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Religious Miscellany.

A Little While

A little while to walk this weary road;
A little while to bear this heavy load;
Then all our earthly pilgrimage shall cease,
And we shall wear the crown in perfect peace.

A little while to love with earthly love,
And then we share the "fullness" from above;
A little time of darkness and of doubt,
Then the bright home whose light shall ne'er go out.

A little toil and sadness here below;
A little time to watch and plant and sow;
Then Jesus calls his laborers away
Where everlasting joy and gladness stay.

A little while of storm and wind and rain,
And then the shining haven we shall gain;
A little time to toss on life's rough sea,
Then in this peaceful home our rest shall be.

A little while! O Savior, make us strong
To bear that little, though it oft seem long:
Guide thou our way with thine own loving hand,
Till we shall enter in the Promised Land!

—*New York Observer.*

Doing Good in a Prison.

A painter in Holland having omitted to answer a summons to be enrolled in the fire-brigade, was sentenced to pay a fine of five shillings or suffer a day's imprisonment. Being poor, he chose the latter for his wife and children's sake, and proceeding to the jail gave himself up on the Saturday evening preceding the Sunday appointed by the magistrate for his incarceration.

He was placed in a room with ten or twelve others who were there for the same cause. They were a frivolous, jovial set. Some were laughing and joking, others were playing cards, and all were trying to be as merry as possible, though their merriment was of that kind which is as the "crackling of thorns under a pot."

The painter was uneasy. His pious heart was chilled by the ungodly atmosphere of the place. He shrunk from spending a Sabbath in such an evil company. He wished he had paid his five shillings, or could pay it now and go home. But such wishes were vain. He was a prisoner, and a prisoner he must remain until the close of the next day.

While brooding over these and kindred thoughts the words, "Be not overcome of evil, but overcome evil with good," flashed into his mind. "I am alone, and they are twelve," said he; and then, turning his thoughts unto prayer, he added, "Lord, remember that I am alone, but they are many; remember, also, that they are blind and lost, and perhaps thou wilt pluck some of them out of the mouth of the lion. Help me, O Lord, to witness for thee."

Thus fortified by purpose and prayer, he drew his rude bench to the window, took out his pocket Bible, and began reading.

"Hallo! what have you there?" asked one of the men, slapping him on the shoulder.

"You see it is a book," replied the painter, "if you have no objection I will read a few pages to you."

"Are there nice stories in it?" rejoined the man.

"Plenty of stories, and very nice too," replied the painter.

"Well, let us hear," cried the prisoner. "Hush, you men! Listen, this fellow will read a story."

The painter read the parable of the prodigal son. To his surprise he was not disturbed until he finished, when one of the men said:

"I know that story very well. It is from the Bible." Other remarks followed, and as it was now too dark to read any more the painter proposed to read more on the morrow.

"Very well," replied several of the men, "it will help to shorten the day;" and then they all retired to an inner room to sleep.

The next morning, when breakfast was ready, the painter said: "Permit me, friends, to say a word. We have all slept soundly. God has graciously protected us through the night. Meat and drink are prepared for us. It is his gift. Ought we not to thank him for these mercies? If you have no objection let us thank God and seek his blessing."

Hearing no objection, he proceeded to offer a simple, cordial thanksgiving to God, and an earnest prayer for his blessing.

After breakfast one of the prisoners smiled and said: "You might be our minister to-day. You pray just like a parson."

"Yes, be our minister?" cried several voices. "Let us have a bit of a church this morning."

To this several assented. Five laughed, and going across the room, began playing cards. The painter read a passage of Scripture and then offered a solemn prayer, in which he did not fail to remember the card-players in the corner. After prayer he proposed singing, and at once began a favorite Dutch psalm, which he sung to a well-known tune. The effect was powerful. One by one they joined in, until even the card-players dropped their cards, doffed their caps, stood up, and sung with the rest. The jailer, hearing the unwonted sound, came to the door, and seeing them so devout and orderly paused to listen, and then helped to swell the sacred chorus.

After the singing the jailer stepped inside, locked the door, and, sitting beside the painter, remained while that faithful follower of his Lord proceeded to offer remarks on the Scripture he had previously read and to exhort them to come to Christ.

The painter's words made a deep impression. No more cards appeared that day. After dinner he held another service, which was interrupted by the jailer's coming in to inform the painter that he had spoken to the magistrate about him, and had received orders to release him.

With a good conscience and a joyful spirit the painter hastened home. The entire results of that day's labor the painter will not know until the day of reward; but he did learn shortly after that one of his fellow-prisoners at least was led to embrace Christ by his faithful and timely-spoken words.

I give this fact to my Christian reader as an illustration of the manner in which they who are wise to win souls will turn even the most unpromising circumstances of life into opportunities to work for Christ. If that good painter could stand up amid twelve of his Master's enemies in a prison and win at least one of them over to the right, what may not the reader accomplish in his wider and more hopeful sphere if he will but set his heart upon it?

Why we should Pray for a Revival.

1 That Christians may have a more steadfast hope, and be led to sweeter religious enjoyments.

2. That Christians by a better example may more truly represent the Gospel in their spirit, prayers and characters.

3. That the prayers of good men and women may be accepted and answered.

4. That the self-deceived, the hypocrites and formalists may be unveiled to themselves and others, and put in the way of salvation.

5. That preachers of the Gospel may escape from all low motives, and be willing to subordinate their literary reputation to their usefulness.

6. That religious assemblies may be so permeated by the sensible presence of Christ, that preaching and exhortation shall be spontaneous and effective to the comfort and quickening of the church, and the conversion of sinners.

7. That an increased sense of responsibility and willingness to labour for God shall not only send and adequate number of teachers into our Sabbath schools, but make their attendance prompt, their prayers earnest, and their instructions intelligent, warm, interesting and saving.

8. To make such of our Church as are appointed to die this winter, (and there are many such,) in all things ready, their work all done, and the consolations at hand to sustain their dying hours.

9. To invest religion with such interest and control, and to make the rewards of heaven so certain and near, that Christians will no longer begrudge either labour or money so far as these can aid the cause of the Saviour.

10. To so stimulate and guide the consciences of all our ministers and members that they shall imitate Christ in sympathy for the poor and suffering, without regard to nation, color or creed.

11. To call off young Christians from frothy and pernicious books and amusements—giving to the Bible and duty such attraction and influence that our youth shall become "mighty in the Scriptures," and "ready for every good work."

12. That impenitent sinners now moving in crowds towards perdition and numbering in their ranks our own relatives and friends, may be converted and so saved from the pangs of a hopeless death-bed, and the penalty which awaits sin in a long eternity. Christians! *pray.—Am. Presbyterian.*

Worldliness.

The line of demarcation between the Church and the world is too narrow. There is a medium to be struck between the extreme of monkish seclusion on the one hand and worldly conformity on the other. Christ prays not that God would take his disciples out of the world, but that he would keep them from the evil. Our piety should be strong enough to withstand the ordinary intercourse of society and the common business of life. It is well that Christians cultivate an acquaintance with men of different views and feelings that thereby they may do them good. But let them beware of the snares of the world; no sooner do Christians show a disposition to be friendly to it than it shows a disposition to impose upon them: turning the assembly ostensibly convened for free, and fraternal, and rational intercourse into one of folly and riot. Let us never obliterate the obvious distinction between him who fears God and him who fears him not. In the old world the political honors and power of wealth bestowed upon the higher clergy present great temptation to a worldly spirit; but here there is no reason why both preachers and people should not live a pure life, and breathe from day to day a devotional and Christ-like spirit. We can never expect to do this, however, without a pure literature. The press is flooding the world with books and papers, and it works not for edification but for gold. The political press is to a great extent crippled, or rather subsidized, by sin; it dare not speak out on the subject of morals and religion; sometimes it speaks on the other side. Many Christians should be ashamed of their center tables and libraries. The silly romances and insipid poetry of the times; often the works of the sensualist Moore, of the atheist Shelly, and of the skeptics Byron and Keats, are found in the families of men that profess to fear God. This is not for want of better books. The great poem of the world is Milton's, the noblest form of philosophy, is Newton's, etc. The most attractive historical artist is Macaulay. We are not discouraged though thus we utter caution. The signs of moral night are but as a mist beclouding the morning sun. Think of the signs of Zion's strength, and beauty, and righteousness. See her embracing the world with her missions and attracting to herself all the elements of power. See her scattering the Bible as the dews of the morning, humanising the world with her arts, enlightening it with her philosophy, and entrancing it with her harp. See her educating the best minds of the nations in her consecrated halls and seeking to impress upon their uncorrupted hearts the great truths of science and salvation. Above all, see all sects uniting on common ground, and all good men bowing before God, and you have reason to say, "The morning cometh."

Mark, too, the conservative power of Christianity. Under its influence some of the nations of Western Europe have already stood longer than any of the great empires of antiquity, and they are stronger, wiser, greater at this day than they have ever been. Christian truth is the salt of the nations as of the Churches. May we have it applied to our own government and our own hearts.—*Ch. Advocate.*

Christianized Correspondence.

'You must excuse me,' said a lady, 'from ignoring the subject in *my* letters. I cannot enter into any correspondence, however agreeable it may be to discuss the various items of literary and musical interest that claim attention, if religious topics can never be introduced.'

'Well,' returned the gay young friend, 'have your own way about it, only I trust you will not insist upon my replying to all you may say.'

'Certainly not. It is pleasant, to be sure,' replied the lady, smiling, 'to have one's remarks treated courteously; still, I *insist* upon nothing, only that I may feel entirely free to urge upon your attention the subject that lies nearest my own heart; the acceptance and replying are of course optional with you.'

And so the matter of a friendly correspondence was settled.

Months passed, and the second year of this social interchange of thought and feeling came round. It was evident that the religious interest manifested by the lady did not always receive a welcome; but she quietly pursued the path laid down, trusting that in due time, God's time, showers of divine grace would fall upon the seed sown, and a golden harvest spring up to his honor and glory.

One day, shortly after the arrival of the usual well-filled and spicy letter, came a second, expressive of such deep feeling, such an earnest, grateful appreciation of her interest in his soul's welfare, and entreaties that there might be no delay in the replies to his anxious inquiries, that it well-nigh overpowered her. She could only pour out her soul in grateful acknowledgement to the Hearer of prayer that the Saviour had, almost in the hour of despair for her friend, touched his heart, and given into her hands the blessed privilege of directing his steps into the way of life.

A few days earnest pleading with God—of entire consecration to his will—and the troubled soul was rejoicing in the liberty wherewith Christ makes us free. A public avowal of this love and devotion to his service soon followed, and with all the energy of his nature the once gay young man became an active and decided Christian. In place of the opera and theatre, the prayer-meeting and Sabbath-school were his theme and his care. His labors of love were not confined to the church with which he had specially connected himself; 'in season and out of season,' in every place where christian charity and Christian labor were needed, there was our young friend. In short, his labors were abundant.

In a letter to his now more than ever valued correspondent, he wrote; 'To you and to my mother I owe everything. Your unwavering interest, your persistency in reminding me in every letter of my duties and God's claims, had an overpowering effect. I often tried to evade the impression, but it was utterly useless to attempt stifling those convictions. In spite of seeming indifference or apparent gaity, they were for months my constant companions. God be praised for giving me such a faithful friend. At one time I had almost slipped into the abiss of infidelity. Your prayers, and your counsels and appeals, have, under God, been my salvation.'

To this young man, in connection with kindred spirits, is our country indebted for the inauguration of one of the noblest monuments of Christian love—a society for the promotion of Christianity among our young men. It commenced with a handful; it now numbers its tens of thousands; and its streams of influence, watered by the river of life, are refreshing and fertilising every city in our land.

Religious Intelligence.

Bible Women.

This distinctive title, as applied to one branch of Christian female activity, was first used in London in connection with efforts to reach the degraded poor of that city through the purifying influences of God's word.

A Christian lady, Mrs. Ranyard, found her heart deeply impressed with the benighted condition of the poor in the district of St. Giles, a portion of the city in which at that time, ten years ago, there were whole streets where scarce a family could be found in which the wife and mother was not a drunkard. The misery of these homes and neighbourhoods was very great. Cannot something be done? was the question which weighed heavily upon her heart. Ordinary means utterly failed, as city missionaries, tract visitors, and Bible sellers could not and dared not venture into the fearful scenes of this locality.

The idea occurred of employing some Christian woman, if one could be found familiar with such life, who might freely visit the poor women, and seek to induce them to hear the Bible read, and by small payments become possessors of it. Such a woman was found, who by reading God's word had through a train of interesting circumstances been truly born into his kingdom. Her heart yearning to do good, she was employed, Mrs. Ranyard herself engaging to superintend and direct the benevolent work. A short experiment proved that a "missing link" in the chain of evangelical action had been discovered. By kind words and deeds, by loving attention in sickness and trouble, many a hard heart was subdued, and many a wretched home transformed, while every advantage gained by the humble visitor was made to serve as a wedge for the speedy entrance of the book of life.

From this small beginning, as from a seed, sprang the goodly tree which now overhangs the whole vast city of London. In every needy district, humble women are employed as working agents or "Bible Women," while ladies of refinement and culture act as superintendents and counsellors.

It is considered essential that the Bible woman should reside in the midst of her district, where her neat and cheerful room may be easily found by the poor mothers whom she seeks to elevate. Daily she goes out with her bag of Bibles to visit homes darkened by long years of sin. Her womanly ways, and best of all her *womanly sympathy*, so new and strange, yet so sweet to the fallen, degraded beings upon whom she calls, win attention to the heavenly message; then follows an invitation to the mothers' meeting in her own room, where new hopes and wants spring up, calling for a change of life and abstinence from intoxicating drink.

Such is but a brief outline of the work of Bible women in London. The work has spread not only in England and Scotland, but in this country. In our large cities, particularly in New York and Brooklyn, the employment of Bible women has been attended with marked success. Most of these women have themselves been poor and wretched. They can therefore from experience speak feelingly when they declare that religion *is* profitable, both for the life that now is, and also for that which is to come. Their one great object is to get the Bible read and understood, so that its savour may be felt throughout every home of their appointed district. Of course there will be found much suffering to relieve. Bread and clothes and fuel must be sought for at the hands of the rich for those whose bodies are perishing from want, *but personal relief is not the Bible woman's chief work.* It comes in only as a means to an end ever to be kept uppermost, namely, the entrance of that word which converteth the soul.

"Bible-classes for poor mothers," "mothers' meetings," and "praying circles," are the almost necessary outgrowth of this work, and these furnish a field for Christian work among the ladies of city churches which for interest and success can hardly be surpassed.

It is refreshing to know that, while so much is done by the servants of sin and Satan to destroy and break down the sanctity and peace of "home," to blacken and deface the fair name of "woman," there is a work begotten in Christian love through which many sad homes and hearts have been lit up with the light of God's word, until they have become bright with hope and love.

The experience of each month adds certainty to the conviction that in the work of Bible woman there lies a power long needed in the Christian church, and which is as far superior to the systems of the Romish "sisterhood," as light is superior to darkness, and truth to error.—*Am. Messenger.*

Missionary Tour in India.

Extract of a letter from the Rev. George Fryar, dated Negapatam, June 23d, 1863.

MISSIONARY TOUR.

It had been on my heart for months to visit some of the seats of idolatry which are farther inland, and tell the people to turn to the true God. On Monday, May 4th, an opportunity offered, which I was glad to embrace. So I took a tour from Nagapatam to Trivaloor by train, thence on horseback around by Payaralam, Mayaveram, Tiruvalankadu, Combaconum, Cabastalam, Triviar, Tanjore, Saliamangalam Amapettah, Cordaherry, back to Trivaloor and Negapatam, having made a circuit of about one hundred and fifty miles, and been out nine days.

TRACT-DISTRIBUTION.

I took with me tracts into Tamil, and a few in Telugu and Hindustani; also some Tamil Gospels, and a few Testaments. These I distributed, and to such persons as seemed most likely to make good use of them. I have heard some say that it is simply a waste of money to furnish the Hindus with religious tracts; that they will only tear them up for tobacco paper, and so on. Now I quite believe that, in some cases, the giving of tracts is very much like casting pearls before swine, which swine will turn again and rend you; but at the same time I believe that, generally speaking, you may know such swine, and save both your pearls and patience. It has been my pleasure, and is still, to use tracts daily among the Hindus, as weapons of truth, offensive and defensive. After reading a portion of Scripture, and speaking a few words when you find three or four persons in the company to whom you would like to speak personally and at length on separate subjects, it is very convenient to have with you a selection of trusty tracts, suited, it may be, to each man's case. But such tracts are something more than a convenience, when you reflect that, to some of those men, that will be the only opportunity of hearing words whereby they may be saved. Let thom tear up the tract for tobacco paper if they will;—I have never seen it done;—but let them do it if they will. The man who tears its may read it; and the man who spares it may read it; and the man who burns it may glance it over till, kindling his anger, he lights it to kindle his cigar. Was it therefore written, printed, bestowed in vain? Torn, it may tear them. Burnt, it may burn them so that they may seek the balm of Gilead, and the Physicium of the soul. Addison, in one of his Spectators, speaks of the value of scraps of printed paper. His remarks are true to the life. It is not human nature to let a piece of printed paper pass through the hand in a time of leisure without reading it. But enough. I have never seen any Hindu distroy a tract; have never had reason to believe that any tract I ever gave was destroyed; but, on the contrary, I have, in several instances, put persons to the proof, and seen them produce the tract after many days, or heard them give the title, and somewhat of the subject.

We are greatly indebted both to the Tract Society and to the Bible Society for their invaluable aid.

Having such helps, we who are now entering the field are more favoured than our fathers were. A man who learns the Tamil letters in England, may begin work as soon as he lands in India. Taking, with him a Bible, Testament, Gospel, or tract, he may try to read it to the natives, or get one of them to read it, and, by so doing, he will find that to labour is to learn, and that to give is to receive.

POPISH MISSIONS.

Leaving Trivaloor, I saw no Protestant Mission station, except a Lutheran one in Mayaveram, till I came near to Tanjore. The Papists have a church both in Mayaveram and Combaconum, and another in Triviar, though I am not sure about Triviar; only one of the natives told me, and I know they are wiser in their generation than we are. I wish we had as many Missionaries in this country as Rome has, and that we could claim as many converts as she can,—but not the same kind of converts. "Quantity without quality is worth nothing." One cannot regard their conversions as new creations. "By their fruits ye shall know them." It is a comparatively easy thing to teach Hindus the Ave Maria, and sprinkle them with holy water,—to substitute saints for swamies, priests for pothagars, penance for penance,—an easy thing to mix one superstition with another, to exchange the loose robe of self-conceit for the close cloak of self-righteousness. All this man can do; but God only can renew the heart. Whoever in this country sees the two systems, Hinduism and Romanism, side by side, may well ask as I have heard the natives ask, "What is the difference?" Yet doubtless there is a difference, if they could only find it out. When I have been denouncing idolatry, the natives have often said to me, "But Christians worship idols," and I have had to tell them that the Popery and Christianity are not one and the same thing. But I have told some of them, that even this adulterated form of religion is much purer than theirs, both in its precepts and in its practice, and especially is it better than theirs, because in it they may hear of a Saviour; but Hinduism tells of none.

AWFUL CONDITION OF THE HEATHEN.

