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Sore Throats,
Sores of all kinds,
Sprains,
Stiff Joints,
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Wounds of all kinds.
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RY DAVIS'
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TERNALLY, CURES
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TERNALLY, CURES,
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The Provincial Wesleyan.

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Volume XX. No. 24 HALIFAX, N. S., WEDNESDAY, JUNE 10, 1868. Whole No 983

Religious Miscellany.

The Changed Cross.

It was a time of sadness—and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these—as given to me
My trial tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might
Who says "we walk by faith and not by sight,"
Doubting—and almost yielding to despair,
The thought arose—*My cross I cannot bear!*

Far heavier its weight must surely be,
Than those of others which I daily see,
Oh, if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,
E'en nature's voices uttered not a sound,
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beamed full upon my wondering raptur'd sight,
Angels on silvery wings seemed every where,
And angels' music thrill'd the balmy air.

Then One, more fair than all the rest to see,
One—to whom all the others bow'd the knee,
Came gently to me as I trembling lay,
And—"Follow Me," he said, "I am the Way."

Then speaking thus—He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than mine own had been.

And one there was most beauteous to behold,
A little one, with jewels set in gold—
Ah, this methought I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook,
The sparkling jewels, fair were they to *see*,
But far too heavy was their *weight* for me.

This may not be, I cried—and looked again
To see if any there could ease my pain,
But one by one I pass'd them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptur'd form entwin'd,
And grace and beauty seem'd in it combin'd;
Wondering I gazed—and still I wonder'd more
To think so many should have pass'd it o'er.

But oh, that form so beautiful to see,
Soon made its hidden sorrows known to me;—
Thorns lay beneath those flowers and colors fair,
Sorrowing I said—This cross I may not bear.

And so it was with each and all around,
Not one to suit my *need* could there be found;
Weeping—I laid each heavy burden down,
As my Guide gently said, "No cross—no crown."

At length to Him I raised my saddened heart;
He knew its sorrows, bid its doubts depart,—
"Be not afraid," He said, "but trust in Me."
"My perfect love shall now be shown to thee."

And then with lighten'd eyes and willing feet,
Again I turned my my earthly cross to meet,
With forward footsteps turning not aside,
For fear some hidden evil might betide.

And there in the prepar'd appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledg'd it the best,
The *only* one of all the many there,
That I could feel was *good* for me to bear.

And while I thus my chosen one confess'd,
I saw a heavenly brightness on it rest,
And as I bent—my burden to sustain,
I recognized my own old cross again!

But oh, how different did if seem to be,
Now I had learned its preciousness to see,
No longer could I unbelieving say—
Perhaps another is a better way.

Ah no! henceforth my one desire shall be,
That He who knows me best should choose for me
And so, whate'er His love sees good to send,
I'll trust it's best—because He knows the end.

"I will Repay Saith the Lord."

I think a volume might be filled with incident illustrating God's providential rewarding of those who contribute according to their ability to the advancement of his cause, and are charitable to his poor. A few personal experiences may serve to encourage others in doing their duty in this respect. They must be recent ones, as a host of bygone incidents have faded from memory, leaving only the general conviction that God is a bountiful giver to those who give to his needy ones.

A poor family recently excited our deepest sympathy. The mother was dylog of consumption and the father hardly able to work, even when he could get employment, and five little children wholly dependent upon him for daily food. A few present comforts of food and clothing were given them from a not very abundant store, and a dollar in money, the only regret being that it was not a larger sum.

A few days afterward, in paying a bill which had been a heavy burden on the mind, ten dollars were given back "as a present for the little ones." A friend also slipped a dollar into my hand for a trifling favor, for which no pay was expected or desired. Could one help feeling that it was the Lord's hand?

A small basket of vegetables was given to a needy colored woman, and the next day a farmer brought us the gift of a large bag full.—You may be sure we were not afraid, to fill the basket again. The fact of our home being the parsonage was not sufficient to account for the gifts, for it is a peculiar fact that a large share of our presents have been from sources quite noted for parsimony.

A domestic greatly needed a pair of overshoes, which she was too poor to get—so we gave them to her, trusting the Lord to keep us from loss by the charity. Not long ofter in a visit of some of our people to our home, the gift of a pair of beautiful kid boots for the pastor's wife was left on the table, also a pair of boots for the pastor, and a pair of little "first boots" and substantial gaiters for "the boy."

We had aided another poor family a little and not long after in paying another bill to a most miserly old gentleman, who never steps inside a church, four dollars were given back, and a half apology offered for not remitting the other ten.

I recently made a bonnet for a poor girl, though hardly wishing to spare the material, which I felt would be quite useful to me. I did not loose by it however, for one week after I received the gift of a beautiful velvet bonnet, richly trimmed and finished.

Many and many a time has a suit of children's clothing or a single garment been given to some needy one, and in a few days or weeks afterward some present of clothing has been sent us of four, or five, or ten times the value—and always exactly what we most needed. Indeed, it has become such a fixed fact in our every-day experience that it occasions no surprise, and it really seems almost like a very selfish thing to give away.

Indeed, it is these dealings with the Lord that have equaled us to live most comfortably on a most meager income all through these trying years that have just past. No doubt we should have fared still better if we had been more faithful in the performance of this duty. The tenth of our income is strictly set aside for the Lord, even when the purse is most shortened. That portion does not belong to us.

No doubt there are many more who can bear the same testimony to the Lord's faithfulness to his promises. Such records strengthen the faith and encourage the hearts of others to walk in the same good way.

"His Conversion."

Substantially, the following was the acknowledgment of one who on the subject of religion, had changed both his opinions and pursuits.—Intellectually, he was raised above the ordinary level; of an investigative and discriminating mind, cultivated by study, and stored with the fruits of choice reading. His diversified acquaintance with books had made him aquainted with the leading sceptical speculatists, whose influence had a perceptible effect in shaping, if not moulding, his own opinions. His refinement revolted at low and vulgar infidelity, such as Paine's, and sought more congenial society among professional thinkers and reasoners, in whose communion his views became permanently sceptical; and, as he believed, invincibly so. These were never coarsely obtruded on the notice of those whom he knew to differ from him, and yet were earnestly maintained when assailed.

On religious topics he was an ingenious, plausible, and courteous talker, and any one presuming to enter the lists with him, had need to have his armor well furnished. Apparently, he had gone over the whole ground as a literary investigator, and satisfied himself that the Christian religion, with exceptional good points, was, as a system, indefensible, or at least not so conclusively demonstrable as to compel faith. After years revealed a marked change in this person, for in truth he had become a believer in that very religion which he had before impugned and discarded. As it is a matter of no little interest to trace the causes of such changes, we may remark that in the present case the result was effected gradually, and not by any sudden revulsion. As reason had been the chief instrument which he had wielded in sustaining his sceptical views, so, under a more legitimate use, it became the means of his disenthralment.

"I had reached," as he said, "a conclusion; but what was it, and how had it benefited me? I had swept from my mind, as I supposed, the cobwebs of superstition, and left myself unembarrassed by considerations which influenced other people. My first impression was a sense of freedom; my second, a sense of loneliness; and my third, a sense of dissatisfaction. I had no substitute for that which I had renounced. God I recognized as a Creator; but so divested of all gentle and fatherly attributes, so devoid of all providential interest in me, so far from me, and yet no obvious means of communication with him, that he seemed to be a great, unfeeling statue before me, unheeding me, and offering no encouragement to a filial approach. As I had discarded the idea of revelation, I had no means of knowing whether he had any interest in me, or had cast me off as a waif, not worthy of a future thought. There was something profoundly cold and repulsive in this. I was consciously a thinking, sentient, and aspiring being, with attributes very different from dumb brutes, and shrunk back from the thought that I had no higher destiny than they; and yet how should I be satisfied that it should not be so? The literature I had cultivated; the social connections formed; the pleasant scenery of outspread nature; my sense of enjoyment, were to be limited to a few years, and then all before me was a blank prospect. Reason repudiated any imaginary creations of future possibilities, and hope refused to feed on mere fancy. This world, under no aspect, seemed to afford scope for full, rational enjoyment, so limited in time, and so full of annoyances and disturbances; and if there were no assured expectations beyond, what an utter abortion life seemed to be! These thoughts were the more dreary the longer they were dwelt on, and until the cry was extorted. Let there be more light, or utter oblivion!

"While under this perplexity, during a long stroll in the country, I was driven for shelter from a thunder-gust to a neat cottage by the way-side, where a venerable woman of over threescore years tendered me a cordial reception. I found her affable, intelligent, and of particularly cheerful manner. She was living alone with an attendant or domestic, and in the course of conversation I learned some of the particulars of her history. They were sufficiently afflictive, but not very remarkable. She had outlived four children and an affectionate husband, and had been reduced from plenty to very limited means of subsistence. In her recital there was no complaint; her speech was cheerful, and her expression of countenance happy. I ventured to question her on the grounds of her contented demeanor, when, with a brightened face, she replied she had unlimited trust in her Saviour, and had not a doubt that he did all things well—that had taken her dearest kindred, and she joyfully awaited his summons for herself. Perhaps cruelly, I suggested that what she called faith might be a delusion of the imagination, when she responded that her assurance on this point was as much a matter of experience, as that which concerned her present life—that the food she ate was not more certainly impressed in its relish on her palate, than was her appreciation of the spiritual nourishment daily communicated to her soul; she knew—yes, she knew with certainty—whom she had believed. She thus gave a personal experience with no marks of a heated enthusiasm, and that she was sincerely and intelligently happy was apparent.—To say that I was impressed by this was true, and though not convinced, I felt less satisfied of the justness of my theory. I could not contentedly remain as I was. I resolved to review the whole ground of my speculative views, and for this purpose to give the Bible a calm and unprejudiced examination. It is unnecessary to detail all the conflicts of opinion through which I passed; admitting, at one time, certain Scriptural evidences, and at another doggedly repudiating them. Light seemed to be struggling through a cloud which was too dense to suffer its transmission, and so agitating became my mental uncertainty as almost to tempt the entire abandonment of the inquiry, and to cast myself on fate to settle the question.

"At this juncture it was forcibly borne upon my mind that the Christian religion professed to be a religion from God, addressed to human faith, and not to be judged by ordinary rules of evidence; and if so, God alone could impart the necessary light for its proper understanding. It was reasonable to ask for this light, and in the very act of asking, a profound awe overspread the mind, and a realizing sense of Deity impressed, as if God was in very truth present to respond to my request. That imposing and sublime declaration, "Let there be light, and there was light," was realized in a spiritual sense, and that so clearly and convincingly, as to prevent the possibility of delusion. There was no heated fancy, but an intellectual illumination, which grasped the whole subject of my difficulties, and brought out every point in strong relief. It was a noontide light compared to a glimmering twilight. Things once seen through the latter medium were now beheld through the former, and it was surprising how their aspect had become changed. At this discovery I realized what faith was—it was an intelligent conviction of the truth, which appeared to me in consonance with the highest reason. My sceptical arguments were wonderfully dwarfed—my objections to Christianity, which once appeared insuperable, would not bear a serious review; they scattered like the mist, while truth came forth in its luminous proportions and symmetry, and I felt I was a Christian. So deliberate, reasonable, and dispassionate was the change, that I could no more doubt than I could my own existence, that it was effected by the Spirit of God shedding light where there had been darkness, and, without violence, convincing my understanding and securing my hearty approval."

The Pearly Gate.

It was Sunday afternoon—a bright, beautiful June day, though very warm. Florrie loved to sit in the garden such days as this and read.—Her father had made a little arbor for her, and trained over it a flowering vine. Here she could sit in the pleasant shade, with flowers all about her and birds warbling among the trees; and beyond the garden she could see the river and the blue, cloud-capped hills.

She took her little Bible and sought her favorite place. Slowly and reverently she read, often pausing to ponder the holy words—read of that eternal home which all nature's beauty and glory but dimly shadow forth. She read of the river of life, and the tree whose leaves are for the healing of the nations; of the city that hath no need of sun or moon, because the glory of God lightens it, and its lamp is the Lamb. Her finger rested on the words, "The gates of it shall not be shut."

"And yet," she said, "there shall not enter into it anything that defileth or maketh a lie; but they that are written in the Lamb's book of life; and only the pure in heart, shall see God."

"I don't quite understand it. People don't all want to be good, but everybody wants to go to heaven, I suppose; and when the gate is always open why don't they go in?"

A soft, blue mist seemed to rise from the river and float up, in light, fleecy clouds, around the hills in the distance. She watched it—it was very beautiful—watched it till it partly rolled away, and through its openings she could see dimly what seemed a vast city like that of which she had been reading. A gate of pearl gleamed out from the golden light, and it stood wide open. The summer air was tremulous with strains of rich, sweet music; while angel-faces looked out full of kindly welcome, as if watching eagerly for expected guests.

A tall, dark man, with firm step and haughty bearing, drew near. He was one whom the world had greatly honored—whose word had been as a law among his companions. A little child passed close to his side, beneath his very arm, and with baby-laugh and shout crept over the shining stair and was clasped to an angel's breast. But what stopped the strong man on the threshold, when the little weak one went in so easily? Nothing was there to hinder him; nothing, unless it were the folds of his long purple robe. To be sure, there was something strange about it. It swept around his feet, and was constantly getting in the way of his hands. He would brush it aside, or turn up its embroidered sleeves, but it would fly back again like a thing of life. And after many a fruitless effort, the pitying angels told him that the robe of pride could not be worn in the Father's mansions; that all who dwell there must wear the white garments he has himself provided for them—the garments of purity and lowliness. "That robe was offered to thee," they said, "in thy earthly life as it is to all. Thou art not forbidden to wear it now, but those who will not accept it while on earth have no desire for it when they come here."

The angels' words were verified even then; for the man, rather than part with his purple vesture, had already turned proudly away. It had closed the gate for him as really as if it had been a curtain of brass.

There came an old man, with soft, white hair flowing over his shoulders, clear, kind eyes and open brow. That brow, too, had worn the coronal of fame; but the pearl of great price gleamed ever above it, shedding a holy radiance on the laurel leaves. Age and weakness fell off like a mantle as he neared the gate, and, in youthful beauty and strength he passed on, hand in hand with one he had never before seen, but whose soul had been aroused, by his pen, to better purposes and nobler life. Clinging to her were her children, since that time guarded and guided by a mother's faithful love.

