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Religious Miscellany.

The Awakening.

BY J. G. CLARK

See them go forth like the flocks to the ocean,
Gathering night from each mountain and glen,
Wider and deeper the tide of devotion
Rolls up to God from the bosoms of men;
Hear the great multitude, mingling in chorus,
Glean as they gaze from their crimes to the sky.
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"
Look on us wanderers, sinful and lowly,
Struggling with grief and temptation below,
This is the power to give every body,
This is the power to cleanse and restore us,
Spotless and pure as the angels on high,
"Father the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Gray hairs and golden youth, matron and maiden
Lovers of mammon and followers of fame,
All with the same solemn burden are laden,
Lifting their souls to that mighty name.
"Wild is the pathway that surges before us,
The broad waters the billows shadows lie,
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Lo! the vast depths of futurity's ocean
Heave with Jehovah's mysterious breath;
Angels, press on, while the deep is in motion,
And the world is a chaos of death and of life,
Mortals are mingling with men in the chorus,
Rising like incense from earth to the sky,
"Father the billows grow brighter before us,
When will the dawn of redemption draw nigh?"

Behavior in Church.

The worship of God is the noblest exercise in which men can engage. It is also the most fitting. Humanity is exalted by its communion with the Deity. The higher orders of intelligence, dwelling in God's more immediate presence, are represented as delighting to render him homage, worship and blessing. It is a consecration in God to permit dependent creatures like ourselves, worms of the dust, beings of a day, weighed down with sins and fettered by sense, to hold communion with him. Yet God not only permits; he invites and encourages, and even enjoins us to render worship and praise to his holy name. The Scriptures clearly teach this. They give directions respecting the manner in which God should be worshipped. When it is admitted that it is the privilege and duty of humanity to worship God, the manner in which that worship should be paid, becomes a subject of great moment. To this special phase of the question, we ask the candid attention of readers for a little time.

From among many Scripture passages giving directions respecting divine worship, we select two, bearing particularly upon what is appropriate to the manner where God is worshipped, and the worship celebrated. One is from the Old Testament; the other from the New. The first is in Ecclesiastes, v. 1 and 2—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil: therefore shall they be despised, and shall be despised without remedy." The second is in the Epistle to the Hebrews, x. 1 and 2—"We have a high priest, who has been sanctified by the blood of the sacrifice of himself; and he is able to save to the utter them that come to God by him, seeing he ever lives to make intercession for them." Without attempting a critical explanation of this passage, there are several things entirely obvious from the language, taken in its ordinary signification. The place of public worship is "God's house." What is said or done there, is "before God," i. e., in his glorious, august presence. Deliberation and thoughtful seriousness, are most fitting to so solemn a place and presence. Precipitancy, irreverence, bold familiarity with sacred things, are alike unsuited to the place and the exercise. It is better to hear silently and reverently, than rashly to utter anything before God. It is better to speak too few, than too many words. Reverence, devout humility and earnestness, should characterize those who go to the house of God. This is implied in "keeping the foot."

The other passage to which we alluded is in 1 Cor. xiv. 40—"Let all things be done decently and in order." In this chapter the apostle is treating particularly of the public worship of God. He concludes his suggestions and counsels on the subject by the general remark, "Let all things be done decently and in order." Mr. Barnes, in his commentary on this passage, says, "Let all things be done in an appropriate and becoming manner, decorously, as becomes the worship of God. Let all be done in order; regularly, without confusion, discord, tumult." The obvious meaning of this direction is so palpable as to need little illustration. Let all things be done in a manner suitable to the worship of God, avoiding whatever would prevent the calm, reverent, intelligible and edifying worship of Jehovah. Several things are intimated which would be violative of this precept. The person or persons speaking or prophesying, must not do so so spiritually and in an intelligible manner, or "with the understanding." Those who pray, should "pray with the spirit and understanding." Otherwise, the design of public worship would be subverted. Not more than one should speak at a time. It is obviously intended that there should be a regular and intelligent participation in the worship. Those who engage in it, or who conduct it, should do so that all others may understand what is transpiring, and may respond, or say "Amen," at the "giving of thanks."

It is plain from this direction that there should be unanimity and uniformity in the congregation. For some to pray while others sing, would be highly indecorous. In the posture of the congregation in prayer, there should be agreement. In some churches the mode is to stand in prayer. Where this is the case all should conform. Otherwise, confusion ensues. We have known ministers exchanging pulpits with those of other denominations, rigidly adhering to their own forms; as, for example, a Methodist minister in a

Presbyterian church persisting to kneel, or a Presbyterian in a Methodist congregation rigidly persisting to pray in a standing posture. Such things are unbecoming in the house of God. They produce confusion. We prefer the kneeling posture in prayer. If the reverse be no Scriptural example bearing upon the case, it would be natural to conclude that a humble posture is most fitting supplicant sinners, dependent upon God's mercy. There are, however, numerous examples of kneeling in prayer. Solomon and Daniel may be cited in the Old Testament; Stephen, Peter, Paul, and several of the Apostles, were accustomed to kneel in prayer. When a congregation or a church adopt the mode of posture of kneeling in prayer, all should conform; if some stand, some sit, and others kneel, there is disorder; the worship lacks decorum.

Standing in the appropriate and scriptural posture in singing. Uniformity as to posture and singing should prevail in this. It is unbecoming for nine out of ten in a congregation to keep silence while God's praises are celebrated; and while some "stand up and bless the Lord," all should stand, and join in the singing as far as practicable, heartily, reverently, devoutly. Equally indecorous, in our judgment, is it for nine-tenths of the congregation to turn their backs upon the pulpit, and gaze up at a choir in the gallery or elsewhere. It is disrespectful to the order and the altar of God. We know an eloquent and eminent minister, who, on observing this singular conduct for the first time, audibly rebuked it and practically illustrated how it appeared, by turning his own back to the congregation.

Quietness, respect and reverence, should characterize those who go to the house of God. It is violative of decency and order for service to come into church after services have commenced, or to leave it before the service is concluded; to stalk up the aisle with a heavy, noisy tread; to converse audibly and on ordinary topics in church; to manifest listlessness; to interrupt in any manner by word or act the exercises which are proceeding.

These suggestions are not alone deducible from the Scriptures and the principles of Christianity. Common politeness and even decency, require them to be observed. Any who would deny or practically disregard them, would thereby show wanting in refinement and good breeding.—*Pacific Christian Advocate*

The Infant Christ.

But who are these? Shepherds! but whence do ye come? They answer not! I kneel by the manger, and worship the babe! They rise with his heavenly smile reflected in their eyes. They tell us of a virgin and a child, with vision of glory and chanting of peace and peace. I tremble with fear. Where, then, is the Angel of the Lord? While yet the night lingers, other footsteps draw near. Sages! who and whence are ye? They answer not. Like Moses, they take off their sandals, breathing out their souls in praise. What means this kneeling by the manger, and worship the babe? With tears in their eyes, they spread their gifts before him—gold, and frankincense, and myrrh. They, also, rise, with their stars brought from their far-off homes, to kneel before the infant Jesus. What means this kneeling by the manger, and worship the babe? Where yet is the Angel of the Lord? I step forth from the stable. Listen. All is still. The inn is hushed. The balls around are all hushed. I look up. I see the new star sparkling in the middle air, right over the stable. My natural vision seems clear as crystal. I see the infant Jesus, who has been ever since I saw the suffused countenance of the Angel of the Lord, preparing to leave the throne of the universe. To think that He should make such a sacrifice as to stoop to the earth for a kingdom, and resign the government of angels for the redemption of men, was more truly a miracle than the resurrection of the dead.

But still less can I bear the burden of this mystery. Has he come? Where, then, does he hide the greatness of his power? God of the servant of thy servant Elisha, open thou mine eyes!

My vision returns. That star-light! See! It shines on the forehead of Gabriel, standing on the right hand of the infant Jesus. The morning stars are arrayed behind Him, and extend their train far behind Him. Lo! Michael stands opposite, with all the Sons of God in their purple robes and royal breast-plates. Behold! how, behind their ranks, order after order, by their spirits, have descended and ascend, to worship the babe. I tremble still; but doubt no more. I sink by the manger, and thrill while I see that the same suffused light, and the same glad smile that were blended in the countenance of the Angel of the Lord, gleams in the eyes and glows on the lips of the infant Jesus!

Sweetest name on mortal's tongue,
Sweetest note in angel's song,
Sweetest word ever sung,
Jesus! Jesus!

—Stockton's Sermons for the People.

A Sure Record.

There were no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or supernatural notices and information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul. And if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me how I loved thee, I have no heart wholly sensual, averse from God, and indisposed to all that is spiritual.—*Flavel*

Christian Fellowship.