The district through which I passed, is, I suppose, a fair specimen of this large plain, of which it forms but a small part;—exceedingly well watered, it is also well cultivated, and the population is dense. [Between Triviar and Tanjore are fine rivers, on which great fact the two names are founded; the first meaning "Fine sacred rivers," and the second, "Good land," or "Wet cultivation." I am not quite sure about the first syllable in Triviar. It may have some connexion with Rakshasa, the three-headed giant of Trichinopoly, or the natives may suppose these rivers, as well as the Ganges, to flow through three worlds. But "sacred" and not "three" seems to be the meaning.] Wherever you go in this Tanjore Collectorate, you behold a profusion of wood and water; fields and farmsteads; tanks and temples; idols and idolaters. Cold is the heart that throbs not at the sight. Not

> "Every prospect pleases, and only man is vile,"

but every prospect tells you that something worse than Popery, slavery, famine, sword, or pestilence reigns here,—that here Satan hath his seat, and leads men captive at his will,—that Puranic Hinduism and devil-worship are one. It is a very pleasant thing to find everywhere signs of peace,—no walls or fortifications around the towns, no massy gates or surly guards; men and cattle going forth to their labour till the evening, and then sleeping, unguarded yet secure, many of them by the way-side or in the open street. But it is most unpleasant to find such a multitude of souls sleeping in carnal security, unwarned of that volcanic hell which is ready to swallow them up; dreaming that stones, trees, and brute beasts are gods, and that Hinduism is the high road to heaven. O how awfully mistaken will they find themselves, when awakened by the thunders of God's wrath!

> "O for that voice which wakes the dead,
> To bid these sleepers rise.
> And bid their guilty conscience dread
> The death that never dies!"

But they do not like to be roused. Though they hear the Gospel-trumpet, they will not stir themselves, save to turn on their sides and slumber again. May God scare them with visions that shall make them shudder till they can sleep no more! Happily there are some exceptions. It is something to be able to say, "I have seen a converted Hindu: I have seen a true Tamil Christian." It is cheering to remember this when among "caste Christians," as they were called, or (as some of the Madras servants called themselves) "Christian Heathens." "What has been may be again," says the Yorkshire proverb; so if a Hindu conversion has once taken place, such a thing may take place again. But "to the law and to the testimony." The Heathen are Christ's inheritance. "They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God." The number which no man can number is from out of every kindred, and nation, and people, and tongue. We have our commission to go out into all the world and preach the Gospel. India shall be saved. I believe it in spite of caste-conceit and devil-worship, and I also hope to see the day. Where sin now abounds, grace shall much more abound. All men shall be blessed in Christ; all nations shall call Him blessed.

INQUIRIES AFTER TRUTH.

On the last day of last month I was out at a place called Thuttoor, which is about nine miles to the west. Entering the village, I left a tract with a goldsmith who was at work with another man of the same caste in the verandah of a house. He read the first page, and said, "I know all this. Can you give me something more advanced?" So I said, if he knew already that it was sin to worship idols, he might give the tract to some other man who did not know. Returning, I found another man had joined them. He came forward, and began very straightforwardly to ask about the true religion. He said, "I have read the tract you left with my friend. I know that what it says must be true. Idolatry cannot be right. Our religion cannot be right. Idols are nothing. There is one God. He is everywhere. But I want to ask, How can we know Him? How can we worship Him?" I said, "That one God has given to man one Book to teach him these things. You must have that Book and read it for yourself. It is because we have the Book that we know the truth. But God has given it for all men. Do you believe that all men are sinners?" "Yes." "Do you believe that you are a sinner?" Yes." "Then how are you going to be saved?" "I want to know." "Well, but do you think you can save yourself?" "I don't know how." "Do you think that any man can save you?" "They have no power to save themselves." "Then who has power to save?" "God." "True, and God is the Saviour of men,—our Saviour,—my Saviour and yours." "Then what must we do?" inquired he, and I told him as briefly and plainly as I could. He seemed very thankful, and promised to seek Christ in private prayer. Said he, "I have deen thinking about these things every day for a long time; but no one came here to teach me." I left a "more advanced tract," and a silent prayer that God would speak to that man. The sun had gone down while we were talking; but it was joy to think that a brighter sun was rising on the goldsmith's heart, and that he was one of those who, though they be Heathen and Hindus, are not far from the kingdom.—*Missionary Notices.*

The Wine Question.

Much has been written in regard to intoxication in wine countries,—some writers asserting that it was fearfully prevalent, and others saying it was hardly known. On this point we quote the words of one of the American missionaries in Persia:

"It would be difficult, I fancy, to find greater excess of intemperance, and consequent demoralization, among a whole people than exist here. During the wine season, the rule is that the adult males, who can obtain the means for it, are intoxicated daily. The exceptions are the few brought into our congregations; and it has become painfully evident that only a vigorous watch will preserve our communicants from the taint of this destructive vice."

General Miscellany.

Ulysses.

Freely translated from the Twelfth Book of the Odyssey of Homer, whosoever he was, or they were.

Then spoke Jackides, England's briefest Peer,
"Have no vain terrors, friends, for I Am Here.
Through direr straits than these, and seas more dark,
This hand hath safely steered the Lion bark.
Remember former perils, not a few,
And how triumphantly I brought you through.
'Twas I who rode the master of the storm,
When three roused nations rose and roared 'Reform!'
I gave Reform, but gave with cautious hands,
And stronger fixed our Constitution stands.
Remember when large Wiseman dared assume
An English title given by Pope of Room,
I clove his mitre with a downright blow,
And quick abased your Ultramontane foe.
So never need Britannia blanch and pale,
Until she sees her tried Jackides quail.

"Such as I was, I am, with courage high,
A daring pilot in neutrality.
The waves are rough, I own, and fearful shocks
Threaten to dash our vessel on the rocks.
'Twixt North and South to keep our steady course
Demands the wise man's skill, the strong man's force;
But wait in trust, and you shall surely see
Wiseman and Strongman both combined in me.
The Yankee Scylla vainly scowls on you,
As vainly scowls the Slave Charybdis too.
I see no terror in those Federal glooms,
Whence Lincoln's long and rugged visage looms.
I see no terror in that Southern cloud
That wraps the face of Davis, keen and proud.
Let Abraham disport in jocund tales,
And split his Union as he split his rails;
Let Jefferson renew his fierce attacks,
And whip his foemen as he whips the blacks;
Neither shall hail Jackides as his friend—
Jackides, sternly neutral to the end.
Only be ruled by me, whom kindly Fate,
Or Providence, hath sent to save the State,
And who, serenely leaning, as of yore,
On Magna Charta, and Lord Grenville's lore,
Smiles at the Tory's fears, the Liberal's dreams,
And rears the Whig's blue motto, 'No Extremes.'"

—*Punch.*

Dogs the Type of Men.

"The laws of nature make the whole world kin."

Analogy is one of the most prominent principles in creation. Every thing is a type of something else; every thing represents and foreshadows its next higher link.

Man is the great, obvious prototype of all the animals. The character of every animal represents one particular passion; the character of every man gathers up and compounds in itself all the passions. And whatever animals approach nearest to this faculty of comprehension, this power of variety, are, of course, the nearest types of men; the further off, the more marked for their individuality.

All tigers are fierce, all lions are brave, all foxes are cunning; and the "rage of the vulture, the love of the turtle," are proverbial. Each possesses his individual quality, more or less.

Now, what is the distinguishing trait of dogs? "Why," you say, "according to the species." Exactly so; and there are varieties enough of the species to express all the qualities of man.

There are plenty of reasons why this type should be considered the proximate link to man—the varietiy of his specie, the sagacity of his instincts, his capacity of education, his exemption, as a rule from servile labor. He is to be the friend, the companion, the assistant, the confidential servant of his master. Directly you degrade him to the rank of a *slave*, you blunt his energies and coarsen his nature. Dogs reason considerably; their instinct amounts to a low degree of intellect. The different sorts of dogs represent the different sorts of men; and the physique corresponds, as well as the character.

Look at the bull-dog. His strong shoulders, his great head, his enormous jaws match well with his dogged resolution, his stern, cold, intrepid bravery. There is no dash of gallantry about him; he simply goes at his work the shortest way, and does it. Amongst men you can find this sort in Yorkshire, in Lancashire, in Cornwall, and there are plenty of them among the "bonnie Scots." Whenever you see a man of hard features, prominently developed, and powerful lower jaw, you may know for certain that he is a man, not of high resolve, but of stern resolution. He will calculate chances cooly and fearlessly; he will spring to the fray with all the pluck necessary to humanity; in fine, he is akin to a bull-dog.

Then comes the greyhound, a thin, elegant creature, but he dashes swiftly on his prey, and *bites hard* very like those light cavalry fellows, who rode down upon the Russian guns, at Balaclava; very like the gallant line who scaled the heights of the Alma.

The great, large, lumbering Newfoundlander finds his human developement a class of negative men, whose pursuits are active, but physical. Not sensual men by any means—men who are addicted to field sports and muscular exertion, though perhaps of indolent minds—large, heavy, thick-headed, good natured, happy-go-luck beings. Well, these are the Newfoundlanders.

The water spaniels image forth Jack Tar, with his ready usefulness, and his generous, impulsive nature.

The terriers are a numerous class; so are our commercial men. Both are restless, bustling beings, small of stature, keen of feature, acute of comprehension, and infinitely hard-mouthed; oh, very.

The foxhound chases sly Reynard upon the slighest scent, and finds a parallel in the Bow Street runner, or more modern detective.

The pointer and the setter represent men of inventive faculty, who pioneer others, and find ideas for others to work out.

The retriever comes behind, and, like the careful student or the patient machinist, gathers up the fragments, that nothing be lost. He elucidates and elaborates thought to its fullest extent, and, wherever a seed of greatness fructifies, he rescues it with laborious care from the oblivion of time in the lapse of ages. Of this sort are the men who carry our mightiest measures, and consolidate the element of greatness.

The shepherd's dog is universally considered to be the primitive species, from which all the other varieties were derived. Pastoral pursuits were the occupation of Adam, and no other sort of dog was required at first, until the chase was thought of. This creature and the noble brutes of Mount St. Bernard are the most conspicuous types in the world; they seem almost identified with the men whose mission they so greatly aid and share. Constant association moulds them to great similarity—makes each a part of the other. Their hard lives of privation and toil engender powers of endurance [illegible] in man or dog. Here the type is close!

It is rather a mortifying fact that the most useless of the canine tribes are equally faithful representatives of our superior races. The lady's petted poodle is significant of the lady herself—probably a spoilt child of fashion, full of caprices, humors, whims, and fancies, having no object but to get rid of the burden of time—selfish, ungenerous, good-for-nothing.

There is, besides, a very numerous class of nondescript little curs, who are not poodles—mongrel-bred animals, who are neither useful nor ornamental. One wonders what they were created for, except that, like cyphers, they count for quantity on the right side of the significant figures; they do but go to increase the population, either amongst dogs or men.

This species has many varieties, the most prominent being swells, dandies, and gents. They swarm in servant's halls, buz about theatres, and develop prodigiously in supper rooms. They flourish even upon carpets of three pile, and are found abundantly in every nobleman's drawing-room—idlers on the world's highway, non producers in the busy hive of life.

The bull-dogs are becoming extinct, and puppyism begins to rise rampant.

Sleeping Pews.

While sitting in a church (says a contemporary) on a recent fervid Lord's Day, listening to a stirring sermon, from one of our most eloquent divines, our attention was attracted to a number of brethren on our right, whose situation awakened in us feelings of the deepest commisseration. They were trying to get a little sleep (it may be that sleep was getting them,) and their faces indicated extreme dissatisfaction with the result of their efforts. One of the number was frowning—a saucy fly not having the fear of man before his eyes, seeming resolved to establish itself on his ample nasal organ. Another looked extremely sad, as if he were dreaming of the end of time. A third had a ghostly, dying look, his mouth being well open, and the whites of his eyes appearing. Sleep relaxes the muscles of the neck, and the head being a heavy part of the body is inclined to fall over. This caused most unpleasant starts, and sudden awakings in the dear brethren aforesaid. While looking at the troubled faces of the sleepers as they sat before us, our benevolence, as well as our sympathy, was aroused, and we resolved to make a suggestion to the trustees of the church (it may not be original, but we do not recollect to have seen it anywhere), which we now proceed to do. It is that sleeping pews—pews with backs to them inclining comfortably, be provided in all the churches frequented by sound sleepers of irreproachable piety and orthodoxy. On these pews or seats an extra tax should be levied, which would, no doubt, be cheerfully paid, and thus the income of the church might be handsomely increased. Moreover, sleeping pews would add greatly to the decorum of an audience. No one looks well when asleep in a common pew or seat. The head will bob around; the face will put on dreadful looks; the under jaw will relax. But with a sleeping pew the hearer might sit decorously, and would be exposed to but one danger—*snoring!* Shall we have the sleeping pews?—*Home Journal?*

Christian Experience.

Mrs. Hester Ann Rogers.

On returning to Macclesfield at the close of the fashionable season of 1773, Miss Roe, afterwards Mrs. Rogers, found the town in great excitement, produced by the preaching of the Rev. David Simpson, the village curate, who was supposed to have imbibed the views of the Methodists. He had been denouncing with great boldness, the favourite amusements of the day, such as going to plays, reading novels, attending balls, assemblies, card-parties, etc. Miss Roe determined to hear this preacher, but resolved at the same time not to give up any of these practices. Still she found it quite impossible to defend them on Scriptural grounds; and the plain pungent discourses of Mr. Simpson began to trouble her. Often, according to her own diary, she was made to weep in bitterness as her sins were set in array before her; resolutions were sometimes adopted to break off from sin by true repentance; but they were soon broken—her goodness was "as the morning cloud."

Up to this time she had never heard the Methodists, against whom in fact she had imbibed the prevailing prejudices; but a neighbour, who had recently found peace with God, strongly urged her to go and hear them. She went, not long after to one of their meetings held at five o'clock in the morning. Mr. Samuel Bardsley was the preacher. She says: "I thought every word was for me! He spoke to my heart as if he had known all the secret workings there; and pointed all such sinners as I felt myself to be to Jesus crucified. I was much comforted; my prejudices were now fully removed, and I received a full and clear conviction, 'These are the people of God, and show in truth, the way of salvation.'"

A new and serious trouble now arose. Hester's mother had already threatened to disown her if she should ever hear a Methodist. To continue to go among the people every-where spoken against, was literally to give up all. After a great struggle she determined at all hazards to attend the preaching which had been so blessed to her soul. When the mother heard this a storm of persecution burst upon the head of the penitent girl. It required the good offices of an influential uncle to prevent Mrs. Roe from turning her daughter out of doors. For eight weeks she was closely confined to the house, and the services of the clergyman, and the fashionable godmother and many others were called into requisition to restore Hester to what they considered a better state of mind. Their efforts were wholly unavailing. Finally she informed her mother that close confinement and cruel treatment could never change her purpose—that she was resolved to seek the salvation of her soul regardless of consequences, and that if she could not do this at home in peace, she would leave home and go as a servant. At the same time she proposed to remain under her mother's roof in the capacity of a servant, on condition that she might attend Methodist meetings. The mother, supposing that her daughter would soon grow weary of hard labour, and perhaps give both it and the Methodists up, after a short trial, consented.

While engaged in the work of a servant, not long after this agreement was entered upon, Hester was clearly and powerfully converted to God, and made inexpressibly happy in his love. "I could now," she writes, "call Jesus Lord, by the Holy Ghost, and the Father my Father. My sins were gone, my soul was happy, and I longed to depart and be with Jesus. I was truly a new creature, and seemed to be in a new world. I could do nothing but love and praise my God, and could not refrain from continually repeating, Thou art my Father, O God! thou art my God! while tears of joy ran down my cheeks." She now performed the menial duties of the household with increasing cheerfulness, and bore every cross with a spirit of calm and gentle resignation; but her physical strength was unequal to the labour, and at the end of eight months, by the order of the family physician, she was freed from toil which was hopelessly impairing her health. The determined opposition of her relatives and friends now began to abate, and she was permitted to pursue her course in comparative peace.

About this time—in her nineteenth year—the Lord began to reveal in her heart that all sin was not destroyed—anger, pride, self-will, and unbelief often rising, occasioned a degree of heaviness and sorrow. By reading Mr. Wesley's Plain Account, and Further Thoughts on Christian Perfection, her eyes were opened respecting that great salvation. One or two brief extracts from her diary will best explain the state of her mind at this time:

"*Saturday, 3d.* I have had deep communion with my God, and much power at a throne of grace. I have a clear evidence of his pardoning love, and want nothing but his whole image stamped on my heart."

"*Thursday, 8th.* Ah! why did I ever doubt his willingness, when he gave Jesus! Gave him to 'destroy the works of the devil—to make an end of sin!' The hindrance was in me, not him. He desired to make me holy, but unbelief hid it from my eyes; accursed sin! But now, Lord, I do believe; this moment thou dost save. Yea Lord, my soul is delivered of her burden. I am emptied of all; I am at thy feet, a helpless, worthless worm! but I take hold of thee as my fullness. Everything that I want thou art. Thou art wisdom, strength, love and holiness: yes, and thou art mine! I am conquered and subdued by love. Thy love sinks me into nothingness; it overflows my soul. O, my Jesus, thou art all in all! In thee I behold and feel all the fullness of the Godhead mine. I am now one with God; the intercourse is open; sin, inbred sin, no longer hinders the close communion, and God is all my own!"—*Repository.*

Provincial Wesleyan.

WEDNESDAY, NOV'R 18, 1863.

The Dalhousie Experiment.

The earnest attempts of the late Administration, in connection with the united action of the Presbyterian Synods, and the Governors of Dalhousie College, to resuscitate once more that unfortunate Institution, have so far succeeded that on Tuesday the 10th inst, the inaugural address was delivered by the Rev. Principal Ross, in the presence of the Administrator of the Government and his staff, the Governors of the College and other citizens. His Honor the Administrator, who presided, opened the proceedings by a brief speech. The Chief Justice, as chairman of the Board of Governors, upon introducing the Rev. Principal, remarked upon the past history of Dalhousie, and expressed his gratification in the present experiment, and his confidence that the Professors appointed to occupy the several chairs of the College, then to be inaugurated, were *quite equal* in qualifications to the Professors of *any other Institution in British America.* This opinion will go for what it is worth. Whether the acquaintance of the Chief Justice with the several Colleges of Nova Scotia, New Brunswick and Canada is so full as to warrant him in making so broad and positive an assertion, will, perhaps, be questioned. What if some of the Dalhousie Professors have never attained College honors, or have never been regular College students? In that case, Chief Justice Young would have us to believe that a Collegiate course of study is not, after all, very essential, even to the highest position in literary, scientific, or professional life.

The gentlemen appointed to fill the chairs of Dalhousie may be, to the satisfaction of the Governors of that Institution, well qualified to perform the work they have undertaken; but that they occupy the very highest professional position in British America, or that Dalhousie staff as a whole, with a name and a character yet to be made, can take rank with other Provincial Institutions of learning of well established reputation, will not be very widely credited.

The Chief Justice dwelt with emphasis upon the location of Dalhousie,—in the heart of the metropolis,—as being a consideration upon which it is entitled to claim public favour. But in general estimation this will prove a serious drawback to its success, not merely because of the larger expense to students, but also, and especially, because of the numerous evil influences of city life to which youth from the country, away from parental restraint, and boarding out of the institution, will be unavoidably exposed.

The inaugural address by the Principal presented a good exposition of the intended College curriculum, and of the advantages of the several branches of study to be included in the course But as an Inaugural on such an occasion, and from the Principal of a staff so superior in every qualification, as had been indicated by the eulogy of the Chief Justice, it was not what might reasonably have been expected. However, the ship has been launched, and we have no doubt, is as well manned as could be under the circumstances; and as a Presbyterian craft, when she honestly hoists Presbyterian colours, and is kept afloat by no more than her due proportion of Provincial bounty, we shall most sincerely and heartily wish her God speed. The *Presbyterian Witness* announces that the number of students now on the ground is about forty, with a prospect of others. But a small proportion of these will probably be found prepared for matriculation, if the standard of admission is to be at all equal to that of other respectable Institutions; so that the Professors will have work to do beyond that which is purely collegiate. The salaries of the Professors are quite respectable, being $1200 pr. an. to each, with the prospect of considerable augmentation, by the college fees, if the attendance of students is large. But then there is no library, nor is there the needful philosophical apparatus. How these costly essentials are to be provided does not appear.