A richly attired lady, with an easy, assured air approached the gate; but lo! a bar of gold crossed it just before her. If she moved to one side, it moved too; and do what she would, she could not put it away nor overleap it; though, as one and another came, it swayed from before them, and they passed, never seeing it. The poor and needy who had sought her aid in vain entered the pearly door. They who had loved their neighbor—some who had given but the cup of cold water, the little kindness of daily household life, because it was all they had to give; and others, to whom wealth had been truly a blessing, because rightly used. A lady entered, clad in spotless white, with a smile like an angel's, while all about her clustered those she had blessed from her earthly store—quietly and secretly, out of the love in her heart. Some had been poor and suffering, and she had relieved their wants and found them employment. Others she had visited in sickness, and given aid and medicine. Many a heart trouble had she soothed; and oh! brightest of all, came a band she had gathered, while children, from streets, rescued from poverty, sin and shame, and provided with earthly homes, wherein they had learned the way to an eternal one. The scattered riches formed no bar between her soul and heaven. And very pitiful were the angels' tones as they said to her who entered not:

"O woman! would thou, too, hadst known in thy earthly day, the things that belonged unto thy peace! But the love of wealth has hidden them from thine eyes."

Some attempted to enter to whom the opening gate was not even visible; and why? For the dark clouds of anger and unbridled selfishness that, flowing out from their own hearts, rolled between them and the glory. But the little children, one and all, found ready admittance and joyous welcome. And they who were like them—the pure-hearted and lowly, the loving, and true, and trusting—whether on earth they had been rich or poor, honored or despised—these found no barrier.

"Except ye become as little children, ye cannot enter the kingdom," chanted the angels, in sweet and solemn music—and Florrie awoke.

The sunset flamed in the western sky, crowning the hill-tops with gold; and the river, reflecting its crimson glow, reminded the little girl of that beautiful image of Revelation, "a sea of glass mingled with fire."

But the hush of night would soon be over all, and she rose to go into the house and tell her mother her dream, glad and grateful for the beautiful lesson that had made the words of truth so plain.—*Children's Hour.*

Need of Retirement.

Christians now a days live too much in public. They neglect the closet for social religious duties, and lose in depth and strength of Christian character. Rev. J. C. Ryle gives a needed admonition:

Occasional retirement, self-inquiry, meditation and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal; but it is not always a sign of zeal according to knowledge. We must take time . . . for sitting down and calmly looking within, and examining how matters stand between our own souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the church and gives occasion to the world to blaspheme. Many could say, in the words of the Canticles, "They made me a keeper of the vineyards, but my own vineyard have I not kept."

Religious Intelligence.

African M. E. Zion Church.

At the Chicago General Conference, application was made from the African M. E. Zion Church, for union with M. E. Church, which received careful consideration. The time being too limited to arrange a basis of union, a committee was appointed to confer with a committee of the African Conference,—to report at the next General Conference. The following is from the Conference proceedings:—A. M. Osborn announced that the delegate from the African M. E. Zion Church had arrived with his papers, and if necessary, desired that the Conference should take action, so that the desires of this body and that of the African M. E. Zion Church should be furthered.

W. Reddy moved that the delegate from that body be immediately introduced to the Conference. Carried.

A. M. Osborn, the Chairman of the Committee of Reception, then came upon the platform in company with Bishop Singleton T. Jones, of the African M. E. Zion Church, amid the cheers of the Conference and congregation.

The Secretary then read the credentials of Bishop Jones, and also a communication from him.

Bishop Scott then introduced the Rev. Bishop; the Conference rising.

BISHOP JONES ADDRESS.

Venerable Bishops and Brethren of the Methodist Episcopal Church, I greet you.

I come from a body which represents 164,000 members of the family of Methodism, 164 ministers and sixteen annual conferences, marshalled under six executive officers. A century has passed since the immortal Wesleys and their illustrious compeers laid the foundations of Methodism upon the indistructible basis of Bible purity and Bible equality. (Applause.) The Church in America has degenerated from those principles, as the sad history of that Church will tell. But in the providence of God events have rolled on, and now the State taking the lead of the Church has settled herself down upon the broad principles of the Declaration of Independence, that a man is a man. (Applause.) And I am happy to say that it is the understanding of the body from which I come that your Church, in its reconstruction, has re-echoed the same sentiment, and are ready to announce everywhere that man is man, and that a Christian is a Christian, whether he be a colored man or a white man.

I am here therefore to ascertain whether we can live together again. We have found difficulty in living together as master and slave, let us hope in God's name, we shall find no difficulty in living together as freedmen and Christians. We ask for equality because as members of the Christian Church, and as "partakers of the divine nature," we dare not, for the dignity of our Christian principles, we dare not ask for anything less than equality. By that equality, however, we mean not, Mr. Chairman, to thrust ourselves upon you, sir, nor yet to permit you to thrust yourselves upon us. We propose, sir, to walk into your parlors and sit down there as *men*, but not until you invite us to do so, and we do not propose that you shall walk into our parlors and sit down there till we invite you. I think that the Conference will understand that we are sensible upon this subject. (Renewed applause.)

We have asked that certain brethren whom we know, but whom you cannot know, might be designated by us to exercise Episcopal authority over us, not because we have any objection to these bishops who sit around me now, but because, sir, we suppose that the Church is not ready to allow *me* as a bishop to sit in authority over *you*; so we claim that black men shall be authorized to preside over us, and that the Episcopal honors shall be shared in common by black and white—and just so far as there can be an *interchange* let us have it.

We do not propose to force this matter, but to let time work it out, and we think that time—and more than all, sir—this *Christianity* will eventually work out this problem satisfactorily to all.

Having said thus much, sir, I need add no more. I will only say, however, that if it can be laid down in this Conference that this white organization and this colored organization can become one and inseparable, now and forever, on broad principles of equality, we shall heartily rejoice in it, and the second century of Methodism will commence on a grand basis, that will make her, not only in this land but in all lands, the great and formidable engine in the hands of God to evangelize and christianize the world.

On motion of J. M. Reid, it was resolved that we have heard, with the greatest pleasure, the communication and address of our Reverend brother who has just taken his seat, and that the papers which he has presented to this body, be and they thereby are referred to the Committee already appointed upon that subject.

Methodists in Scotland.

The following is from a correspondent of the *Methodist Recorder*, (London):

"There can be no doubt that a brighter day is dawning for Methodism in Scotland; it has more sympathy than formerly; old-established prejudices are rapidly dying away. God has recently poured his blessing abundantly in several parts; the old dogma that Methodism is not adapted to Scotland is exploded; and it only now remains for us to clear away a few difficulties which still hinder its progress. Poverty, and an ignorance which prevails regarding Methodist institutions, may be said to be the barriers to our success. It is a well-known fact that many of our people in Scotland are not enlightened on the institutions of Methodism. It is worthy of note that wherever Methodist literature has been circulated it has always exerted a healthy spiritual influence, and there are no books prized by Methodists in Scotland like those issued by our own Book Room. We could cite many examples, but one will suffice. During the recent awakening at Kilsyth, through the zeal and enterprising efforts of a Scotch Methodist, a great many of our monthly periodicals and some religious biographies were sold, and we cannot doubt that these had a good effect in strengthening the young in religious principles, and giving stability to the good work. At least many of them have become enthusiastic Methodists. There can be no doubt that a monthly newspaper, to be devoted to Scotch Methodist affairs, would be an influence for good."

Christian Union.

At the general Conference of the M. E. church, at Chicago, a memorial was presented and read from clergymen of the Protestant Episcopal Church in Newark, on the subject of Christian Union, which was ordered to a special Committee of five:—

To the General Conference of the Methodist Episcopal Church, in session at Chicago.

BRETHERN:—We, clergymen of the Diocese of New Jersey, representing various opinions in the church, have read with delight of a memorial address to your body by clergymen of New York, respecting Christian and organic union.—We heartily sympathize with the effort for the union of all Christian people in one communion. We believe that, when there is a hearty desire among all Christian people for such union, means will be found to secure it. What we need, in our humble opinion, is not at present a discussion of the *mode* of organic union between the Methodist and Episcopal bodies, but an acknowledgement of its importance, and the appointment of commissions by both bodies to hear suggestions, receive communications, hold meetings for deliberation, and discuss propositions until there is effectual and unanimous action.

We respectfully ask your body, if consistent with your view of propriety, to appoint a commission of Bishops and clergy to meet a similar commission to be appointed by our General Convention. A General Commission, that is one for the purpose of promoting union among all Christian people, has existed by appointment of our General Convention for years; we feel satisfied that our General Convention would gladly appoint a special commission, one with reference to a union between you and our bodies.

Are not both churches prepared to follow up the glorious action of the Wesleyan's of the Province of Canterbury, England, of your own church, respecting organic union?

We are respectfully yours for a United Church.

ROBERT MCMURDY, D.D., LL.D, Presbyter of the Diocese of New Jersey, and Rector of St. Barnabas Church.

H. GOODWIN, Rector of the House of Prayer, Newark, N. J.

MASSON MEIERFORTH, Rector of Trinity Church, Newark, N. J.

JOSEPH H. SMITH, Rector of St. Paul's Church, Newark, N. J.

J. NICHOLAS STANBURY, Rector of Carist Church, Newark, N. J.

CHAS. E. MCILVAINE, Minister in Charge of Trinity Chapel, Newark, N. J.

WM. HENRY REES, D D., Rector of St. Philip's Church, Newark, N. J.

STEPHEN P. SIMPSON, Assistant Minister of Grace Church, Newark, N. J.

SAMUEL HALL, Rector of St. John's Church, Woodside, Newark, N. J.

NOTE.—I have been requested to state that if time permitted, many more names might be added. But being desirous of getting this before the Conference before it closes its labors, this memorial has only been circulated in the City of Newark. *All the Clergy have signed.*

Respectfully, J. N. STANBURY.

Newark, N. J.

Statistics of Methodism.

The *Methodist* of New York, devotes nearly a page to the statistics of Methodism. The following is a *resume*:

1. Methodist Episcopal Church	971 866
2. Methodist Episcopal Church South	629,455
3. The Methodist Church } 4. The Methodist Protest. Church }	120,000
5. The American Wesleyan	20 000
6. The Primitive Methodist in the U. S.	2 000
7. Free Methodists	4 839
8. Evangelical Association	58 002
9. African Methodist Epis Church	200 000
10. African Meth Epis Zion Church	60,000
11. Canada Methodist Epis Church	18,957
12. Wesleyan Methodists in England in affiliated Conferences	539 795
13. Primitive Methodists	154 950
14. United Methodist Free Churches	67 488
15. Methodist New Connection	32 486
16. Wesleyan Reform Union	9.175
17. Bible Christians	25 583
18. Church Methodists in Ireland	9 158
19. Calvinistic Methodists	58,577

The number of probationers, as far as we have been able to ascertain, were as follows:

Methodist Episcopal Church	174 215
Methodist Episcopal Church, South	119 613
Wesleyan Methodists in England	42,873

From the above it will be seen that all the branches of Methodism together had, in 1868, over 3,000,000 members. Including the number of probationers, the aggregate of Methodists will reach 3,500 000, representing a Methodist population of about 9,000 000.

General Miscellany.

The Family.

Webster defines a family to be "The collective body of persons who live in one house, *subject to one head or manager*; a household, including parents and children, servants, boarders," etc.

In every well-regulated household there must be a supreme head or umpire—one to whom all may appeal, and whose decisions must be final; from whom there is no appeal; a wise, loving, judicious center, who is to be looked up to as counsellor, friend, judge. Where authority is divided conflicts will arise, dissensions will exist, and these will mar the harmony of the family, disarrange its domestic economy, and eventually endanger the happiness and well-being of the inmates.

Who shall be the head of the household? St. Paul decided the question nearly two thousand years ago by asserting that "man is the head of the woman," and she ought to be subject to her husband, etc. I know the masculine arrogance of the Jew denied the equality of woman, and accepted her in the aspect of sex mostly, as Paganism did entirely. The Jew excluded woman then, as now, from the main body of the tabernacle in worship, and yet in the earlier and better ages she had been recognized in the nation both as judge and prophetess.

Milton, whose mind was Judaic in character, is decided in regarding woman as inferior to man; she must *look up to man* as to a god. He says of the two that he was subject "To God only—she to God through him."

My own opinion is this: That the man is the rightful, proper head of the family; that wife children and servants must and ought to yield not only respect, but obedience to him as the head and ruler of the household; in his place there he should be king and priest; he should rule and worship in the altar-place of home.

There is something handsome and fitting in this, and it is apparent to the most casual observer that when any circumstance forces this natural rulership aside the harmony and dignity of the family are impaired.

The head (husband and father) ought to hold not only a protective and provident care over the family, but a beneficent authority also; as a general rule he is supposed to supply all its material wants; his toils, his talents, his purse hold the household together, and give it dignity in the eyes of the world, therefore he should magnify his office, and make it honorable; he should be right royal in his demeanour, exempt from *shams* at home and abroad, true and manful, that his example be a safe model for the younger members of the household; and, in turn, the family should cheerfully uphold his authority, for whatever enhances his dignity is reflected upon the family.

A woman should not marry till of an age to know and appreciate the importance of the step she is about to take; but once married, she must not only make the best of her "bargain," be it good or bad, but she must also bear in mind that she has positive and solemn duties to perform.

A woman's part is generally a subordinate one. Her marriage contract involves the condition of obedience as well as chastity; it rests with the wife to preserve order, cheerfulness, and frugality in the household. She is to see that what the husband provides is not wastefully squandered; she is to look well to the ways of her household, and not eat the bread of idleness.

The cares of a wife, I admit, have a tendency to belittle her; but if she be capable of any nobility of sentiment she can invest the humblest duty with beauty as well as dignity. The position of a married woman is always more commanding than that of the spinster or old maid, and the sentiment of wifehood is broader and more responsible than that of maidenhood. Nothing is lovelier or more holy in our sex than a thoroughly *wifely* woman.

A wife is not without authority in a family; she must be obeyed in all household matters; the husband will uphold her authority, and sustain her in exacting obedience from her children and dependents.

If she would have individual respect she must have a wise discretion that may be relied upon, a self-poise and equanimity at once firm and gentle, and an unflinching, reliable integrity, above suspicion or reproach.

We sometimes hear quite estimable women appealing to their husbands to insist upon the obedience of children or dependents. This is a great mistake, and the cause of much domestic disquiet, and indicates not only pettiness, but imbecility, on the part of the wife. Her children should obey from spontaneous love and deference; it is all over with her when she is obliged to say to them,

"I will tell your father if you do not obey me."

Such a woman is either weak or wicked; either is bad enough in a family.—*Elizabeth Oakes Smith.*

Pure Air.

Throw open your window and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven's pure air—
'Tis the life and health of mankind.

Are you fond of coughs, colds, dyspepsia and rheums?
Of headaches and fevers and chills?
Of bitters, hot-drops, and fumes?
And bleeding and blisters and pills?

Then shut yourself up, like a monk in his cave,
Till nature grows weary and sad,
And imagine yourself on the brink of the grave,
Where nothing is cheerful and glad.

Be sure when you sleep that all air is shut out;
Place, too, a warm brick at your feet,
Wrap a bandage of flannel your neck quite about,
And cover your head with the sheet.