In one of the last of his published works, Mr. Archibald Alexander makes the following remark: "The author in a long life has found that real Christians agree much more perfectly in experimental religion than they do in speculative points; and it is his belief that a more intimate acquaintance among Christians of different denominations would have a happy tendency to unite them more closely in the bonds of brotherly love."

Death-bed Scenes.

The rich Cardinal Beaufort said:—"And must I die! Will not all my riches save me! I could purchase this kingdom, if it would prolong my life. Alas! there is no bribing death."
An English nobleman said:—"I have a splendid passage to the grave; I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectfully attended both by servants and physicians; my dependents sigh, my sisters weep; my father bends beneath a load of grief and years; my lovely wife, pale and silent, conceals her moan; my friends, who are as my own soul, suppress their sighs, and leave me to hide my secret grief. But O! which of them will bail me from the arrest of death? Who can descend into the grave with me? Here they all leave, after having paid a few idle ceremonies to the breathless clay which I lie poised in state, while my soul, my only conscious part, may stand trembling before my Judge."

The celebrated Talleyrand on his death bed was visited by Louis Philippe, king of the French. "How do you feel?" said the king; the answer was, "Sire, I am suffering the pangs of the damned."
Sir Thomas Scott said:—"Until this moment I believed that there was neither a God nor a hell. Now, I know and feel that there are both, and I know and feel that by the just judgment of the Almighty."
A rich man, when dying, was informed by his physician that he should prepare for the worst. "Cannot I live for a week?" "No," said the doctor, "you will probably continue but a little while." "Say not so," said the dying man. "I will give you a hundred thousand dollars if you will prolong my life three days; but in less than an hour he was dead."

The Poor in Spirit.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—*MATTHEW 5:3*

Well may afflicted believers rejoice in the beatitudes, and often drink of their quiet consolation, and luxuriate in their blessedness; for, precisely as they are to all, they shed a peculiarly tranquil light in the chamber of sorrow. You might search all the authors through, and find no sympathy like this. Indeed they stand opposed to the high-spirited, the meretricious, and the showy with artifice play the low-spirited, the broken-hearted, the crushed, the good cheer, Christian sufferer; those whom the world commiserates, Jesus congratulates. And we may say with far truer assurance than Balak, "I was that he whom thou bleasest is blessed." Suffering, silence, and a broken heart, are the true signs of poverty of spirit, which grows like the lily of the valley, shadowed and sheltered. Wherefore are the children of the kingdom poor in spirit? From feeling their sin to be exceeding sinful, from casting themselves suppliantly on the Lord for mercy, from relying on his righteousness, from being, as the broken-hearted, the crushed, the good cheer, Christian sufferer; those whom the world commiserates, Jesus congratulates.

Under date of March 21st, he writes: "At present I can only say that I am exceedingly encouraged, and cannot help recognizing the hand of God opening our path and clearing the difficulties in the way. A resident has been most propitious. I am in the centre of a fine field of labour, and the clergy around me are not only friendly, but visit me as a brother. The plans we have set in operation seem to be working beyond my expectation. We are all remarkably well and happy."

GENERALA.—Mr. Webster continues his useful labours among the soldiers, and the Schools, which contain 165 children, appear to be conducted with efficiency. One who was formerly a pupil in these schools, and a zealous and worthy member of Society, has this year been called to suffer persecution for the truth's sake.

MR. SCOTT has been engaged as a Bible teacher in the service of the Gibraltar Auxiliary to the British and Foreign Bible Society, and pursuing his calling in Spain, was arrested on the 22d of May last, for having given away copies of the New Testament in Spanish. After more than seven months' imprisonment, he was released on the 10th of August, and was informed that he was found guilty of attempting to subvert the religion of Spain, which was a breach of the 12th article of the Penal Code, and that his sentence was nine years' penal servitude in the galleys! From some recent accounts it would appear that this victim of Spanish intolerance is no longer in jail, but is confined in an hotel, where he has to pay his own expenses and those of his attendant policeman. Mr. Webster has visited Mr. Escalante twice during his imprisonment at Cadix for the purpose of advising and encouraging him, and during his visit made the acquaintance of some of our Spanish members, who were left as sheep without a shepherd when Dr. Rule was expelled from Spain, and the mission which he commenced at Cadix was abandoned. If religious liberty could be obtained in Spain, a number of persons would unite themselves with us there; but at present there is an insuperable barrier, to be a penal offence for any Spaniard to profess any religion but the Roman Catholic, and the penalty for such an offence being banishment from the country. In the meantime we can correspond with such as are attached to us, and supply them with books, and pray that God will be pleased to undertake for them. In Gibraltar, we are doing all in our power, in common with other agencies, to enlighten the native Spanish population. There are at present some hopeful inquirers after truth, and we earnestly pray the Most High to bless and make productive the seed which has been sown.

Sabbath Bells.

Said Daniel Webster: "I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellow-being. Turning his blood-shot eyes full upon me he replied, in a voice of despair, 'Mr. Webster, in my youth, I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise.' Could we go back to the early years of all hardened criminals, I believe, firmly, believe, that their first departure from the path of morality, was when they had abandoned the Sabbath School, and their subsequent crimes might thus be traced back to the neglect of youthful religion instruction."

"Many years ago, I spent a Sabbath with Thomas Jefferson, at his residence in Virginia. It was in the month of June, and the weather was delightful. I remarked, 'How sweetly how sweetly sounds the Sabbath bell!' That distinguished statesman for a moment seemed lost in thought, and then replied: 'Yes, my dear Webster, yes; it melts the heart, it calms our passions, and makes us boys again.'"

Praying for Political Parties.

The Boston *Congregationalist*, in a recent article on the duty of Christians to bring Christian principles to bear upon politics, says that believers ought to make it a rule to side with no political party for which they cannot pray. This is an excellent rule, and, if attended to, would make Christians more careful as to their political tendencies and as to the political interests they advocate. The paper we quoted says, "The Sabbath school is a place where the principles of the course suggested is a sad evidence that we are putting assunder what God joins together, viz., our religious and political life."

Referring to the principles which should guide the Christian politician, the *Congregationalist* says:—"Do the political projects I am asked to support seem, clearly and honestly, to be to the national welfare? that is the question for the Christian voter. If, yes, then he has, in these projects, not only a policy to be maintained at the polls, but a subject of prayer to be carried into his closet at the hour of his holiest communion with God. Do you incline to ask, reader, 'What? pray for my political party?' Certainly, we answer. Pray for anything for which you can consistently feel. 'I am a Republican,

and my conscience approves.' Very well; then pray for the success of Republicanism. 'But I am a Democrat.' Ought I to pray for that party? Certainly, if you ought to vote for it. If, after an honest and earnest enquiry, you sincerely believe that the Democratic party will make for the progress of religion, of freedom, of education, of temperance, than its opponents, then pray for it with all importunity before God!"—*Montreal Witness*.

Open the Pew Door.

It is told of an individual, now advanced in life, and distinguished both in the political and religious world, that when he first came to London, to study for the bar, he casually (as men speak) entered St. John's Chapel one Sunday evening. After standing for a long while in the aisle, and falling into a reverent attitude, he was surprised to see a man, who he felt was of his own age, and was retiring. One of the settled congregation, however, saw him going, followed him to the outer door, brought him back, and made room for him in his pew. The sermon that he then heard was instrumental to his conversion, and he walked from henceforth in the way that leads to everlasting life. The incident is not only encouraging to ministers, but instructive to pew-holders; the opening of a door may lead to the salvation of a soul!—*Bateman's Life of Rev. Daniel Wilson*.

The Hour of Death.

I have lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my accounts with God, which I now apprehend to be near. And though I have by his grace, loved him in my youth, and fear him in my age, and labored to have a conscience void of offences towards all men; yet, if I had, should be extreme to mark that I have done amiss, how shall I abide it? Where I have failed, Lord show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through Jesus Christ, who died to purchase pardon for penitent sinners. And since I owe thee a debt, Lord, let it not be terrible, and then choose thy reward; I submit to it. Not mine, O Lord, but thy will be done.—*Richard Hooker*

Religious Intelligence.

Wesleyan Missionary Society.

The Anniversary Meeting of this Society was held on Monday April 30th, in Exeter Hall, London.

The Rev. George Osborn read the following Summary of the Society's Report:—Following the plan adopted last year, the Committee proceeded to lay before the Meeting a very brief Summary of the Annual Report respecting the state and prospects of the several Missions carried on under their care.

GERMANY.—The Rev. John Lyth, having offered his services to the committee, he was appointed to the office of Secretary, and shortly afterwards took his departure. The Rev. W. B. Dove kindly accompanied him, to assist in various preliminary arrangements; and thus rendered another valuable service to the Society.—After due inquiry and deliberation, Mr. Lyth has fixed his residence at Stuttgart, near Constance, and entered upon his work under circumstances of great encouragement.

