "set" or seed on this and cover three inches deep. Mr. J. Knight says that if the "sets" are plated with their leading buds upwards, a few and very strong early stems will be produced; but if the position be reversed, many weak and later shoots will arise, and not only the earliness, but the quality of the produce, be depreciated.

By putting the above suggestion in practice every person may expect a fine dish of nearly ripened potatoes for his Fourth of July dinner, with his roasted lamb and green peas, and an abundant supply after the 20th of the same month. How can a farmer add to the comfort and health of his family in a better way?—*New England Farmer.*

Turner's American Express.

RUNNING to all parts of Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland, United States and Canada.

Expresses are made up DAILY to all the above named places, Overland, and twice a day to Windsor, and Truro, &c.

An Express is also made up per steamer Francona for United States and Canada each alternate Monday, commencing 2nd Jan 1865.

A special messenger accompanies this Express, and will attend particularly to the delivery of all packages, and to the purchase of goods in Boston.

All kinds of Parcels and General Freight Specie, &c, forwarded by this Express. Also Notes, Drafts and Bills collected, and all Express Business attended to with the utmost promptness and care.

THE Proprietor having formed a connection with the

Atlas Parcel Express, of Liverpool, G. B.

Is now prepared to forward all kinds of Packages, by the most Expeditious Steam and Railway Routes, to all parts of the world, combining punctual dispatch, rapid conveyance, and economical charges, hopes to merit a continuation of the support hitherto bestowed.

PRINCIPAL OFFICES:
61 Upper Water Street, Halifax, N.S.
75 Prince Wm street, St John N B.
38 Exchange street, Portland, Me.
10 Court Square, Boston, Mass.
LIVERPOOL, G. B. OFFICE, 23 Lower Castle Street, Corner Brunswick Street.

HUSS & LOWELL, Agents.
January 11

THE SCIENCE OF HEALTH.
Every Man his own Physician.
HOLLOWAY'S PILLS
AND
HOLLOWAY'S OINTMENT.

Disorders of the Stomach, Liver and Bowels.

The Stomach is the great centre which influences the health or disease of the system—Abused or debilitated by excess—indigestion, offensive breath and physical prostration are the natural consequences. Allied to the brain, it is the source of headaches, mental depression, nervous complaints and unrefreshing sleep. The Liver becomes affected and generates bilious disorders, pains in the side, &c The Bowels sympathise by Costiveness, Diarrhœa and Dysentery. The principal action of these Pills is on the stomach, and the liver, lungs, bowels and kidneys participate in their recuperative and regenerative operation.

Erysipelas and Salt Rheum.

Are two of the most common and virulent diseases prevalent on this continent, to these the Ointment is especially antagonistic its '*modus operandi*' is first to eradicate the venom and then complete the cure.

Bad Legs, Old Sores, and Ulcers

Cases of many years' standing, that have pertinaciously refused to yield to any other remedy or treatment, have invariably succumbed to a few applications of this powerful unguent.

Eruptions on the Skin.

Arising from a bad state of the blood or chronic diseases, are eradicated, and a clear and transparent surface regained by the restorative action of this Ointment. It surpasses many of the cosmetics and other toilet appliances in its power to dispel rashes and other disfigurements of the face.

Female Complaints.

Whether in the young or old, married or single, at the dawn of Womanhood, or the turn of life, these tonic medicines display so decided an influence that a marked improvement is soon perceptible in the health of the patient. Being a purely vegetable preparation, they are a safe and reliable remedy for all classes of Females in every condition of health and station of life.

Piles and Fistula.

Every form and feature of these prevalent and stubborn disorders is eradicated locally and entirely by the use of this emolient; warm fomentations should precede its application. Its healing qualities will be found to be thorough and invariable.

Both the Ointment and Pills should be used in the following cases:

Bunions,	Rheumatism,	Sore-throats,
Burns,	Ring Worm,	Sores of all kinds,
Chapped Hands,	Salt Rheum,	Sprains,
Chilblains,	Scalds,	Stiff Joints,
Fistulas,	Skin Diseases,	Ulcers,
Gout,	Swelled Glands,	Venereal Sores,
Lumbago,	Sore Legs,	Tetter,
Mercurial Eruptions	Sore Breasts,	Wounds of all kinds.
	Sore Heads,	
Piles		

CAUTION!—None are genuine unless the words "Holloway, New York and London," are discernible as a water-mark in every leaf of the book of directions around each pot or box; the same may be plainly seen by holding the leaf to the light. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

☞ Sold at the Manufactory of Professor Holloway, 80, Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine, throughout the civilized world, in boxes at about 25 cents, 62 cents and $1 each.