O prize not this lightly, so precious a thing,
'Tis laden with gladness and wealth—
The richest blessing that heaven can bring,
The bright panaces of health.

Then open the window and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven's pure air,
'Tis the light, life, and joy of mankind.

Advertisements.

A general rule advertisements are well written, striking and characteristic, but sometimes they are worded with an utter disregard to syntax, and sometimes the punctuation renders them a trifle obscure, as witness the following, cut from various papers in our office:

"Wanted a steady young man to look after a horse of the Methodist persuasion."

"To Let.—A cottage in Newport containing eight rooms and an acre of ground."

"For Sale.—A piano by a lady about to cross the Channel in an oak case with carved legs."

"Lost.—A small lady's watch with a white face, also two ivory young ladies' work-boxes. A mahogany gentlemen's dressing-case, and a small poney belonging to a young lady with a silver mane and tail."

"Lost or strade from the scriber a sheep all over white—one leg was black and half his body—all persons shall receive five dollars to bring him. He was a she goat.

A lady recently advertised in a city paper that she wanted a "gentleman for breakfast and tea," while another in the same journal asks for "a husband having a Roman nose *with strong religious tendencies*," and a third party seeks to recover a "lost wallet belonging to a gentleman made of calf skin."

An advertisement of cheap shoes, in a country paper has the following nota bene:

"N. B.—Ladies wishing those cheap shoes, will do well to call soon, as they won't last long."

A man once advertised for "competent persons to undertake the sale of a new medicine," and adds, we doubt not with truth, "it will be profitable to the *undertaker*."

The following extract from a medical advertisement, is perhaps correct:

"Consumptives, cough while you can, for after you have taken one bottle of my mixture, you can't.

No.

A short word and when rightly pronounced it is sonorous and somewhat startling. It has the clear ring of a sturdy decision and of a dogged determination. It is a good, old Saxon word, an honest word, and is in perfect keeping with the staunch integrity, and vigorous decided character of our Saxon ancestors. In the ears of a morbid sensitiveness, it may perhaps sound harsh, and even rudely, and there may be the demand to round off its directness and bluntness by some added expletive—some really useless and unmeaning addendum. But it may well be suggested that there are times and circumstances which require this word to be projected clear, sharp, promptly, with a whiz like a minnie ball, and with equally startling effect. For why should a true man, hesitate and stammer, and endeavor to round off a period, and break the force of his refusal, when for example, the effort is made to induce him to drink libations to Bacchus, and take that which may make him a madman or sot? Shall a man 'so give place to the evil one,' as to soften off his 'NO' with the really false, 'I thank you, but I beg to be excused?' and dilute with this circumlocution the manly monosyllable, which is at once a denial and a rebuke. And when the tempter with glazed smile, and slimy sycophantic insinuating words, would lead the virtuous to the haunts of vice and to dens of infamy, to view scenes of indecency, and under the plea of amusement, to visit places where the vilest imagination finds food for the farther development of its worst powers—shall there be any lack in directness,

and point in the response which is given? Shall not the 'NO,' ring out clear and distinct as the thunder of artillery, to the confusion and dismay of the adversary? It is short, and to the point, and is easily understood. And yet it is oftentimes very hard to utter. But in many of the hours of life, it will be found that to tamper, to equivocate, to hesitate, is to be lost, to fall into the hands of the tempter, to be crushed by the adversary; and to lay the foundation for bitterness, and sorrow, and remorse, and oft of eternal despair. Especially so, is it with the young, while character is developing, and habits are forming. Then "if sinners entice," the only safety is in a firm, decided 'no'—an unmistakeable refusal. 'Consent thou not,' is the word of inspired wisdom to such. 'Obsta principiis'—resist the beginnings. Learn to say no. And let your 'no' rest upon the firm foundation furnished by a true and hearty faith in Christ. Thus shalt you ever conquer.

Obituary.

MISS ELLEN JANE CROWELL, OF BARRINGTON.

"That ye sorrow not even as others which have no hope."

Such was the language of the Apostle to the bereaved Thessalonians, and with all the sadness and solemnity connected with the death of our pious relatives, the Revelation of God comes to our aid, it lifts the curtain of the great future, and discovers to us, that all, *to them is gain.*—There is no fiction here, all is true, as God is true. Such considerations may be adopted by the parents and friends, of the subject of this brief memoir.

Ellen Jane, eldest daughter of Mr. Asa D. and Ellen Crowell, of Barrington, was converted to God during a series of meetings held on the Barrington circuit, by Bro. Lockhart, assisted by Bro. T. B. Smith.

Her beloved mother alluding to the circumstance writes, "There was a number of young persons, that professed religion at the same time; may they all be found when the Master calls, as my dear child was, ready to enter in to the marriage suppar of the Lamb." On the subject of her religious constancy—her mother further writes, "From the time my dear child knew what a change of heart was, I never observed anything in her conduct, that caused me to suppose, that she had in any way departed from her God. She met in my class for several years, and always appeared to live by simple childlike faith in her Redeemer." Here was fidelity. O, that all our young converts in this respect, may follow her example.

For the last several months, our young sister had conducted a mercantile business, a few miles from this town. Being naturally of a most retiring and reserved disposition, she was led rather to shrink from, than to court, even religious communication with her friends. This extreme diffidence is always to be lamented, though absolutely constitutional, with many who love God.

Hearing of her illness, I accompanied her kind medical advisor to her residence, I saw that disease was making rapid progress. It was evidently a great effort for her to overcome her native timidity—but she did so. Told me of her "Hope in Christ" and that she had often prayed, that her Redeemer would take her to join her sainted sister (alluding to her departed step-sister, daughter of our late Bro. McDonald) I visited her about an hour before her death; she did not appear to apprehend that her change was so near, but gave me the pleasing assurance that "Death could not make her soul afraid." With many other remarks, I said "your dear parents cannot be with you, on this solemn occasion, but will feel deep anxious to learn how you felt in the prospect of death;" then using language of confidence and entire trust in Jesus, also of hope that they would meet in heaven; I said "can I deliver this as your last message to them?" There was a long silence, her eyes were closed, and I began to think she had become oblivious to all I had said. But ultimately she opened her eyes and calmly said "*Yes, yes; tell them all you have said; it is true, and that I shall soon have my request and meet those who have gone before.*"

The friends now by her request being called into the room, I commended her to the hands of her Redeemer; and in less than an hour, her peaceful spirit was conducted to the home of the blest. Thus this naturally timid and unobtrusive sister, was made strong in God; and after a short pilgrimage of 26 years, on the evening of the 23rd of April, 1868, was made more than conqueror through her Saviour and her God.—O, what a guarantee does true religion give its possessor, for all needful comfort in life and victory in death. JAMES G. HENNIGAR.

Yarmouth, May 27, 1868.

Died recently in Kansas, William, the adopted and much beloved son of Mrs. Rachel McCallum, of the city of St. John, N. B. This young man was a great favorite, for indeed he was exceedingly amiable. His respectful, constant, confiding obedience to his foster mother the only mother he ever knew, was truly exemplary. He was the subject of a decided work of grace, when he was no more than six years old. One morning about that time coming from his room he said, "Oh! ma, I am so happy; after you prayed with me last night, I prayed too, and confessed my sins to God, I wept much, and asked forgiveness for Jesus' sake; and Ma, I believe he did forgive me, and I was so happy, I wanted to die." The blessed effect of this visitation of grace remained with him ever afterwards. William obtained his education partly at the Friends' school in Vassalboro. He was afterwards employed in that Institution, and the principal Professor bore this testimony concerning him, he "gives us every satisfaction, he is most amiable and all that we could wish." Subsequently he obtained a good situation with a land surveyor and engineer, in whose service he had to ford rivers, climb mountains, and traverse woods and swamps, which induced fever, and obliged him to discontinue that lucrative work, and proceed to Washington. Thence William went into Virginia, erected a suitable building, and established a school. The people much annoyed because of his influence with the freedmen, burnt the school house, and he withdrew from the place. He shortly afterward visited his home and friends in New Brunswick. He prevailed on Mrs. McCallum to allow him to go and make a home in the far off Kanzas. There he soon lost his haalth, there he died there he found a grave. The God of the stranger provided for him a home, and a mother in the house of Mrs. Houston, to whom "he was only a pleasant care." He was by the grace of God an example of perfect patience and meekness, and was full of hope. His last thoughts were of his dear mother McCallum. As the supreme and final moment arrived, he said to Dexter, the kind son of his kind hostess and nurse, "raise me—higher—and yet higher," he opened and shut his hand three times, and then died, and thus exemplified the words

"——death, thy freezing kiss
Emancipates; the rest is bliss."

Mrs. McCallum deeply mourns for her son, who died so soon, as we say, and so far off from her, in a foreign land. But how greatly is her sorrow softened, by the memory of his early conversion—pious youth—and fidelity to God to the close of his life. Happy is the child, whose mother brings him early to Christ, and happy the youthful disciple who never forsakes Him, who only hath "the words of eternal life."

E. B.

Provincial Wesleyan.

WEDNESDAY, JUNE 10, 1868.

The Conference of 1868.

The Eleventh Conference of the Methodist Church of Eastern British America will be held at Fredericton, N. B., under the Presidency of the Rev. Wm. Morley Punshon, A.M., commencing on the 24th inst. at 9 o'clock, a. m.—The Session of Conference, always an occasion of importance because of the various matters of highest concern to the Church depending upon the decisions of that body, will this year be invested with unusual interest on account of the distinguished Minister who will occupy the Chair. The subjects that will come under deliberation will call for the exercise of godly wisdom, and it is to be hoped that the issues determined will be all that could be desired for the furtherance of the great work of God committed to our Church in these Provinces. Such results are to be expected only in answer to prayer; for the ablest and the best of men are fallible in judgment, and can reach right conclusions only as they receive wisdom from above. Let supplication then be offered by the whole Church, earnestly and in faith, that our approaching Conference may be, above all that has preceded it in our history, distinguished by the presence and blessing of the Great Master.

From the Conference Plan appended, it will be seen that the Superintendent of Fredericton contemplates a slight departure from the usual routine of public services, by arranging for a less amount of preaching than is customary at such times, and by partially substituting instead, meetings in which several of the numerous ministers who will then be present may exercise their gifts. We are pleased with this part of the programme, and trust that those services which are intended to be less formal, and more of a social and devotional character, will not be by any means, among the least interesting of the Conference exercises.

We have thought sometimes that the Evening services during the Conference Session might be more varied in character than they usually have been, and with manifest advantage. In addition to the change planned by Bro. Lathern, it might be suggested whether some of the great questions which occupy the attention of the Conference, might not, after being debated and settled there, be exhibited in a public service, to the great interest and edification of the public who desire information upon matters affecting the prosperity of the Connexion. We have had occasionally an open session of Conference, and such seasons have always been attended with great profit. We have our Ordination service, and this is one of the most interesting of the Conference services; and we have a Conference missionary meeting, where the general mission work is presented in its claims. Might we not also have public meetings for other great questions, such as Home Missions, Sabbath School cause, Temperance, our Educational Institutions, the diffusion of religious literature, and other means and methods of doing good, presented so for the consideration of our people by the varied talent of the Conference, and commingled with prayer for the divine blessing, as that there would certainly result a largely increased and more intelligent interest in those numerous objects which the Church must ever have in view. We cordially join in the desire expressed by our esteemed brother in the following note, that the coming Session may be crowned with the signal blessing of God.

CONFERENCE ARRANGEMENTS.

MR. EDITOR,—In forwarding the Plan of Public Conference Services a word or two of explanation may be necessary.

Instead of the ordinary routine of preaching, three evenings have been put down for Prayer Meetings. The design of this is:—First. To afford several Brethren an opportunity in the course of one service to take part in addresses and prayer. Second. To deepen the interest of the Conference services; to aim at, and hope for practical results in direct appeals and united prayer for revival blessings.

In furtherance of the same object, it may be found desirable for brethren appointed for week night services, instead of preaching a sermon, to call upon one or two others to join them in exhortation and prayer. May we not attempt great things and expect great things.

In the mean time our people will join with us in the united prayer that all our Conference assemblings may be crowned with the great blessing of God—signalized by the outpouring of the Holy Ghost. J. L.

Fredericton, June 1st.

N. B.—It will be understood that in all cases the accommodation is for ministers *only*, and not for members of their families, unless by private arrangement.

MINISTERS ATTENDING CONFERENCE WILL BE ACCOMMODATED BY FRIENDS WHOSE NAMES AND RESIDENCES ARE HERE GIVEN.

PUNSHON, W. MORLEY, A. M., President,—Judge Wilmot.
DANIEL, H. Co-Delegate,—Geo. A. Perley.
RICHEY, Dr. Ex-President,—Spafford Barker.
Addy, J. S.—R. Estey.
Angwin, T.—W. A. Clarke.
Barratt, G. M.—Hugh Wiley.
Bent, J. F.—L. Nason.
Black, A. B.—C. H. Fisher.
Botterell, E.—T. Coburn.
Brettle, E.—Dr. Ellis.
Buckley, James—Geo. Hatt, Senr.
Crane, R. E.—T. Morris.
Cranford, H. L.—Martin Lemont.
Currie, D. D.—A. Lottimer.
Davies, T. H.—Hugh Wiley.
DesBrisay, A. S.—William Lemont.
Duncan, Robt.—Chas. Sampson.
DeWolfe, Dr. C.—Judge Wilmot.
England, J. S.—Geo. Hart, senr.
Fulton, J. Mc—C. Davis.
Goodison, J.—W. Smithson.
Hart, Jos.—Robert Wiley.
Hartz, W. H.—Wm. Lemont.
Hennigar, J. G.—T. Logan.
Howie, Isaac,—Robert Davies.
Huestis, G. O.—G. Todd.
Huestis, S. F.—Sheriff Temple.
Johnson, George—Mrs. Hogg.
Jost, J. V.—W. Crothers.
Jost, C.—S. D. McPherson.
Lathern, J.—Parsonage.
Lockhart, C.—H. Thorne.
McKeown, H.—Geo. A. Perley.
Milligan, G. S.—Mrs. Hogg.
Miller, George—W. Crothers.
Moore, F. W.—M. Rudge.
Moore, Ezra B.—C. Davis.
Morton, R.—S. D. McPherson.
McMurray, J.—Sheriff Temple.
Narraway, J. R.—A. F. Randolph.
Nicolson, A. W.—J. L. Marsh.
Payson, Geo. B.—J. Edgecombe.
Pickard, H., D. D.—John Pickard,
Peach, J. S.,—Martin Lemont,
Perkins, W. W.—T. Logan.
Pinney, J. S.,—John Fraser.
Pickles M.—Geo. Coulthard.
Pickles, F. H.—W. Fowler.
Pope, Henry (B)—Geo. Thompson.
Prestwood, P.—Chas Clarke.
Pike, J. M.—Martin Lemont.
Smallwood, F.—Henry Chesnut.
Smith, T. W.—Geo Coulthard.
Shenton, J.—A. Robinson.
Snowball, J.—M. Colter.
Sprague, S. W.—W. A. Clarke.
Stewart, Charles—M. Colter.
Strong, J. B.—M. Colter.
Sutcliffe, I.—Robert Wylie.
Taylor, James—Capt Akerly.
Temple, Wm.—Chas Lugrin.
Waterhouse, J.—Geo Hatt, Junr.
Weddall, R.—George Coulthard.
Wilson, Wm.—John Edgecombe.