Under date of March 21st, he writes: "At present I can only say that I am exceedingly encouraged, and cannot help recognizing the hand of God opening our path and clearing the difficulties in the way. A resident has been most propitious. I am in the centre of a fine field of labour, and the clergy around me are not only friendly, but visit me as a brother. The plans we have set in operation seem to be working beyond my expectation. We are all remarkably well and happy."

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has been a net increase of forty-six in the number of members in Society, and of eighteen in the number of scholars; while the local subscriptions towards the support of the work, and in aid of the General Missionary Fund, exhibit a pleasing advancement, the pledge, it is hoped, of further progress in the same direction.

With regard to the Tamil District, Mr. Kliner remarks that in the year just closed, the work has not only suffered no interruption, but on several of the Stations many signs of general progress have been witnessed. The following remarks on the general effect of the Society's long-continued educational efforts are highly encouraging, and are believed to apply to a much more extensive sphere than the province of Jamaica.

The constant stream of educated young men, which has, for many years, passed through the various Schools in this province to mingle with, and, more or less, to leaven the mass, has not been lost. The effect upon the general population is marked and palpable. The process may have been imperceptible; but to a certain degree, has been the case; so much so, indeed, that some had been inclined to doubt whether education had not, after all, proved a pitiable failure. The oldest residents in the land tell us, very graphically, what the state of the Society was in their day; and a few years' experience will suffice to trace the ability and widening boundaries of the influence of the education and training received in our schools.

"If the testimony of these old men is to be believed, the friends of education in Jamaica may renew their covenant with their principles, and prosecute their labours with a faith and courage, sustained by the moral certainty that higher results will, by God's blessing, follow such efforts in years to come. It is worthy of remark that, whereas, formerly, every adult and every stripling, stood for the defence of Hinduism, and was ready to pour unmingled curses and contumacious abuse upon the missionaries; the marvel is, now-a-days, to meet with a man who will set himself seriously to maintain the tenets of Hinduism, or to dispute the truth of the Christian religion."

"In a system commanding the respect of the intellect and the confidence of the heart, it is not to be expected, that the symptoms of dissolution and decay are too obvious to escape the notice of observers. Conviction of its truth has been sapped, and in many cases, where faith in its divine authority existed, there is now either doubt or a total repudiation of its claims to such an origin. Though we may here and there find some individuals, some superficial activity, some faint tokens of life, these manifestations of vitality are so inseparably blended with an ignorance of speculative Hinduism, or are so closely allied to a more mercenary spirit, that Hinduism as a religion cannot be said to exist. The ground of proof of this may be remarked, that the days of wanted festivity are changed. The time was when, all rich and poor, high and low, were accustomed to repair, on the appointed day, to the shrine of their gods, and felt it to be an honour, as well as a duty, to take some part in the pomp and pageantry of the feast. It is plain that whatever of religious excitement then existed, it has now utterly passed away. The quondam zealot slumbers at home; the devoted enthusiast stands aloof to laugh at, to pity, or to despise his less enlightened countrymen! Even the most ardent and zealous devotees, amidst the light of grand seasons of amusement."

"The religious element has gone. Hence their feasts more nearly resemble the English fair, or an Irish wake, than aught solemn or sacred. Temples may be seen in the distance, but they are the mere remains of the past. The temples are in ruins, and the idols are in the hands of the people, either in style or magnitude. If I am credibly informed, these temples are erected by the wealthier natives, and kept under their own immediate supervision and control. In fact, they make a species of traffic of their gods, indemnifying themselves for their outlay of funds by appropriating all the proceeds, except what is barely sufficient to meet the wants of some 'indigent priest who officiates; so that the erection of new ones, so far from proving that heathenism is reviving—as any stranger would naturally conclude—proves the very contrary; inasmuch as they are but so many markets, where the higher and wealthier classes carry on a trade with the superstitions of the lower ranks; themselves not unaccustomed to ridicule the very gods they enshrine, and chuckle over the folly of the people who bring their gifts to these divinities."

"It is easy to predict a startling crash when these machinations shall be detected. And every page of a tract, every portion of Scripture distributed, every lesson in the village Christian school, every sermon, is removing the mist which blinds the minds and hearts in these benighted votaries. The day of the downfall of heathenism in this province cannot be far off. May Jehovah hasten it in His time!"

INDIA.—The Madras District.—At the District Meeting, the arrival of additional missionaries during the year was thus adverted to:—"We deem it our first duty to express our gratitude to the Committee to the Great Head of the Church, for the reinforcements which the District has received during the year, by the arrival of Mr. and Mrs. White, and Messrs. Symons, Jones, Levell, and Robinson. We trust that the new members of the Mission will long be approved, and that by their instructing the cause of Christ among the heathen may be greatly advanced."

Since the meeting was held, a further accession has been made to the strength of the Mission by the arrival of Mr. and Mrs. Burgess. Mr. B., having formerly spent six and a half years in charge of the Anglo-Vernacular Institution, and having acquired the Tamil language, will be prepared to resume his post forthwith.

The regular work of the Madras Circuit, now very properly divided into three Stations, has been carried on with vigour and with gratifying results.

ROOPPETT.—Mr. Jenkins writes:—"I am thankful to be able to report an improvement in the experience and character of our native members; the Classes have been more punctually attended, the Sabbath concert has been more numerous; and about seventy rupees have been raised among them by voluntary contributions."

showing a desire and effort to contribute something towards the support of the cause of God."

This year has been marked by increased attention to itinerant preaching. In addition to the stated occupation of two Stations in the town, four preaching tours have been undertaken during the year, and several places within a circuit of forty miles from Madras have been visited repeatedly; by which means the likelihood of making an impression is enhanced.

The Black Town Circuit comprises the English congregation. Throughout the year the chapel has been well attended; on Sunday evenings frequently crowded; and nineteen have been added to the Society. The tone of religious feeling in the congregation is believed to have been improved, and the prospect of further improvement is encouraging. During the greater part of the year a weekly service for the benefit of the English soldiers has been held at Fort St. George, in a room kindly granted for that purpose by the Governor, Sir Charles Trevelyan.

A native chapel is in course of erection in Poplar's Broadway, on a site kindly given by Mr. D. D. Rosier, who laid the foundation on the 2nd of November; and the appeal for funds has been kindly responded to on the part of the friends of the Mission in Madras, so that there only remains a debt of £47 10s, which it is hoped, will soon be paid.

The schools now taught in Madras constitute a very important branch in the Society's agency, and are, altogether, eight in number; the Anglo-Vernacular Society occupying the first place. In reference to the religious character of the institution, it is considered that there has been some improvement during the past year:—"We have succeeded," says Mr. Jenkins, "better than in any former year, in bringing the scholars to a stated religious service. For the upper division of the school we established, in the beginning of the year, Sabbath Evening English Lectures. On these occasions we have generally attempted a popular treatment of Christian Evidences. We invited the attendance of all Hindus who understood English, and through our congregations have been very unequal, the room has been occasionally filled, and the attention evinced has been most hopeful and gratifying. We believe this is the only service of the kind held in Madras."

The total number of boys in the institution last year was 90; it is now 243, a pleasing sign of progress.

The Girls' Boarding and Day School numbers 83 pupils, and might have many more if they could conveniently be accommodated. With one or two exceptions the conduct of the scholars has been good; not one has given cause for serious uneasiness. Sixteen are from the families of the Methodist Missionaries; fourteen from the families of the Catholic and other heathen.

The total number of children receiving religious instruction in the Madras Circuit, deducting those who attend both Day and Sunday schools, is 572; and it is in contemplation still further to increase the number by the addition of a new Anglo-Vernacular School at *Syapattah*, a considerable native town, from which several boys can be sent to be instructed, and where several small schools are supported by the natives themselves. A piece of ground has been granted for the site.

The few English members at *Nagampattah* have given Mr. Batchelor cause for gratitude. The native Christians continue as they were; they regularly attend worship, and it is hoped there are some among them who "have passed from death unto life;" but they are still enlaved by caste prejudices. In the Boys' Anglo-Vernacular School the same evil has been a source of complaint, the case boys demanding that the Pariahs should sit apart from them. This was not conceded, and they left the school, and have since attempted to set up a caste school; this, however, has not prospered, and the Missionary little doubts that many, not all little ones brought to retirement. The present number of scholars is 85, but additional school-room has been built during the year, which will increase the accommodation.—The cost of the erection is £80, towards which the Government has granted £25.

Mr. Simpson has accordingly been requested to take charge of *Trichy*, and by securing some land which has been deemed eligible for mission premises, to prepare it for permanent and steady occupation.