We are strongly in favour of denominational Institutions of learning. The past history of such Institutions justifies the conclusion that every denomination should have its own Colleges. We sympathise with the Presbyterian body in the discouragements endured by them in the past in their College enterprise, first at West River, and subsequently at Truro. We can easily understand that circumstances rendered a change desirable, as the sympathies of their body were not likely, with unanimity, to be gathered around the Truro Seminary; and if an equitable arrangement had been devised, by which the Presbyterian church could have bought out, even at a merely nominal value, the Provincial interest in Dalhousie, every friend of education, and all interested in Provincial prosperity ought to rejoice in the hope that something was at length likely to be made of that which has hitherto been only a public reproach. But our Presbyterian friends cannot suppose that a large amount of provincial property can be appropriated to their especial benefit, seeking to make them the chief educators of the Province—building up their denominational interests by government prestige and by Provincial funds, and that this wholesale injustice, committed by our legislators, will be allowed to pass in silence. We are satisfied that this matter has only to be agitated, and the Presbyterians themselves, with their strong sense of justice, will not be content to occupy their present anomalous position in regard to Dalhousie College. We hesitate not to reiterate, what we have said on previous occasions, that the professedly liberal basis on which the present arrangement rests is nothing but a sham. Neither College Governors nor Synods in concocting and elaborating the scheme could ever have dreamed that its proposals would be entertained by any other than the Presbyterian body. The plan, though devised by some of the most adroit and wily heads our Province affords, cannot hide the injustice it involves; nor will the public sense of moral right long admit of the continuance of such a wrong.

If it be asked, what else could have been done with Dalhousie? We answer,—the existence of a College building, fine in its exterior, but badly located, and not at all well arranged in its interior, or sufficiently commodious for College purposes, and which, if it could not have been rightly appropriated to educational work, might have been devoted to other Provincial objects, was no sufficient reason for the present scheme. The College Funds, after the repayment of the debt due the Province, could have been well applied to the promotion of higher Education in some other less objectionable mode.

The appearance of liberality presented in the present scheme for the working of Dalhousie, it was supposed would be sustained by the appointment of three additional Governors, to represent severally the Church of England, the Methodist Church and the Baptist denomination. Had these denominations desired representation on the Dalhousie College Board, no better selection could have been made than the gentlemen who were so appointed. But the design in that addition to the Board of Governors was quite obvious; nor is it difficult to understand that the new Governors were, in a measure, shut up to the acceptance of the appointment, not at all on denominational grounds, but by a political necessity, based upon reasons, which, under the circumstances, justified their action.

That any one denomination should monopolize an Institution which from its foundation was designed to be Provincial, and to have available for denominational ends all the Funds and property of such Institution, including £5000 due the Province, and a Provincial Endowment of £900 per annum, is not to be tolerated. It is childish to say that other denominations can take part in the Institution under the present arrangement. It is perfectly clear that they are precluded from so doing by the very efforts they have made in the cause of Education; and it is equally clear that the present plan, prepared especially for the Presbyterians, has been readily embraced by them to meet an emergency, and to enable them to occupy the vantage ground which the scheme presented. Every church is to be commended for earnest desire and effort to enlarge its influence and usefulness; but always in such a mode as shall not infringe upon public interests.

The *Presbyterian Witness* of last week, in an article, upon the Dalhousie College opening, remarks:

"The spectacle presented at the opening on Tuesday should silence the calumny that this is a Presbyterian College. Would the clergy of the other Churches—the influential lay alumni of King's College—the half dozen Doctors of Medicine—the Lawyers and Merchants present on that day attend the opening of a Presbyterian College? We think not. The charge of *Presbyterianism* is only urged as a means to raise a prejudice against the institution, or to create the impression that Presbyterians are a grasping and dishonest set of people."

To create such an impression is the farthest from our thoughts, believing that the Presbyterians upon a more thorough examination of the matter in all its bearings, will cheerfully recede from the wrong position they now occupy, and readily acknowledge that, were some other denomination now taking hold of Dalhousie College instead of the Presbyterians, in the same manner they are now doing, they would be loud and earnest against the wrong committed, nor ever cease to agitate until it were redressed. If to publish to the world that Dalhousie College is a Presbyterian Institution, is a calumny, then we must bear the imputation of being calumniators, though conscious of our integrity in the matter, and of being influenced by christian charity and the utmost goodwill toward our Presbyterian brethren, whom we "love in the truth."

If Dalhousie be not a Presbyterian College, why were *all* the Governors, prior to the appointment a few months ago, *all* Presbyterians? What is the present constitution of the College Board? One Church of England, one Baptist, one Methodist, and *only six* Presbyterians. Why the large preponderance of Presbyterianism in the College Faculty? Why the lengthened deliberations with the Presbyterian Synods, and the consultations with Synod committees in the framing of the College Act? Why is the heart of Presbyterianism stirred through Nova Scotia to set in motion, and to sustain this Institution? All right, we say, perfectly right, just what ought to be; but let the College be known to be, what in truth it is to all intents and purposes, a PRESBYTERIAN COLLEGE.

We cannot understand that "the spectacle presented at the opening" refutes at all the assertion that it is a Presbyterian College. The probability is that the attendance at the opening would have been considerably less, if it had been supposed that such attendance would be construed into an implied approval of the scheme. We must confess that it would have afforded us unspeakably more pleasure to have been present at that opening had that College been *avowedly* Presbyterian. We were profoundly impressed with the conviction that the religious body taking such position would find out there was involved therein a compromise of christian principle, a sacrifice of the means of religious usefulness, in the necessary submission to State shackles, which may entail consequences not easy of computation. For ourselves, we should be sorry to see the Methodist Church involved in association with any Institution that would shut out from an inauguration all recognition of the Giver of every good and perfect gift. We confess, we came from those opening exercises with but little confidence that the Divine blessing would attend Dalhousie College. We venture the opinion that by far the greater number of those present on that occasion, and those of other denominations as well as Presbyterians, would have been far better satisfied, than they were, had it been allowable to do so, if the Reverend Principal had read a portion of God's Book, than requested the audience to join in singing a psalm from the Presbyterian version, and further called upon one of the clergymen present to lead in the invocation of the Divine blessing upon the important work then to be commenced. Better to have been without the *eclat* of having His Honor the Administrator to preside, and the ceremony of an introduction by the learned Chief Justice, than to have dispensed with a recognition of dependence upon God. It cannot but be matter of regret when Presbyterians, for the sake of paltry pecuniary advantages, allow themselves to be placed in a position where they cannot consistently and appropriately express the great truth taught under a dispensation far less favoured than ours, and enforced strongly upon christians by gospel precept and example, a truth upon which Presbyterians are orthodox both in head and heart, and which none understand better than they—*Except the Lord build the house, they labour in vain that build it.*

From Our English Correspondent.

The Rev. Henry Ward Beecher in England—Opinons on American affairs—Lord Brougham—The Jubilee—War in New Zealand—Companion to the Rev. W. L. Thornton.

The most notable star which has been visible during the last two or three weeks in the political firmament has been the Rev. Henry Ward Beecher. Perhaps a more appropriate emblem of this gentleman's sudden appearance amongst us would be a comet. It is undeniable that his addresses, delivered in Manchester and Liverpool, in Edinburgh and Glasgow, and lastly in Exeter Hall in London, have attracted a much greater amount of attention, and have given rise to a much greater amount of criticism, both hostile and friendly, than the productions of any other person since the outbreak of this great conflict. We had not previously listened to a real American, pleading his own cause. All that we have heard from the platform, or read in the journals, was the production of English apologists for one side or the other. Mr. Beecher cannot deny that he has had a fair hearing. The Liverpool people alone, of all the audiences he addressed, effected anything like a serious disturbance. In all the other places the audiences evinced that love for fair play, which is so distinguishing a characteristic of our countrymen; and in most instances the orator was received with overwhelming demonstrations of enthusiasm. The crowd and excitement at Exeter Hall were such as have never been paralleled.

A great amount of sympathy with the North has thus been elicited, it would be absurd to argue, however, from the approbation of four or five large public meetings, convened expressly for the purpose of hearing a well-known advocate of one particular side, that the mass of the English people think and feel in that direction. Mr. Beecher has unquestionably done good by his lectures. He has softened to a considerable extent the harshness of feeling which previously existed towards the Northerners. He has said many kind things about England and English alliance, and he has succeeded in making people believe that he is perfectly sincere. Honest and good tempered John Bull, after hearing and reading such an incessant stream of abuse and vituperation against himself as the American press has been incessantly pouring forth during the last two or three years, has been quite affected and tendered at finding a genuine Yankee who could speak civilly to him with the appearance of meaning what he said. There is a large number of persons in this country whose views may be thus briefly expressed; they like the Northern cause, but they dislike the Northern men; they like the Southern men, but they dislike the Southern cause. But the creed of the great majority of Englishmen, especially of the upper and middle classes, is just this—that politically they sympathise with the South in her struggles for liberty; while morally they cannot hold with a confederation which still, after all the blood and treasure which has been spent, stakes everything upon the continuance of slavery.

The ultra abolitionists have been pelting the oldest and greatest anti-slavery champion now living, because he has seen fit to denounce the policy of the North. No man has stood firmer by the cause of freedom, or rendered it more illustrious service than Lord Brougham. When in his prime he had a large slave property bequeathed to him in the West Indies; but he refused to have anything to do with it unless all the slaves were manumitted. In consequence of this refusal the will was cancelled, and he has never received a penny. Yet because the old man has spoken against the Northern politics, Mr. Beecher's zealous friends in this country have been denouncing him as a conceited fellow, who would sacrifice the reputation of his best friends to prop up his own vanity.

The Missionary Jubilee continues to occupy the attention of the Wesleyan people, It was arranged at Leeds, that ten or twelve sectional meetings should be held in the great towns, commencing with London. To speak the truth, the London meeting, which was held on the 22nd, was comparatively a failure. It had been badly arranged. Under the idea of striking while the iron was hot, the meeting was too hastily got up. There was no sermon, no lovefeast, no devotional services of any kind to warm the people's hearts, attract them to the spot, and prepare them to devise liberal things; and the result was a poor attendance, and subscriptions short of three thousand pounds. The deficiency, however, will no doubt be made up in the Circuit meetings which will be held by and bye. The meetings at Bristol and Manchester, which have been held this week, have been better managed; and the Jubilee fund already approaches fifty thousand pounds. The French Conference are most earnest in their efforts to get a portion of the fund devoted to their interests. The President, M. Hocart, has written upon the subject to the *Recorder.* He is a most blessed man, and has under his own roof seven young men, (Frenchmen,) whom he is training for the ministry, trusting to Providence, in a great measure, to find the needful supplies.

Of general news there is at present a singular scarcity. The war in New Zealand is a troublesome business for the colonists, but it does not affect us much in the mother country. The natives are exceedingly resolute, and they have so far profited by their intercourse with Europeans as to become somewhat formidable enemies, even to our troops. In the towns, every man between 16 and 40 years of age is under arms, and great terror has been induced on account of the Maoris having threatened, as soon as they reach the capital, to murder every man, woman, and child, without distinction. It is to be hoped, however, that their career will be arrested before they approach the walls of Auckland.

It has not yet been announced who is to be the colleague of the Rev. W. L. Thornton in his visit next spring to the States and Canadas. Public attention naturally has turned to Mr. Punshon, as being the most popular preacher and lecturer in the Connexion; but it is doubtful whether, for family and other reasons, Mr. Punshon could accept the offer, if it were made to him. The nomination rests with the President of the Conference, who is a marvel of secretiveness. No man in this world knows better, how to keep his own counsel than Dr. Osborn. Probably it will not be till just before the necessary time for starting that his nomination will be made known to the minister whom he may see fit to select.

London, October 30, 1863.

From our Scottish Correspondent.

The annual visit to Scotland of the Missionary Deputation appointed by the English Conference is generally looked forward to with pleasing expectation by both ministers and people. The expectation raised this year has been fully met, notwithstanding that the President, owing to engagements in connection with the Jubilee movement in England, was not able to spend more than one Sabbath on this side the Tweed. The able Deputation (Rev. Messrs. Rigg and Walton) by [illegible] excellent sermons and instructive addresses made up in part this deficiency, and as a result of their visit the Missionary spirit has been fanned and our churches have been blessed. We regard the appointment of an annual Deputation as a link connecting more closely Methodism in the two Countries and as a source of strength to it in Scotland; whilst the opportunity given to the President and the brethren accompanying him of being present at the Financial District Meeting in Edinburgh and at other meetings in the larger places, not only encourages the brethren laboring amidst many discouragements, but convinces them that though there may be some divergencies from what is regarded as Methodism in England (arising from national peculiarities and local causes), yet in all that is vital and essential it is one and the same. Without however referring to the proceedings of the District meeting in Edinburgh, presided over by the President, or of the Missionary meetings, except to mention that at the former, arrangements were made in connection with the Jubilee movement for a central meeting in Glasgow in December, and that the latter were more numerously attended than for some years past, we may make a few remarks upon Methodism in Scotland. Since its introduction about 1747 it has met with much opposition, and its history has been a chequered one. For more than a hundred years it has struggled hard to gain a footing and to aid in spreading Scriptural holiness in the land. At times it has made progress, at other times it has been almost stationary, and again it has lost ground and some have ventured to predict its speedy dissolution. The causes of this would require an article to themselves, but suffice it now to state that, notwithstanding the withdrawal of the agency from some small places, it never, in the centres of population at least, exerted more influence or bade fairer for continuance than at present. Its past history is not without its bright side. Methodism in Scotland has raised up not a few men for our ministry whose labors have been given principally to England, and who have proved themselves *men* leaving their mark upon the Circuits in which they have labored; and it has also given members not a few to our Societies both at home and abroad of whom it has no reason to be ashamed, and who has served its interests where God in his Providence cast their lot. When the late Rev. Dr. Stinson was on a deputation to this country, he stated to the writer, that one of the best friends to Methodism in Canada was converted in Kilmarnock, in the Ayr Circuit where the interest has ever been faint and feeble, and this instance is but one of many that might be adduced. To a thoughtful mind, the testimony which it has borne to a full, free, and present salvation in a country overshadowed by Calvinism will appear to have been of immense worth to the Christianity of the land. The number of individuals truly converted to God by its agency, (for the Lord's arm has been by no means shortened) has more than repaid labor expended and effort made. It has also furnished its quota of experience to the solution of some of the difficult questions which have arisen or which are already cropping up in England and forcing themselves upon the attention of thoughtful minds. It was to meet the wants of Scotland that Wesley first took the same step as he had done for America; he ordained Ministers, and empowered them to administer the Sacraments, because the members of his Society were refused church privileges by the Ministers of the country. It is well known that in England, ministerial responsibility is very much divided amongst two or three Ministers in a Circuit; whereas in Scotland it is thrown upon the individual minister and congregation. It is found, notwithstanding the many advantages of the English plan, that as soon as ever a congregation is able to support a Minister, the appointment of one is sought, and the advantages of change are realized by an exchange of pulpit which does not interfere with the tie subsisting between minister and people. The tendency to this is most marked, the latest instance being furnished by Glasgow West Circuit, which was divided not more than twelve months ago, owing to the strong desire of two Congregations to have each its own Minister, and so far the arrangement has worked well.

The question of Communicants who do not meet in Class, has become more prominent in Scotland and its mode of treatment—a mode which Wesley himself sanctioned if not introduced—may be of service to the Brethren in the South. But on this and on kindred matters I will not dwell at present, but refer briefly to the state and prospects of Methodism in this country. Our churches in the centres of population may be regarded as gradually acquiring inward efficiency and power, and it is matter of satisfaction to know that many of the obstacles to the spread of Methodism are diminishing year by year. As an illustration of this we may state that in Glasgow West Circuit, a Home Missionary has commenced his labors, and met with considerable success, insomuch that the building of a new chapel is seriously contemplated. In Dundee the present chapel is too small for the evening congregation, and a large Hall has been taken; the same state of things exists in Arbroath. In Dumbarton, where a new interest has been raised within the last three years everything is hopeful, and at Bathgate where a Home Missionary has labored for about a year, there seems a fair prospect of a vigorous Mission Church being raised which will be ere long self-sustaining. The congregations in some other Circuits also evidence improvement. We are convinced that Methodism is still much needed in Scotland, notwithstanding the increased activity of other churches and considering the closer connection which is year by year taking place between the two countries—we venture to predict for it a brighter future.

The Missionary Jubilee.

As will be seen by our English correspondence, the meetings in the principal Methodist centres in England, in connection with the Jubilee celebration, are in progress. The *Methodist Recorder* comparing the Centenary movement in 1839, with the present Jubilee services, makes the following observations:—

The Missionary Jubilee has revived the recollection of the Centenary, and has excited a spirit of emulation. In the last celebration the *Home-work* of Methodism was specially contemplated, and its stability and extension provided for, while its monuments remain with us. Our Theological Institution, already too small, has been an incalculable blessing to Methodism both at home and abroad, and the Connection is beginning to appreciate the influences which it has exerted on our Ministry. The Missionary students have hitherto had to prosecute their studies with those who are intended for their work at home. Their number is now so great that they require that an Institution should be entirely set apart for themselves. We therefore hail the project of a Missionary Institution, where kindred souls shall be trained for the foreign field, in thorough sympathy with each other, and which they are sure to carry with them to distant lands.

Missions are our glory;—if we glory in them it is in no spirit of vain boasting, but because they have been the means of glorifying Christ and extending his kingdom in the dark places of the earth. By them Christian Churches have been planted in heathen lands, where Satan had his seat; and the idols of many tribes utterly abolished in consequence of their former votaries becoming the worshippers of the one God, through the one Mediator.

These wonderful transformations have not been effected without great efforts, and a large expenditure of men and money. Many a toil-worn labourer has exhausted his energies and expended his life in breaking up the fallow ground, and in sowing the seed which was to germinate after he had ceased to labour. What have the last fifty years witnessed of trial and sacrifice, as well as of success! And indeed the latter has resulted from the former, for if there had been no endurance, no labour, and no conflict, there would have been no triumph. But everywhere, thanks be to God! He has caused his servants to triumph, and hence our Jubilee joy; and it is well considering what great things the Lord has done for us during the last fifty years, and what multitudes of those who were the slaves of sin He has set free, we should let all the nations know that the year of Jubilee is come. Nor will those who have directly participated of the benefits of Missionary labour, whether colonists or converted natives be less forward than ourselves to magnify the grace of God which they have received, or liberally to present their offerings. We doubt not that at our Mission stations generally, liberal things will be devised, and that the religious effect upon the Missions will in this respect be most salutary. We believe that the Jubilee Hymn is already translated into the vernacular of most of our Mission Churches, and through the year it will be sung by our congregations both at home and abroad with heightened feelings of grateful and exultant joy.

The religious spirit in which the Jubilee celebration was begun in Leeds we earnestly trust will be perpetuated to the end, no boasting, no levity, no folly, but gratitude, humility, and praise to God. Then all our churches will be spiritually improved, and a mighty impetus will be given to the work of God. This is the most important object of all—a present descent of the blessed Spirit, such as shall be a sure pledge of future and enduring prosperity.