The above list of members of Committees, Supernumeraries and Candidates for Ordination, is all that can be made out until Districts are heard from. Will Chairmen please forward names of all who may be expected from their several Districts appointed to Conference, as early as possible. Homes will be provided for Supernumeraries in addition to number specified by Conference—half from every District.

J. L.

PUBLIC CONFERENCE SERVICES—FREDERICTON, 1868.

Thursday, June 18.
8 p. m., Rev. A. B. Black.

Friday, June 19.
8 p. m, Prayer Meeting.

Sunday, June 21.
6 a. m., Rev. H. Loud Cranford.
11 a. m., Rev. H. Daniel, Co-Delegate.
3 p. m., Sabbath School Service—Revds. W. W. Perkins and D. D. Currie.
6 30 p. m., Rev. Chas. DeWolfe, D.D.

Baptist Church.
11 a. m., Rev. Henry Pope.
6 30 p. m., Rev. J. R. Narraway, A.M.

Marysville.
11 a. m., Rev. Chas. Stewart.
3 p. m., Rev. Dr. Richey.

Kingsclear.
11 a. m., Rev. J. S. Phinney.
3 p. m., Rev. J. Waterhouse.

Monday, June 22.
6 a. m., Rev. A. S. Desbrisay.
8 p. m., Prayer Meeting.

Tuesday, June 23.
6 a. m., Rev. E. B. Moore.
8 p. m., Rev. Chas. Stewart.

Wednesday, June 24.
6 a. m., Rev. J. Mc. Fulton.
12 Conference Prayer Meeting.
8 p. m., " Missionary meeting.

Thursday, June 25.
6 a. m., Rev. J. M. Pike.
8 p. m., Rev. Ingham Sutcliffe.

Friday, June 26.
6 a. m., Rev. I. Howie.
8 p. m., Prayer Meeting.

Conference Sunday, June 28.
6 a. m., Rev. J. Goodison.
11 a. m., Rev. W. MORLEY PUNSHON, *President.*
3 p. m., Conference Love Feast.
6 30 p. m., Rev. Dr. Richey.

Baptist Church.
6 30 p. m. Rev. I. Sutcliffe.

Marysville.
6 30 p. m., Rev. H. McKeown.

Monday, June 29.
8 p. m., Ordination Service.

Tuesday, June 30.
8 p. m., Prayer Meeting.

Wednesday, July 1.
8 p. m., Rev. E. Brettle.

Letter from the United States.

ANNIVERSARIES.

The Anniversaries have passed, both in New York and Boston. Their exercises were of a most interesting character, showing most clearly that the societies and organizations they represented were in a prosperous state. Most of the Christian Churches unite in these anniversaries except the Methodists;—they hold the anniversary exercises of their benevolent societies in connection with their Annual Conferences. These occasions, in the two cities referred to, are of great interest. It is a sort of annual gathering of the different tribes of Israel, where they report the doings of their several charitable and benevolent institutions—report progress for the year—and excite each other to greater activity in the Master's service.

The reports presented the present season were very encouraging, both in the financial and spiritual aspects. The treasuries were represented as in a good condition, being better supplied with funds than usual. Much good fruit had been gathered through their Missionary, Tract, and Bible agencies.

THE MORNING PRAYER MEETINGS

was one of the most striking features of the Anniversary exercises. These were seasons of great interest and power. Christians of different names came together "with one accord," and while they related their experience, prayed, and sang together, the Holy Spirit, as on the day of Pentecost, descended upon them in copious measure. Hearts were "filled with the Spirit," and made even to overflow.

THE SPIRIT OF CHRISTIAN UNION

manifested itself in all the exercises. It was delightful to see Christian ministers of different denominations occupying the same platform—participating freely in the exercises—and cheering each other on in the toils and labours of the Master's work. We could but exclaim, "How good and how pleasant it is for brethren to dwell together in unity." The platform addresses breathed the most fraternal, christian spirit toward all that love our Lord Jesus Christ.

THE CONGREGATIONAL UNION

exercises were among the most interesting of the anniversary week in New York, held in the Academy of Music, and participated in by a large, brilliant assembly, consisting of members of the different Christian denominations. The Corresponding Secretary, in calling the meeting to order said, that the object of the Union was first, union among themselves, and secondly, of extending the most catholic, Christian feeling towards Christians of all other names. Among the speakers of the occasion was, was the Rev. C. H. Malcom, pastor of the Second Baptist Church of Rhode Island, who with his church, for their open communion principles and practice, have been excluded from the fellowship of the Baptist Church. The occasion, which gave so much offence to his brethren, Mr. Malcom describes as follows:

"The first week of this year, the week of prayer, the churches of Newport, of various denominations, observed the week, evening after evening. And on the last evening of the week, Sunday night, in the church of which I am pastor, the two Methodist churches of Newport, the Congregational Church, and my own church assembled more than one thousand communicants sitting side by side; and after a hymn of union had been sung, and the Apostle's Creed recited in unison, and the Lord's Prayer had been offered, there went down one aisle two deacons of the Baptist Church and the steward of the Methodist Church, and down another aisle a deacon of the Baptist Church and a deacon of the Congregational Church, distributing the elements. And never in all my life have I witnessed a scene so surpassingly beautiful, so impressive and so touching as was that. A few days after, I received from the City of New York a letter from a young man who happened to be in that meeting, who witnessed the ordinance of communion, and who said that, as he saw the cup passing from hand to hand, the eyes of his soul were opened and he gave his heart to Jesus. As if the Holy Spirit, in converting a soul unto the truth as it is in Christ, at that moment had put upon it the seal of His own approbation."

What followed this glorious scene is described by Mr. Malcom as follows:—

"Mr. President, it is with feelings of unaffected diffidence that I speak here this evening; for the worthy secretary of the Congregational Union asked me to represent here to-night the Baptist denomination. But it so happened that about the time I sent my reply of acceptance the Rhode Island Baptist State Convention was holding its annual session in the city of Providence; and, upon resolution duly offered, seconded, and carried, did *solemnly* vote—that is not my word, it is the word of the record—did 'solemnly vote that those churches that invite to the Lord's table those who have not been Baptists according to the Lord's commandment'—these are the words of the record, not my words—a very round-about way, I suppose, for saying, those who have not been dipped are not regular Baptists. And as it so happens that my church invites to the Lord's table those who have not been dipped; therefore, by logical necessity, my church is not a regular Baptist church, and I am not a regular Baptist minister. (Cheers) I cannot claim therefore, to-night to represent the regular Baptist sect; but must content myself to accept the verdict which has been rendered, and take my place among the irregular gentlemen, such as John Bunyan, Robert Hall, Charles Spurgeon, Baptist Noel, Charles Berrel, William Brock, and a host of other irregular Baptists. (Laughter and applause.) Well, I am glad at least that I am not in very bad company." (Applause.)

Such a spirit of intolerance and sectarian exclusiveness as is now manifested by the Baptist church toward those who differ from them on the subject of baptism and communion, cannot live in this age, when the spirit of Christ is so largely manifested by the different christian denominations. Mr. Malcom is pastor of a large, influential church, and he is an able, talented, eloquent minister, and in the action they have so nobly taken, they will be sustained by the Christian world.

IMPEACHMENT.

The impeachment has failed—the President is acquitted of the charges brought against him by the House of Representatives—but he just escaped, as one vote more would have convicted him. It is doubtless for the best—all parties have learned a lesson—and what has transpired will lead to forbearance, and to a better understanding by the parties concerned in the administration of the government. The President, we understand, has promised that in case of acquittal he will act more in harmony with the decisions of Congress.

THE GREAT BIBLICAL WORK OF THE AGE

is evidently *M'Clintoch & Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, now passing through the press of *Messrs. Harper & Brothers.* The first vol., comprising the Letters A and B, has been issued, and the whole work will be completed in about six vols., Royal 8vo, of about 1000 pages each. This, we hesitate not to say, is the great Biblical work of the age. It is prepared with great care by two of the richest scholars of the country, and contains the latest information on all subjects essential to a better understanding of the sacred records. We much prefer it to Dr. Smith's Bible Dictionary, and while we esteem this as a work of great merit, we regard the Cyclopedia as possessing superior excellencies. It is new, fresh, clear, full and complete—nothing seemingly omitted that is necessary to give a clearer view of Bible teaching, and impart Biblical knowledge. To the christian minister and Bible student it is invaluable, comprising as it does a complete Library of Biblical information. All Bible readers will find it a most valuable companion.

One of the most interesting works of

TRAVEL AND ADVENTURE

has just been issued by *Messrs. O. D. Case & Co*, Hartford, Conn, with the following title: "*Explorations of the Nile Tributaries of Abyssinia*; the sources, supply, and overflow of the Nile; the country, people, customs, etc. Interspersed with many highly exciting adventures of the author, among Elephants, Lions, Buffaloes, Hippoptami, Rhinoceros, Antelopes, and other great game of the country, accompanied by expert native sword hunters," by *Sir. S. W Baker, M.A.F.R.G.S.* The author is well known to the reading public by his numerous publications, which have been read with interest in all countries. He has made himself thoroughly acquainted with the country which he describes, and has given the most interesting account of its geography, inhabitants, &c. The present work of over 600 pp. contains a vast amount of valuable information, and is full of incidents and adventures, which give it a thrilling interest. His adventure with the Hippopotamus, is one of the most exciting scenes of the kind on record. Its mechanical execution is most excellent.

A VALUABLE MEDICAL WORK

has just been issued in New York by its author, *M. Lafayette Bym, M. D*, entitled "*The Family Physician and Household Companion*, containing a description of the diseases of men, women, and children, with the most approved curative treatment." This is a work of great value—written not in support of quackery—but to impart such information to the unskilled and non-professional as will enable them to understand the symptoms, and apply suitable remedies to nearly all the diseases to which "flesh is heir." It is a most valuable Family Companion—one that would bless every household.

LIFE OF GEN. GRANT.

Various works, purporting to be Lives of Gen Grant, the nominee for the Presidency of the United States, are about to be published, but the most thorough work of the kind we have seen is the one written by *Albert D. Richardson*, and published by the *American Publishing Company, Hartford, Conn.* The author is a racy, earnest, able writer, and has spared no pains to gather materials for a full and complete work It brings out fully the personal history of the Gen., which is exceedingly interesting, and traces the successive steps by which he has risen to his present elevated position.

LIBRARY OF EXEMPLARY WOMEN.

Messrs. Roberts Brothers, are publishing a series of portraits of celebrated women, which are of no ordinary interest. The present vol., unfolding the life and character of *Madame de Sévigné*, translated by *H. W. Preston*, is a choice contribution to biographical literature, and is very fitting to follow in the series, "*The Life and Letters of Madame Swetchine.* Other vols. in this interesting series are expected soon to follow. The same publishers have just issued a vol. entitled, "*Where is the City?*" It is anonymous, but purports to be written by one who has failed to find satisfaction in any of the existing branches of the christian church. It shows ability and candour, and some think its author is Dr. Oliver Wendell Holmes. It certainly bears some marks of his extraordinary pen.

CECIL.

June 1, 1868.

THAT'S IT.—Stop grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession.—Mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfill your promises. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

Pownal Circuit.

DEAR MR. EDITOR,—It is a matter of exceeding congratulation, and of praise to the Great Head of the Church, that on the majority of the Circuits within the Conference, the Gospel, possessed of its original vigor, has shown itself to be an efficient instrument in bringing souls to Christ.

It is but proper that our people should be cheered and encouraged by learning through the Conference organ of the progress of the church, so that with grateful joy they may give thanks to Him who suffereth not His servants to labor in vain, or spend their strength for naught.

Amongst those Circuits which have been enabled to rejoice with the joy of harvest, Pownal has had a large ingathering of souls. For two months ending the first week in May, our minister was found nearly every evening pleading in behalf of truth and holiness before crowded congregations; and the church assuming its proper attitude at the feet of Christ; the Spirit was poured out abundantly from on high, and about eighty souls, the majority of whom have united with us in church fellowship, professed to experience the converting grace of God. Our supplicating men and women do not appear to have understood the spirit of the person who at the close of his prayer said, "we do not mean to dictate, but simply suggest that an answer to these petitions would gratify this whole community,"—but finding liberty of access through the "blood of Christ, the new and living way," they have drawn nigh, earnestly pleading the promises and confidently expecting their fulfilment; God has honored, and responded to the prayer of faith beyond their expectations. May the Heavenly Master impress upon the officers and members of this church a deeper consciousness of personal responsibility to God and man in the discharge of their duties, and afford grace to the newly converted, through their great High Priest, to lay hold on eternal life whereunto they have been called, and have professed a good profession before many witnesses. D.

Pownal, May 30, 1868.

From Zion's Herald.

Wm. Morley Pushon.

The *debut* of this famous orator at the General Conference on Thursday, the 14th inst., equaled and surpassed all expectations. The hall was crowded to Charles Lamb's well-known fullness. The speaker sat nervously on the platform wriggling his well-gaitered foot and his ungloved hand, while the dullest preliminary of the address was going forward. When this was through, and he stood before the body, the blood that had been agitating his extremities began to move in swift and even pulses through his stalwart form. A large-framed man even for an Englishman, his avoirdupoise does not overbalance the equipoise by its bulk. His face is large and brown and full, eyes bright but hidden, a sort of clear obscure face, not entirely submitted to the razor, nor shaved after the British shoulder of mutton fashion, but with a thinnish fuzziness of beard running under and around the chin, and a nose that were he a drinker, would tend to the blossoming condition. His manners are easy and self-controlled, his voice pleasant and manageable, though of no especial unction and soulfulness, His words are well and aptly chosen. *The Times* is his model. More than any great English preacher he copies the ornate semi-epigrammatic style of the Thunderer of Printing House Square. We are surprised that no pulpit orator has caught its trick before. Every journal of London and the provincial British cities essays to imitate it.—It is as distinct from French and American journalism as if it were in another language. Yet not Cumming, nor Spurgeon, Stanley, nor Robertson, nor Guthrie nor Arthur emulates the most popular of English styles of composition. Only Melville approximates it. Parliament is full of its imitators. From Disraeli down, it mode of putting things is the most current and the most popular. Punshon alone of pulpit orators has learned well its elaborate touch. His mode of flanking a foe by a quiet stroke of back handed satire, cool and complete, is purely Disraelish and *Timeesh.* His stateliness of statement is after the same school. His finished periods drop from his lips one by one, hot, rapid rounded full.