MANARGOODY.—This Society continues to afford satisfaction by its consistency, and one or two of the congregation appear to have been brought to decision. That at *Madanattam* is not an equally good spiritual state, though the congregation is large and steady. In preaching to the heathen the Missionary has made a considerable advance upon the practices of last year, having taken up a more public position in the open air, and giving freer scope for discussion at *Madanattam*. He is cheered by believing that the preaching excites increasing interest. The District Meeting recommends that this place should be occupied as the residence of an additional Minister, it being the centre of a considerable number of villages, some very large, five or six miles within walking distance, and all unoccupied by any Missionary.

The Manargoody Boys' School Report affords a lively picture of the difficulties and reserves which are incident to Missionary labor in this department:—"During the greater part of the year this school offered little encouragement. Most of our elder pupils left us to seek employment, and the admission of two Pariahs thinned the lower classes. There seemed to be no hope of strengthening and improving the school until we determined on reducing the fee to four pence per week. There are now sixty-four pupils; but if no inducement can be held out to keep the boys, we expect a recurrence of the disappointment to which we have been repeatedly subjected. It was proposed by our beloved Chairman to open five scholarships in the ensuing year. The promise of these has already broken the spell of caste, and we hope it will give permanency to the school. The first class have studied the Epistle to the Romans; Euclid, book 3 to 5; Murray's *Latin*, 6 chapters; and *Colson's Algebra*, to Simple Equations. The second class have committed to memory the last eleven chapters of St. Matthew's Gospel. Not one of the scholars has, as yet, separated himself from the heathen; the utmost that the most hopeful has done, is to determine that he will be a

Christian when he arrives at maturity. There are many, we believe, upon whom idle worship has no hold, but who yet give us no hope of turning to God. Of the English congregation in Trichy, Mr. Simpson writes, it has always been good, and of late crowded. The daily open air preaching to the heathen has in general been well, sometimes largely, attended; the congregations listen respectfully, and, for the most part, the discussions followed are good-tempered. The Girls' School (Tamil) is now "placed on a satisfactory footing." The Boys' Anglo-Vernacular School has an average attendance of sixty, and has yielded £20 10s. in school fees. A new school room has been built and entered upon. It will accommodate one hundred boys, and cost £30, of which half has been subscribed at the Station.—Mr. Simpson's further remarks show that caste prejudices are in some places completely overcome.

The following classes are represented on our forms:—Brahmins, Vallabans, Nairas, Modeliers, Mahars, Johans, Melans, (ten), and Pariahs (ten). The progress of the boys in secular knowledge has been very pleasing to us, and obtained the approval of the gentlemen who were present at, and paid careful attention to, our annual examination. In the two lower classes all substantive knowledge is conveyed in the Vernacular; English being studied as a language for two hours a day. The earnest spirit of learning awakened in these lower classes, and their rapid progress, in Scripture, Geography, and Arithmetic, have proved the wisdom of this arrangement. It is a matter of some delicacy, to speak of the religious state of the boys. One instance we wish with hope and anxiety, and pray that God may bring the promised fruit to perfection. The Scriptures are, in most cases, studied with as much earnestness as any other subject. The upper pupils clearly understand the main doctrines and facts of the Christian religion; and are able clearly to point out the contrast between it and Mohammedanism or Hinduism, and show its superiority. From a long intimacy with those to whom we refer, we can say with certainty, that the truth is strengthening its hold upon the mind and heart; in a word, the "heavenly work" is being done.

The *First Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit. We have also the appointment of a brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit."

The *Second Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit."

The *Third Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit."

The *Fourth Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit."

The *Fifth Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon to welcome him among us. His arrival will assist us in putting forth more extended and systematic efforts among the vast number of Tamil people resident in this Circuit."

The *Sixth Place*.—"We desire, in the first place," said the brethren assembled in the District Meeting, "to express our thanks to the Committee for the response given to our many appeals for additional laborers. The arrival of the five Brethren who have just joined us during the year—Messrs. Male, Pinkney, Cummings, Sykes, and Armstrong—has been a great help to our Mission work. Beside the relief afforded to those who were overworked, it has been possible, to some extent, to enter on new fields of labor. We also have the appointment of an additional brother to the Bangalore Tamil Circuit, and we hope soon

his instructions, to Barrackpore, where he was making arrangements to commence his work among the soldiers. Many of the soldiers, who were formerly Madras soldiers, had now returned to their native country, and were returning home; but there is still a great field for Christian labor, which, with the valuable help of Mr. Taylor, a member who has been for some time resident there, he will proceed to occupy as God may enable him. Mr. Pearson strongly urges what indeed the Committee have long felt, the desirableness of immediately recommending a Mission in Calcutta, both for the sake of civilians and soldiers.

Mr. Brodley, himself, after visiting Poona, Bombay, Kurruck, Ahmednager, and other places, has been led to fix his headquarters at Kurruck, where he arrived in October, and found nearly three thousand European soldiers.

At the date of the last advices the work had extended to Kurruck, a place about five miles from the camp.

(To be continued.)

Obituary Notices.

JOSEPH DOGGERT, the subject of the following brief notice, died at Waipio Point, in the 52nd year of his age, on the 30th April 1860. For more than sixteen months Mr. Doggert had suffered much from that wasting disease, consumption; during which time he conducted himself with exemplary patience. He had lived an industrious and upright neighbor, a kind husband, and affectionate father; but up to within a few months of his death he had not obtained an assurance that his peace was made with God. During his affliction he became painfully, though blessedly conscious of his need of reconciliation with his offended Maker. For months his anxious mind had been tossed to and fro, sometimes fearing that mercy for him could not be found. His humbled soul earnestly sought the counsel and prayers of Christians; but peace was not yet found. In February last during a season of special religious reviving in the neighbourhood, he was made the subject of much sympathy and fervent prayer by friends and neighbors as well as relatives. At this time, one morning before he arose from his bed...

and he was enabled to rejoice in hope of the glory of God through the world's Redeemer. Many of his neighbors quickly assembled and heard from his own lips the new songs of praise God had put in his mouth. A prayer-meeting for that morning had been appointed in his brother's house near by. To it he was assisted, being very weak, and as others were rising and declaring the goodness of the Lord, the arose scarcely able to stand, and with his last thrilling accents he told what great things Jesus had done for him. He adverted with gratitude to the labors and prayers for him of his late beloved Pastor, Rev. J. L. Spangale, and then with clasped uplifted hands, raised and motioned in radiant countenance, every lineament of which seemed to speak—'I fervently implore the blessing of the Highest to rest upon His Servant wherever he then might be. While he was speaking scarcely any present could refrain from tears, and the hallowed influence of that day will doubtless be long remembered by many who were there.

The few months that intervened before his end, gave increased evidence that the work of grace in his heart was deep and genuine. He frequently expressed his desire to depart and be with Christ, yet was willing to remain a longer time in order to glorify the Divine will. The morning he departed, a friend assuring him he was dying he could not repress his joy but exclaimed 'Glory to God!' Having given his family a father's last and solemn charge, among the words which he uttered were 'Glorify God! glory to God in the highest and on earth peace good will toward men,' and then added with emphasis, to all men.

So departed our brother, leaving a sorrowing widow and seven children to mourn his loss. But they mourn not as those without hope. May God bring them all to meet him again where parting is no more. J. W. HOWLE.

Provincial Wesleyan

WEDNESDAY, JUNE 6, 1860.

In consequence of the official relation which this paper bears to the Wesleyan Missionary Society, it is a requirement that the names of all persons who are appointed to the various offices of the Society, shall be published through the medium of the paper. We do not assume responsibility for the opinions expressed in our columns.

British and Foreign Bible Society.

A friend has furnished us with a copy of the London Record, containing a full account of the most interesting meeting held in Exeter Hall on the 22nd ult. Compelled by the limited space at our disposal to defer the remarks which we had intended to offer upon the present position of the Society, we must be content with placing before our readers the substance of the Report given in the Record, which will richly repay perusal, and to the encouraging statements in which it is not improbable we may refer in a future number.