☞ There is considerable saving by taking the larger sizes

N. B.—Directions for the guidance of patients in every disorder are affixed to each box.

☞ Dealers in my well known medicines can have Show Cards, Circulars, &c., free of expense, by addressing Thomas Holloway, 80 Maiden Lane, N. Y.

Avery Brown & Co. Agents in Halifax, N. S.
June 23.

London Drug & Medicine Store

STOCKED with a full and complet assortment of DRUGS, MEDICINES and CHEMICALS of known strength and purity, comprising most articles to be found in a

FIRST CLASS DISPENSING AND APOTHECARY STORE

Particular attention given, by competent persons, to the preparation of all physician's prescriptions at reasonable charges.

ALSO,—English, French and American Perfumery, Hair Oils, Hair Dyes and Washes, Pomatums &c.; Hair Brushes of all varieties, and strongly dressed Bristle and finely finished Tooth Brushes, Tooth Powders, and Dental Preparations; superior Fancy Soaps and Cosmetics, and most articles necessity and luxury for the TOILET AND NURSERY.

Agency for many Patent Medicines of value and popularity.

GEO. JOHNSON,
Oct. 22. 147 Hollis street

Tooth Ache,
INSTANT CURE.

BUNTER'S NERVINE, immediately on its application, gives permanent relief, by causing the painless destruction of the Nerve in Decayed Teeth, forming a complete stopping, and rendering Extraction seldom necessary.

WOOLRICH,
Sole Agent for the above.
English Pharmacy,
jan 25. Upper Water Street.

A HINT
To the worthy Citizens of Canada.
BE WARNED IN TIME.

ALL parties purchasing my Pills and Ointment for their several complaints are respectfully warned against purchasing either Pills or Ointment, purporting to be my prepartions, that have a United S. Stamp around the boxes or pots. There is no treaty between the people of the States and the Home Government, therefore a U. States Stamp does not protect my preparations. There are no stamps upon my Canadian style of Pills or Ointment, coming from the United States. I rely only for protection on the water mark in the book of directions around each box or pot. Before you purchase them, see that there are no Stamps upon the box of Pills or Ointment. Purchase none that have United States Stamp on.

T HOLLOWAY.
Aug 17. 1y. 224 Strand, London.

Wesleyan Book Room.
—Just received—

Christain Miscellany, for 1864; Early Days for 1864; Sunday at Home do. do.; Leisure Hour do. do.; Wesley's Sermons; Fletcher's Checks; Smith's Methodism; Stephen's Methodism; Martyrology, in 3 vols; Kirk's Mother of the Wesley's; Bigg's Modern Missions; Life of Entwisle; Dr. Clarke's Sermons; Benson's Sermons; Locke's Theology; Edmondson's Sermons; Sunting's Sermons; The Land and the Book, by Dr. Thomson, &c. &c. &c.
jan 11

THE INDEPENDENT.

This weekly Religious, Literary and Family Journal edited by

Rev. Henry Ward Beecher, Rev. Joshua Leavitt, DD. and Theodore Tilton,

Is issued in the same form and at the same low price of

☞ *TWO DOLLARS* ☜

Per annum, notwithstanding the great advance in white paper. It affords its Readers

One Sermon Every Week,
BY
Rev. Henry Ward Beecher

The following eminent writers are special contributors to its columns—Wm Allen Butler, Rev Theo L Cuyler, Rev Robert M Hatfield, Horace Greely Bayard Taylor, John G Whittier.

Terms—$2 per annum, paid in advance. Specimen numbers sent gratis

JOSEPH H. RICHARDS, Publisher,
No 5 Beakman Street, New York
October 12 For sale by News Agents

STRAIT OF CANSO
MARINE RAILWAY.
Capacity 1000 Tons Register Tonnag

THIS RAILWAY is now completed, and ready for hauling vessels to clean or repair, and being operated by steam, quick despatch will be given. For vessels of 50 tons and under, there will be a uniform charge of $7.50. For all vessels over 50 tons, 15 cents per ton will be charged for hauling, and 2½ hours on the ways. Fishing and coasting vessels under 150 tons, not occupying the ways more than three hours, will be charged only two-thirds of the above rate or 10 cents per ton. Steamboats will be charged 15 cents per ton register tonnage, and 15 cents per horse power in addition.

Application to be made to the Superintendent at the works at Port Hawkesbury, Strait of Canso, Cape Breton Island, or to

HENRY N PAINT.
aug 31 1y Secrtary, Halifax, N. S.

HALF-DOLLAR TEA.