He adds to this hard finish of style that good British ministerial quality, aptness of scriptural language. Never have we heard the best lines of God more perfectly wrought into the best lines of man. They were apples of gold in pictures of silver.

His rehearsal of the works and state of the Wesleyan Church shows a large advance in her ideas. There was a hauteur in his handling of the Pan-Anglican Council and propositions for "absorption," as well as in his declaration that they were no longer a society but a church, that expressed the feelings of young Wesleyanism to-day, and its great advance, in this feature, upon the Wesleyanism of yesterday.

He rolls out his grand sentences with a volume and velocity that sweeps like a Mississippi, and the audience seem like a tiny skiff on his sweeping waves. Purely after *The Times* fashion is all this. Thus when he said, "Whatever is clear and strong in the words I shall be enabled to say to you, is the voice of the British Conference; whatever is stammering and unworthy, is my own," there was that neat turn by which one yields all and wins all. When he spoke of the memory of two missionaries deceased in Ceylon "as ointment poured forth in that isle of fragrance," then was seen his felicitous use of scripture. As also when he said, "Upon the many hills of Zion has descended a very gracious rain;" and that admirable quotation by which he proved the claim of his brethren to the apostleship. "There are hundreds of thousands to whom we can say in the words of the Book, 'If we are not apostles unto others, doubtless we are apostles unto you, for the seal of our apostleship are ye in the Lord; and our answer to them that examine us is this.'" That was trampling on pride with a greater pride.

The orator carried his auditory on his winged words, and sat down mid overwhelming applause. His victory was complete. One well remarked that we had not heard Punshon but the British Conference, since "what was weak and stammering was" to be his, "what was clear and strong" was theirs, and all was of the latter sort. His sermon the day following was less remarkable, though the crowd was even more so. The jam was immense. His yesterday's greatness had startled the city, and it poured out to hear him. His text was, "We have not received the spirit of fear, but of power and of a sound mind." It was a powerful gospel sermon, that wrought mightily on his hearers. Shouts and tears responded to his acclaims, deep answering unto deep. His reputation will win him great crowds and praise. Unlike Newman Hall in directness, simplicity and a sort of childish manliness, he is a greater man, if not as great a soul. More hidden in himself, more seemingly cold and exclusive, he comes forth from the depths of his own being with far greater majesty and glory. It is like the sun in its strength. Bascom, Chapin and Storrs are his American counterparts. He has more of unction than either of them, and a harder finish, but with less imagination, and perhaps of penetrative analysis. His set orations are his wonderful works, and all the world of America will run after him as they have after Dickens and Hall. Two distinct, separate American worlds followed these two distinct and separate Englishmen. Punshon will unite both of their auditories in willing and abundant admiration of his distinguished genius.

Reading the Bible.

AN intelligent reading of the Bible is necessary for the highest development of its usefulness to the Christian, either as a manual of devotion or as a means of instruction. It is not enough for this purpose that a certain measured portion be read every day, or that the whole volume be read through in a given time. This is all very well, provided the reader does not get into the habit of daily reading as a matter of routine, and so go through his task mechanically, his eye on the page, and his mind on business.—"Understandest thou what thou readest?" said Philip to the eunuch. It is better to read a single verse understandingly than a whole chapter for the mere purpose of getting though it in a certain time.

This division of chapter and verse, by the way, though a very great help in finding isolated passages, is often a very great hindrance to the sense. Robert Stephens, "the learned printer," who is credited with having devised the arrangement, in the sixteenth century, seems to have made it without regard to the connection of different parts; and we are quite inclined to believe the story told of him by Horne, that he accomplished his task while riding on horseback. This may account in part for the disjointed paragraphs and broken sentences so often found. These artificial divisions are to be lost sight of in interpreting the Scriptures, a single thought sometimes running through several verses, and occasionally even overleaping the boundary which separates the chapters.

The intelligent reading of the Bible will be very much helped by the use of maps of Bible-lands. New light will thus be often thrown on familiar passages, while some passages not understood will be made clear. We hardly know of a more intensely interesting employment for a lover of the Bible than to begin at Genesis, and read through, map in hand, finding every place mentioned (so far as Scripture localities can now be found), as the reading progresses. Some of the driest details of the historical books of the Old Testament will be found to have a richness of meaning not before anticipated; while the travels of our Lord and of the Apostles will be wonderfully intensified in interest.—Names of places will not then seem to be mere arbitrary signs, like numbers or mystic symbols but will be associated with localities and relative positions of places.

A knowledge of the relative chronology of the different parts of the Bible will add very much to the interest of the Bible-reader. True, there are many vexed questions in Bible chronology; but leaving these for the doctors to discuss, we can find enough firm, undisputed ground on which to tread. How much more interesting the prophecies of the Old Testament become when we read them in connection with the historical books! We thus ascertain the contemporary persons and incidents, and can more readily see the force of the predictions uttered by men inspired of God. So, also, in the New Testament, if we read the Epistles, especially those of Paul, in connection with the Acts of the Apostles, we have a better understanding of them than if we read each epistle as an independent work.

The manners and customs of Bible-lands also afford very great help in reading the Bible. Fortunately for us, the Orientals are so stereotyped in everything that pertains to outward life that we may easily learn the customs of Bible times by learning those of the East to-day. Vastly different as these are from those we see at home, it is no wonder if persons unacquainted with them are often puzzled to find out the meaning of some passages in the Bible. A knowledge of Oriental customs will often explain clearly what would otherwise be a dark and incomprehensible text. It must not be forgotten that these allusions, so mysterious to us, were perfectly clear to those who read or heard them. Books of Eastern travel are so common in our day, that we may easily become acquainted with Eastern manners.

One very interesting and profitable way of reading the Bible will be found in the use of the marginal references. It will thus be seen that, in many cases, the Bible is its best interpreter. Many a dark passage is made clear by comparison with parallel texts. The comprehensiveness and unity of the Scriptures are also made evident by such comparison. There is seen to be a wonderful relation of the different parts to each other; and though these books were written by different hands in different ages of the world, there is here plentiful evidence that they were inspired by the same Infinite Mind.

Our design is, by a few hints, to call attention to some of the modes by which Bible-reading may be made more interesting and profitable than a mere routine reading. This is better than nothing we admit, but not what we ought to aim at in these days of increasing intelligence. A diligent reading and understanding of the Bible will be found a great help in religious life. —*Methodist.*

Bright and Disraeli.

The speech of Mr. Bright in the House of Commons at the close of the Irish Church debate on the 7th ult., is worthy of note as a forceful, telling utterance, characteristic of the member for Birmingham:—

I am not aware, sir, that anything has been said which could have afforded the hon. gentleman the opportunity of which he has availed himself of firing a parting shot against the resolutions. But the proposition of the right honorable gentleman himself, as shadowed forth by his Irish Minister, was that he should pay the Roman Catholic clergy of Ireland, and that he should increase and double the *Règium Donum.* I think the right hon. gentleman may learn from what has passed to-night how small a chance he would have had in this House of passing a measure for the endowment of the Roman Catholic clergy. If he had brought that question fairly before the House possibly he would not have made great confusion, for in all probability he would not have been able to induce ten men of his own party to follow him. At any rate, so far as we are concerned, we have taken an opposite course. A large majority—the largest that has ever voted on any great question since 1841—has sanctioned the resolutions that have been introduced by the right hon. gentleman the member for South Lancashire. And we find that, notwithstanding a good many archbishops and bishops—I am not familiar with all the gradations of dignity in the Established Church—but deans, rectors, vicars, curates, and other clergymen of every order—notwithstanding they have met and made a general protest against the policy that has been pursued by the House, yet I suspect that although there are many honest people in the country who would support them, the great preponderating opinion of the United Kingdom will be in favor of the course which the majority of this House has adopted. I will undertake to say that, apart from the prejudices and convictions that arise from association and training in a particular Church, you will find few thoughtful men on public questions in this kingdom who are not in favor of the great measure of justice to Ireland which we are endeavoring to advance. There is no man on either side of this House who will undertake to say that he will find any men, by any species of selection or any microscopic investigation in any country in the world, who have a claim to intelligence and knowledge on public questions, who would not give their sanction and approval to the policy which the House has pursued. Sir, I am as much interested in the peace and prosperity of Ireland and of the United Kingdom as any gentleman on the opposite side of the House can be, and I have for more than twenty years taken a strong interest in Irish questions. I have deplored the condition of that country; I have felt it to be a scandal to English statesmanship, and I have said so often and often. I have held consistently for twenty years the conviction which the right honorable gentleman at the head of the government held then—and which, if it were possible now to put him under an accurate examination from which he could not flinch, he would be obliged to say that he holds now—because, on a recent occasion, he admitted that the main sentiment of that speech which he delivered twenty-five years ago was right. But I am in a different position from the right honorable gentleman. I have not been endeavoring to climb the ladder of parliamentary promotion and notoriety. No sir; I have only had the single object—so far as I had anything to do with Irish questions—to promote what appeared to be just to that country, and which would tend to the advantage of the United Kingdom. The right honorable gentleman the other night, with a mixture of pompousness, and sometimes of servility—talked at large of the interviews which he had had with his Sovereign—is as guilty as the conspirator who would dethrone her. I do not charge the right honorable gentleman with deceiving his Sovereign; but if he has not changed the opinion which he held twenty-five years ago, and which he has said in the main was right, then I fear that he has not stated all that it was his duty to state in the interviews which he had with his Sovereign. —Let me tell honorable gentlemen opposite, and the right honorable gentleman in particular, that any man in this country who puts the Sovereign in the front—of a struggle like this into which it may be we are about to enter—who points to the Irish people, and says from the floor of this House, "Your Queen holds the flag under which we, the enemies of religious equality and justice to Ireland, are marshalled," I say that the Minister who does that is guilty of a very high crime and a great misdemeanor against his Sovereign and against his country. And there is no honor, no reputation, there is no glory, no future name that any Minister can gain by conduct like this that will acquit him to posterity of one of the most grievous offences against his country which a Prime Minister can possibly commit.

Roman Catholics in the United States.

The May number of the *Atlantic Monthly* contains a remarkable article on this subject. It is occupied chiefly with a description of "The Paulists," a new order established in the northern suburbs of New York, near the Central Park. The head of this organization is Father Heeker, a convert from Protestantism, and its object is to bring over the American people to the Roman Catholic faith by the publication of books and tracts. It is in other words, a "Catholic Publication Society," not unlike the Methodist Book Concern. The writer of the article referred to describes the tracts issued by this society as being sprightly and attractive, and as being industriously circulated in cars and boats and other public places. One of these is quoted, as follows:—

WHAT MY UNCLE SAID ABOUT THE POPE.

One day, in the Central Park, we sat down on a nice shady seat. Uncle George took out a newspaper to read. As his eye glanced down the columns, he suddenly gave a grunt, and hit the ground very sharply with his cane.

"Got the gout, Uncle?" said I.

"No, my dear, its nothing but the old Pope again."

"Who is he Uncle?" I inquired.

"I am sorry to say he's a bad man my dear," replied Uncle George, looking at me over his spectacles, "and always was"

"Why don't the police take him up, then, and try him?' I asked.

"Because there are so many people who believe him to be a good man," answered my Uncle; "and as to *trying* him, Fred, there's been plenty of that, if you only understood it; but the oftener he's brought into court, the fewer witnesses you can get to appear against him, and he always manages to come off 'not guilty.'"

"How many people believe he is a good man, Uncle?" I inquired. "A dozen now, I shouldn't wonder?"

"A dozen!" exclaimed the old gentleman; "see here," and he commenced drawing figures on the gravelled walk with his cane. "There," said he, pointing to the sum he had marked on the ground, "what do you make of that?"

"There's a 2," said I, "and a 0, and an 8, and six more 0's. Why, uncle, that's

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olics in the United States.

er of the *Atlantic Monthly* ble article on this subject. It with a description of "The er established in the north- w York, near the Central this organization is Father rom Protestantism, and its er the American people to fai h by the publication of t is in other words, a "Ca- ociety," not unlike the Me- n. The writer of the arti- ibes the tracts issued by this ghtly and attractive, and as circulated in cars and boats ces. One of these is quoted,

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Atlantic, besides giving an tholic Publication Society, ns of which will be news in- readers, gives a glowing ac- hools and of their methods oung. He says, there is a assurance of success about elf an element of strength. vailing and governing ma- ion in the United States to in about seventy years, say The writer in the *Atlantic* able that they may be right , and he gives the follow- nary of what has been achie- way of progress, in the last

, there were in the United holic bishop, 53 priests, and rs. There are now 7 arch- s, 3 mitred abbots, 3,100 olleges, 56 convents of men, en, and 4 800 000 Catholic r words, in 1800, the Catho- like one-seventieth of the he United States: they are They have increased fas- population of the country, and 1850, the general in- t. Judging from the past, conclude that in the year will form one-third of the ntry, and perhaps a ma- g cities and States of it. church increases at a rate e, in addition to the new shares largely in the con- value of real estate. The

only class of laborers in the country, who always earn much more than they need, are domestic female servants; and they spend most most of their surplus, either in direct contributions to the church, or in bringing across the ocean new members. As a rule, a female servant can appropriate half her wages to these objects if she chooses. How many of them do so, is known to housekeepers, and, still better, to bankers who sell small drafts on Ireland and Germany.

Comment on these statements is hardly necessary. The lesson which they teach is too obvious to require any special enforcement. Progress such as this is not to be arrested by denunciation and abuse. It is to be met by counter-progress. If England and the United States would not lose their position as the two great Protestant nations of the world, they must devote themselves more than they have ever done to the work of primary education. Common schools and Sunday-schools, not polemics, are the true weapons of the American Protestant Christian.—*Sunday-School Times.*

General Intelligence.

Colonial.

The Dartmouth Bazaar last week realized $354.

It is now well understood that His Honour Judge Wilmot is to be Lt. Governor of New Brunswick.

New quarantine regulations are published, under the Great Seal of Canada. The penalty for contravention of regulations is $400, with imprisonment.—*Wit*

An order in Council has passed forbidding fishing for salmon in the Canada waters with swing nets.—*Ib.*

Lewis W. DesBarres, has been appointed Registrar of the Court of Vice admiralty, in place of the late James R. Smith, Esq.