The Report commenced with a solemn allusion to the death within the year of the Rev. Dr. Hinckley, one of the best Secretaries of the Society, and the last survivor of the little band of 300 who, on the 7th March, 1804, formed the Society; and it was remarked, that he was raised by services to the universal Church, he was privileged like Moses, from the top of Pisgah to survey in his later years glorious fields expanded and expanding almost on every side. Under the head of foreign operations, the Committee observed that multiplied cares had during the past year attended the work in France. Increased attention to religion had been a marked as the declining influence of the Romish Church; but ignorance, in the lower ranks of life, still permitted the open copious and the priesthood to exercise a potent influence in favour of error, and to create a baneful prejudice against the truth. Hence the political pamphlet of the Bishop and the ecclesiastical denunciations of the Pope often induced the inhabitants of a locality to treat the colporteur with suspicion, if not with scorn. It was encouraging, however to find that during the year not a single licence for colportage had, on application been refused, and not a single licence already granted had been withdrawn. The circulation had been 85,610 copies, being a slight decrease, and making a total of 4,600,000, seven-eighths of which had been placed in the hands of Roman Catholics. In Belgium the influence of Romanism still greatly impeded the circulation of the Scriptures; 9,288 copies had, however, been distributed in the year, making a total of 250,000 in a quarter of a century. In Holland colportage had been continued with most beneficial results, and the laudable spiritual destination among the common people, consequent upon an equally laudable spiritual interference among the appointed ministers, rendered the labour of the colporteur doubly important. The distribution was 19,080 copies, making a total of 22,477. In Central Europe the circulation of the year reached the unprecedented amount of 379,187 copies. As regarded the Bible agency, the simple announcement of a circulation of 156,826 copies showed the magnitude of the scale on which operations had been conducted. The increase as compared with last year, was no less than 28,243 volumes. At Cologne the circulation was 96,842 being a diminution of 7,411. At Frankfurt the circulation was 95,651, being an increase of 16,818. In Sweden the circulation in all its divisions of the country—clergy, merchants, schoolmasters, peasants, had all assisted, both by communication with the agency in Stockholm and by participation in the work of colportage. There was an increase in the issues of 17,709, the total for the year being 89,255, and from the commencement of the agency 1,038,034. As regarded Norway, the principal distributions had been made in connexion with the agency at Christiania. Colportage had been extensively employed at Christiania, and the total issue of the Norwegian agencies comprised 16,247 copies. Another year had passed without the publication of the Bible in modern Russ, and without any permission being accorded for its importation. The total issues at St. Petersburg during the year were 21,571 copies. Impressed with the necessity of immediate action whenever the circulation of the Scriptures in modern Russ might be permitted by the Government, the Committee had undertaken a new edition of the Testament and an edition of the Psalter and the Psalms. At Odessa the circulation was 10,076. In the autumn of last year a journey to Astrachan was undertaken for the purpose of distributing copies of Scriptures which had long lain unused in store. There were found 2,325 volumes in almost all the languages of Europe and Western Asia. Of these all were distributed except 858 copies. The announcement respecting Spain and Portugal was simply an announcement of the continued impossibility of circulating the Scriptures, by reason of the continued hostility of the authorities. The Peninsula was completely closed against every effort for distributing the Word of God as was the island of Madagascar. On the other hand, in Switzerland and Northern Italy, no fewer than 44,171 copies had been distributed, being an increase of 13,555. Of the total circulation, nearly 24,000 copies found purchasers in those portions of Italy open to the work of the Society, while the sales in Switzerland had continued satisfactory. As regarded liberty in India, it was only in one sense—liberty to read the Word of God, that the Bible Society was concerned with it. Upon that liberty all attention had been concentrated, and towards the extension of it every effort had been directed; and the results proved that although religious feeling had been almost crushed by the long domination of Popery, enough remained to inspire in many hearts a desire to search the Scriptures. Though the Book of God had been floated into the land upon the troubled waters of political excitement, yet it swam like the ark-head upon the waters of Jordan, while the junction of the prophet, 'Take it up to thee,' was obeyed by many who 'put out the hand and take it.' The issues at Milan, from June to December, were 2,977 copies. In prosecuting the work in Tuscany there had been required zeal tempered with discretion, as well as patience sustained with hope. In the spring of 1859 more than 4,000 copies were admitted into Florence, and, as if dangerous to the vessel of the State, were suddenly cast forth to rot in the sea. A consequence of increased issues of the Scriptures, was a monster petition said to have 80,000 names, obtained from the other side of the Atlantic. We consider the General Conference stood rightly in declining to receive it in the ordinary way. Had the petition been the spontaneous expression of our British brethren on the subject, fraternally advising on an important point, it would have deserved and received respectful consideration. But when we remembered that it was to a certain extent manufactured, got up to order, for some of our New York friends, in the case to differ with us, we commend the General Conference action upon it.

The presentation of these memorials have occupied much time and filled much of our proceedings. We have been able to condense the proceedings in the Daily Advocate to Thursday last, the latest received daily, and though we have not room for the majority and minority reports of the Committee on Slavery, we give below the reasons of each, with the following comment of the editor of the Daily in the issue of the 17th: 'The reports on slavery are given in our present number. They have been eagerly expected and will be universally read in the church. Their temper is good, and if the discussion, now about to follow, takes its tone from them, the church can hardly fail to be salutary and satisfactory to the church. Daily should our people, in all our households and religious assemblies, 'lift up' both hands, without waver or doubting, in applications for the blessing of God upon the proceedings which are now to ensue. Prayer was the refuge and stronghold of our fathers in their day of trial; let us all seek safety there.'

The majority report embodies facts in the history of the question from the days of Wesley and the Conference of 1780. Of the different opinions held as to the bearing of the present General Rule it says: 'A few among us have contended that the rule condemns only the African slave trade. Others believe it condemns both the foreign and domestic traffic. Others, that while it condemns the traffic, it thereby legalizes the holding of slaves. Others, we think by far the larger portion, that while the rule in express terms condemns the traffic for a certain term, it also by fair implication condemns the holding for the same purpose.'

After remarks upon these views, especially the latter one, and a notice of a part of the address of bishops in 1840, it concludes: 'Without expressing an opinion here, as to the constitutional right of the General Conference to place an official and legal exposition of the General Rule in the Discipline, without the concurrence of the annual conferences; we judge it the more prudent course, that the exposition should be embodied in the rule itself, by a process which can leave no doubt as to its constitutionality.'

We therefore recommend for adoption the following resolutions: 'Resolved, 1. By the delegates of the several annual conferences, in General Conference assembled, that we recommend the amendment of the General Rule on slavery, so that it shall read: 'The buying, selling, or holding of men, women, or children, with an intention to enslave them, is contrary to the spirit of the Gospel, and is hereby prohibited. We therefore recommend the amendment of the General Rule on slavery, so that it shall read: 'The buying, selling, or holding of men, women, or children, with an intention to enslave them, is contrary to the spirit of the Gospel, and is hereby prohibited. We therefore recommend the amendment of the General Rule on slavery, so that it shall read: 'The buying, selling, or holding of men, women, or children, with an intention to enslave them, is contrary to the spirit of the Gospel, and is hereby prohibited.'

increasing requirements of the cities, towns, and villages of the land had caused increased issues from the Depository. The work of the Society had been extensively connected alike with the systematic plans of Christian usefulness and with the special efforts of religious revival. Adaptation to co-operation with the various instrumentalities intended to promote the spiritual welfare of mankind had ever been a characteristic feature of the proceedings, not less in the home than in the foreign field, and this characteristic feature was distinctly shown upon the labours of the year. With some exceptions, the prosecution of the work by affiliated Societies continued with unimpeded vigour and with undiminished zeal. Indications of ultimate success in reviving the once-flourishing Auxiliaries of the west of London were most promising. In Baywater a Society had been recently organized, the honoured names of Lawrence and Havelock being found on the official staff, the presidency having been accepted by Sir John Lawrence, and a vice-presidency by Sir Henry Havelock. The receipts for the year ending March 31, 1860, were distinctly more than the preceding year, (excluding the Special Funds). The amount applicable to the general purposes of the Society was £80,528. 17s. 6d., and the amount received for Bibles and Testaments £81,498. 15s. 11d.; making the total receipts from the ordinary sources of income £162,026. 12s. 5d., being £7, 11s. 7d. more than in any former year. To the above must be added the sum of £1,278. 4s. for the Chinese New-Testament Fund, and £837. 9s. for the Special Fund for India; making a grand total of £164,136 5s. 5d. The issues of the Society for the year ending March 31, 1860, had exceeded those of the preceding year, (excluding the Special Funds). The amount of Bibles and Testaments issued was 1,241,679; from depositories abroad, 676,218;—1,917,897 copies, being an increase of 291,912 copies over those of any preceding year. The total issues of the Society now amounted to 37,572,928 copies. The ordinary payments had amounted to £173,621 2s. 9d., and the payments on account of the Jubilee and Chinese Testament Funds to £5,744 12s. 9d., making the total expenditure of the year to amount to £179,365 15s. 6d.; being £20,723 0s. 6d. more than any former year. The Society was under engagements to the extent of £77,616 9s. 10d. It is specially gratifying to them, the Committee said, to be able to recommend the continued prosperity of the Hibernian Bible Society. Both the issues and funds had increased. In the province of Ulster the copies circulated had been double the number issued in the previous year. The revival of religion had not only created in the immediate locality of the awakening a considerable demand for the Scriptures, but seemed also to have called attention in other parts of Ireland to the importance of their revival. A donation of £500 was recently received from the Hibernian Society. It is specially gratifying to them, the Committee said, to be able to recommend the continued prosperity of the Hibernian Bible Society. Both the issues and funds had increased. In the province of Ulster the copies circulated had been double the number issued in the previous year. The revival of religion had not only created in the immediate locality of the awakening a considerable demand for the Scriptures, but seemed also to have called attention in other parts of Ireland to the importance of their revival. A donation of £500 was recently received from the Hibernian Society.