My Holiday Tour, with Thoughts by the Way.

No. 3.

"Genius loci"—The Academies—Something about Music—Journey to St. John.

Can it be that the spirits of the mighty dead hover around where their undying thoughts are repeated to the living with an effect like to their first inspiration? The precincts of the temples of learning, are ever imbued with a mysterious power of stimulating the intellective nature and exciting the mental faculties however limited their capacity. Is there not a magnetic force produced by the union of active minds all earnestly pursuing the same object; and is it not communicated to all who come within its influence? This power of the congregation of intellective forces is one among the many phenomena which puzzle the brains of philosophers; but as to the inspiration of some places, it is a well attested, and an experimental fact. Who can transport himself from the dull atmosphere of colonial life to contact with the quick intelligence of the people of the great metropolis, and not be sensible of the change? Subjects which have only a remote bearing upon our interest and happiness, are there discussed and contemplated with the intensity which is aroused by proximity and relation; and which are in themselves worthy of the greatest consideration because of their bearing upon the weal of the nation and the world. The intellect must be very dull and blunted by sensuality that is not sensible to this influence. I confess to a similar external, though of a different kind, of spur to the faculties from my three days' visit to the Educational Institutions of Sackville. Here, the young man is instructed in every subject which is necessary to fit him for whatever occupation in life he may choose; that is, it so disciplines his mind, and unfolds its powers, that the application to practical pursuits is easy and doubly successful. Here, the young woman may enter the list with the students of the other Institution, and at examination time may win an honest plaudit from those who witness the competition, for her proficiency and progress in the path of knowledge. She may also acquire skill in those accomplishments which more exclusively belong to her sex, and adorn and cheer the home which she loves, and to which she longs to return when her toil is over.

Although my love of literature and of music are pretty equal in their intensity, the latter somehow does get the pre-eminence. There is something so infectious from the sounds of music, that for the time, every other source of pleasure is despised, care is forgotten, and alas, the stern voice of duty is sometimes unheeded. But we cannot unmake ourselves. The devil never implanted this sweet passion in the human soul, however he may use it for evil. Some very wise men wonder that individuals are so much influenced by such an unintellectual pursuit. It is a great mistake. The cultivation of music in its highest perfection is one of the most severe exercises to which the human mind can be brought. As to the power which it confers, how can any one despise that art which guided by inspiration, can sway the human heart at will; now melting to tears of penitence or sympathy; now causing the heart to exult; now rousing to impatient energy; or, as its sublimest use, emitting such harmonies as steal the soul away from its earthly habitation to listen to the echoings of angelic measures: perhaps of the two, vocal music possesses the greatest inherent power; although under a skilful touch some instruments may be made to well nigh equal the voice in expression, and certainly to exceed it in execution and in the various and wonderful modulations of tone which the scale may be made to produce. Dryden has a beautiful conplet in his celebrated ode entitled Alexander's Feast, in which there is described a contest for the prize between Timotheus and Cecilia, the former the representative of instrumental music, the latter of vocal—

> "She raised a mortal to the skies;
> He drew an angel down."

If our translators have given the correct definition of the words in Gen. iv. 21, Jubal must have been a proficient in the gay style as well as the grave being the originator of "the harp and organ." The ancient harp, be it remembered, was unlike the harp which is now used. It resembled it inasmuch as it was a stringed instrument; but it was of rude construction, small enough to be carried in the hand, and was played to keep measure with the step of the dancer. I cannot say that the antediluvian harp was similar to those of the Greeks; never having heard of one being found by geologists in their lithological explorations. Why not a harp, or a jug, or a knife handle; as well as a fish or a toad? This topic it is to be feared has embraced thoughts that were *not* "by the way;" but many a one was awakened then which is now forgotten.

My journey to St. John, by carriage to Moncton and thence by train, was a delightful one. It had the charm of novelty, as it was my first journey through that part of New Brunswick; and it impressed me most favourably with the richness and beauty of that section of the province. Sussex Vale seemed a charming spot, although seen at a disadvantage, as the *veil* of twilight was over it. The railroad I think is quite as good as ours, and the carriages are very spacious and comfortable. I reached St. John at a seasonable hour, and immediately recognized amongst the expectant crowd the genial face of the honoured friend whose hospitality I was to share during my stay. In a very few minutes, I was domiciled amidst the tender attentions of cherished friendship, and the merry voices of children. Z.

Missionary Anniversary,

ST. JOHN'S, N. F.

MR. EDITOR,—The Annual Wesleyan Missionary Services in St. John's, commenced on Sunday, Oct. 25. The Rev. T. Harris of Brigus preached in the morning on Acts xvi. 9. His sermon was an eloquent and pathetic description of the spiritual wants and woes of the heathen world, together with the obligations under which the Church is placed, as the Depository of the Word of God, to send the Gospel to those who have not yet known the Saviour.

At night the Rev. J. Winterbotham of Carbonear preached on Matt. xiii. 33; from which he set forth with great clearness and effect, the design and efficacy of the grace of God to lhaven and sanctify every soul of man. The congregations which were large, enjoyed a rich spiritual treat, besides being strongly influenced in favour of Christian Missions.

The public meeting was held on the following Tuesday, Stephen Rendell, Esq., in the Chair,—the platform being well and respectably filled with ministers and lay gentlemen. Of the ministers, three belonged to other Churches in St. John's, who cheerfully consented to be present, and to take part in the meeting, thus showing their catholicity of heart, and their christian sympathy with the Society's Missions, and although the state of the weather was unfavorable, yet a goodly number assembled to hear further descriptions of the misery of the heathen, what had already been accomplished on their behalf, and to have their missionary zeal kindled afresh.

The Chairman, a good and practical friend of the Mission cause, opened the meeting with an appropriate and telling address, and each speaker that followed seemed to possess the Missionary spirit. More powerful and thrilling addresses it has not been our privilege to listen to for a long time. The congregation paid eager and delighted attention, and gave a practical response in the shape of a good collection. The collections on the sabbath and at the public meeting amounted to the satisfactory sum of nearly £30. The private subscriptions are taken up in the spring of the year.

Yours affectionately, P. PRESTWOOD.

St. John's, Nov. 4, 1863.

Proportionate Giving.

On the duty of appropriating a stated proportion of income for the support of the cause of God, none have written more lucidly, or more forcibly than the Rev. Wm. Arthur, A. M. His reasons for adopting the ancient rule of giving one tenth, are weighty; and his application of this rule to those in humble circumstances, as well as to the more wealthy, commends itself to careful consideration:—

"'But, at all events, surely you would not apply your rule to the poor.' Certainly not to the destitute. One object of liberality is to relieve and comfort them. But rising above those who need help, upon whom do you fix as poor? The man who can afford to spend money on whiskey or tobacco; is he poor? The woman who can afford to spend money on fineries; is she poor? It would be no small blessing, if some of those well-meaning but ill-judging persons, who are continually telling the poor that they are too poor to do any good, or support any cause, would stand out of the way of the poor. The worst thing you can do for a man, is to pauperize him. If there be a poor man here,—and I hope there is; for I never like to see an assembly of human beings where there are none of the poor,—I would say to him, Never count that man your friend who teaches you to lean on other people. He is your friend, and your children's friend, who teaches you to lean alone on the good providence of God, and on your own right hand.

On the very same grounds that it is a serious injury to a man to pauperize him, it is a great service to teach him to save something, and give it away. The one induces feebleness, the other power; the one inclines him to be listless in earning and thriftless in spending; the other to be alert in earning, and careful in spending. The moment a man begins to save something and give it away, he rises in the social scale, and takes his place in the family circle of benefactors. As to the godly poor, I will test this whole question of proportionate giving by their verdict, sooner than by that of any other class. Let some of those who would bid us not ask them to give, learn what they do, and perhaps, they will look anew to their own proportions. And when one sees how the poor tax themselves by waste, by hurtful luxuries, by ill-spent time, how often their spare money, not pre-engaged for good ends, is the cause of their ruin, one feels indignant at those self-constituted friends of theirs who would protect them from the calls of generosity—the very calls which would raise and make men of them; and we say, Stand out of the way of the poor.

There was One who was no amateur in poverty, but had known it from the manger, in His own lot and that of His friends. Did He think it a pity that the widow should give away her two mites? or did He tell Mary that the exceedingly costly box of ointment was too much for one of her means? And when the prophet heard from the widow of whom he had begged a little bread, that she was so poor as to say, "I have not a cake,' did he think it would be a loss to her to give, for the Lord's sake, a little of her meal? He who delights in mercy has never yet denied to the poor the joy of giving. St. Paul contemplates giving as the immediate result of labor in the case of one recovered from the class of thieves. 'Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth.'—If, then, a reformed thief, just beginning to earn his own bread, is at once to set before him the joy of giving away a share of his earnings, who dare degrade the working-men of Christendom by telling them they are to look on themselves as meant only to feed their own wants? O, what a blessing had it been to many a poor working-man, what a saving to his means, what a comfort to his home had his father trained him to honor the Lord with the first-fruits of all his increase!"

The Mission of Methodism.

Methodism, as it came from the hand of its illustrious founders, was described as Christianity in earnest. Both in this country and Great Britain it took its rise among the neglected masses, and insensibly but steadily transformed the chaos of society into order and harmony. With power more than human it touched the wasted, and degraded, and vicious, exalting them to an enviable eminence in Christian experience, and making them acknowledged models of pure Christian life. From the very beginning it has been writing out for itself a history of human improvement so striking as to arrest the gaze of the world. It is impossible to retrospect its past workings and origin, or contemplate its present energy and movements, without the conviction that it is the most potent agency, employed by the Almighty in these later times for molding the Anglo-Saxon mind. See its effects. Europe and America are dotted over with monuments. It is incarnated in great principles, that rule individuals and nations. It took hold of the Arminian sentiment when vilified, misrepresented, persecuted, and elevated it to be a dominant theological idea. It reproduced the scriptural idea of a conscious conversion, attended with a divine witness; and after long-continued, untiring, bitter hostility to its views, they have become current in most religious circles. It adopted religious experiences as a necessary element of Christian life and growth, and at a time when the class meeting was regarded as bordering upon the Roman Confessional; and it has lived to witness experience meetings used in some form by almost all Christian people. With these and kindred principles Methodism must remain forever identified, and be partaker of their immortality.

If, now, the future of Methodism would be made as grand and fruitful as its past, it must be kept much as it has been and is. Change is not always improvement. Methodism, as contemplated in the light of actual history, has but little to hope for in the way of change. In government, and usages, and forms, the flexibility shown heretofore should remain forever. But changes even here should be neither radical nor precipitate; and in some things the system should remain unchanged forever.

The ministry should continue to come in the main from the masses of the people. Then they will always, as heretofore, think thoughts and speak words that the masses will understand. A ministry of the finest liberal culture is extensively needed—a ministry of the highest literary abilities, and competent for the utmost metaphysics of theology. But such a ministry should always be the exception, not the rule. All history attests that it has not been a great success with the unlettered masses. The Methodist ministry has reached these neglected masses, mainly because it came from them, and then returned to them speaking familiar words, discussing simple thoughts, and employing idiomatic phrases and common illustrations. It is easier to provide a learned ministry for the cultivated and intelligent, than a ministry of common speech and simple thoughts for the uninformed. The Methodist Church has succeeded in the experiment so far—and we have good hopes that she will still succeed, now that both forms of ministry are demanded of her by the times.

The Church can never safely forget that her mission is mainly among the poor. This is the end proposed by the Author of Christianity. "The poor have the gospel preached unto them." Methodism in the past has acted out the very letter and spirit of this scripture. It has carried the gospel to the poor, and enriched them with all the wealth of heaven. Her means of doing this are now better than ever. Within her pale the rich begin everywhere to abound; who can provide for themselves such a ministry as they need, and then furnish ample means to send the gospel in its simplest forms to the poor. On this point most churches have failed. Age and revenues have furnished for them a cultivated ministry that has neglected the poor. Methodism must be guarded if she would escape a similar fate. Let her see well to it that the poor are never neglected. They stand in eminent need of the gospel, and have a right to expect its blessed teachings from the successors of John Wesley and Francis Asbury. If, as a church, we succeed in solving the problem of preaching the gospel to the poor as well as the rich, the world will by that fact have taken an immense stride forward in its evangelical movements. The solution of that problem is the most responsible task lying before the Methodism of to day. Pastors to care for the wealthy, and influential, and educated, are always to be found; and their labors never go unrewarded. But it is not so easy to bring into the ministry pastors who will thread lanes, and alleys, and destitute districts,—mingle with the suffering poor, and lift them up to a higher life. This is the ministry for the times, and for all times. We trust that the Methodist Church shall ever be sanctified by the presence and labors of such philanthropic and self denying men. Let its ministers continue to visit the highways, and byways, and hedges; let them make it a first and most imperative work to evangelize the poor, and then the glory will never depart, nor the Church grow old.

These thoughts were suggested by reading some admirable reflections on this subject from the pen of an eminent living minister—the Rev. Henry Ward Beecher. They furnish a view of Methodism from an outside observer of versatile genius, and having ample opportunites for forming a correct judgment. His suggestions and warnings are worthy of profound consideration. "There is no ministry," he says "that have been more successful, or that have raised up a better monument as the result of their labors, than the Methodist clergy. Why? Not alone because they have had a consummate system of organization, though that has helped a great deal; not because they have had a certain lithe, elastic method of procedure, in not being limited and fixed, but kept roving from one place to another, which had some advantages to the early settlements, but disadvantages to the permanent churches: *but because men of all pursuits and callings were appointed to preach.* And as long as the Methodist Church felt willing to preach among the poor and common people, so long they triumphed gloriously; but in proportion as they get the spirit of preaching to the upper classes, and of building churches for them, their success diminishes. I think the Methodist churches are getting to be the most splendid churches. We have got to take their places and go down and take care of the poor. Somebody must do it. And I give warning to our Methodist brethren that if they are going to abandon that field there are enough to occupy it; but that if they want to keep their glory and transmit it to other generations, they must remember the poor. Be proud of that field. Take care of those that nobody else takes care of. Take heed to the bottom, and God will see that your love and fidelity shall work all the way to the top. I do not object to the Methodists' preaching to the most cultivated audiences: all I object to is that they should lose a conception of the sacredness of human nature clear down to the bottom."—*Pittsburg Ad.*

General Intelligence.

Colonial.

A fire occurred in the Jail one evening last week, and during the alarm two of the prisoners escaped.

A reward of $100 has been offered for information respecting the person or persons who attempted recently to rob the Cape Breton mail.

On Thursday last Admiral Milne and family embarked on H. M. S. *Nile* under a salute from the citadel.

On Friday the *Nile*, accompanied by the *Shannon*, *Styx* and *Nimble* left for Bermuda.

The intelligence from Wine Harbour Gold Diggings is encouraging. Mojor Norton's claim proves to be one of great richness.

The following prisoners, tried and convicted during the present sitting of the Supreme Court, have been sentenced:—John Barlow, a soldier, for an assault with intent to rob, two years in the Penitentiary; John Jones, soldier, for larceny, one year in the Penitentiary; John Wilson, soldier, for assaulting Miss Butler, two years in Jail; James Baker, sapper and miner, for uttering base coin, six months in the Penitentiary; John Bayard, for stealing letters containing money, eighteen months in the Penitentiary; Patk. McEashern, soldier, for breaking into Mr. Ward's store at Sackville, one year in the Penitentiary; W. D. Cutlip, for embezzlement, one year in the Penitentiary.

The colored man, Jacob Norton, convicted before the Supreme Court, at Annapolis, a few weeks since, upon a charge of murdering his wife, was hanged on the afternoon of Monday last. The gallows was erected on Hog Island, near Annapolis Town. About 2000 persons assembled to witness the execution. The criminal appeared very penitent and expressed sorrow for the crime he had committed.

The St. John N. B. papers, seeing that the Intercolonial Railway scheme has fallen through, are strong advocating the extension of their line so as to connect with the Maine railroads.

American States.

The army of the Potomac has gained some advantage recently, though at a considerable sacrifice of life. Gen. Meade has advanced across the Rappahannock, and Gen. Lee has fallen back to the Rapidan. Gen. Sedgewick engaged the enemy on the north bank of the Rappahannock, captured two redoubts, seven pieces of artillery, and 1000 prisoners. It is thought that Lee's army has been weakened to send reinforcements to Bragg and Beauregard, and that the probability is that Meade will advance still further, though to do so will be to run the hazard of defeat. But on the other hand, should Lee be defeated in his entrenchments, there will be little further to prevent the Federals advance to Richmond.

The Washington correspondent of the New York *World*, writing on the 10th, says it is hinted that a considerable Union force has started or is about to start up the Peninsula towards Richmond. It is stated that the artillery roads constructed by McClellan are in superb condition, and will greatly facilitate a co-operate movement against the enemy. The entire army crossed the Rappahannock yesterday without any incident of importance occurring. It crossed in two columns, one on a pontoon bridge at Kelly's Ford, and the other on the captured rebel pontoon bridge near the railroad bridge. Advices received otherwise in Washington state that the rebel army seem to be moving toward the Rapidan, and as yet have taken no position for accepting battle. Our troops command all the roads approaching Fredericksburg from the Northwest, while some of them hold that town and Falmouth to-day. There can be doubt that Gen. Halleck has been superseded by Gen. Grant, so far as the movements of the great armies operating in Virginia and Tennessee are concerned. From the Rappahannock to Tuscumbia but a single field is embraced, Gen. Sherman forming one wing of our forces, and Genl. Meade the other. It would appear that Genl. Grant is drawing his wings nearer together, and he seems to consider the close investment if not capture of Richmond, an essential step in the struggle to hold our advantage in Tennessee. The most desperate fighting is expected to take place immediately.

The *Herald* contains the following: The Army of the Potomac, after a long period of ease, has commenced a forward movement, and its advance has been heralded with victory. The divisions of Generals French and Sedgwick met the enemy on the banks of the Rappahannock—the former at Kelly's Ford, and the latter at Rappahannock railroad crossing—on Saturday, and drove them across the river, capturing 1800 of the rebels, four battle flags and two redoubts with a number of guns. The loss of the enemy in killed and wounded is reported by prisoners to be over five hundred. Our loss in all—killed, wounded and missing—is set down at from three hundred and fifty to four hundred. The Union troops are in pursuit ofthe enemy.

New York, Nov. 9.—Another account of the fight of the Rappahannock says the 6th Me. went into the fight with 370 men and came out with eighty-five. The 5th Wirconsin lost about one hundred. The entire loss in killed and wounded will be between 750 and 800. The fight lasted about an hour and a half, but the heaviest losses were incurred during the charge in a space of about fifteen minutes.

The soldiers are reported to be in the best of spirits. Gen. Meade is determined to follow up his success rapidly and strike a blow at his antagonist whenever an opportunity offers.

Gen. Sedgwick is now at Brandy station, and has every advantage of position. All the corps are in early supporting distance of each other, and the rebels are falling back along their entire line in the direction of Culpepper.

From presant indications Lee will not fight until he reaches his former strong position on the South bank of the Rapidan. There are now no indications of the enemy near the South bank of the Rappahannock, and it is thought by some that Lee's force has again been materially reduced merely making a show of strength by contesting the fords.