On Tuesday morning last an attempt was made to set fire to the new Academy in Liverpool, Queen's County, but it fortunately was unsuccessful. At a public meeting held the same evening the Custos was requested to offer a reward of, at least $500, for the arrest of the guilty party.—*Chron.*

The Cape Breton *News* of the 30th ult., says: "The country is looking well, and farming operations are being conducted with more than ordinary care and industry. We regret to learn that the quantity of seed likely to be put into the ground this season will be far below the average quantity of former years."

A serious shooting fray occurred at Herring Cove on Sunday. Two brothers named Henry and Hugh Latta, who have been on bad terms for some time, had a dispute about some unimportant matter, and Henry shot Hugh in the leg, inflicting a severe, though it is not thought, dangerous wound.

We call the attention of Ministers to a special notice of medicine intended for the benefit of such as may be troubled with cough or with throat affection. The remedy is spoken of highly by those who have tried it.

WINDSOR AND ANNAPOLIS RAILWAY.—A heavy force is now actively engaged on nearly the whole length of the line. The building of the bridge across the river near this town, is rapidly progressing. A ship arrived at Annapolis last week deeply laden with railway iron, which is being brought up the river in scows, and is being landed here and at Paradise. Before a snow-flake again whitens the earth, it is probable that the iron horse will be careering through our valley.—*Bridgetown Free Press.*

SHERBROOKE.—A proclamation in Wednesday's *Gazette* announces that the Sherbrooke gold district has been enlarged, in consequence of gold having been discovered outside the limits of the District. The district is now bounded as follows: "commencing at the north-east angle of Wine Harbour Gold District; thence northerly on the west line of the Stormont Gold District to the Guysborough road; thence by said road westerly, crossing the Forks at St. Mary's Bridge, until up the West River of St. Mary's five miles above said bridge; thence southerly to the Western limits of Charles Pye's Island on the east side of Liscomb Harbour; thence by the Ship Channel down said Harbour; and easterly, including all the Islands, to the mouth of St. Mary's River; thence northerly up said River to the north-west corner of the Wine Harbour District; thence easterly by the north line of the said last named District to the place of beginning."

The salmon, lobster, and oyster trade of this Colony is assuming larger proportions year by year. Messrs. Wilson and Waddell put up eleven thousand five hundred cans of lobsters last year, most of which found a ready sale in England.—Mr. Cairns has been engaged in the salmon preserving business for several years, and annually exports a large quantity to Britain. This year, Messrs. Wilson and Waddell intend to preserve 20 000 cans of lobsters and oysters, and the other parties engaged in the business intend to prosecute it on a larger scale than they have hitherto done.—*Charlottetown (P. E. I.) Herald.*

OTTAWA, June 5.—Authentic information has been received here of the transfer of large quantities of Fenian arms and ammunition from St. Albans, to points along the frontier.

Mr. Rose, Minister of Finance, leaves here the 10th for England, on Government business. The orders for the transfer of three companies of Rifles from Quebec to Ottawa have been countermanded.

United States.

The prospects of the wheat crop in the United States and Canada are very good.

The fare from New York to Boston—a distance of two hundred and fifty miles—by steamboat is only one dollar. The New York *Evening Post* says the fare by boat and rail has been reduced in ten days from five dollars to one dollar. This reduction is the result of a bitter warfare between the Norwich and Worcester, Stonington, Bristol and Fall river line of steamboats.

WASHINGTON, June 6th.—It is said the British Minister has addressed a letter to the Secretary of State calling attention to the fact that the Canadian Governments admits American coal free of duty, which has been done in hopes that the American Government might sanction some reciprocal legislation, and asking whether this Government is prepared to consider the question. The matter having been referred to the Secretary of the Treasury, it is said he replied that Congress having abrogated the old Reciprocity Treaty he did not consider it proper that the Executive should re-open the question, unless Congress shall give some indications of its desire to do so. The papers are before the committee of Ways and Means.

NEW YORK, June 6.—Dispatches from Montreal report continued military activity against feared invasion of Fenians.

European.

LONDON, June 2nd (eve.)—The Grand Jury have refused to bring in a bill of indictment against ex-Governor Eyre of Jamaica, on the evidence adduced by the prosecution.

The Royal Commission on Neutrality Laws have made a Report in favor of granting to the Executive authorities additional powers to detain ships supposed to be for belligerent purposes. They also recommend that the building, fitting out, or manning of such vessels in a British port, be declared a misdemeanor—that any ship built in Great Britain in violation of such law, shall not be permitted to enter any British port, and that their prizes, if brought within the British jurisdiction, shall be returned to their owners.

LONDON, June 4.—Official despatches from Gen. Napier state that his column had passed Senate, one of the last posts on the route to the coast. He reports the rainy season had set in with the usual violence and disastrous consequences to the inhabitants. The flood running through the Sooroo defile, a vast mountain gorge was already in such volume that six hundred natives have been drowned.

VIENNA, 3rd—Plans for the reorganization of the Military forces of the Empire are now being gradually carried into effect. The standing army is to consist of 800,000 men, and the landwehr 200,000.

MADRID, 3rd.—The Spanish Government has granted the necessary authorizations for the establishment of additional submarine telegraph lines in the gulf of Mexico.

LIVERPOOL, June 4th—John Bright was entained this morning at a public breakfast, by prominent members of the Liberal party of this city. Mr. Bright made a powerful speech after reviewing the policy of the various Tory administrations up to the present time, on the question of the Irish Church. He drew a strong contrast between the course of the present Premier, and that of Mr. Gladstone in dealing with this matter. He advised the Liberals to put forward all their strength in the next Parliamentary election, and with great earnestness exhorted the people of Great Britain to support the Liberal party, declaring the success of its policy to be the only means of adjusting the dissentions of Ireland, and perfecting her union with England. The speaker was frequently interrupted by applause, and loudly cheered at the close.

LONDON, June 5.—In the House of Commons this evening, an amendment to the suspensory bill was offered, placing the office tenures, under the Maynooth College grant, on same basis as livings in the Irish Church. The amendment was opposed as destructive, and not supensory, in accordance with the character of the bill under consideration, and was rejected by the House. The House then voted in favor of permitting new appointments to be made to the Maynooth College, and also in favor of the continuance of the *regium donum* during pleasure of Parliament. The suspensory bill was then passed in committee. The announcement of the result was received with cheers.

The Emperor of Austria asserts that he had to make his choice of two alternatives, with regard to the recent laws hostile to the concordat—sign them or abdicate; and he choose the former. This explanation is intended to soften the resentment for his violation of the concordat.

LONDON, June 7.—Despatches dated 30th May, from Napier, say that he hoped to reach the coast of the Red Sea at Zeoulla by the 1st of June. He parted company with Kassai, his native ally, the day before.

The Pope has sent an agent to the United States to raise troops there for the Papal army.

Gen. Garibaldi has written several very earnest letters to his friends and to the authorities in America, entreating them in behalf of the liberal party of Italy to discourage the project.

BRUSSELS, 7th.—*Lenoid* asserts that the opinion widely prevails in Paris that war will break out in Europe before the close of Autumn.

VIENNA, 7th.—Prince Napoleon has arrived from Badan, he was received by the Emperor Francis Joseph, with whom he had a close consultation.

The Chamber of Deputies, the lower House of the Roiscrath, have voted to fund all the different forms of national indebtedness, with the exception of lottery obligation, placing the rate of interest at 5 per cent. per annum, and imposing a heavy tax on coupons.

BERLIN, June 6.—Bismark urges an adoption by the nations of Europe and America of treaties establishing uniform international system for measurement of tonnage and capacity of shipping. He proposes the English method of measurement as the best basis for such system, but suggest that it be modified by the application of the metrical principle. The North German Confederation is prepared to open negotiations with Foreign Governments on this subject.

ST. PETERSBURG, June 6.—The Emperor of Russia has issued a ukase setting free all persons of foreign birth now exiled to Siberia, and all natives of Russia Poland who are sentenced to less than 20 years exile.

In the House of Cammons on the 19th ult., Mr. John Bright gave notice that he would defer bringing on his motion with reference to the petitions from Nova Scotia on the question of the Repeal of the British North America Act, until Tuesday the 16th of June.—*Chron.*

A NEW AND GRAND EPOCH IN MEDICINE.

Dr. Maggiel is the founder of a new Medica System! The quantitarians, whose vast internal doses enfeeble the stomach, and paralyze the bowels, must give precedene to the man who restores health and appetite with from one to two of his extraordinary Pills, and cures the most virulent sores with a box or so of wonderful and all-healing Salve.

These two great specifics of the Doctor are fast superceding all the stereotyped nostrums of the day. Extraordinary cures by Maggiel's Pills and Salve have opened the eyes of the public to the inefficiency of the (so called) remedies of others, and upon which people have so long blindly depended. Maggiel's Pills are not of the class that are swallowed by the dose, and in which every box full taken creates an absolute necesity for another. One or two of Maggiue. Pills suffices to place the bowels in perfect order tone the stomach, create an appetite, and render the spirits lights and buoyant! There is no griping, and no reaction in the form of constipation. If the liver is affected its functions are restored and if the nervous system Is feeble it is invigoratitg. This last quality makes tne medicine very desirable for the wants of delicate females. Ulcerous and eruptive diseases are literally extinguished by the disinfecting power of Maggiel's Salve. In fact, it is here announced that Esggiel's Billious, Dyapetic and Diarrhœa Pills cure when all others fail. While for burns, sealds, Chiblains, Cuts, and all Abrasions of the skin, Maggiel's Salve is infalible. Sold by J. Haydock, 11 Pine street, New York, and all druggists, at 25 cents per box.

Jan 1 6m.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

OR WORM LOZENGES. MUCH SICKNESS, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "VERMIFUGE COMFITS," although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worm, so hurtful to children.

Children having Worms require immediate attention, as neglect of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked. Worms in the stomach and bowels cause irritation, which can be removed only by the use of a sure remedy. The combination of ingredients used in making BROWN'S "VERMIFUGE COMFITS" is such as to give the best possible effect with safety.

Curtis & Brown, Proprietors, New York. Sold by all Dealers in Medicines, at 25 cents a box.

August 14 1y

PAIN KILLER!—An External and Internal Remedy for the Cure of *Cramp and Pain in the Stomach*, Bruises, Burns and Scalds, Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Sore Throat, Sudden Colds, Coughs, &c. Use it once for any of these, and you will never do without it.

☞ Beware of imitations! Sold by all Druggists.

PERRY DAVIS & SON, *Proprietors*,

April 17 3m. MONTREAL.

After a test of ten years, *Woodill's Worm Lo zenges* are still acknowledged to be the *very best* worm remedy known. They are *entirely free* from all *mineral agents* which so often prove injurious and even fatal to children; they are prepared without regard to economy, and contain the *purest* and *best vegetable medicines* known; and when given even where worms do not exist, no other constitutional effects follow than would be produced by an ordinary use of of Castor Oil or Senna.

Sheridan's Cavalry Condition Powders may be given to cattle whenever a need of condition medicine is indicated by loss of cud, horn-ail, and for red water in cows.

All who suffer from coughs, colds, bonchitis, croup, whooping cough, and, the most to be dreaded of all, consumption, can find sure relief in DR. WISTAR'S BALSAM OF WILD CHERRY, which always cures where other remedies fail.

Conference Committees.

The Committees preparatory to the approaching Conference are appointed to meet at Fredericton as follows:—

1. *Committee for Examination of Candidates*—Thursday, June 18, at 9 o'clock, a.m.

2. *Stationing Committee*—Thursday, June 18, at 2½ p.m.

3. *Book Committee*—Friday, June 19, at 9, a.m.

4. *Educational Fund for Ministers' Children*—Friday, June 19, at 7, p.m.

5. *Theological Institution Committee*—Saturday June 20, at 9 a.m.

6 *Missionary Committee*—Saturday, June 20, at 3, p.m.

7. *Supernumerary Fund Committee*—Monday, June 22, at 9, a.m.

8. *Parsonage Aid Committee*—Monday, June 22, at 3, p.m.

9. *Contingent Fund Committee*—Tuesday, June 23, at 9, a.m.

10. *Committee on Conference Statistics*—Tuesday, June 23, at 3, p.m.

11. *Committee on Plan for Conference Education Society*—Tuesday, June 23, at 6, p.m.

Conference Travelling Arrangements.

Arrangements have been made for the extension of the usual privilege, of going to and returning from Conference *at one fare*, over the Nova Scotia Railways, and also over the E. and N. A. Railroad in New Brunswick. Ministers and lay gentlemen of our Church attending the Conference, and their wives, *return free* over the Nova Scotia road, by presenting at the Ticket Office a certificate from the Secretary of the Conference. In New Brunswick the privilege is extended to the Ministers, lay gentlemen, and members of their families travelling to the Conference, who on their way to Fredericton will ask for *return tickets* for the Wesleyan Conference.

It is expected that similar accommodation will be afforded in the Bay of Fundy and St. John River Steamers, of which more definite information will be given in our next.

To Ministers.

Ministers of the Wesleyan Conference can have a bottle of McDonald's Cough Cure for fifty cents—just half price—by calling on Robinson, Bros., 80 Prince William street, St. John, N. B., and at Brown, Bros., Halifax. It is a wonderful remedy—capital for public speakers. It cured Rev. Wm. McDonald when given up to die. Robinson, Bros., are also agents for Selee's Hair Life—now acknowledged to be the best Hair Preparation known.

3 ins.

Letters and Monies.

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

Rev. E. Brettle (P.W.) Wm. Smith $2, Jos. Wilson $2—$4), Rev. G. M. Barrett (Mr. C.'s acct. to next Jan. will be $5.18), Rev. G. O. Huestis (B.R. $2), P.W., W. Bailey $1, Jacob Ritey, $1—$4), Rev. Thos. Smith (P.W., E. Atwood $2, A. D. Crowell $2, Jas. Coffin $2. Jas. Coffin $2, O. Davidson $2, J. Ells $2, Mrs. F. Kenny $2, T. Watt $4, J. B. Lawrence $2, R. Nickerson $2, Jos. Pinkham $2 50, Seth Reynolds $2, J. L. Smith $1, M. Thomas $2, A. Van Norden $2—$31 50), Rev. J. W. Howie (B R. $4.93, P.W., W. Ayles $1—$5 93), Jas Thompson $2, Rev. Jas. England (P.W., R. Read $2, W. H. Harrison $2 J. S. Turner $2, Jas. Sullivan $2, J. Hutchings $2, H. Whiteside $2, W. Tay $2, J. Woodburn $3, G. P. Sancton $2, D. J. McLaughlin $2—$21), Rev. R. Tweedy, Rev. W. Sargent (B.R. $12 67, A. W. Doane $5, P.W., A. Smith $1, J. Knowles 50 cts.—$19.17, all right).