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The General Conference.

From the Central Christian Advocate we draw the following statements regarding the proceedings of this important body: THE WORK OF GENERAL CONFERENCE Progresses slowly. An immense number of petitions have been presented on various subjects, but chiefly on slavery, for and against its change of rule. Among the names of those who presented a monster petition said to have 80,000 names, obtained from the other side of the Atlantic. We consider the General Conference stood rightly in declining to receive it in the ordinary way. Had the petition been the spontaneous expression of our British brethren on the subject, fraternally advising on an important point, it would have deserved and received respectful consideration. But when we remembered that it was to a certain extent manufactured, got up to order, for some of our New York friends, in the case to differ with us, we commend the General Conference action upon it.

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women, or children, with an intention to enslave them, is contrary to the spirit of the Gospel, and is hereby prohibited. We therefore recommend the amendment of the General Rule on slavery, so that it shall read: 'The buying, selling, or holding of men, women, or children, with an intention to enslave them, is contrary to the spirit of the Gospel, and is hereby prohibited.'

Resolved, 2. That we recommend the amendment of the 4th Restrictive Rule, for the purpose set forth in the foregoing resolution. Resolved, 3. By the delegates of the several annual conferences in General Conference assembled, that the following be, and hereby is, submitted in the place of the present seventh chapter on slavery: 'QUESTION.—What shall be done for the expiation of the evil of slavery? ANSWER.—We declare that we are as much ever convinced of the great evil of holding of human beings, as chattels, is inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us, to 'do no harm, and to avoid evil of every kind.' We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.'

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Resolved, 1. That the M. E. Church has in good faith, in all the periods of its history, proposed to itself the question, 'What shall be done for the expiation of the evil of slavery?' and it has never ceased, openly and before the world, to testify its abhorrence of the sin, and to exhort its disciples to their duty bravely. But members might be kept unmoved from criminal connection with the system, and that the evil be removed from among men. Resolved, 2. That any change of our Discipline upon the subject of slavery, in the present highly excited condition of the country, would accomplish no good whatever, but on the contrary would seriously disturb the peace of the church, and would be especially disastrous to our ministers and members in the slave States. Resolved, 3. That the committee on the pastoral address be instructed to state our position in relation to slavery, and to give such counsel to our churches as may be suited to the necessities of the case.

JOHN S. PORTER, Chairman. P. COOMBS, Secretary.

Letter from Rev. W. Burt.

MY DEAR BROTHER,—It has been highly gratifying to me through your kindness to have had the continued opportunity of perusing the Provincial Wesleyan, and to mark the progress of the work of God among you, and especially in those parts the names of which are familiar to me, and to find that several of my old friends ministers and people, are still continued in the vineyard of the Lord. I am very glad to find, also, that my old friend Dr. Richey is so active, vigorous, and successful in his preaching office. I do not forget his youthful appearance and eloquent spirit at his first District Meeting about 40 years since. He was raised up to be a blessing among you; and is now well supported by a number of Ministers, many of whom I know only by name. I was much affected to notice the death of my old friend, Rev. W. Crocombe, one of the first ministers with whom I took sweet counsel in Nova Scotia, always pious, happy, and devoted to his work.—It is cheering to find that as he lived, so he died—in the triumph of faith. In heaven he now waits for our dear brethren, Rev. Messrs Black, Bennett, Busby, Emsford, and others; and our mutual friend Dunbar has also finished his course in the land of spirits! What a happy meeting in the world of spirits! But while God buries the workmen, he is gloriously carrying on his work in the different parts of his vineyard. We have much to be thankful for in our English work. The voice of prayer has been ardent, and the work of God continues to prosper, and the prospect is still increasing. This is with a remarkable work; most of our District Meetings have been held while it has been passing, and the result seems to be cheering. We have heard of a revival in the District of thirty-two, the increase from which exceeds 9,000, with upwards of 18,000 on trial, so that our prosperity is likely to be equal to the last year, if not greater.

We have just finished the business of the Hall District Meeting—most gracious seasons, both in our Ministerial intercourse and in the public services: God was in the midst of us. We have increased 438 during the year, and 903 on trial, with 9 candidates for our ministry, all of whom passed our Meeting unanimously; and I have heard of one District which has 13 candidates, so that we have reason to be thankful to Almighty God for keeping up a Godly succession among us. And we trust that both our Home and Foreign work will be well sustained and increased by the piety and talent of our rising ministry, and the blessing of God.

In the Hall West Circuit we have increased 312 during my station here for the three years about to terminate at our approaching Conference; and we have also 108 on trial. While this has been passing we have enlarged one of our chapels, built a new Day School, and are now building another, which we soon expect to open, in which schools we have 450 children. And such is the state of our three large chapels in town that we have no room left, and have to refuse numerous applications. Under such circumstances we have obtained a beautiful site for a fourth chapel, to cost about £6,000, which we have already a subscription of about £4,000. The other Hall Circuit is also in a prosperous state. In the two Circuits we have increased 250 during the year, and 600 during the last three years.

During the winter we had daily prayer meetings at noon, remarkably well attended by all the Wesleyan and Dissenting Ministers of the Town, alternately in the different chapels, and the attendance was most remarkable and cheering—kept up to the last. Also, once in the month, the Church of England and other Ministers of the town united, when we had to open three of our largest rooms in the town at the same hour, and the 24 ministers, previously assembled, were told off to each public room, to conduct the duties of the evening; and the crowds were immense, and a most hallowed feeling seemed to pervade the whole town, and we seem to be all much united in the fellowship of the Gospel, and many are giving their hearts to God. The Report of our Missionary Meeting, lately held in London, is most cheering; the speeches most telling; and the income for the year about £140,000. What would Dr. Coke say, when, when I was a boy, I used to hear begging for his beloved Missions, before Missions were instituted. The income from the Mission Stations is also most gratifying—upwards of £30,000. I attended the first Meeting in Halifax in 1817.—Brother Bennett in the pulpit as Chairman, and the missionaries speaking from the front of the gallery. Now you have Meetings all over the country. I am sure you have reason to be thankful for the success of The Provincial Wesleyan. Its good effects, in its original matter, and its extensive circulation, must be a blessing to thousands. I would say to my old friends, and to you all, go on and prosper, until we meet in the Kingdom of Heaven. Yours affectionately, W. BURT. To the Rev. C. Churchill, A. M.

of one fact, and that a very important one. It was the commanding position occupied by the Grammar. The whole language circled around it. Every difficulty was brought to it; a thorough and exhaustive explanation required; and the ready manner in which this was rendered, and the searching interrogatories of gentlemen present; evinced conversatively low conscientiousness and laboriously the duties of the recitation room had been performed.

Of the Natural Sciences we have not space to say much. The examinations in this department are not generally up to the standard in other branches of knowledge; a large proportion of the pupils forming these classes lacking that mental discipline which a course of severe study alone can give.—We were pleased, however, to notice a marked exception to this in the present instance; and although there were a few unpardonable cases of ignorance, and although the examination was hardly conducted with that strictness which we think these branches deserved, yet the ready and generally correct answers, the clear and satisfactory explanations required, gave great cause of encouragement and seemed to promise that this noble branch of knowledge will ere long rise to its true place.

In casting our eyes, then, over the whole ground covered by the examinations of Monday and Tuesday, a few points, more prominent than others, arrest the attention.—We see a Faculty, devoted least and soul to the work they have undertaken, striking from no toils; self denying and enthusiastic. We see 200 students, of every age, of different sexes, of varied temperaments, standing the tag of two days' examination, closely scrutinized, yet scarcely a failure among them all. We see thoroughness in every department; and to educate, in the true and literal sense of the word, to make independent thinkers, seems the design and determination of each individual member of the Faculty. That a continuation in the path followed last year will result in a result is a conclusion which the examinations teach us most conscientiously to believe.

In conclusion we cannot but regret that comparatively so few friends of the Sackville Institutions from abroad were present at this highly interesting examination. We regret it because they have missed so great a treat, but more and chiefly because this fine opportunity for more deeply awakening their interest in the cause of general education has passed unimproved. Let it not be so again. A FORMER STUDENT.

Mount Allison Academy.