JUST arrived, a further supply of the above Superior FAMILY TEA The above Tea is different from any other Tea sold at the same price; it is a combination of CONGO and SOUCHONG TEA, which for fine flavor, strength and economy, is unequalled in this city. Try it, and be your own judge of its merits.

Good useful Tea, 1s 9d, 2s, 2s 3d per lb.

Also, a general assortment of

Family Groceries

just arrived in prime order from England, United States and West Indies.

☞ Country Buyers, and Farmers in particular, are respectfully invited to call and see the prices and quality of our present stock.

H. WETHERBY & CO.,
London Tea and Grocery Stores,
Nov 16 205 Barrington & 15 Brunswick street.

English Pharmacy.

Attention is called to the following Articles:

Woolrich's Pick-me-up Bitters,
Woolrich's Arnica Opodeldoc for Chilblains,
Woolrich's Varnish for Autumn Leaves,
Woolrich's Peccral Cough Mixture,
Woolrich's Chlorodyne for Consumption,
Woolrich's Red Bottle for Spains, Rheumatism, &c
Sole Agent for Dr Ridge's Pat Food for Infants and Invalids—great inducements offered to Wholesale buyers.

J H WOOLRICH,
Dispensing and Family Chemist—
Opposite Commercial wharf, Upper water street.
Sept 28

LANGLEY'S PILLS.

ARE a purely Vegetable preparation, and may be taken at any time by either sex without fear or danger, as they are free from all deleterious compounds of *mercury* and Drastic Purgatives. Their action is gentle, without causing the least uneasiness, yet effectual in removing all impure and acrimonious accumulations from the blood and system, gradually compelling the various functions of the body to act in a regular and spontaneous manner. Unlike many remedies, they do not induce liability to take cold nor establish a necessity for the habitual use of purgatives. They thus strongly recommend themselves as a first class FAMILY MEDICINE.

Sold by GEO. JOHNSTON, London Drug Store, 148 Hollis street. March 16.

CHISWELLS
PECTORAL BALSAM

HAS been in use through Nova Scotia for twenty odd years, and in England for many years previous to its introduction here. Its sales have steadily increased from the beginning—a convincing proof of its efficacy and of the esteem in which it is held. For Coughs, Colds, Hoarseness, Difficulty in Breathing, Incipient Consumption, and other Pulmonary Complaints, it may safely be warranted. Read the following, suggesting the evil of delaying in a climate such as ours, to attend to Colds and Coughs:—The Census reports tells us that Consumption carried off, in 1860-61, one hundred and seven persons, within the County of Halifax, and seven hundred and sixty-seven from the whole Province. The total number of deaths from all causes, during the same period, was 4679. Thus Consumption takes to itself the credit of having slain one-sixth of those who died during the year—more than any other disease can, except Diptheria. And how does Consumption arise? Whence does it spring? Why, in neglect of that cold you caught either when you went out in damp weather without a suitable protection for your feet, or when you came home from that social gathering and did not take care to wrap yourself up sufficiently saying, "Oh I'm young!" or "I'm hearty!" or, "There's no fear of me!" and a score of expressions of the same kind which heedlessness has coined and thoughtlessness keeps current. With just such exclamations you have exposed yourself carelessly, and "A slight cold that will go away in a day or two" has somehow hidden itself under your pillow, and taken possession of you whilst you slept. The slight cold" develops into a pulmonary affection. A Cough begins to harrass you. The hectic flush comes and goes on your cheek. Soon friends bend over you in sorrow and say, "Consumption is here!" Your wisdom is to attend to that Cough at once! Don't wait too long! Use

Chiswells Pectoral Balsam

For the timely use of this well known remedy will cause the fiend to unfasten the fangs he seeks to bury deep in your most vital part—your lungs—and will effectually banish him.

Sold by George Johnson, Druggist, 148 Hollis Street, Halifax, N. S. General Agent for New Brunswick, T. B. Barker, Druggist, St. John.
Nov 6

BROWN'S
Bronchial Troches
FOR COUGHS, COLDS,
AND THROAT DISEASES.
15

MRS. WINSLOW'S
SOOTHING SYRUP
For Children Teething.
IT RELIEVES COLIC.
June 15

GRAHAM'S
PAIN ERADICATOR,
AND MAGNETIC OIL.
The best remedy in use for the following complaints:

Rheumatism,	Neuralgia,	Abscesses,
Felon or Whitlow,	Broken Breasts,	Salt Rheum,
	Erysipelas,	Sprains,
Sores,	Bruises,	Fresh Bites,
Wounds,	Scalds,	Influenza,
Burns,	Diptheria,	Pain in the Chest or Back, etc, etc.
Hives	Coughs,	
Asthma or Phtisic,	Earache,	
	Spinal Complaints,	
Colds,		

It quickly and effectually reduces INFLAMATION, and eradicates PAIN and HUMOR.