Nashville,—I am satisfied that the half has never been told concerning the late battle of Chickamauga, or the condition of the federal army since. General Rosecrans was terribly defeated. But for the invincible bravery and coolness of General Thomas, our army would have been chased through Tennessee and Kentucky, and none but stragglers would have escaped. The dauntless courage that is claimed to have distinguished General Rosecrans on previous occasions utterly forsook him on this, and he wandered about, while the contest waged fiercest, excited, undecided, and paralyzed. He seems to have known nothing whatever of the configuration of the country, and on one occasion, when the order was given to retreat, he was compelled to employ a guide to show him the way to Chattanooga. He left the field early in the fight, and rode all the way back to the latter place, ostensibly to look after details that might have been intrusted to a non-commissioned officer, and at no time appeared on the field where the fortunes of the day hung in the balance, to inspirit the men by his presence, or aid the officers by counsel or advice. He was no longer the victorious general, with the flush of victory in his countenance, but the dejected commander, with the consciousness of defeat overwhelming him with conservation.—*Con. Chicago Times.*

Lookout Mountain.—A description of the country between Bragg and Thomas may not be uninteresting at this time. The strong position of the rebels is in the Pigeon mountains, a range twenty-one miles long. This range has the greatest altitude at the southern extremity, where it is separated from Lookout mountains by Doherty Gap, a long and heavy pass. A less elevated gap, through which there is a good mountain road, is two miles this side, called Rape. Blue Bird is seven miles further north, and is a rugged pass. Dug Gap, upon which much work has been done, and so called from the fact that the road has been "dug" out, affords a good passage for an army and is very defensible. This is in possession of the rebels, and is three miles from Blue Bird. Catlett's is a narrow pass, through which runs a mountain stream. This is two and a half miles further this way, and is a good road. The rebels have forces in that gap also. Two miles from this is Worthing, which is really a rough road over the mountain, that is impassible for artillery. Wicker is a good wagon road over the mountain, which has here diminished to the dimensions of a hill. One mile and a half from this, the mountain ceases to be called such, and gives way to an undulating country. The range is separated from the Mission Ridge a mere ridge of hills that lies to the westward, by the Chickamauga valley, in which are fields of good corn, and which seems to be a productive district. A little further to the west, and separated by another valley, are the Lookout Mountains, the highest range of all, and which run to within two miles of Chattanooga. This range terminates abruptly at the Tennessee river with a bluff two thousand feet high, from the summit of which a prospect of almost unlimited extent can be enjoyed.—*Mo. Republican.*

Neal Dow.—The Yankee General Neal Dow has just gone to Richmond, *en route* to be exchanged for General John H. Morgan.

From Charleston we learn that little has been done of late beyond the bombardment of Fort Sumpter, which is now little more than a mass of ruins, but still held by the Confederates.

The position of matters in and near Chattanooga is rather critical. Two of the advanced positions of Gen. Burnside's army have been captured by the enemy. A fierce struggle will take place in that part of Tennessee. The *Richmond Examiner* says, "The enemy now have possession of both banks from Bridgeport to Brown's Ferry, which enables them to bring their supplies by water to a point within two and a half miles of their camp. Grant is no longer dependent upon the railroad for food, and his troops have no longer to live on half rations. It is no longer impossible for him to winter in Chattanooga, if he thinks proper to do so, nor will his threatened advance be any more nullified by the want of stores. In a word, we have lost the advantages of the battle of Chickamauga. The battle of Chickamauga must be fought again."

European.

The R. M. S. *Asia* arrived on Friday last.

The Queen had returned from the Highlands to Windsor in improved health.

The *Observer* remarks in relation to the Princess of Wales,—We are enabled to state upon the best authority that her Royal Highness will probably be confined in or about the last week in March next. The health of the Princess is all that can be desired under the circumstances; and the nation has reason to rejoice at the prospect of the perpetuation, in a direct line, of the sovereignty of her good and gracious Majesty Queen Victoria.

The Board of Trade Returns show a wonderful advance in the trade of the country, and advices from the manufacturing districts continue satisfactory.

The steam rams in the Mersey seem to have given Lord Russel a good deal of uneasiness of late. Perhaps the increased vigilance of the Government officials may be attributed to the contemptuous way in which Mr. Laird, in his Birkenhead speech, spoke of his Lordship's management of the Foreign Office; but be this as it may, two gunboats have been placed opposite Mr. Laird's yard, to prevent their escape, and an iron-plated war ship, the Prince Consort, has been sent round from Plymouth, to assist the gunboats if necessary. More than this, tthe workmen employed by the Messrs. Laird in completing the El Toussant have been ordered to desist, and both rams are now in the possession of the Government authorities in the Birkenhead docks, while the steamer and the gunboats guard the entrance and the exit.

The Government of the Emperor of the French has informed Mr. Dayton, the United States Minister in Paris, that the "authorisation" for the construction of certain vessels of war now proved to be building in France for the Confederates, and for certain cannon and munitions for their armament, has been withdrawn, and the parties engaged in the bussiness have been warned of the danger of prosecuting their work.

Another statement, showing the new policy of France in regard to the Southern Coonfederacy, is that the French Government will not acknowledge the South unless England does so first. The Emperor of the French may be supposed to have changed his mind respecting the course he was expected to pursue in Mexico; and conjecture will now have ample room for employment as to the cause which has led to this reversal of what was believed to be a fixed and settled purpose.

The British Government has issued instructions that in all instances in which vessels of war are sold out of the service, the greatest possible care is to be taken in removing all the gun fittings and returning them to the War Department. It does not require a marvellous amount of perception to see that the immediate object of these instructions is to prevent completely fitted fighting ships from falling into the hands of Confederate agents. If the latter purchase these vessels they will be compelled to take them without gun fittings, and any attempt to supply these fittings in a British port would lead to the seizure of the purchase.

The Rev. H. W. Beecher came passenger in the *Asia*. His oratorical power had excited much attention during his whole stay in Great Britain. He is described as having a readiness of retort, very uncommon, even amongst practised declaimers, and a fund of good humour that nothing can sour. His last appearance was at a public breakfast in Liverpool, when the assembly deeply sympathised with all his convictions about slavery; but his speech on that occasion is reported as greatly inferior to those delivered at other times amid frequent interruptions. He good naturedly referred to *Punch's* caricature of himself, in which he is represented as treating the British Lion to some superfluous syrup.

Mr. Laird has attained to great notoriety. A more outspoken speech than his Birkenhead essay on Government shipbuilding, on Armstrong guns, and on the waste of the National resources by incompetent stewards has rarely been given to the public. No speech during the recess has commanded half the attention, for the simple reason that some of its assertions have come upon the country like a verbal earthquake. For the nation to be told, as it is by Mr. Laird—who, at all events, may be presumed to know his business, however much or little he may known of international law—that if war were to eventuate, we are utterly unprepared for it, and that we have only two vessels on the stocks, which will not be ready for six months, fit to cope with those that are to be found in other countries, has given the national pride a shock from which it will not speedily recover. Add to this the statement that Sir William Armstrong and his guns are costly as well as lamentable failures, and the reason will be at once apparent why the London *Times* this week has been obliged to devote two leading articles to Mr. Laird. In fact, the member for Birkenhead has now changed places in Printing-house-square with the member for Birmingham another of Mr. Laird's friends. After one of Mr. Bright's great speeches the "thunder" to drown it had to be continued several days, and this is the position of honour to which Mr. Laird has now raised himself. Will he, like the bellicose Quaker, be able to continue at such a giddy elevation?

It is rumoured that Canon Stanley is to be the successor of the late Archbishop Whately in Dublin, and the announcement has given deep offence to the more extreme section of the Irish Tory clergy. This able and accomplished man is looked upon by many sincere lovers of the English Establishment as their future leader—the one of all others most qualified by ability, moderation, and sound sense to reconcile the extreme parties in the Church. Lord Palmerston thinks, no doubt, that Canon Stanley is the best man at his command to succeed Archbishop Whately; but notwithstanding the success of the latter, he was received in Ireland, more than thirty years ago, with much of the same kind of acrimony now bestowed on his successor. As an illustration of the manner in which the Irish clergy are pursuing Canon Stanley, it is sufficient to mention that a meeting has been held in Dublin for the purpose of "united prayer that the mind of the Government, in selecting a successor to the late Archbishop of Dublin, might be directed to the appointment of one who, in the gracious providence of God, would be in every way qualified for so solemn and momentous a charge. This is a most sarcastic cut at Lord Palmerston's mode of administering clerical patronage. The satire is not the less keen because veiled under the unction of superior holiness.

There was a rumour in Paris that the French troops were about to evacuate the Pontificial States.

Affairs in Copenhagen daily assume a more serious aspect, and the general impression on the mind of all classes is that, notwithstanding all the efforts on the part of England and France to prevent it, the long threatened Federal execution will now be carried out, and the unavoidable result will be a war between Denmark and Germany, of which no one can anticipate the end.

The Paris correspondent of the *Morning Post* argues that although the Federal Diet may assume the preparations for war, and Prussia and Austria may look on in a fighting humour, there will be no war in Denmark if England is determined to assist the threatened country, since Sweden would be an ally of Denmark, and the treaty engagements of France would bind her to co-operate with England.

The special correspondent of the *Times* at Warsaw has written a letter descriptive of the state of that city, in which, it appears, seizures and confiscations, executions and murders, are things of every-day occurrence. All public confidence has been destroyed, and every person appears suspicious of his neighbour. It is asserted that for every Polish life destroyed by execution at the citadel or elsewhere a Russian life is to be exacted, and the experience of the past few days sadly testifies to the truth of the rumour.

It is stated that the Archduke Maximilian has misgivings about the state of public feeling in Mexico, and that he hesitates to accept the crown offered to him by the Assembly of Notables. If the Archduke does not accept, the Emperor of the French will probably look out for another candidate; but, in the meantime the army must remain till the edifice of Mexican regeneration is crowned by the election of a sovereign.

From Spain a strange rumour has been received. It is to the effect that the Emperor of the French intends to put aside the present candidate for the Mexican throne, and that the Empress is new in Spain to secure the nomination by the Queen of that country of a Bourbon Prince for the post assigned to the Archduke Maximilian.

The subject of the coronation of the Emperor and the Empress of the French appears again to have risen up and to occupy the attention of the Court at Paris and the Papal power in Rome. The Empress desires the sanction of the Pope to her coronation ceremonial, but the Holy Father is said to have some scruples upon the matter which at present he is unable to overcome.

A communication from Alexandria represents the effects of the overflow of the Nile as most disastrous. It is said that from 80 to 100 villages have been swept away, and no one can tell what has become of the inhabitants, hundreds, perhaps thousands, may have been drowned and all they possessed destroyed.

The complete accounts of the bombardment of Kagosmi, in Japan have been received. The forts attacked by the British fleet mounted 93 guns and mortars, including 13-inch and 8-inch shell guns, four 150 pounders, ten 80-pounders, and the remainder all 32-pounders, the best United States manufacture; and as they simultaneously fired upon the vessels at a range of only 450 yards, the escape of a single ship seemed extraordinary. There were but two frigates in the English fleet, the other vessels being small war steamers. The English loss was 13 killed and 50 wounded. The Euyralus, which led the line, lost her captain and commander, and her total casualties were 10 killed and 21 wounded. She was hulled ten times, and her masts and rigging were cut to pieces. The vessels engaged were the Euryalus, Pearl, Argus, Persues, Coquette, Havoc and Racehorse; the first two only are frigates. The Japanese ammunition appears to have been of a superior quality.

[From the Richmond Whig.]

The Charleston Courier makes a timely suggestion in recommending the attention of our government to the naturalizaiion and cultivation of Calisaya, for the preservation of the health of our soldiers. This article has a peculiar effect upon the liver, and guards the system against disease by exposure and irregular diet. It is said that the great success of the Plantation Bitters of Dr. Drake, which, previous to our unhappy difficulties was found in most Southern homes, was owing to the extract of Calisaya Bark which it contained as one of its principal ingredients—"In confirmation of this, we have heard one of our most distinguished physicians remark, that whenever he felt unwel from ordinary dietetic or atmospheric causes, he invariably relieved himself by Plantation Bitters. Now that these Bitters cannot be obtained, a substitute should be prepared.—We understand our government has opened negotiations with Dr. Drake through a secret agent, but with what truth we do not know." * * * * * * * * * *

We are exceedingly obliged to the Richmond Whig for its remembrance of "Auld Lang Syne,' but we can assure "Our Government" that the Plantation Bitters are not for sale to any "secre agents," North or South. There is propably several other things that "Our Government" will yet want.

We know that we have the best and most popular medicine in the world. We are not afraid to show what it is composed of.

Physicians are compelled to recommend it.

Calisaya Bark has been celebrated for over two hundred years, and was sold during the reign of Louis XVI, King of France, for the enormous price of its own weight in silver. It is remarkable for Dyspepsia, Fevers, Weakness, Constipation, &c.

Cascarilla Bark.—For Diarrhea, Colic, and diseases of the stomach and bowels.

Dandelion.—For Inflammation of the Loins and Dropsical Affections.

Chamomile Flowers.—For enfeebled digestion.

Lavender Flowers.—Aromatic, stimulant and tonic—highly invigorating in nervous debility.

Wintergreen.—For Scrofula, Rhuematism, &c.

Anise.—An aromatic carminative; creating flesh, muscle and milk; much used by mothers nursing.

Also, clove-buds, orange, caraway, coriander snake-root, &c,

S.—T.—1860—X.

A nother wonderful ingredient, of Spanish origin imparting beauty to the complexion and brilliancy to the mind, is yet unknown to the commerce of the world, and we withhold its name for the present.

Humbugs and quacks howl about the Plantation Bitters; but the following is what's the matter and they know it.

PLANTATION BITTERS WILL CURE:

Cold Extremities and Feverish Lips.
Sour Stomach and Fetid Breath.
Flatulency and Indigestion.
Nervous Affections.
Excessive Fatigue and short Breath.
Pain over the eyes.
Mental Despondency.
Prostration, Great Weakness,
Sallow Complexion, Weak Bowels.

LIVER COMPLAINT AND DYSPEPSIA

Very particularly recommended to Clergymen, Merchants, Lawyers, and persons of sedentary habits. Also for delicate females and weak persons who require a gentle stimulant free digestion, good appetite, and clear mental faculties.

Sold by all respectable Physicians, Druggists, Grocers, Hotels, Saloons, Country Stores, &c.

Be particular that each bottle bears the fac-simile of our signature on a steal-plated label, with our private government stamp over the cork.

P. H. DRAKE & CO.
1y. 202 Broadway, N. Y.

Holloway's Pills.—In all crowded cities, malaria and fogs are breathed over and over again, till the strongest lungs are incapable of producing pure blood, hence the sluggishness of mind and body, the weariness and irritability of many persons during this season of the year. These medicines neutralize these impurities and give vigor to the head, heart and stomach. Sold everywhere.

A Call for New Subscribers.

We expect to receive early information from our brethren, the Ministers, as to all those delinquent subscribers, who are not disposed promptly to pay up arrearages, or who are unable to do so, that we may discontinue their papers. We are very desirous of adding considerably to our List of paying subscribers, and to encourage an effort in obtaining a large increase at once, we offer the following inducements:—

For the greatest number of new subscribers, with the advance payment, sent in between this and the 1st of Feb. next—A copy of Webster's or Worcester's Dictionary, pictorial edition, unabridged, or other books of equal value.

For the second best number of new subscribers with advance payment, within the time above specified,—A set of Macauley's History of England in 5 vols, or other works of the same value.

nov 18th.

☞ The Jubilee meeting of the Nova Scotia Auxiliary Bible Society will be held (D. V.) in Temperance Hall on Tuesday evening the 24th inst., being the *Fiftieth* Anniversary of the day on which the Auxiliary was formed. Leading ministers and Laymen will address the meeting. Admission free, A collection will be tak en in aid of the funds.

☞ We call attention to a very fine collection of Cartes de Visite, for Photographic Albums, at very low prices at the Book Room. Our stock of Albums can be highly recommended. We will send Albums or cards to any part of the Provinces by mail, postage paid, without extra charge.

Band of Hope Manual.—A small work under this title has been published by the Rev. J. Winterbotham of Newfoundland, designed for use in connection with youth's Temperance organizations, including code of laws, Ritual, Table of Scripture Lessons for Band of Hope meetings, and a collection of Hymns; the whole compiled in such a manner as to render the book very valuable for the purpose for which it is intended. The patrons and managers of those useful temperance bands for young people will find this book to be just what they require. The book can be had upon application to the author, Carbonear, N. F., or to the *Courier* office, St. John's N. F., single copies, 6 pence each, $1 per doz., $6 per hundred.

Almanack for 1864.—Our Almanack for 1864 will be found worthy of patronage. We are expecting orders from all our Ministers, and from storekeepers in every part of the Province. Please send your orders at once.

☞ The present postal arrangements prevent our sending the magazines to the ministers by mail free. It is hoped that a change in this respect will be effected shortly. In the meantime we will forward b yearliest opportunities offering.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. R. Taylor (P.W. John Naufts $2, Henry Gaetz $2,) C. E. Troop $2, W. A. Robertson jr. $2, Jas. Babcock new sub. $2, Rev. Wm. Smithson (new sub.) Rev. Jas. England (P.W. John Smith $2, Benj. Brown $2.) Miss Leak (Papers sent,) Rev. G. Johnson (P.W. Leml. Drew $2, Robt. Brady $2,) Rev. E. Brettle (P.W. Jas. G. Gardner $1, Jos. Pinkham $3, C. Watts $1, is this a new sub?) Mr. Brettle $1, Rev. D. D. Currie (P.W. J. Chambers $2, J. Leiper $4, J. C. Price $4, Mrs. A. Stockton $4, W. D. Coates $2,—$16,) C. D. Mumford, Rev. R. E. Crane, Rev. J. Burns (cannot cr. unless articles will be received and money returned. Sorry the order was sent so indefinitely.)

Marriages.

On the 9th inst., at the Wesleyan Parsonage, Gottingen Street, by the Rev. John S. Addy, Mr. John Dilworth, to Miss Catherine McFavish, both of Halifax.

On the 10th inst., at the same place, by the same, Mr. Wm. Douse of Charlottetown, P. E. I., to Caroline, youngest daughter of the late Peter McPherson, Esq., of Port de Grave, Newfoundland.

At the Wesleyan Parsonage, Brooklyn, Newport, on the 11th inst., by Rev. W. Smithson, Mr. Richard Eagles, of St. John, N. B., to Miss Ellen Mosher of Avondale.

On the 5th inst., at St. John, N. B., in the Germain St. Wesleyan Church, by the Rev. Dr. Richey, Mr. Wm. F. Humbert, to Miss Agnes Purves.

On the 9th ult., by the Rev Thos. Crisp, Mr. Jesse Boulton, Gunner of the Royal Artillery, to Miss Emma Cornelia Warner, of this city.

Deaths.

On board the the steamship Asia, on the passage from Liverpool to Halifax, Joseph Battersby, Esq., merchant of Manchester.

Suddenly, on the 9th inst., Mr. Henry Hill, in the 45th year of his age.

Shipping News.

PORT OF HALIFAX.

ARRIVED

Wednesday, Nov 11

Brigts Brothers, Gerrior, Cape Breton; Josephine, Cogdon, Lingan; Continental, Lingan; schrs Amazon, Smith, St Jago; Elizabeth Ellen, Delory, P E I Perseverance, McDaniel, do; Capello, King, Nfld; Majestic, Thompson, Labrador; Cygnet, Pentz, North Bay; Ne Plus, P E Island; Eliza, Jost, Sydney; Lucknow, Mitchell, Wallace; C W Wright, Dickson, P E Island; Pearl, Connors, do; Hester, Vigneau, Sydney; Clipper, Fouche, P E Island; Ellen, Pentz, do; W Taylor, Hunt, do; Teazer, Brown, do; Lady Sale, Brow, do; Spec, Murray, do; Belle, Young, do; Lady Milne, O'Hara, do; Amegent, Nicholson, do; Sterling, Saunders, Sydney; Hero, do.