The following communication furnishes a suitable appendix to the account given in our last issue:—The yearly examination at the Sackville Academies commenced on Monday morning in the respective class rooms, before a large and more extensive body of visitors than had ever before been hitherto commanded. A significant fact carries its own comment: A public which crowds to hear the plain matter of fact process of an Academic examination must be well satisfied that there is to be something worthy of their attention. That they were not disappointed, the unflagging interest during the two days occupied in these exercises conclusively evidenced.—Our first impression on entering the main room in the male Branch when the students were all gathered was somewhat calculated to excite in us uneasiness and anxiety as to the day's success. There are the lookers-on and the old reputation of the Institution is to be sustained but are these the boys to do it? Put them in the play ground, give them bat and ball, start them for the race, match them at wrestling, and we would feel no fear that they would do their duty bravely. But the glowing faces, clear eyes, broad chests and erect forms are not so satisfactory guarantees of scholastic excellence. First rate students we thought were other symbols—rounded and drooping shoulders, hollow cheeks, and shrunken complexions—and we looked despairingly at the rows of desks for some such one upon whom we could rely in the bitter trial.—But the first class is called and spectators are to confront faces. The book is opened—an instant's pause, and then straight at man No. 1 of that irregular line goes a most favourably impressed, whilst a few were brought under the awakenings of the Holy Spirit, we 'thanked God and took courage.' Under each succeeding service the divine influence increased, and within a few weeks appearances clearly indicated a coming shower upon the previously sterile soil. One young person whose eyes the Lord opened clearly to see and feel his state as a sinner joined the Society on probation. Then a backslider, brought into great distress, found peace through believing, whilst his faithful and beloved companion, together with a good sister from St. Stephen's and his Pastor, were earnestly pleading with God for him at his own residence. Next came the case of a young woman lately arrived from Ireland. This person was struck with deep conviction under the opening prayer of one of our Sabbath day services, and whilst she was passing along the aisle to her pew. Subsequently, on our Friday evening prayer-meeting, she suddenly sank down upon the floor, and after remaining there a short time began audibly to whisper, 'Precious Jesus!—Precious Jesus!'—'Blessed Redeemer!'—and continued at the same time uttering a most beautiful and precious strain of praise to God, through our Lord Jesus Christ, by whom she has received the atonement; 'her confidence in the Lord daily increasing. These and some other similar cases we considered as large drops, portending that when the shower should come it would be a heavy one,—nor were we disappointed. But that the glory of the out-pouring might be felt and acknowledged to belong alone unto Him who ruleth on high, our faith and patience and that of the Church, had to be severely tested. To long-continued and painfully distressing family affliction, personal sickness was added, and for eight weeks of wearisome days, and many times, wholly sleepless nights, the Pulpit could not be entered by the Pastor. During this illness he was on more than one occasion despaired of; and we give it as the firm and full conviction of our mind, that its continuance is entirely owing to the effectual fervent prayers which were especially offered by our beloved people. In the meantime the public services of the sanctuary did not cease to be held. Our leading men came up nobly to 'the help of the Lord.' A sermon was read every Sabbath forenoon by our Circuit Steward,—(Mr. Chas. Stevenson) and the Superintendent of our large and interesting Sabbath School (Mr. Thomas T. O'Leil) preached in the evening; whilst, with the aid of one of our private members, these brethren conducted a prayer-meeting with exhortation on the Tuesday, Thursday, and Friday evenings; and most cheering to our hearts was the fact that on the former and latter of these evenings our chapel was three-fourths filled with a deeply serious congregation; the private residence being crowded to excess on the Thursday.—The week set apart at the commencement of the year for special fasting, humiliation, and intercession was sacredly kept by our people; and, at its expiration, our seven days were similarly occupied; and, notwithstanding the fact that it was unable to arise from his bed of sore sickness, we wonder that 'the skies' were permitted presently to 'pour down righteousness' in token of God's delight in a Church so cheerfully and fully determined to do their part towards bringing down blessings upon themselves and their fellow-creatures as well as the strained by the circumstances in which we were placed to re-commence our labours before we had half recovered our strength, we were made fully conscious that a time of refreshing was at hand, but that the work to be accomplished was to be done not by might, nor by power, but by the Spirit of the Lord;—'a divine strength' was literally to be 'made perfect in weakness'; for, with the exception of our esteemed brethren Smith and Tweedy, the former of whom gave our people two excellent sermons in one Sabbath and the latter another of the same character one Sabbath evening, we had not the least help from abroad during the whole of our illness or of the protracted meeting that followed it; the circumstances

St. Andrew's Circuit.

To record the wonders of Divine Grace cannot be a most pleasing employment, and when the Holy Ghost has been remitted, poured out upon any section of the Church, we conceive it to be the bounden duty of those in charge of it to publish the fact for the encouragement and consolation of others, and to testify gratitude to the Great Head of the Church. With such a manifestation of the divine goodness have we been favoured in this Circuit! Our entrance upon our work was under circumstances peculiarly trying and discouraging; but, it having seemed good to accompany the very first sermon preached with a holy unction whereby the minds of the people were more favourably impressed, whilst a few were brought under the awakenings of the Holy Spirit, we 'thanked God and took courage.' Under each succeeding service the divine influence increased, and within a few weeks appearances clearly indicated a coming shower upon the previously sterile soil. One young person whose eyes the Lord opened clearly to see and feel his state as a sinner joined the Society on probation. Then a backslider, brought into great distress, found peace through believing, whilst his faithful and beloved companion, together with a good sister from St. Stephen's and his Pastor, were earnestly pleading with God for him at his own residence. Next came the case of a young woman lately arrived from Ireland. This person was struck with deep conviction under the opening prayer of one of our Sabbath day services, and whilst she was passing along the aisle to her pew. Subsequently, on our Friday evening prayer-meeting, she suddenly sank down upon the floor, and after remaining there a short time began audibly to whisper, 'Precious Jesus!—Precious Jesus!'—'Blessed Redeemer!'—and continued at the same time uttering a most beautiful and precious strain of praise to God, through our Lord Jesus Christ, by whom she has received the atonement; 'her confidence in the Lord daily increasing. These and some other similar cases we considered as large drops, portending that when the shower should come it would be a heavy one,—nor were we disappointed. But that the glory of the out-pouring might be felt and acknowledged to belong alone unto Him who ruleth on high, our faith and patience and that of the Church, had to be severely tested. To long-continued and painfully distressing family affliction, personal sickness was added, and for eight weeks of wearisome days, and many times, wholly sleepless nights, the Pulpit could not be entered by the Pastor. During this illness he was on more than one occasion despaired of; and we give it as the firm and full conviction of our mind, that its continuance is entirely owing to the effectual fervent prayers which were especially offered by our beloved people. In the meantime the public services of the sanctuary did not cease to be held. Our leading men came up nobly to 'the help of the Lord.' A sermon was read every Sabbath forenoon by our Circuit Steward,—(Mr. Chas. Stevenson) and the Superintendent of our large and interesting Sabbath School (Mr. Thomas T. O'Leil) preached in the evening; whilst, with the aid of one of our private members, these brethren conducted a prayer-meeting with exhortation on the Tuesday, Thursday, and Friday evenings; and most cheering to our hearts was the fact that on the former and latter of these evenings our chapel was three-fourths filled with a deeply serious congregation; the private residence being crowded to excess on the Thursday.—The week set apart at the commencement of the year for special fasting, humiliation, and intercession was sacredly kept by our people; and, at its expiration, our seven days were similarly occupied; and, notwithstanding the fact that it was unable to arise from his bed of sore sickness, we wonder that 'the skies' were permitted presently to 'pour down righteousness' in token of God's delight in a Church so cheerfully and fully determined to do their part towards bringing down blessings upon themselves and their fellow-creatures as well as the strained by the circumstances in which we were placed to re-commence our labours before we had half recovered our strength, we were made fully conscious that a time of refreshing was at hand, but that the work to be accomplished was to be done not by might, nor by power, but by the Spirit of the Lord;—'a divine strength' was literally to be 'made perfect in weakness'; for, with the exception of our esteemed brethren Smith and Tweedy, the former of whom gave our people two excellent sermons in one Sabbath and the latter another of the same character one Sabbath evening, we had not the least help from abroad during the whole of our illness or of the protracted meeting that followed it; the circumstances

General Intelligence.

DOMESTIC. PROGRESS OF THE CELEBRATION COMMITTEE.—On Monday evening the City Committee, appointed at the meeting at Mason Hall, met in the Speaker's room, Province Building. An article in yesterday's Chronicle gives an inkling of what may be expected.

The Prince is to leave England for America on the 15th July; he will visit Newfoundland, spend a day or two there, and probably arrive here about the end of the month.

A skeleton programme of proceedings was discussed and adopted. A sub-Committee of nine, instead of the large committee heretofore appointed, consisting of Messrs. How, Young, and Wier, on part of the Government; Hon. M. B. Almon, J. A. Munack, and John Tobin, Esqrs., on the part of the Citizens; and three from the Corporation, to be chosen at next Council meeting.