It is equally efficacious on Horses and Cattle,

Prepared by THOMAS GRAHAM
Late of Canning, Cornwallis, N.

New T Graham & Co. Carleton. St John

REMOVAL.

The Proprietor of Graham's Pain Eradicator and Magnetic Oil has removed from Canning, Cornwallis, N S, to St John, N B, for greater facilities of supplying the largely increasing demand for his Medicines, where the business will in future be conducted by the undersigned, T. GRAHAM & CO
Carleton, St John, N. B. Aug 3

FELLOWS' ORIGINAL
WORM LOZENGES!

WE can with pride and confidence point to the Fellows WORM Lozenges as the most elegant and perfect Remedy for those troublesome pests,

INTESTINAL WORMS.

After years of careful study and experiment success has crowned our efforts, and we now offer to the WORLD a Confection without a single fault, being Safe, Convenient, Effectual and Pleasant.

SAFE, because no injurious result can occur, let them be used in whatever quantity. They contain no Mineral Drug of Poisonous ingredient; and bear in mind, not a particle of Calomel enters their composition.

CONVENIENT, because they may be used without further preparation, and at any time.

PLEASANT, because children will eagerly devour all you give them, and ask for more.

EFFECTUAL, because they never fail in expelling Worms from their dwelling place, and they will always strengthen the weak and emaciated, even when he is not afflicted with Worms.

With these facts before them, who can fail to acknowledge that

FELLOWS' WORM LOZENGES

Are all that can be desired by the most fastidious? They are becoming known throughout America, and are prescribed by many unprejudiced Physicians. Do not be persuaded to take any other medicine in their stead, but should your Apothecary not have **FELLOWS' WORM LOZENGES** we will forward a Box to any part of the Province, on receipt of Twenty-five Cents in stamps.

Price 25c. per Box; Five for One Dollar. A liberal discount to the Trade.

Caution.—The success attending the introduction of **Fellows' Lozenges** has given rise to several imitations by unprincipled persons. Those prepared by us with our signature on the wrapper are the only ones combining harmless qualities with pleasant taste, and certain action in expelling Worms. The Genuine Lozenges are White in Color.

FELLOWS' SPEEDY RELIEF,
for Cholera, Diarrhœa, Dysentery, Cramp in the Bowels,

Will be found efficacious in Cough, Cold, Cholera, Cholic, Dysentery, Burns, Pain in the side and and back, Nail wounds, Sore Throat, Toothache, and Headache.

It quiets or eases all Pains, whether from Bruise, Spram, Acute Rheumatism, Cramp, or Chilblains; it relieves Spasms, whether from Fits, Fever and Ague, or Cramp in the Stomach; it has the power of binding or restraining a too violent discharge from the bowels; it will heal the worst flesh wound in a very short time.

Fellows' Dyspepsia Bitters

Is Aperient, Anti Bilious, Diaphoretic, Diuretic, and Tonic; and may be used with perfect safety at all times for Dyspepsia, Habitual Costiveness, Bilious Complaints, Sick Headache, Jaundice Heartburn, Bad Breath, Water Brash, Acid Stomach, Sea Sickness, and the first stages of Diarrhœa. Those Bitters consist of a careful and peculiar admixture of the best and mildest vegetable ingredients with the purest expressed juice of Bitter Herbs, which from their Tonic effects, will be found a most efficacious remedy for derangement of the digestive organs.

Fellows' Balsam of Liverwort and Coltsfoot.

For Cough, Cold, Hooping Cough, Asthma, Bronchitis, Difficulty of Breathing, and all Pulmonary Diseases.

The above remedies are all prepared faithfully from the original recipes, and are guaranteed of uniform quality by the Proprietors.

FELLOWS' & CO.,
Feb 1 Foster's Corner.

HORACE WATERS'
Great Musical Establishment,
NO. 481 BROADWAY, N. Y.

80 New Pianos, Melodeons, Alexandre and Cabinet Organs, at wholesale or retail, prices as low as any First-Class Instruments can be purchased. Second Hand Pianos at great bargains, prices from $60 to $200. All the above Instruments to let, and rent applied if purchased. Monthly payments received for the same. There being some five different makes of Pianos in this large stock, purchasers can be suited as well here as elsewhere, and perhaps a little better.