GRACE'S SALVE CURES CUTS.
GRACE'S SALVE CURES BURNS.
GRACE'S SALVE CURES SCALDS.
GRACE'S SALVE CURES WONNDS.
GRACE'S SALVE CURES BRUISES.
GRACE'S SALVE CURES SPRAINS.
GRACE'S SALVE CURES ERYSIPELAS.
GRACE'S SALVE CURES SALT RHEUM.
GRACE'S SALVE CURES RING WORMS.
GRACE'S SALVE CURES CHAPPED HANDS.
GRACE'S SALVE CURES FROZEN LIMBS.
GRACE'S SALVE CURES BOILS.
GRACE'S SALVE CURES FELONS.
GRACE'S SALVE CURES CHILBLAINS.
GRACE'S SALVE CURES PILES.
GRACE'S SALVE CURES CORNS.
GRACE'S SALVE CURES CALLUSES.
GRACE'S SALVE CURES BITES.
GRACE'S SALVE CURES STINGS.
GRACE'S SALVE CURES ITCH.

DR. WISTAR'S BALSAM OF WILD CHERRY.

This preparation is a certain cure for all diseases of the *Throat and Lungs, Coughs, Colds, Bronchitis, Whooping Cough, Croup, Incipient Consumption, &c.* In confirmation of the highest medical authority that *"Consumption can be cured,"* numerous instances of complete restoration from this disease by the use of Balsam can be given.

The following Certificate from a respectable Lady of Halifax, exhibits the remarkable virtue of this renowned Lung remedy:

HALIFAX, N. S., June 16, 1860,

Messrs. S. W. FOWLE & Co., Boston.

Being requested by your Agent to state the benefit I have derived from the use of DR. WISTAR'S BALSAM OF WILD CHERRY, I have no hesitancy in saying that I have found it to give great relief of *cough* and *pulmonary disease*, of which I was some twelve years since so sorely afflicted as to be considered beyond recovery.—I therefore take occasion to say that I consider it be a valuable remedy for *coughs* and *consumptive complaints.* Yours respectively,

MRS. J. WEST.

may 27—1m.

"My father an old gentleman," (says A. C. Leighton) "has received greater benefit and relief from a protracted and distressing cough, (giving him rest and comfort nights) from Johnson's Anodyne Liniment, than from any and all the other remedies he has tried."

Marriages

At Rose Cottage, Cumberland Co., on the 4th inst., by the Rev. R. O'B. Johnson, Daniel McLaughlin, of Economy, Colchester Co., to Armina, eldest daughter of Capt. James A. and Catherine Hatfield

On the 1st inst, at the residence of the bride's father, by the Rev J. S. Addy, Mr. Jacob Valentine Eaton, of Wave Villa, Granville, to Henrietta E., eldest daughter of Mr. Charles Parker, of Belle Isle, Granville.

On the 4th inst, by the Rev F. H. Almon, at the residence of the bride's mother, Mr. John S Gumm, a native of England, to Miss Eleanor Jane, second daughter of the late Mr. Joseph Taylor, and niece of H. G. Hill, Esq., of this city.

At Wolfville, N. S., on the 1st inst., by the Rev. C. Lockhart, Benjamin Cowan, to Margaret A. Aikins.

On the 2nd inst, at Christ Church, Amherst, by the Rev George Townsand, A. M., Rural Dean, Henry Ernst Milner, eldest son of Edward Milner, Esq., Dulwich Wood, Norwood, London, G B, to Mary, eldest daughter of the Hon. R. B. Dickey, of the former place, Senator.

Deaths.

At Pugwash, on Tuesday, May 19th, Alexander A. Black, Esq., in the 37th year of his age.

At Economy, Colchester Co., March 24th, Elizabeth, beloved wife of Mr. George Allen, Port Greville, Cumberland Co. Her end was peace.

At Brookville, Cumberland Co., on the 3rd inst, Wilbert Edon, infant son of Thomas H. and Nancy Armstrong, aged 14 months.

At Meagher's Grant, on the 15th of March last, of inflammation of the lungs, infant son of John and Hannah Mills, aged 3 months.

At Higgins' Settlement, Musquodoboit, on the 7th ult., of consumption, Mr. Thomas Higgins, aged 67 years, in possession of a good hope through grace.

At Government House, St. John's, Nfld, on the 7th, ult, Francis Edward Musgrave, aged 19 years, youngest son of his Excellency the Governor

On the 4th inst., in the 33rd year of his age, Henry son of the late Hugh Dugwell.

On the 4th inst. Mary Adelaide, fourth daughter of John and Theodosia Seals, aged 16 years and 7 months

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, June 4

Brig Annandale, Foley, Pictou; brigts Cyrus, Boudrot, Little Glace Bay; Rainbow, Smith, Boston; schrs Margaretta, Lebee, P E Island; Rose, Little Glace Bay; Adelaide, Bay Chaleur; Ready, James, Newfoundland; Sardonyx, Antigua; Maggie, New York; R J Leonard, Haley, Philadelphia; Villager, Watt, Chatham; Glad Tidings Wolfe, Boston; Louisa Darling, Walters, St John, N B.

FRIDAY, June 5

Brigts Esquimaux, Greening, Porto Rico; Empress, Lessef, Portland; O Morris Crane, New York; schrs Annie, Ross, Boston; Condor, Romkey, do; Catherine, Boudroit, Sydney; Emeline, Saville, P E Island.

SATURDAY, June 6

Ship Nictaux, McArthur, Liverpool; brigs Italia, Hays, Boston; Elsimore, Moore, Portland; Maggie, Newport, GB; schrs J N S Griffin, Nickerson, Ponce, Maria, Lassen, Boston; Ripple, Lunenburgh—bound fishing.

MONDAY, June 8

Steamers Cartlotta, Magune, Portland; Alhambra, Nickerson, Boston; schr Nancy, Doane, Porto Rico.

CLEARED

June 5—Steamer Etna, Bridgman, Liverpool; schr Libby Fulton, McLeod, Baddeck; Sarah Elizabeth, Boudroit, Little Glace Bay; Eureka, LeBlanc, Cow Bay; Lion, Westhaver, Labrador; J L Vogler, Smith, Labrador; Hope, Hurst, Boston; V J Wallace, May, Baltimore; C Berrier, Berrier, Cow Bay; Spring Bird, Smith, Labrador; Pioneer, Miller, Canso

June 6—Brig Sarah, Forrest, Arichat; schrs Lady Speedwell, Heekman, Labrador; Mariner, Rissier, Fishing Voyage; W Wagan, Moser, do; Pheasant, Greser, North Bay; Day Spring, do; D Gillespie, Cochran, Sydney; Flash, Hyson, Labrador.

Government House Ottawa,

Saturday, 30th May, 1868.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

ON the recommendation of the Honorable the Minister of Inland Revenue, and under the authority given by the Act passed in the late session of the Parliament of Canada, 31 Vic. Cap. 8, intituled: "An Act respecting the Inland Revenue," and by the "Act respecting Raw Tobacco," 31 Vic. Cap. 51., His Excellency in Council has been pleased to order, and it is hereby ordered that the Regulations respecting the granting of Licenses and Permits to Tobacco Dealers, shall be and they are hereby made and established.

WM. H. LEE,
Clerk Privy Council.

REGULATIONS.

1. Licenses to deal in Raw Leaf Tobacco and to enter the same ex-warehouse for consumption on payment of duty, may be granted by any of the undermentioned Officers on application being made in the proper form, namely:

All Collectors and deputy Collectors of Inland Revenue.

Such Postmasters, not exceeding one in each Parish, Township or Municipality wherein there is no other Officer of Inland Revenue, as may be from time to time appointed by the Minister of Inland Revenue.

2nd. Application for a License shall be made in such form, and shall contain such information as may be required by departmental regulations and shall also state the name, place of residence, and occupation of the person applying.

3rd. A License shall only be valid when granted on a form supplied by the Department of Inland Revenue, and signed by the Commissioner; and any License may be forfeited by the Minister of Inland Revenue whenever he has satisfactory evidence that the person to whom it is granted has evaded or assisted in evading the payment of any duty to which Tobacco is liable, or that he has failed to comply with these regulations or any part thereof.

4th. Permits to take Raw Leaf Tobacco out of Bond or from the farm or premises where it was grown, for consumption, may be granted by the Officers and persons hereby authorized to issue licenses, on application being made in the form approved by the Department, and payment of the duty to which the Tobacco would be liable if manufactured, that is to say: on Raw Leaf 31 Vic. Cap. 51, sec. 4. Tobacco, the growth of Canada, five cents per pound, being the 31 Vic. Cap. duty to which it would be liable 8, sec. 31. if manufactured into Common Canadian Twist, and on Raw Leaf Tobacco not the growth of Canada, ten cents per pound.

5th. Every permit shall be valid only when the form supplied by the Department of Inland Revenue and signed by the person issuing it—And every such Permit shall be delivered to and retained by the Importer or grower of the Tobacco as evidence that the tobacco to which it relates was lawfully removed, and the said Permit shall be produced by him whenever demanded by any officer of Inland Revenue for the purpose of taking an account thereof.

6th. All persons issuing Licenses or Permits under these Regulations or who receive any duty on Raw Leaf Tobacco entered for consumption, shall transmit all money so received to the Receiver General at least once in each week or oftener should the amount collected in one week exceed fifty dollars, and they shall account to the Department of Inland Revenue in such manner, at such times and in such form as may be from time to time determined by Departmental Regulations in that behalf.

7th. All persons licensed to deal in Raw Leaf Tobacco shall keep an account of all that they receive or sell or otherwise dispose of in such form as may be prescribed by Departmental Regulations.

Government House Ottawa,

Saturday, 30th day of May, 1868.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

ON the recommendation of the Honorable the Minister of Inland Revenue, and under and in virtue of the authority given by the Act passed during the late session of the Parliament of Canada, 31st Vic. Cap. 50, intituled:—"An Act to increase the Excise Duty on Spirits, to impose an Excise Duty on Refined Petroleum, and to provide for the Inspection thereof," His Excellency in Council has been pleased to order and it is hereby ordered, that the following Regulations respecting the Inspection and Branding of Petroleum, shall be and they are hereby made and established.

WM. H. LEE,
Clerk Privy Council.

REGULATIONS

1st. Refined Petroleum shall be tested by Taglibues Pyrometer or by such other similar Instruments as may be approved by the Minister of Inland Revenue, and all such Instruments shall be distributed under the Supervision of the Department of Inland Revenue, and shall be used in accordance with instructions sanctioned by the said Department.

Inland Revenue Act, 1868, Sec. 17.

2nd. Refined Petroleum which was on the 22nd of May, 1868, in possession of parties who were not Refiners, may be allowed to pass inspection provided it bears a fire test of one hundred degrees of Fareabeit Thermometer, without giving off vapor that will explode or ignite on the application of fire.

Sec. 12.

3rd. All Barrels, Casks, or Packages containing Petroleum which has been inspected shall be branded with.

The date of the Inspection.

Sec. 17. The name of the Inspecting Officer.

The degree of heat at which the vapor produced by it ignited.

The name of the refiner, or if imported the name of the importer.

4th. Refined Petroleum may be warehoused and removed in Bond under the regulations made by order in Council on the 27th day of April, 1868.

May 10. 3 ins.

New Advertisements.

JUST RECEIVED
—AT—
144 GRANVILLE STREET.

ONE CASE
Full Trimmed BONNETS,
" " HATS,
Latest London and Paris Fashion.

R. McMURRAY & CO.,
june 10—1m COMMERCE HOUSE.

Government House, Ottawa,

Tuesday, 12th day of May, 1868.

PRESENT:

His Excellency the Governor General in Council.

ON the recommendation of the honourable the Minister of Customs, and under and in virtue of the authority conferred by the Act passed during the present session of the Legislature, intituled: "An Act respecting the Customs," His Excellency in Council has been pleased to make the following "Regulation:"

In addition to the Warehousing Ports mentioned in the Act passed during the present session of the Parliament of Canada, and intituled: "An Act respecting the Customs," and also in addition to the Ports named in Lists sanctioned by subsequent orders of His Excellency in Council passed under the authority of the said Act, the following Port be included in the List of Warehousing Ports in the Dominion of Canada, viz:

PROVINCE OF NOVA SCOTIA.

The Port of Shelburne.

Certified,

WM. H. LEE
Clerk Privy Council.

June 3—3 in

1868 JUNE 1868.

INLAND ROUTE.

St. John, Portland, Boston, &c.

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

Saturday, 6th	12 00 noon
Wednesday, 10th	3 30 P. M.
Saturday, 13th	5 30 A. M.
Wednesday, 17th	8 30 A. M
Saturday, 20th	10 00 A. M.
Wednesday, 24th	3 00 P. M.
Saturday, 27th	5 00 P. M.

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

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

At Boston with the Bristol Line for New York

FARES:

Halifax to St. John		$4 00
Do	Portland	7 00
Do	Boston	8 00
Do	New York	12 00
Do	Montreal	15 50
Do	Toronto	17 50
Do	Ottawa	16 75

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

A & H CREIGHTON,
may 6 Agents, Ordnance Square.

99 Granville Street. 99

MOURNING GOODS.

THE attention of the city trade is particularly invited to the stock of MOURNING GOODS always on hand, which includes all the newest Black Materials.

GOOD BLACK CRAPE

And the very best

Black Kid Gloves.

Just received ex *City of Cork*, our Spring supply of

HORROCKS' SHIRTINGS,

JOSEPHINE KID GLOVES, Drab, Mauve, White, &c

SMITH BROTHERS.

may 6

WRIGHT'S
Patent Sectional Spring Bed!

THE Subscribers having been appointed sole Agents in the Province for the sale of this article, recommend it as being the easiest and most comfortable to rest upon, and to offer with its durability, and the facility with which it can be taken apart and cleaned, they feel certain that it will be found to be a most convenient article.

may 20 GORDON & KEITH.

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To do Good and get Paid for it!

TAKE AN AGENCY for the *Indispensable Hand-Book. How to Write, How to Talk, How to Behave, and How to do Business.* One vol. Sample copy, first post, $2 25.

S. R. WELLS, Publisher,

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may 13

LANDING ex CARLOTTA.

May 11th.

Choice Canadian Flour.

400 bbls Pomona
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200 bbls No. 2

FLOUR.

R. C. HAMILTON & CO.
119 Lower Water Street

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MRS. J. B. BENNETT,

Private Boarding House

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may 6

WANTED!

AGENTS—$75 to $200 per month, everywhere, male and female, to introduce the

GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE.

This Machine will stitch, hem, fell, tuck, quilt, cord, bind braid and embroider in a most superior manner. Price only $18. Fully warranted for five years. We will pay $100 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from $75 to $200 per month and expenses, or a commission from which twice that amount can be made.