Thursday, Nov 12.

Brigts Elsie, Murray, Ponce; Thos Albert, Crowell, Turks Island; Brothers, Gerrior, Arichat; Princess, Dagmar, Bruce, Canso; schrs Wm Stairs, Ham, St Jago; Indian Queen, Whitley, New York; Austerlitz, Rogers, Boston; Reliance, Morse, Annapolis; Stranger, Lambsworth, do; Josephine, Terrio, Sydney; Ada, Bagley, P E Island.

Friday, Nov 13.

Steamers Asia, Hockley, Liverpool; Canada, Moodie, Boston; schrs Mulgrave, Wambach, Baltimore; Mary, Siteman, New York; Nancy, Perry, do; J M C M, Kenny, Cape Breton.

Saturday, Nov 14.

Steamer City of Troy, Rhodes, Ogdensburg; schrs Experiment, Bollong, Shippegan; Providence, Landry, Bedeque; Twe Brothers, Goodwin, Pubnico; Hiram, Campbell, Cape Breton; Lark, O'Byan, P E I; William, Larkin, Montreal; Daniel, Horton, P E I; Laura, LeBlanc, Sydney; E Graham, Langlois, Sydney; Wm Henry, Claugh, Arichat; Eliza Catherine, Martell, Sydney.

CLEARED.

Nov 13—Steamers Asia, Hockley, Boston; Canada, Moodie, Liverpool; brigts Margaret, Fanning, Kingston, Ja; Brisk, Harding, B W Indies; schrs Racer, Henderson, Matamoras; Janet, McCoy, B W Indies; Commerce, Keays, P E I; British Eagle, Romkey, Glace Bay; Ada, Bayley, Westport; Western Packet, McPherson, Charlottetown; Achiever, Banks, Barrington.

Nov 14—Steamer Geo Olympus, Bernier, Sydney; brig Frank, Jones, Kingston, Ja; schrs Condor, Romkey, New York; Neptune, St John, N B; Combine, Reid, P E Island; Telegraph, Sulis, Yarmouth; Esther, Vigneau, Sydney; Josephine, Terrio, do; Prinee of Wales, McNab, Sydney.

BELCHER'S
FARMER'S ALMANACK,
FOR 1864.

IS now ready and for sale at the *City Book Stores* and by the Storekeepers generally throughout Nova Scotia and Cape Breton, containing besides the usual matter, full lists of the *ARMY, NAAY and VOLUNTEERS.* Messrs. A. & W. Mackinlay, No. 10 Granville Street, will promptly execute all orders for the above.

☞ The *bound* and *interleaved* copies contain a highly finished *ENGRAVING* of the *PRINCESS OF WALES*, same size as that of the Prince of Wales.

C. H. BELCHER
Oct 28. tey. Publisher and Proprietor.

BRITISH WOOLLEN HALL!
142 and 143 GRANVILLE STREET.

WE have much pleasure in announcing to our numerous customers the Arrival of our **FALL AND WINTER STOCK OF DRY GOODS.**

As the WOOLLEN HALL has ben so long established, the the public generally know that we alway keep an Extensive and Varied

STOCK OF DRY GOODS,

We will therefore only mention a few of the leading viz.—Black, Brown and Blue, Whitneys, Pilots, Beavers and Broad Cloths, Trousering, &c. **FLANNELS AND CARPETINGS.**

Shawls, Ladies' Mantles and Mantle Cloths,

Ladies **DRESS MATEEIALS** in great variety, a choice selection of Ribbons, Plumes. A choice assortment of **FURS**, which were contracted for last spring, previous to the Advance this Fall, which we can afford to sell Low. Irish Linens, White and Brown Damask Cloths. Towellings and Lawn Handkerchiefs, etc. White and Colored **SHIRTS**; Blue, Scarlet, and Fancy Wool do. Hosiery, Gloves, etc. ☞ It is an admitted fact that we keep the Largest stock of **READY MADE CLOTHING** in the city. We are now receiving the Largest stock ever imported by us, consisting of Men's, Boys' and Youths' Coats, Pants and Vests. Overcoats in all the newest material and shapes.

The businnes is conducted on the **Cash Principle** only. The whole stock having been purchased for Cash, will be disposed of at our usual Low Rates.

N. B.—Always on hand an excellent quality of TEA.

Oct'21 2m **WM. JORDAN & CO.**

LONDON HOUSE.

WE are now opening and in daily expectation of the remaining portion of Fall Stock; we think it is unsurpassed by any Retail House in the city, and we want the public to come and see *our* stock of

WOOLLENS, COTTONS, DRESS GOODS, SILKS, LINENS, Mantles & Shawls, FURS, all Fresh, Small Wares, and all the etcetras of a first class Dry Goods House. HOOP SKIRTS, &c., &c., &c.

CLOTHING.

We have made our aim to improve and economize, and with the largest experience of any Importing House in this particular branch, we confidently assume to give a better article for the money then other Houses in the city or Province.

THOMSON & CO.

☞ We beg to tender our best thanks for the very liberal prtronage extended to us since our removal to our new premises.

November 4. T. & CO.

LARGE AND VALUABLE IMPORTATIONS THIS FALL!
CHIPMAN & CO'S.
CHEAP DRY GOODS WAREHOUSE,
1262 Granville Street, Halifax, N. S.

WE are prepared to wait upon our customers again this Fall, with a new and very excellent selection of Plain and Fancy Dry Goods for the present season. Our stock has been personally selected this summer in the London, Manchester and Scotch Markets, enabling us to now offer a splendid variety of all the newest and most fashionable Goods. Ladies Dresses we have in Checked Winceys, Fancy Repps, Crossovers, Checked Mohairs, Ladies Dress Trimmings in beautiful variety; new Gauford Mixed Braids in Silk and Worsted. Black and Velvet Ribbons, with white edges very fashionable. Ladies black and brown Mantles, 7s 6d and 10s each. Large assortment of New Millinery for the Fall; Bonntes made up to order in the neatest prevailing fashion. Flowers, Feathers, Hat Plumes, Grass and Seaweed Flowers, as worn by the Princess of Wales. All the latest articles in Bonnet Fittings, 50 doz Ladies and Girls Felt Hats, trimmed and untrimmed. 600 assorted Heavy Winter Oveccoats, in Seal Skins, Whitneys, Beavers, Black Cloth, Reversable and others. 500 Ladies' Fur Boas and Muffs—Imitation Stone Martin, Real Fitch Furs, Queen's and Princess shapes—All New Furs. Monkey and Sable Muffs; White Ermine ditto, and Seal spotted,

Black Broad Cloths, and Cassimeres, Tweeds and Doeskins.

"SMALL PROFITS AND QUICK SALES."

Halifax, Oct 21, 1863. 2m. E. W. CHIPMAN & CO.

Also—We have the usual variety of Goods not enumerated above, viz—Coburgs, Winceys Shirtings, Printed Cottons, White Long Cloths, Grey Cottons, Flannels, Drills, Denims, Bed Ticks, Osnaburgs, Blankets, Rugs, Stripe Shirtings Fancy Shirtings, Carpetings, Ruggs, Mats and Crumb-cloths,

SAMUEL STRONG & CO.,
150 Granville Street,

Have by the arrival of the ships "Glenroy" and "Pascoe Glenfell," and steamer "Africa," from Liverpool, and brig "Relief" from Glasgow, now nearly completed their

FALL IMPORTATIONS.

THE Goods per above vessels, in addition to those received per previous arrivals, comprises

Supfi. Cloth. Beaver and Pilot do.

Reversable Coatings, Black and Fancy Doeskins Tweeds, Whitneys, Sealskins, &c., Coburgs, Lustres, Alexandra Cloths, Prints, Checks, Wincies, &c.
Scandinavian Winces, (Quite new style),
Wincy and Cross-over Skirtings, Flannels, Serges and Sheetings; Gents' Crimean Shirts,
Scarlet and Ponceau Damasks,
" Drab, Crimson, and Black Moreens,
Printed Table Oil Cloths; Reels Linen Threads,

—ALSO—

An Extensive and Rich addition to the former large stock of Ladies'

Fall and Winter Mantles,

Dress Trimmings, Ornaments, Ostrich Plumes, &c. &c.

Nov. 3. 2m. 150 Granville Street.

Just Published.
THE PROVINCIAL
ALMANACK,
FOR 1864.

CONTAINING a large amount of general information on all matters of public and Provincial interest, collected and compiled with the greatest regard to accuracy, making it well calculated for

A Useful Family Almanack.

The following topics may be enumerated as included in this serial: Astronomical calculations—Calendar pages—the Tides—useful hints for families and for Farmers—Tables for the reading of the Scriptures—the Royal Family—Imperial Government—Colonial Governors—Nova-scotia Government and Legislature—Government Offices—Provincial Institutions—Revenue Officers—Government commissioners—Light Houses—Signals—Tariff—Post Office Regulations—Roads and Distances—Railways—Stage Coaches—Steamers and Packets—Electric Telegraph and Insurance Companies—Consuls—Courts of Law and Law Officers—Barristers, Justices of the Peace—Colleges, Academies,—School Commissioners—Clergy of the various Churches—Ecclesiastical and Benevolent Institutions—Temperance Associations—Masonic Bodies—Halifax City Corporation—Fire Department—the Military and Navy—the Militia Staff—and the Officers of the several Regiments of the N. S. Militia and Volunteers, &c., &c.

Closed by a copious Index—making in the whole a book of 156 pages. More than ordinary pains have been taken to secure correctness.

For sale at the City Book Stores, and by Dealers generally throuhout the Province.

Orders from Country Merchants, addressed to the Wesleyan Book Room, Argyle street, to Messrs McKinlay, Granville street, or to any other of the City Booksellers, will receive prompt attention.

oct 28

COUNTERFEITS.

HAVING, after much trouble and considerable expense, discovered the party who has been counterfeiting my pills in the Canadas, and having received a *complete list* of all those to whom they were sold, and having had what remained of such counterfeits *destroyed*, and the proper steps taken to prevent a recurrence of such counterfeiting; and being well satisfied that none but the genuine are now in the market, I have come to the conclusion, in order to prevent annoyance to the dealers in my long established remedies, not to change the wrappers around the packages of such remedies, but have them continue as heretofore.

80 Maiden Lane, New York.
novll THOMAS HOLLOWAY.

The British Periodicals.

THE American publishers anxious to renew the sale of their Reprints of the British Reviews and Blackwoods Magazine, in Halifax and other parts of Nova Scotia where it has been temporarily suspended, propose to forward them to subscribers by mail direct from New York, *and pay the U. S. postage*—at the following greatly reduced rates, for the year 1863 only.

For Blackwoods Magazine or any one of the Reviews,	0 10 0
For any two of the Periodicals,	£1 0 0
For any three do,	1 10 0
For any four do,	1 15 0
For the whole five do,	2 0 0

Payment to be made by remittance in Halifax Bank Notes to the Publishers, Leonard Scott & Co., New York. Nov 11.

DALHOUSIE COLLEGE.
PRINCIPAL—The Rev. Pro. Ross.

1. Professor of Formal Logic, Ethics, and Political Economy—The Principal.
2. Professor of Classics—Prof. John Johnson, B. A., T. C. D.
3. Professor of Mathematics and Mechanics—Prof. C. McDonald, M. A.
4. Professor of Natural Philosophy—Prof Thomas McCulloch.
5. Professor of Chemistry and Mineralogy—Prof. George Lawson, Ph. D. LL. D.
6. Professor of Metaphysic Esthetics, and Belles Lettres—Prof. Wm. Lyall.

Teacher of Modern Languages, ———

THE Institution will be formally opened on the 10th November next, at 3 o'clock P M, The Inaugural Address will be delivered by the Principal in the room formerly occupied by the Mechanics' Institute.

Fees—$6 00 for each Chair for the present term, and $1.00 for Matriculation.

Admission.—Applicants for Matriculation will be examined on the afternoon and evening of the day of opening. They must possess a competent knowledge of the ordinary branches of an English education, including English Grammar, History and Geography. Also, a thorough acquaintance with the Latin and Greek Grammars, and with any book of any Latin prose writer, and any Latin poet, and of any Greek author which they may select. The examination will be conducted chiefly in writing. No student will be admitted after the close of the first fortnight after opening, but persons not preparing for degrees will be admitted without examination at any time during the term.

The first session will extend over a six months' course. After the current collegiate year several important alterations will be introduced. There will be a Winter and summer Term. Instruction will be provided in additional branches of education. The standard for admision will be raised as soon and as high as the improvement in the general education of the Province will warrant. Of these alterations full and timely notice will be given.

JAMES THOMSON.
nov 4—2i Sec'y Dalhousie College.

October 29th, 1863.

NEW ARITHMETIC,
For $ and cts. and £.

Just Published
—BY—
A. & W. MACKINLAY,
The Nova Scotia Arithmetic

Prepared under the direction of the Superintendent of Education, fully explaining the principles of the Science,

Designed for Schools and Academies.

This Book is a complete system of Arithmetic, containing all the necessary rules relating to Decimal and £ s. d. currency, with numerous examples. It contains over 300 pages, printed on fine English paper, from new Electrotype plates and neatly half bound. No expense has been spared in order to render this work one of the best and most complete compendiums of Arithmetic ever introduced into this Province, and particularly adapted for the Schools of Nova Scotia.

Nov 3 1m

Hardware! Hardware!

WE have received per *Glenroy, Pascoe Grenfell, Pathfinder* and *Steamer Africa* from Liverpool; *Forest Queen* and *Scotia* from London, *Roseneath* and *Relief* from Glasgow:

—A part of our Fall Importations of—

Ironmongery, Hardware, &c.,

—COMPRISING—

Bar, Bolt, Hoop and Sheet IRON,
Cast, Blister, and Spring STEEL,
Windsor Glass, Putty, Glue, Whiting, Ochres,
Brandram's best No. 1, White Lead,
Colored Paints, Boiled and Raw Oil,
Smith's Bellows, Anvils, Vices,
Sheet-Lead, Leadpipe, Shot, Gunpowder,
G Horse Nails, Wrought Nails and Spikes,

WITH A COMPLETE ASSORTMENT OF

Shelf Hardware,

For Sale on the *best terms* for Cash.

☞ Remainder of our Fall Supply daily expected per "Hannah," "Hattie Eaton," and "Rainbow."

DAVID STARR & SONS,
Nov. 11, 1863. Sheffield House.

Jas. R. Chamberlain,
DENTIST.
198 Argyle Street.

THANKS his friends and public in general for their liberal patronage, and that he still practices Dentistry in all its branches at the above place, (near Temperance Hall.) nov 4

New Advertisements.

Rubbers, Rubbers.
BRITISH SHOE STORE!
ARTHUR J. RICKARDS
Per Rainbow,

2000 PRS Women's and Men's Rubber Shoes

We would call attention to the "Lazy Man's" Rubber Shoes, as being just the article for winter wear.

Also—Received per steamer "Asia,"—Two cases Women's and Men's Boots—
Ladies Kid Elastic side Boots,
" French Merino Elastic side Boots,
" Kid & Merino Elastic side, without heel
" Kid side Lace D. sole boots,
" Stout Cloth Foxed Boots,
Childrens' Patent Leather Strap Shoes,
Men's Calfskin Elastic side Boots,
" " Elastic side Boots, very thin,
" " Balmoral Boots,
" " Extra Large Boots,

Wholesale and Retail.

☞ On Door North E. W. Chipman & Co.'s,
nov 18 Granville street.

LIME JUICE.

4 Puncheons Very Fresh, just received at the Italian Warehouse, for sale by
Nov. 18. W. M. HARRINGTON & CO

Buckwheat Meal. & Honey.

Just received ex Halifax from Boston,
Fresh Ground Buckwheat Meal, in small bags,
Two bbls Fine Cuba Honey. For sale by
W. M. HARRINGTON & CO.
Nov. 18 Italian Warehouse.

Biscuits, Crackers, Lemons, Oranges, etc.

Received ex Boston from Boston,
Rent's Extra Pilot, Cold Water, and Cream Crackers.
Heavy Corn Brooms, Pails, Tubs, Mats, Potash in tins, for making soft soap.
Lemons, Sweet Oranges, Filberts, Citron.
For sale at the Italian Warehouse, North End Hollis St. by W. M. HARRINGTON & CO.
Nov 18.

FURS, FURS.
In Price and Quality to suit Everybody,
AT 150 GRANVILLE STREET.

REAL SABLE MUFFS, £8 to £9 10s
" " BOAS, £9 to £15
Stone Marten Muffs, from £2 to £7
Do Boas, £2 to £7
Fitch Muffs and Boas, £1 5s and upwards
Mink do do
Monkey Muffs, very cheap
Danish Sable, Dyed Fitch and Musquash Imitation Stone Martin, Imitation Ermine, Lustered Squirrel

MUFFS and BOAS,
From 7s 6d to 35s.

☞ These Furs are the *very latest styles*, and will be found worthy the inspection of intending purchasers. SAMUEL STRONG & CO.
Nov. 18—till dec 31

H. Geo. Addy, M. D.,

GRADUATE of the University of Vermont. Lately Asst. Surgeon U. S. V., and Surgeon in charge of one of the General Military Hospitals in Tennessee—may be consulted professionally at his office,

170 Argyle-street,

Opposite Messrs. John Northup & Sons Store,
Nov 18—3ins

NOTICE.

TENDERS will be received at the office of Mr. Chas. R. Northup, Canning, Cornwallis, till Saturday 12th of December next for

Raising the Methodist Chapel,

and finishing a Vestry under the same, agreeable to plan, and specifications to be seen at Mr. Northup's. Good security will be required for the performance of the contract, and the whole to be completed by the 1st of July 1864.

C. R. NORTHUP,
C. C. HAMILTON,
A S. BURBRIDGE,
STEPPEN HARRIS,
THOS. CROACH,

N. B. The parties will not be bound to accept the lowest tender.

Cornwallis, Nov. 9, 1863. nov 18—4in

Latest Improvements IN DENTISTRY.

Vulconite Rubber Plates for ARTIFICIAL TEETH!

DR. MACALLASTER would respectfully say to those who desire Artificial Teeth that the Vulconite Rubber is decidedly the best plates that can be made for the mouth; when cheapness, durability and lightness is a consideration. He does not recommend it as better than Gold; yet after using it for four years with entire success; he is prepared to say to his numerous patrons and the public that it is better than any material which is cheaper than Gold; and he has great pleasure in being able to offer so good and beautiful a substitute for Gold. The Sets made four years ago by Dr. M. is still as good as when first inserted and in no one case has required repairing.

The best proof that can be offered for its superior qualities is its being so extensively used by all the best Dentists of the day both English and American, and its durability as well as its cheapness, will give it place over any other substance now in use as a base.

It can be inserted in all cases where Gold may be used in whole Sets, permanent or temporary; Partial Sets of Suction Plates or attached to the natural Teeth with Gold Clasps. It is peculiarly adapted for the mouth, being perfectly free from taste, and easy to the Gums.

Dr M. would solisit the patronage of all who in any way require the services of a Dentist. It is needless for him at this time to specify what he is prepared to do. Surfice to say after a constant practice of his profession in Nova Scotia for seven years, he is fully prepared to do every kind of Dentistry in a superior manner—at 43 Granville Street one door north of Dr Black's, and near the South end Tea Store, is DR. MACALLASTERS complete Dental Establishment.

oct 21

24th September, 1863.