10 000 Sheets of Music, a little soiled, at 1½ cents per page. Cash paid for Second hand Pianos. One of the Largest Stocks of Sheet Music in the United States, Music Books, and all kinds of Musical Instruments and Music Merchandise at the Lowest Rates.

SABBATH SCHOOL BELL. No 1.

Contains 144 pages, and nearly 200 Tunes and Hymns, and is the most popular Sabbath School Book ever issued. Prices—paper covers, 30 cents each, $25 per 100; bound, 35 cents, $30, per 100; cloth bound, embossed gilt, 40 cents, $35 per 100.

SABBATH SCHOOL BELL. No 2.

Is an entire new work of 192 pages, and nearly 228 Tunes and Hymns. Nearly one million of these "Bells" have been issued. Prices same as "Bell No 1." Both numbers can be obtained in one volume, price, bound, copy, 40 cents $35 per 100; cloth bound, embossed gilt, 70 cents, $55 per 100.

THE DAY SCHOOL BELL.

40,000 Copies Issued! A New Singing Book for Schools and Seminaries, called the Day School Bell is now ready. It contains about 200 choice Songs, Rounds, Catches, Duets, Trios, Quartettes and Choruses, many of them written expressly for this work, besides 32 pages of the Elements of Music, which are easy and progressive.

Among the large number of beautiful pieces may be found: "Uncle Sam's School." "Don't you hear the children coming." "Always look on the sunny side," the Little Lass and Little Lad," "Oh, if I were a little bird," "Anvil Chorus," "Meet me by the Running Brook," &c. It is compiled by Horace Waters, author of Sabbath School Bell Nos. 1 and 2, which have had the enormous sale of 250,000 copies.

Prices of the Day School Bell—Paper covers, 30 cts, $30 per 100; bound 40cts, $35 per 110; cloth bound, embossed gilt, 45 cts, $40 per 100. 25 copies furnished at the 100 price. Mailed at the retail price.

WATERS CHORAL HARP

A new Sunday School Book, of 160 pages of beautiful Hymns and Tunes. It contains many gems, such as: "Shall we know each other there?" "Suffer little children to come unto me," "The Beautiful Shore," "Oh, 'tis glorious," "Leave me with my Mother," "He leadeth me beside still waters," &c. Price, paper covers, 30 cts $25 per 100; bound 35 cts, $30 per 100; cloth, emb. gilt, 40 cts., $35 per 100.

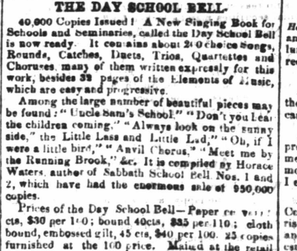
☞ S. S. Bells Nos. 1 and 2, and Choral Harp bound in 1 vol., cloth $1.

The Atheneum Collection
OF HYMNS AND TUNES

For Choir, Church and Sunday Schools is now ready. It contains 512 pages, and nearly 700 Hymns and Tunes. Among the new and beautiful pieces we would name: "Dare to be Right," "Lion of Judah," "shall we meet beyond the river?" "Oh, say, shall we meet you all there?" "Sabbath Bells chime on." "Over the River," "shall we meet no more to part?" "The Vacant Chair," and 26 pieces composed for this work by the late Stephen C. Foster, which are alone worth more than the entire cost of the book. Price, bound, 90 cts.; $10 per dozen; $80 per 100. Cloth bound, embossed gilt, $1; $11 per dozen; $90 per 100. Postage, 15 cts. each.

HORACE WATERS, 481 BROADWAY, NEW YORK,
Publisher of the above books.

☞ Sample copies of any of the above books mailed for two thirds of the retail price.



Just received another supply of the above Food.
WOOLRICH, Sole Agent.

ROYAL MAIL COACH
SHORE ROUTE.
Between Halifax and Shelburne.

LEAVING ALIFAX ON MONDAYS, WEDNESDAYS AND FRIDAYS, AT 6 O'CLOCK, A.M.

THE Subscriber having taken the contract for the conveyance of the mails on the above route, begs leave to notify the travelling public that he is prepared to carry passengers on the following rates

alifax to Chester,
" Bridgewater,
" Liverpool,
" Shelburne,

A Mail Coach also leaves Mahone Bay for Lunenburg, on the arrival of the Mail from Halifax. And a Coach leaves Lunenburg on the following mornings, for Mahone Bay, and Bridgewater, to meet the Mails for Halifax and Liverpool.

Booking Office, Halifax: Somerset street.
" Lunenburg: Mrs. J. Zwicker.
" Bridgewater: James Barss.
" Liverpool: W. Scott.

July 27 ALB