After discussing the question of expense, it was unanimously agreed that the City would provide for that part of the celebration which ought fairly to be borne by the Corporation. This would embrace cleaning the streets, the erection of several triumphal arches, the ornamental decorations of the principal thoroughfares, and the entertainment of such Mayors as may be invited, &c. A grand entertainment is to be given, at private expense, in the Province Building, on one of the evenings during the Prince's visit.

The Provincial Government are to fit up the Government House in good style; to illuminate and decorate Provincial Buildings; erect the principal triumphal arches; invite the Governors of the neighboring Provinces; and those of the maritime New England States. A dinner, it is said, will be given to the Prince, and honor to a large party as Government House will accommodate.

The programme contemplates a Levee, a Flower Show, a Regatta, Military Reviews, Sports on the Common, Illuminations and Processions. Both branches of the Legislature are to meet and present an Address of welcome. Facilities are to be afforded for travelling, by reducing the Railway fares for one week. An immense concourse of persons will doubtless visit this city on the occasion.—Sun.

The City Council has since nominated His Worship the Mayor as Alderman, Tinning and Bell to be members of the Committee.

The American Telegraph Company have become Lessees of the Nova Scotia Line, and have appointed Jesse Hoyt, Esq., Superintendent, and W. H. Jewell, Esq., Agent. It is anticipated that the Company will be able to furnish a more rapid and reliable service than the former Company. The Lease we understand is subject to the conditions of the N. S. Company's Act of incorporation, and other general regulations which sufficiently protect the public and secure the interests of the Shareholders. The Newfoundland Company have consented to a reduction of the Tariff on messages over their wires, which will be a deduction of rate made by the Nova Scotia Line, will enable the Public, to send or receive Messages of ten words (Halifax to St. John) for 12c instead of 18c, and to send or receive a very good message, and will not doubt prove advantageous to both the Public and the Telegraph Lines. The Telegraph Office in this City has been removed to a very suitable room in Mr. McLeod's Building, Hollis Street, over Leith House.—Journal.

CANADA. MONTREAL, May 22nd, 1860.—At last the long drought has come to an end. On Friday night and throughout Saturday there was a series of copious and most refreshing showers. The temperature, however, rapidly fell, and on Sunday morning there was a fall of snow, which

of the brethren preventing their aid being afforded. Shortly after resuming our labours we held a love-feast, combining therewith the Sacrament of the Lord's Supper, inviting thereunto those who were under conviction of sin, or who were desirous of being baptized. A goodly number accepted the invitation; and, upon the request being made that all who desired prayer to be offered on their behalf would arise, fourteen immediately stood up, and subsequently testified their sincerity by drawing near to the table of the Lord, and there solemnly dedicating themselves to God and the Lord Jesus Christ. This was on Friday, March 2nd. On a subsequent Thursday evening (March 8th) in the dwelling-house of one of our friends, twenty came forward for prayer; and on the following night the railing around the communion was filled with the awakened ones. From this night, for a period of nearly six weeks, the blessed work progressed, until upwards of one hundred (a large number truly for St. Andrew) had professed to find 'the peace of God which passeth understanding.' The largest congregation on any one evening was thirty-three, and the largest number saved amounted to sixteen. Among the converts are nine Sabbath School Teachers, and a large proportion of the scholars, together with several persons belonging to other sections of the Church of Christ. In addition to those who were baptized, a service was held twice—and sometimes thrice—every week in the afternoon at the Pastor's residence, and many found the Lord therein. The meetings throughout were characterized by great stillness and solemnity, and some occasions the sense of the Divine presence was so completely overwhelming—the words of our Poet being perhaps never more literally true: 'The overwhelming power of saving grace, The sight that with a seraph's face, The secret awe that thrills the soul, And all the silent heaven of love.'

From an early period of our meetings their close it was most delightful to witness the deep reverence and the earnestness of the young converts; every knee bowed before God without exception during this part of the exercises! Perhaps the extent to which the influence of these special services reached could not have been more strikingly exhibited than in the manner in which Good Friday was kept. Every store in the town was closed throughout the day, all business was at a stand, and the stillness and sacredness of the Sabbath every where prevailed. Two services were held in the Episcopal, and two in the Methodist churches; the former being well filled on each occasion, whilst the latter was overflowing. Such a Good Friday—it is said by many who have been long residents—was never previously known in the town. One of the number of the young converts—formerly a student in the City of Montreal, a scholar in our Sabbath School—died rejoicing in the Lord, about three weeks after having experienced 'the gospel to be the power of God unto salvation'; and thus the first-fruits of the harvest have been early gathered into the granary above. We highly prize the memory of this young man, and the deceased of the above individual was improved to a large congregation, from John x. 25, 26, and the Holy Ghost bore testimony to the word preached by deeply awakened young women, who came forward to the communion platform, and testified that it not until she could rejoice in God her Saviour.

We fear our communication will be already deemed too long, or we could tell of two most interesting and solemn baptismal services;—on Monday evening the City Committee, appointed at the meeting at Mason Hall, met in

Anna Clayton; -OR- The Enquirer after Truth.

"I should study the human heart, father. I too might be deceived. Anna, my dear God has blessed you as you deserve; and I know you will not let these new ties of filial and fraternal love sever the old. You will, I know, only open your heart and make room for more. O what a Sabbath! What a feast we have had to-day! It seemed to me as if I were almost like a dove come down to earth."

"There were familiar faces there also, whose hearts were pervaded with a spirit of brotherly love and unity. Father Long wind's heart had been touched by the Spirit of God's love, and Elder Mason and Squire Tanner were also present, to stay Elder Clayton's hands from furthering the work. He resolved to go home and to forward more earnestly the union prayer meeting in his own village. There were still existing much sectarian spirit there, which he hoped by the grace of God to be able to overcome."

"I welcome you as the father of my precious child. Anna, my dear God has blessed you as you deserve; and I know you will not let these new ties of filial and fraternal love sever the old. You will, I know, only open your heart and make room for more. O what a Sabbath! What a feast we have had to-day! It seemed to me as if I were almost like a dove come down to earth."

RUSSIA SALVE VEGETABLE OINTMENT. Comprising all the latest styles. Elastic Side and Buttoned Boots. Ladies Kid top, Rubber, Double and single sole.

ROMAN EYE BALSAM. FOR WEAK AND INFLAMED EYES. OPHTHALMIA, OR INFLAMMATION OF THE EYE, or parts adjoining, and the other from internal injuries, such as blowing and wounds on the eye, exposure to bleak winds, smoke of pit-coal, wood, turf, &c., the long application of a strong light, fixed attention to minute objects, or the introduction of irritating bodies under the eyelids.

D. S. & H. W. SMITH, MANUFACTURERS OF MELODEONS, ORGAN MELODEONS, AND PEDAL BASS HARMONIUMS. THE first premium over all other competitors at the Fair of Massachusetts (Charitable Mechanics' Association) of the Boston, N. S. W. Exhibition, 1850.

DR. HOOFLAND'S GERMAN BITTERS. THE great standard medicine of the present age, has acquired their great popularity only through years of trial. Unbounded satisfaction is rendered by them in all cases; and the people have pronounced them worthy.

CITY DRUG STORE, 63 Hollis Street, -Halifax. WOOLLI'S IMPROVED GLYCERINE Lotion. A simple and elegant combination for Coughs, Asthma, Hoarseness, &c.

BARRETT'S HORSE & CATTLE IMPROVING FOOD. RESTORE the Stamina of ill-conditioned Horses, and improve the condition of the Blood.

NEW STORE, Church Street, Cornwallis, N. S. THE Subscriber here leaves to inform the inhabitants of Cornwallis, King's County, that he has opened a STORE in Church Street, Cornwallis, where he intends carrying on the business of a Grocer and Dry Goods.

RARE AND VALUABLE OLD THEOLOGY. New Editions of the following works just received per Steamer from England. CHRISTOLOGY of the Old Testament, 4 vols., 50s.

REMOVAL. THE Subscriber has removed his residence to the public building, and has removed his office to the same. He has also removed his residence to the public building, and has removed his office to the same.

SPRING GOODS. English and American SHOE STORE. 15 Duke Street. GOREHAM & RICKARDS.

NOTICE. NEW SPRING GOODS. KNIGHTS' Water Street - Windsor, N. S. THE Subscriber would respectfully inform the inhabitants of Windsor and vicinity that he has just received and now opening

Catalogues of Seeds, For Spring of 1860. May be had free on application to BROWN, BROTHERS & CO. 25 Granville Street.

1860. SEEDS 1860. FRESH SEEDS! THE Subscriber has just received per Steamer a large quantity of seeds, and has the pleasure to announce that he has the honor to be supplied with seeds, and has the pleasure to announce that he has the honor to be supplied with seeds.

HOLLOWAY'S PILLS. THE history of this great remedy is most wonderful. It is not a history written by one man, or even derived from the reports of a few individuals. It is a record, the history of which has been added to in favor of its discovery or invention.

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