FALL SUPPLY
—OF—
School Books & Stationery.
A. & W. MACKINLAY,

HAVE received per ship "Roseneath" part of their Fall Stock of Stationery, consisting of—
876 Reams FOOLSCAP PAPER, ruled and plain
950 " Letter Paper, " "
1000 " Note Paper, " "
330 " Demi Medium and Supper Royal,
500 reams WRAPPING PAPER,
Medium Ledgers and Journals,
Demi Ledgers and Journals,
Foolscap Books, from 1 to 9 qrs., ruled for £ s and Dollars and Cents,
Memo. Books, Copy Books,
Bibles and Testaments, Psalm Books and Church Services,
Slates, Pencils, Ink and Ink Powders,
500 gross Steel Pens,
350 M. Envelopes, assorted kinds.

—ALSO ON HAND—

Irish National Series.

6000 1st Book of Lessons
4000 2nd do do
3000 3rd do do
3000 4th do do
2500 5th do do
2000 Murray's Spelling,
3000 Mavor's Spelling,
3000 Lenlie's Grammar, together with an assortment of **SCHOOL BOOKS** now in use in the Province.

☞ **MACKINLAY'S NEW MAP OF NOVA SCOTIA,** latest edition.
Oct 14. 6w.

E. W. SUTCLIFFE'S
COFFEE IS THE BEST,

THE truth of this remark which is very frequently heard in Halifax and throughout the Province, can be proved by a trial of his
Superior Jamaica COFFEE, only 1s 3d per lb.
Extra Jamaica and Java mixed, only 1s 6d "
Fresh ground daily. 37 Barrington Street.
March 11. And Branch, Brunswick St.

The Family.

One by one Love's Links are Broken.

One by one love's links are broken,
One by one our friends depart;
Voices that have kindly spoken,
Heart that throbbed to kindred heart.

Some are resting in the ocean,
Hidden 'mid its secret deep,
Heedless of its wild commotion,
Sleeping there a dreamless sleep.

Some have wandered o'er the billow,
Prayers nor tears their life could save;
Sleep their rest beneath the willow,
In some far off churchyard grave.

And some are near us, lonely lying,
Our love words cannot break their sleep;
No answer comes, but wild winds sighing,
Through the grass o'er which we weep.

List we, for the heart's warm greeting,
Loved and prized in days gone by;
Look we for fond glances, meeting,
Ours, from out the sea-lit eye?

Ask we for the joyous beaming,
Or the smiles that radiant shone
Round us in our youthful dreaming—
Ask for these, where are they gone?

Ah! not here, not here our dwelling,
In this changing world of time:—
Thanks to God, all change is telling
Of a holier, happier clime.

Weep not over hopes departed,
Seek not here the scattered band;
Soul of mine, rouse up! look forward
To the glorious spirit land.

Beyond the Garden-Gate.

"Children," said Mrs. Jay, "you may play anywhere in the yard, but don't go beyond the garden-gate. Do you hear me, Peter?" "Yes, mother," said Peter, looking up from his wheel-barrow; "Do not go beyond the garden-gate!" Mother then, seeing her little boy and girl quietly at play in the yard, put on her bonnet and shawl, and went down street.

Peter and Jessie, his little sister, had nice plays together. He used to make believe horse, and draw her on his trucks, or she make believe a pumpkin, and be carried in his wheel-barrow; or they would both make cows and set up a terrible mooing; indeed there was no end to the different characters they took, all the while keeping very kind to each other. Their plays this afternoon led them down to the bottom of the garden, where there was a gate, hasped inside, which opened into a field of thick underbrush and trees, sloping down to a lower part of the village. This was the forbidden gate.

"I wish we could go out into the woods," said Peter; "perhaps we should find a bird's nest." Peter unhasped the gate, and he and Jessie looked around and saw the pretty woods. "But *what did mother tell us?*" asked Jessie. "Perhaps she was afraid of bears," answered Peter, "or the water in these woods, or something; but there are no bears. Oh! there's a squirrel on that tree! See him, see him, Jessie;" and away ran Peter to the woods, and *away* ran Jessie after him. The squirrel hid, and the children went on, hoping to find another. They strayed down a bank, and came to a brook and little pond. "Mother thought we'd fall into this pond and that's the reason she cautioned us against coming here," said Peter; "but we shan't, shall we Jessie?" "No, we won't," answered Jessie. And so they ran round, and tumbled about, and picked flowers, and at last got back to the gardengate and unharmed, without anybody knowing they safe went. "Jessie," said Peter, "*don't you tell.*" "Not if mother asks?" asked Jessie. "She won't ask," said Peter.

Mother did not ask, nor did Jessie tell, and all went on at home as usual. Saturday night, after the children were washed, and Jessie had gone to sleep, Peter and his mother talked a little longer together, as they often did on Saturday night: "Mother, I have been in the woods beyond the garden-gate this week." "When did you go?" she asked. He told her. "And mother," he said, "nothing happened to us there; we didn't fall into the water, or get wet, or tear our clothes; no bears ate us up. Why didn't you want us to go?"

"You *lost* something that afternoon in the woods," said his mother. "Lost something!" said Peter, and he thought of his knife, and his slate pencils, and his ball, and a three cent piece in his pocket; he hadn't lost one of them he was quite sure. "Yes," repeated his mother, "think a moment what you have missed, for I know you have lost something." Peter for a moment thought his mother must be a spirit; for how could he know when he didn't know himself? "You will recollect if you think," said she. Peter [illegible] ad under the bed-quilt, for he began to [illegible] lost something; and the more he [illegible], the more sure he was of it. "Mother," he at last said in a little sorrowful voice, "I *did* lose something in those woods, I did; I lost *the happy* out of my heart." Ah, that was it, and a sad loss it is when a child loses the happy out of his heart.

It does not always concern a child to know *why* his parents forbid him this or that; *his* duty is obedidnce. Nor because nothing befalls him in course of disobedience, must he conclude no harm is done at all. Peter and Jessie got home safely; but was there no harm done? Yes, yes; the happy left their little hearts. They were *afraid*—afraid their mother would find it out. This is the way doing wrong wrongs you. It wrongs you out of that peace and comfort which God made you to enjoy; and all Peter's play in the woods did not make up for this loss until he told his mother and received her forgiveness with her good-night kiss.

The Lilac Buds.

A branch of lilac has stretched out as far as the window pane, near which I often sit and write, and I like to watch it. It seems to say many things, and among others it reminds me how long *buds* are *buds*. It was the 12th of October that I first noticed the new buds pushing out under the foot of the old leaves, which fluttered over them to a green old age, until the November winds swept them to the ground. They were then left alone on the bare branches to take life as it came in the dark days of December, January frost and cold, February ice and thaw, and terrible shakings from the March winds. I noticed them in the first nipping frost; but they did not seem to mind it. In the warm sunshine of January they wanted to come out, but a north-east storm held them back. In the February thaw they began to look big; a frozen rain kept them in place. April showers have come; they show signs of maturing powers. But they will not be fairly out, doing their work and playing their part in this great world of ours, till May, and that makes eight months of bud-life to four months of leaf-life.

It certainly shows what God thinks of bud-life—that it is an important part of life, and he does not wish to hasten it. He lets the little things gradually get accustomed to the ways of living in this world, slowly and therefore *surely* gaining strength and health, vitalizing and hardening their little energies *by degrees*, never pushing them forward, often holding them back, until the right time arrives, when they come forth properly qualified for their position on the tree, waving their banners throughout the beautiful summer-time without weariness and without rest.

If buds must be buds just so long in order to make fit leaves and flowers and fruit, so our tenderer buds, the children, in order to make strong men and women, ought to *stay* children just so long, and not "come out" before their proper time. There is no advantage in trying to be men and women *to soon*. It spoils them for being true men and women at all. We should not push the children into studies, duties, feelings, or enjoyments beyond their years. They mnst *grow* to them. That is God's way.

Sometimes I see the boys trying to ape men. When they do, it is generally the weakest or wickedest side of a man, as smoking, for instance, or swearing, because they cannot do or be what properly belongs to man. Buds cannot be buds and leaves at the same time.

When I see little girls losing the simplicity of childhood in their looks and words, dressed like young ladies going to evening parties, sitting up late at night, eating rich cake and confectionary, it makes me think of the lilac buds in a January thaw, swelling and trying to come out before their time, and I feel sorry if there be no firm hand to keep them back. Their Mays and Junes will come full soon. Yet they are not likely to come at all, if *forced* to come. The buds may be *winter-killed*.

Let parents and us all remember then, that God likes the children to *stay* buds; to *be* children as long as they *are* children, and *good* ones too.

The Woman I never saw.

One hears much complaint of the direction and character of female education. It is dolefully affirmed that young ladies learn how to sing operas, but not how to keep house—that they conjugate Greek verbs, but cannot make bread—that they are good for pretty toying, but not for homely using. Doubtless there is foundation for this remark, or it would never have been made. But I have been in the East and the West, and the North and the South; I know that I have seen the best society, and I am sure I have seen very bad, if not the worst; and I never met a woman whose superior education, whose piano, whose pencil, whose German, or French, or any school accomplishments, or even whose novels clashed with her domestic duties. I have read of them in books; I did hear of one once; but I never met one—not one. I have seen women, through love of gossip, through indoleace, through sheer famine of mental *pabulum* leave undone things that ought to be done—rush to the assembly, the lecture room, the sewing circle, or vegetate in squalid, shabby unwholesome homes; but I never saw education run to ruin. So it seems to me that we are needlessly alarmed in that direction.

But I have seen scores and scores of women leave school, leave their piano, and drawing, and fancy-work, and all manner of pretty and pleasant things, and marry and bury themselves. They crawl out of the farther end of the ten years, sallow and wrinkled and lank—teeth gone, hair gone, roses gone, freshness, and vivacity, and sparkle, everything that is dewy, and springing, and spontaneous, gone. gone forever. This our T. Society book puts us very prettily: "She wraps herself in the robes of infantile simplicity, and, burying her womanly nature in the tomb of childhood, patiently awaits the sure coming resurrection in the form of a noble, high minded, world-stirring son, or a virtuous, lovely daughter. The nursery is the mother's chrysalis. Let her abide for a little season, and she shall emerge triumphantly, with ethereal wings and a happy flight."

But the nursery has no business to be the mother's chrysalis. God never intended her to wind herself up into a cocoon. If He had He would have made her a caterpillar. She had no right to bury her womanly nature in the tomb of childhood. It will surely be required at her hands. It was given her to sun itself in the broad bright day, to root itself fast and firm in the earth, to spread itself wide to the sky, that her children in their infancy, and youth, and maturity, that her husband in his strength and his weakness, that her kinsfolk, and neighbors, and the poor of the land, the halt, and the blind, and all Christ's little ones may sit under its shadow with great delight. No woman has a right to sacrifice her own soul to problematical, high-minded, world-stirring sons, and virtuous, lovely daughters. To be the mother of such, one might, perhaps, pour out one's life in draughts so copious that the fountain would run dry; but world-stirring people are extremely rare. One in a country is a liberal allowance. The overwhelming probabilities are that her sons will be lawyers and shoemakers, farmers and commission merchants; her daughters, nice, "smart," pretty girls, all good, honest, kind-hearted, common-place people, not at all world-stirring, not at all the people one would glory to merge one's self in. If the mother is not satisfied with this, if she would have them otherwise, she must be otherwise. The surest way to have high-minded children is to be high-minded yourself. A man cannot burrow in his counting-room for ten or twenty of the best years of his life, and come out as much of a man and as little of a mole as when he went in. But the twenty years should have ministered to his manhood, instead of trampling on it. Still less can a woman bury herself in her nursery, and come out without harm. But the years should have done her great good. This world is not made for a tomb, but a garden. You are to be a seed, not a death. Plant yourself, and you will sprout. Bury yourself, and you can only decay. For a dead opportunity there is no ressuection. The only enjoyment, the only use to be attained in this world must be attained on the wing. Each day brings its own happiness, its own benefit; but it has none to spare. What escapes to-day escapes forever. To-morrow has no overflow to atone for the lost yesterday.—*Gail Hamilton.*

Temperance.

Confession of a Clerk.

Much has been said and written of the trials and temptations to which young men in our large cities are exposed, and the ruin which overtakes multitudes of those who, carefully trained and prayerfully educated, are led away by the gay and thoughtless companions of their city life, and forgetting the early restraints of home, are lost to all that is good.

Still, although the warnings and examples which are presented to young men thus situated have done much to assist them to escape the destruction which principle alone will enable them utterly to avoid, the evil remains; and if the brief account of my early struggles with sin and temptation should strengthen one faint heart, or encourage one repentant soul to turn from the error of his way, let me not hesitate.

At my father's death I was placed in the large wholesale establishment of my uncle, whose interest in me extended only to my future in this world, and, in training me to early business habits, considering that I should thus be amply provided for.

In this school I was an apt scholar. I was active and thoughtless of fatigue, enjoyed the full tide of mercantile business, and revelled in the excitement which my life afforded.

I was punctual to a moment, I was dilligent in business, thorough in my alloted task, cheerful as the day, and popular with my fellow clerks.

My uncle was fully satisfied, and my friends prophecied a successful future.

My gay manner and social disposition won me many friends; and from these I chose intimates, and to whose influence I gradually yielded, walking apace in the broad road.

I was fond of any excitement, and having no father to watch my actions, or restraining principles of my own to prevent, I grew soon to love that which was evil and knew no fear.

I had a key made to our house, where my mother lived, and thus spent my nights abroad amid scenes of dissipation and vice.

We frequented the theatre every night; and after leaving there at a late hour, made our way to some saloon, where, with wine and cards, we revelled to almost morning, when we would creep back to our homes, and snatch a few hours of sleep before the next day's work commenced.

I was a gambler and a skilful one. I seldom lost.

My companions swore I was a fine fellow, and I was expected in return, to treat them on all occasions, and not unfrequently to bribe them to silence.

Our families were highly respectable. We visited in the best society. Thus a suspicion of my actual course of life would have prevented my welcome among these friends; and to avoid such possibility of suspicion, I spared no pains.

I think I was successful. Not even my mother dreamed that her favorite son, her particular pet, was any other than the frank, noble-hearted boy he seemed.

Thank God she never knew—I was saved before her heart knew that pang.

This was my life from sixteen to nineteen. It could not have lasted much longer. My health was failing, my interest in business flagged, and I became careless.

It was in the winter of 1830, that God, in His mercy, saw fit to pluck me as a brand from the burning.

One Thursday night of this memorable winter, I had stoped as was my habit, to close the counting room after the others had gone, and was just locking the desk, when a knock at the door announced a little ragged urchin, who gave me a note addressed to myself, and hastened away.

I was astonished at receiving a note at all, and still more that it bore the delicate hand-writing of a lady, I opened it, and read—

"I have watched your whole course; I know your present habits; forsee your future. I would save you! Meet me to-night at nine o'clock, at ——— Square. MARY."

I was bewildered. Had my friends then discovered my dissolute habits?

Even then who was this "Mary?" I had not a relative or intimate friend in the whole city who bore the name.

Was it assumed to mislead me, and should I find this 'Mary' no other than my uncle?

I became alarmed in my perplexity, and taking one of the office chairs drew up to the fire, and took counsel with myself.

For two hours it was a sharp conflict. I knew not how it would end. At length I drew two tickets from my pocket. They were season tickets to the theatres, which I constantly attended with my companions. I looked at them long, pondering. At length I dashed one into the fire. The words came back again, 'I would save you.' They seemed a voice from heaven. I rose, and thowing the other ticket into the flames with an eagerness which surprized me, vowed that I would never again while I lived, set my foot inside a theatre.

With God's help, I have been able to keep that vow, though I dared not meet, and never knew, that 'Mary' who saved me from ruin.

From that night my course was changed. I turned back from my companions, and walked no more with them; and although for five months my distress was great, I at last found peace in believing.

Of these six young men I am the only one remaining. The others were allowed to continue in their sins, and all died young—summoned in the midst of their wickedness to the judgment.

The Drunkard's Dream.

'Twas late one night I staggered home:
There appeared a solemn gloom:
I missed my wife,—where can she be?
And strangers in the room!

I heard them say "Poor thing, she's dead!
She led a wretched life:
'Twas grief and want that broke her heart!
Who'd be a drunkard's wife?"

I saw my children weeping round;
I scarcely drew my breath.
They called,—they kissed her lifeless form,
For ever still in death,—

"Dear Father, wake her up again!
The people say she's dead.
Oh, make her speak and smile once more!
We'll never cry for bread."

"She is not dead!" I frantic cried,
And rushed to where she lay,
And madly kissed her once warm lips,
For ever cold as clay.

Dear Mary, speak one word to me:
No more I'll cause you pain,
Or ever grieve your loving heart,
Or ever drink again.

"Dear Mary, speak; 'tis Dermot calls!"
"Well, so I do," she cried.
I woke; and true, my Mary dear
Was kneeling by my side.

I clasped her too my throbbing breast,
And tears of joy did stream;
And ever since I've Heaven blest
For sending me that dream.

"I'll do without Tobacco."

A poor man anxious to do something for the cause of missions, but unable to spare anything from his wages, said to his wife, 'I spend eight cents a week on tobacco. I'll give up smoking and give that sum weekly to the heathen. I know it will be hard to give up smoking, but I'll *try*.' Forthwith he procured a missionary box and put eight cents a week into it. His children caught his spirit and put three cents in also. At the end of the year this poor man opened his box and found over five dollars in it, which sum he took joyfully to the minister as his contribution toward the conversion of the world.

Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know what he doth not know.—*Bacon.*

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 all 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 used the Pulmonic Mixture, Balsam and Pills of Rev. Wm. Harrison, Rome, Oneida county, N. Y.. and received conscious benefit, and am now enjoying better health than for three or four years past. We feel quite confident that his medicines are excellent for Consumption, Bronchitis, and Catarrh.

L. D. STEBBINS, Pastor of the M. E. Church of Galaway, Saratoga Co., N. Y. July 31, 1863.

From Rev. Robert Flint, Steburn. N. Y. *Rev. W. Harrison*.—I have tried yonr medicine for throat and lung difficulties, and can certify that it had excellent 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 day without affecting my throat. I can heartily recommend it to all afflicted in like manner.

ROBERT FLINT.

From Rev. Geo. A. Salsbury, Hermon, St. Lawrence Co., N. Y. *Bro. Harrison*.—My wife has used your medicine for lung difficulty with excellent effect. I have known one young man, supposed to be in the last stages of Consumption, raised 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 gladly recommend it to all as a very valuable medicine.

SILAS BALL.

From Rev. H. Skeel, Hannibal, N. Y. From the use of Bro. Harrison's medicine in my family, I 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 an lungs. I have received more benefit from its use than all other medicines 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.

From Rev. Geo. G. Hapgood, D. D., Madrid, N. Y. *Dear Bro. Harrison*.—I recommend your medicine as the best I have ever used for the Consumption.

GEO. G. HAPGOOD.

These Medicines, including Mixture, Balsam and Pills, are $3 per package, and can be had through the Rev John McMurray, Wesleyan Book Room, Halifax N. S. Orders, accompanied by the cash, will receive prompt attention.

October 28.

THE SCIENCE OF HEALTH.

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

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 civilised 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.

June 23.

New and Popular Works

JUST RECEIVED

At the Wesleyan Book Room.

Krummacher's Suffering Saviour,
Hanna's Last Day of the Passion,
Andrew's Life of our Lord,
Stories from the Lips of the Teacher,
A Present Heaven, by the uthor of The Patience of Hope,
Quotations from the Poets,
The Christian Cabinet, &c. &c. &c.

ALSO—A choice asssortment of Sabbath Schoo Books.

April 8

E. W. SUTCLIFFE'S COFFEE IS THE BEST.

THE truth of this remark which is very frequently heard in Halifax and throughout the Province, can be proved by a trial of his Superior Jamaica COFFEE, only 1s 3d per lb. Extra Jamaica and Java mixed, only 1s 6d " Fresh ground daily. 37 Barrington Street.

March 11. And BRANCH, Brunswick St.

A Word to the Inhabitants of GUYSBORO'.

J. A. WALKER,

MARBLE Worker, having removed to Antigonish, from Truro, would intimate to the inhabitants of Guysboro' county, that he can supply them with anything in the MONUMENT & TOMBSTONE Line, at Halifax prices (at his risk until delivered.) Liberal discount made for cash. Satisfaction warranted. Orders solicited. 1y. Sept 21.

RADWAY'S PILLS

DR. RADWAY'S PILLS.

ARE THE BEST PURGATIVE PILLS.
ARE THE BEST PURGATIVE PILLS.
ARE THE BEST PURGATIVE PILLS.

NO STRAINING.
NO GRIPING.
NO TENESMUS.
NO PILES.

NO FALSE CALLS TO THE WATER CLOSET.
BUT A BRISK AND THOROUGH EVACUATION FROM THE BOWELS IS ALWAYS SECURED.

Newly Discovered Principles in Purgatives.

Dr. Radway's Pills are the best Purgative Pills in the world, and the only Vegetable Substitute for Calomel or Mercury ever discovered. They are composed of VEGETABLE EXTRACTS FROM ROOTS, HERBS, PLANTS, GUMS, SEEDS, FLOWERS, BARKS, FRUITS AND WEEDS, PREPARED IN VACUO.

One grain of the extract of the medicinal properties of Radway's Pills, possess a greater curative power over disease than a thousand of the crude and inert materials that enter into all other pills in use. These Pills are compounded of the active medicinal properties of the Roots, Herbs, Plants, Flowers, Gums, &c. of which they are composed. One dose will prove their superiority to all other pills. They

PURGE, CLEANSE, PURIFY, HEAL,
SOOTHE, CALM, STRENGTHEN,
INVIGORATE,
And REGULATE THE SYSTEM.

Their Great Combinations.

They are Aperient, Tonic, Laxative, Alterative, Stimulant, Counter Irritant, Sudorific.

AS EVACUANTS,

They are more certain and thorough than the Drastic Pills of Aloes, or Croton or Harlem Oil, or Elaterium; and more soothing and healing than Senna, or Rheubarb, or Tamarinds, or Castor Oil.

IN SUDDEN ATTACKS OF

Inflammation of the Bowels or Stomach, Liver, Spleen, Pancreas or Kidneys, Bilious Cholic or Bilious Fever, Erysipelas or Congestive Fever, Small Pox, Measles, or Scarlet Fever,

SIX TO EIGHT OF DR. RADWAY'S REGULATING PILLS WILL PURGE THE PRIMARY CAUSE OF THESE FROM THE SYSTEM IN SIX HOURS.

One dose of Dr. Radway's Pills will cleanse the intestinal canal, and purge from the bowels all offending and retained humors, as thoroughly as lobelia or the best approved emetic will cleanse the stomach, without producing inflammation, irritation, weakness,

STRAINING,

or other unpleasant symptoms. There are no other purgative pills in the world that will secure this desideratum.

BETTER THAN CALOMEL OR BLUE PILL.
BETTER THAN CALOMEL OR BLUE PILL.
BETTER THAN CALOMEL OR BLUE PILL.

AS ALTERATIVES,

They exercise a more powerful influence over the liver and its secretions than calomel, mercury, blue pill, hence their importance in cases of Liver Complaints and Spleen Difficulties, Jaundice, Dyspepsia, Bilious attacks, Headache, &c. In the treatment of Fevers, either Bilious, Yellow, Typhoid, and other reducing Fevers, they are superior to quinine. Their influence extends over the entire system, controlling, strengthening, and bracing up the relaxed and wasting energies, and regulating all the secretions to the natural performance of their duties, cleansing and purifying the blood, and purging from the system all diseased deposits and impure humors.

DR. RADWAY'S PILLS.

ONE TO SIX BOXES WILL CURE

Costiveness,
Constipation,
Congestion,
Heart Disease,
Disease of Kidney & Bladder,
Disease of Liver,
Biliousness,
Typhus Fever,
Ship Fever,
Malignant Fever,
Loss of Appetite,
Indigestion,
Inflammation,
Palpitations,
Scarlet Fever,
Bilious Fever,
Jaundice,
Congest've Fever,
Sleepiness,
Gen'l Debility,
Dimness of S't,
Fits,
Lown's of Spirits,
Quinsey,
Dyspepsia,
Measles,
Melancholy,
Hysterics,
Amenorrhœa,
Fainting,
Dizziness,
Retention of Urine,
Rush of Blood to the Head,
Obstructions,
Dropsy,
Acute Erysipelas,
Headache,
Bad Breath,
Inflamation of the Intestines,
Apoplexy,
Enlargement of the Spleen,
Scurvy,
Whooping Cough,
Worms,
Bad Dreams,
Pleurisy.

I AM CURED.

"I have taken six doses of Radway's Pills, of three pills each, in six days; they cured me of Constipation, Indigestion, and Dyspepsia. I have taken B——th's, A——rs', and many other pills for years, and could only obtain temporary relief. If I stopped the use of these pills for a week my old complaint would appear. Six doses of Radway's Pills cured me.

STEPHEN BENNETT, U. S. C. S."

"I have suffered with Dyspepsia and Liver Complaint for seven years—have used all sorts of pills—they would give me temporary comfort, but was compelled to take them all the time. I have used one box of Dr. Radway's Pills; I am cured. I have not taken a particle of medicine in six months.

C. M. CHILDS, Roxbury, Mass.

PILES, STRAINING AND TENESMUS,
PILES, STRAINING AND TENESMUS,

Are the results of inflammation or irritation of the mucous membrane of the bowels, induced by drastic pills—these imperfect pills, instead of being dissolved by the chile, are carried to the lower bowels, and induce a peristaltic movement or evacuation by their irritation—*hence the straining, cramps, wrenching pains, piles and tenesmus, and the frequent false calls to the water closet, that patients undergo who take these imperfect pills.*

If you would avoid these annoyances, whenever a purgative medicine is required, take a dose of RADWAY'S REGULATING PILLS.

THEY WILL PURGE THOROUGHLY AND LEAVE THE BOWELS REGULAR.

Persons afflicted with PILES, may rely on a positive cure by their use.

COATED WITH GUM.
COATED WITH GUM.
COATED WITH GUM.

Dr. Radway's Pills are elegantly Coated with Gum, are free from taste or smell, can be taken at all times and on all occasions. No danger will result from colds, if exposed to wet or damp weather after taking these pills.

SIX OF RADWAY'S PILLS

Have secured a vigorous evacuation, in severe cases of inflammation of the Bowels, Paralysis, &c., after Croton Oil, Harlem Oil, injections and other means completely failed. A dose of Radway's Pills will remove all obstructions, and secure a free passage. Directions for use are inside each box. Price per box, 25 cents. Sold by Druggists, Medicine Dealers, and Store keepers.

N. B.—Every Agent has been furnished with fresh and new made Pills. As each box is enclosed with a Steel Engraved Label, take none others.

RADWAY & CO.,
87 Maiden Lane, New York.

COLDS! COUGHS!!

Brown's Bronchial Troches

Cure Cough, Coeld, Hoarseness, Influenza, any irritation or Soreness of the Throat, relieves the Hacking Cough in consumption, Bronchitis, Asthma and Catarrah, clear and give strength to the voice of

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "SLIGHT COLD" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the lungs. "Brown's Bronchial Troches" are a most valuable article, especially so at this season of the year, when Coughs, Colds, Bronchitis, Influenza, Hoarseness and Sore Throat are so prevalent. The Troches give sure and almost immediate relief.

A simple and elegant combination for COUGHS, &c.

DR. G. F. BIGELOW, Boston.

"Have proved extremely serviceable for HOARSENESS."

REV. HENRY WARD BEECHER.

"I have been much afflicted with BRONCHIAL AFFECTION, producing Hoarseness and Cough. The Troches are the only effectual remedy, giving power and clearness to the voice,"

REV. GEO. SLACK,
Minister Church of England,
Milton Parsonage, Canada.

"Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the throat. But from a moderate use of the Troches I now find myself able to preach nightly, for weeks together, without the slightest inconvenience."

REV. E. B. RYCKMAN, A. B.
Wesleyan Minister, Montreal.

d by all Druggists in the Provinces, at 25 cents box.

ugust 6, 1862. (1y)

NOTICE.

ALL persons are hereby forbidden to trust my wife SUSAN E. STARRATT, as I shall not be held accountable for debts by her contracted

WM. A. STARRATT.

Bridgewater, Oct. 14, 1863. 8w.

COFFEE, COFFEE.

Those who are looking for really
GOOD AND CHEAP COFFEE,
Will find that which is Roasted and Ground
H WETHERBY & CO'S
NEW AND IMPROVED APPARTUS,
BY STEAM POWER,
Superior in quality to any in the Province.

BEST JAMAICA COFFEE, 1s 3d, recommended to every family

Strong useful Coffee, 1s
BEST OLD JAVA COFFEE, 1s 6d

Just received, a fresh supply of
SWEET ORANGES, APPLES, NUTS,
Lemons, Dates, Table Raisins,
BISCUITS, in great variety
TEAS, SPICES, SUGARS, MOLASSES,
PICKLES, JAMS AND SAUCES,
Hams, Bacon, Cheese, Lard,
FAMILY AND PASTRY FLOUR, MEAL,
Brooms, Buckets, Candles, Fluid, Soaps.

TEAS, TEAS.

Strong Congou, 2s - - Fine Congou, 2s 3d
VERY BEST 2s 6d TEA IN THE CITY
BUTTER, retail, 10d, 1s and 1s 1d
SUGARS, " 5d; best only 5½d

Call and look at the *quality* and *price* of
Family Groceries
—AT THE—
London Tea Warehouse,
North End Barrington Street,
Near Northup's Market,
HALIFAX, N. S.

Jan. 22

IMMIGRATION OFFICE.

THE Government Immigration Office is now open, at 46 Bedford Row, Halifax, where the duties according to the subjoined Act of last Session of the House of Assembly will be attended to and carried on.

Persons wishing to engage mechanics and laborers, can call and enter their names and addresses.

Immigrants arriving, or who have recently arrived, and requiring aid or information from the Agent, can obtain the same, in so far as lays in his power, by application at the Office.

CHAPTER 26.

AN ACT

TO PROVIDE FOR THE DISTRIBUTION AND SETTLEMENT OF INDUSTRIOUS IMMIGRANTS.

Passed the 29th day of April, A. D., 1863.

Be it enacted by the Governor, Council, and Assembly as follows:

1. On the passage of this Act it shall be lawful for the Governor to appoint an Immigrant Agent with a salary not to exceed eight hundred dollars, who shall have power and whose duties shall be to correspond with the Secretary of the Board of Land and Emigration in London, and with the agents appointed by that Board, with the officers of any associations, or with public spirited persons desirous of promoting emigration for the Colonies; and to furnish from time to time such information as may be useful, to enable them to send out emigrants for whom there is likely to be suitable employment in this province,

To open a book in which persons wishing to engage mechanics, laborers and apprentices, can enter their names and addresses.

To correspond with County officers, and keep a registry of the distribution of immigrants sent into the interior.

To act as the guardian of orphan children, to bind them as apprentices, and to protet them in case of necessity.

To render accounts quarterly to the Financial Secretary, and to make an annual report of his proceedings for the information of the Goverument and the Legislature.

To act under such instructions as may be issued by the Governor in Council from time to time.

2. The Governor in Council may authorize the Immigrant Agent to draw from the Treasury such sums as may be necessary to temporarily provide for and distribute such Immigrants as may be sent into this province; but no part of the money so to be drawn shall be distributed on account of passages to or from this country.

3. Wherever there are tracts of land suitable for settlement it shall be lawful for the Commissioner of Crown Lands, when so instructed by the Governor in Council, to lay them off in one hundred acre lots, with convenient roads running through them, and to place them at the disposal of Immigrant Agent for actual settlement.

4. Whenever such lands are requred, either by inhabitants of the province or by industrious Immigrants coming in into it for actual settlement, surveys shall be made, and the applicants put in possession and allowed a credit of three years for the purchase money, which shall be expended in opening such roads as may be required for the formation and improvement of the settlement, and upon payment grants shall issue.

oct 14—6 w l i e w.

Country Produce Depot.

S. J. COLAHAN,

WISHES to inform his Country Customer that in addition to his large stock of

DRY GOODS,

Boots and Shoes, Hats and Caps

Ladies' and Gentlemen's Rubber Boots and Shoes
Hoop Skirts, &c., &c.

He has added a large stock of STAPLE

GROCERIES,

Selected especially for the Country Trade, and can now supply the best article of Tea, Coffee, Sugar, Molasses, Flour, Leather, Tobacco, Dry Fish and Herring, etc., etc., at the lowest Cash prices, or in trade for Country Produce, on the same terms.

☞ Remember the One Price Stores,
197 and 203 Barrington Street, Halifax, N. S.
☞ Near Cody's Country Market.

March 18. 1m.

China, Glass and Earthenware.

THE subscriber has received by Fall ships a complete assortment of

CHINA, GLASS AND Earthenware.

Embracing everything belonging to the Trade
Also—Tobacco Pipes, Liquer Jars Milk, Pans, Drain pipe, Cream Crocks.

COAL OIL LAMPS,
in great variety.

Kerosene and Paraffine Oils.

The public are invited to call and examine the stock, which will be sold *WHOLESALE and RETAIL* on the best possible terms for Cash.

☞ Balance of stock to arrive per ship *India.*

THOMAS P. WAY.
(Late of Firm of Cleverdon & Co)
Corner of Jacob and Water streets opposite Commercial wharf.

Oct 22

Fall Supply of

DRY GOODS,

—CONSISTING OF—

Shepherds Plaids,
Cordera,
Victoria and
Jasmarian
SHAWLS.

Cloth, Silk and Tweed MANTLES, Latest styles

Dresses and Dress Materials,

In all the Fashionable styles and Fabrics, a splendid assortment of Muslin Goods, Flowers, Laces, Edgings, Braids of all descriptions, HOSIERY and GLOVES, Ladies and Gents Neck Ties.

Damasks, Diapers, Hollands,

Sheetings, Victoria Covers, Cloth, Linen and Diaper Covers, in endless variety; Grey, White, Stripyed and Fancy Cottons, Denims, Tickings, Towelings Gents, Ready Made Clothing, Gents Fancy Flannel Shirts.

☞ Balance of stock per Glen Roy, Relief, and steamers.

Oct 7. S. STRONG & CO

GRAHAM'S

PAIN ERADICATOR,

And Magnetic Oil!!

General Agent for New Brunswick,
HENRY GRAHAM,
December 8. Union Street, St. John.

Valuable Property

FOR SALE.

The Subscriber offers for sale that well known

TANNERY,

IN THE TOWN OF GUYSBORO'

AND the business carried on by him for more than 30 years. The premises are well situated beside a never failing stream of water. Hides, Skins, Bark, &c., are abundant, and there is always a ready market for leather at remunerating prices. The property includes about 6 acres of Land, half of which is under excellent cultivation, a Dwelling House and 2 Barns. The Yard is well stocked, and the purchaser of the property may if he wishes carry on the business at once.

Terms favourable, a part of the purchase money may remain on mortgage.

Further particulars on application to Jarius Hart, Esq., Halifax, N. S., Thos A. McKeen, Esq., Baddeck, C. B., Jas W. McKeen, Esq., Tatmagouche, N. S., or to the subscriber on the premises.

JOSEPH HART.

Guysboro', July 14, 1863. 8m.

Notice! Notice!!

E. W. SUTCLIFFE,

—WILL OPEN HIS—

BRANCH GROCERY STORE,

85 Brunswick St.,

On Saturday, 18th inst., with a large and well selected Stock of

First Class Family Groceries, &c.

Which having been purchased personally for Cash in England and the United States, by which means he will be able to supply his customers with better goods, and lower in price, than can be had elsewhere in the City.

ALSO,—On the same day will commence at *REDUCED PRICES*, Wholesale and Retail, at the old Stand, Barrington Street, opposite the Parade.

July 29

British Shoe Store.

ARTHUR J. RICKARDS

Has received a farther supply of BOOTS & SHOES

8 CASES, per ROSENEATH—comprising a superior assortment of Ladies' Kid Balmoral and Elastic Side Boots

Ladies' French Merino, Elastic Side and Side Laced Boots.
" Memel, Kid Elastic Side and Balmoral do
" Prunella Foxed and Winged Boots
" Carpet, Felt and Leather Slippers.

Our Stock of Misses' and Children's Boots is replete with all the newest styles in Kid and Cashmere, Kid Elastic Side Boots, high and low heel; French Merino Elastic Side Boots, low heels; Kid Balmoral Boots high and low heels; Prunella Boots, double and single sole.

We have great pleasure in offering an unusually heavy stock of Men's and Women's RUBBER BOOTS and SHOES—about 6000 pairs received, 4000 pairs more on the way, which are offered at the lowest market prices.

Wholesale and Retail.

☞ One Door North E. W Chipman & Co's,
sep 30 Granville street.

IS THERE any VIRTUE in Mrs S. A. ALLEN'S WORLD'S HAIR RESTORER AND ZYLOBALSAMUM?

Convincing Testimony.

REV. C. A. BUCKBEE, *Assistant Treasurer American Bible Union, N. Y. City,* writes: "I very cheerfully add my testimony to that of numerous friends to the great value of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum."

REV WM. CUTTER, N Y City: "My hair is changed to its natural color, and growing on bald spot."

REV. J. H. CORNELL, N. Y. City: "I procured it for a relative. The falling of the hair stopped, and restored it from being grey to its natural and beautiful color."

REV. J. WEST, Brooklyn, L. I: "I will testify to their value in the most liberal sense. They have restored my hair where it was bald, and, where grey, to its original color."

REV. A. WEBSTER, Boston, Mass: "I have used them with great effect. I am now neither bald nor grey. My hair was dry and brittle; it is now soft as in youth."

REV. H. V. DEGEN, Boston, Mass: "That they promote the growth of the hair where baldness is, I have the evidence of my own eyes."

Sold by Druggists throughout the World.

PRINCIPAL SALES OFFICE,
No. 198 Greenwich Street, New-York.

Numerous Certificates as above.

Agents—Avery, Brown & Co.

Jan 7

London Drug & Medicine Store

STOCKED with a full and complete 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 a 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 fastened 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

A VALUABLE BIOGRAPHY.

Ninth Edition, 12mo., 480 pages, cloth, Portrait

MEMOIR OF THE *REV. JOSEPH ENTWISTLE*.—" It is worthy of a place in every Methodist family."—*Late Rev. Dr. Bunting.*

For sale at the Wesleyan Book Room. April 8

NEW BOOKS!

From England and the States.

RECEIVED by late arrivals at the WESLEYAN BOOK ROOM,—a supply of Standard Works, Books for young persons and schools; Hymn Books; Bible and Hymns, &c.

The following are commended for Family Reading and for School Libraries:—Jackson on Divine Providence; Climbing, or how to rise in both worlds; Vice Royalty, or Government of the Heart; Power of the Tongue, or Chapter for Talkers; Facts and Incidents, illustrating Scripture; Christ in the Wilderness; Early Days; Good Words, cloth, gilt; Guthrie's Speaking to the Heart: Praying and Working by Stevenson; Recreations of a Country Parson; Near and Heavenly Horizons. With a great variety of other works of great interest, suitable for young persons and for Sabbath Schools.

Nov. 3.

THE
PROVINCIAL WESLEYAN,
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