Address SECOMB & Co., PITTSBURGH, PA, or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

May 27

R. B. SALISBURY,
Shipwright, Spar Maker,
—AND—
SHIPSMITH
Horseferry Dry Dock,
Rotherhithe,
nov 20 LONDON, ENGLAND.

4300 YARDS CURTAIN MUSLINS, VERY LOW.

STAPLE GOODS lower than for several years or likely to be for several more.

LONDON HOUSE,
GRANVILLE STREET.

We beg to call particular attention to

SPRING IMPORTATIONS

of this season, as prices now are largely in favor of the purchaser. Call and see.

—ALSO—

OUR READY MADE CLOTHING,

In the various styles.

11 CASES FLOOR OIL CLOTHS,

per Forest Queen. Owing to the late arrival of these Goods they will be sold low. New Patterns.

THOMSON & CO.

Halifax, June 10, 1868.

PUBLIC BENEFACTRESS.

Mrs. S. A. Allen,

A LADY OF WORLDWIDE REPUTATION.

MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER is suited to both old and young. It strengthens the Hair, prevents it falling or turning grey, and imparts to it a beautiful glossy appearance. It never fails to RESTORE GREY HAIR

TO ITS ORIGINAL YOUTHFUL COLOR.

It is not a Dye, but acts directly upon the roots of the hair, giving them the natural nourishment required, producing the same vitality and luxurious quantity as in youth. It will restore it on bald places, requires no previous preparation of the hair and is easily applied by one's self. One bottle will usually last for a year, as after the hair is once restored, occasional applications once in three months will insure against grey hairs to the most advanced age.

THE RESTORER REPRODUCES AND THE HAIR DRESSING CULTIVATES AND BEAUTIFIES.

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WORLD'S Hair Dressing, or Zylobalsamum, is essential to use with the Restorer, but the Hair Dressing alone often restores, and never fails to invigorate, beautify and refresh the Hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position.

FOR LADIES AND CHILDREN.

whose hair requires frequent dressing, it has no equal. No lady's toilet is complete without it. The rich glossy appearance imparted is truly wonderful. It cleanses the hair, removes all dandruff and imparts to it a most delightful fragrance. It will prevent the hair from falling out, and is the most economical and valuable Hair Dressing known. Millions of bottles sold every year.

Sold by all Druggists throughout the World.
Principal Sales Office, 198 Greenwich Street, New York City.

Aug 14

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

The Family.

School Dismissed.

"Tecum vivere amen; tecum obeam lubens."

I have stood the last time in my school-room
And have said that school was dismissed,
My loved ones have gathered around me
To bid me good-bye and be kissed,
In the emerald lanes and the meadows
Their musical voices depart;
There is silence at last in my school-room,
A silence that saddens my heart.

Alone, all alone, in my school-room,
Where three happy winters I've been,
Alone, all alone in my school-room,
Where I shall be never again;
And, methinks, as the lengthening shadows
Obscure the old maps with their gloom
That some of life's sunniest hours
May close with the door of my room.

Hours spent with the gentle and loving,
Too bright and too blissful to last,
Yet leaving a mellower twilight
To fade with the dawn of the past,
Hours bright with the footsteps of angels,
And pure as the regions above,
'Tis sweet to be loved by the many,
'Tis sweet to have many to love.

Yes, I have been happy this winter,—
Wherever my lot may be cast,
My mind will go back in its dreamings
To the beautiful light of the past,
To the school house, the desks, and the books,
To the play-ground, the pond, and the swing
And memory find in the autumn
The gentle aroma of Spring.

They go from their books and their study,
They go from their pastime and play,
From a band that was tender and loving,
Uncertain their lot and their way;
Their faces all bright with the sunset,
As they leave the old house in their tears;
May their faces be bright with the sunset,
When turned to the valley of years.

I have set no example of passion
For them to embitter their lot;
I've appealed to their gentler nature,
And taught them what Jesus hath taught.
And if, in their moments unguarded;
Their errors suggested the rod,
I've gone with my burden of sorrow
To them and the presence of God.

I would pray for the loved ones departing
That God would direct them aright,
Till the bells of the school-room of glory
Ring out from the portals of light,
That they may go forth in their beauty,
As in childhood and youth unbegulled,
And meet for that heavenly kingdom,
Which Jesus compared to a child.

My life shall be wiser and calmer
By the lessons I've learned from the young
I ask not for riches and honour,
Nor love that the poets have sung;
But, when, in life's weari-ome journey,
My lot is less pleasant and mild,
I solace would seek from the children,
My sorrows would tell to a child.

The Golden Rule.

"Uncle Joseph, Uncle Joseph, tell us what makes every one like you so well?"

This was asked by some half-dozen bright-eyed, eager-looking little fellows who clustered around a white-haired old man with a very pleasant face. Indeed, Father Time had left his marks there deep and strong; but it was a very true and clear letter of praise that those who ran might read.

Uncle Joseph answered, "Why, boys, what has come over you to ask me such a question as that?"

One little boy answered, "Well, uncle, I'll tell you: We were talking with father about you, and I asked him what made everybody like you so well, and he told us to come to you; he thought you would tell us the secret. Now please do."

Then the old man said:

"Well, boys, this is the secret: I have always tried to do by others as I would wish others to do to me. This is a good rule, and very easy to understand: and those who practice it cannot be far out of the way. I was always a quiet, thoughtful boy, and perhaps for that reason was more inclined to think of others than some of these wide awake little fellows are.

"But look here, boys, you come and sit with me under the shade of this beautiful elm tree, and I will tell you what happened to me when I was quite a young man, which I think has made a life-long impression upon me.

"Well, to begin, as the story-tellers say, when I was a young man I lived far away from here, in a hilly country, and very near where I lived there was what is called a mountain gorge, which was some ten feet wide. Now to get on the opposite side one must travel some four or five miles; so the neighbours concluded to have a bridge built, and each one that crossed pay toll, and in that way to pay for the bridge and keep it in repair. As I lived nearer to the bridge than any one else they voted that I should be toll-gatherer. This was not a very arduous task, as there was not a great deal of travelling in that region, and very seldom any one wished to cross the bridge after ten o'clock at night. O, I must not forget to tell you that there was a gate at one end of the bridge which was kept locked at night, and no one could cross without they came and roused me up; but I always kept a light in the window to guide the traveller to the house.

"One day we had a heavy, pouring rain all day, and when night came on, instead of stopping it seemed to increase in violence. The wind blew hard, and I though to myself, This is indeed a fearful night; but it isn't possible there will be any travellers out to-night. However, I put my light in the window, and went to bed about ten o'clock. I cannot say how long I had slept when I was aroused by a heavy knocking at the door. I got up and opened it as soon as possible. There stood a man who seemed to be completely drenched with rain. I asked him to come in, but he said, 'Young man, I am sorry to trouble you, but I am very anxious to cross the bridge to-night, and would like to have you open the gate for me.' I tried to persuade him to come in and stop till morning, but he could not think of it, as he had a child on the other side who was very sick, and he felt that he must go. So I took a lantern and the key, and went out to let him go across; but when we got to where the bridge had been, we found it was blown away. Then the stranger gazed in astonishment, and exclaimed, 'What shall I do? I fear my child will die before I can get to it!'

"Then I said, 'Friend, there is a place a few rods above here where I have often waded across in pleasant weather. If you will get upon my back and trust yourself with me I can get you safely across.' He said, 'Willingly, willingly, young man, if you are disposed to undertake it.' So I took him upon my back; but as the water was quite deep I had to use a great deal of caution and care, and at last I got him safely upon the opposite bank. When I set him down he offered me a well filled purse. I thanked him, and said I wished for nothing but the regular fee. As I spoke I looked toward him and a halo of light seemed to surround his head as he repeated these words, 'Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me,' and he was gone.

"How I got back into bed again I have no recollection. In the morning when I got up my light was burning as usual. The rain had ceased and I looked out to view the ruins caused by the late storm, when, lo and behold! there stood the bridge, apparently as strong as ever. Then I knew my labour of love had been all a dream; but, boys, it left an indelible impression on my mind, and after that I was more inclined than ever to do good as I had opportunity.

"I hope you will profit by the secret I have told you. Try to do as you would be done by. It is a very easy rule to follow. If you are inclined to do wrong, just stop and think, Would I like to have another do so to me? That will decide it, and then you will do the right thing.

"Boys, I am an old man now; but let me tell you that I never found anything that would yield better than the practice of the Golden Rule."

Ned's "Didn't Think."

Opening the door of a friend's house one day, I made my way through the entry to the small back court, where Ned, the only son, was crying bitterly.

'Ah, Ned, what is the matter?'

'Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go.' Here Ned kicked his toes very angrily against the post, to the great danger of his new boots.

'Whose little dog is this?' I asked, as a brown spaniel came bounding up the garden walk.

'It is mine,' cried Ned, in an altered tone.—'Didn't you know I had one?'

'No, indeed. What a fine little fellow!—Where did you get him, Ned?'

'Father bought him for me. He is so knowing, and I teach him many things. See him find my knife;' and Ned wiping away his tears, threw his knife into the clover. 'There, Wag,' said he, 'now go and find my knife.' Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth and brought the knife to his young master.

'Give it to him,' said Ned, pointing to me; and Wag laid the knife at my feet.

This is a knife worth having, said I; 'four blades.'

''Tis a real good one,' said Ned; 'father gave it to me on my birth day; and he gave me a splendid box of tools, too.'

Ned looked up brightly and quite forget his crying.

'Let me think,' said I. 'Was it this knife that you hurt your foot so with?'

'O no,' cried Ned, 'that was done with an axe; but I've got well now.'

'I was afraid you would be laid up all the spring.'

'Well, it was mother's nursing, the doctor says. Mother and father took very great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me.'

'I should think you had very kind parents, Ned.' The boy looked down on the floor, and a slight pout puckered his lip. 'I suppose there are none who have your interest and happiness so much at heart.'

'But I want to go fishing,' muttered Ned.

'And can't you trust them, Ned, and willingly agree to their wishes? You may not, indeed, know the reason why they object to your going; but, from your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts against them, because of this one little denial of your wants? Is not this a poor and ungrateful return for all their kindness? It is little enough that a child can do for a parent, but that little he ought to do most cheerfully. I suppose the *best* return a child can make to parents is a cheerful obedience.—How small that seems! And will you grudge giving *that*, Ned?'

Ned looked sober. Tears started in his eyes 'O, sir,' said he, humbly, 'I didn't think of all this—I didn't think of it.'

'Didn't think' is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is heaven.

Temperance.

Testimonies of Ministers.

1st.—Rev. Dr. Campbell, London: "I can tell you, that there has scarcely been an instance requiring from me the exercise of Church discipline, or the exclusion of members, which has not arisen through strong drink."

2nd.—Rev. Dr. Adam Clarke: "Wine is the devil's way into man, and man's way to the devil."

3rd.—Rev. Richard Knill: "Nearly all the blemishes which have been found on the character of ministers for the last fifty years, have arisen, directly or indirectly, from the use of intoxicating liquors."

4th.—John Wesley: "When visiting the Society at Newcastle, I excluded from the Society seventeen persons for drunkenness and two for retailing spirituous liquors."

5th.—Rev. R. M. McCheyne: "Public-houses are the curse of Scotland. I never see a sign 'Licensed to sell Spirits,' but I think it is a license to ruin souls; they are the yawning avenues to poverty and rags—the short cut to hell."

6th.—Rev. T. Guthrie, D.D., Edinburgh: "I have seen no less than ten clergymen with whom I have sat down at the Lord's table deposed through drink. Out of a hundred children in our ragged schools, ninety-nine are the children of drunken parents.

7th.—Rev. William Jay, Bath: "In one month, not less than seven Dissenting Ministers came under notice, who were suspended through intoxicating drink."

8th.—Rev. Henry Tarrant, Leeds: "At least 20,000 members of the Christian Church are lost yearly through drink."

Man and Drink.

That tottering wreck of a man, whom we meet so often, was once the fastidious youth.—At first all was sparkling and radiant in his experience. He drank the world's joy from jewelled goblets, and held in gloved hands the roses of life. Mark him now; the latter vanished from his eye; his frame trembling with premature decay; the freshness all dried from his heart that pulsated with such glorious hopes as he gazed over the dewy landscape of the coming years. His breath is hot with the fires of hell, and his feet run willingly to dens of shame.

Home for Inebriates.

The Inebriate Home in Brooklyn is said to be doing a great deal of good. It has taken many a poor drunkard from the gutter and restored him to respectability. We can imagine no position in life so full of horror as that of the poor wretch who is conscious of his terrible condition, and yet powerless to escape. He feels the cold coils of the serpent, and, though he shrinks from its approaching fangs, the horrible fascination is upon him, and he has no power to escape. Some provision should be made for these unhappy victims of a depraved appetite, and if they are struggling to escape their doom, humanity is cruel if it refuses them help.—*Ex.*

Anecdote of Dr. Rush.

The *Medical and Surgical Reporter* states that long before the temperance reform a missionary from the West Indies sought medical advice from Dr. Rush, and when a very unpalatable medicine was prescribed, the patient asked if he could not take a little "good old Jamaica" with it.

"No, sir," the Doctor decidedly replied.

"Why, sir, what harm will it do?" demanded the West Indian.

"What harm will it do?" continued Dr. Rush; "I am determined no man shall rise on the day of judgment and say, "Dr. Rush made me a drunkard.'" Wise and noble reply.

Agriculture.

Flower Gardens.

Some old-fashioned farmers have a notion that flower gardens are of no use, and that the time spent upon them is wasted. They are not willing to allow the land to be used for such a purpose, and much less to furnish the manure for it, or a man to dig it up and prepare it. In such cases the wife or girl manage by hook or crook to have a few herbaceous plants, and possibly a few annuals in front of the house, on each side of the walk leading to the front door. A few roots of some old worn out variety of phlox, an old red peony, a spirea or two, some poppies, and a few other such old style flowers. Now we believe in flower gardens to some extent, and should to a much greater if our purse would only admit of it. We should no more think of bringing up our children without teaching them to cultivate and admire flowers than we should without sending them to the day or Sabbath School. What is more pure and beautiful than the fresh opening blossoms, with their bright petals colored as no mortal can color or imitate! How they remind us of the Infinite Giver of all good, the Being who created them all! They draw our minds off for a long time from the hard cares and duties of every-day life, and lift our thoughts up to the contemplation of the beautiful in nature. These flowers are emblems of purity and innocence; they bloom and fade, and seem to die, but they perform their mission, for some one is made happier and better by them. How many sick and languishing ones, tossed on beds of pain, have been cheered and encouraged by receiving a bouquet of choice flowers from some kind friend. They cheer the passer by, and fill the air with their grateful fragrance; they are gifts of affection from friend to friend; they are used to adorn the bride and to strew the pathway of happy ones to the bridal altar; they are the last sad offering to our sainted dead. Who does not remember in years gone by the flower-pot where bloomed the flowers so tenderly cultivated by a mother's hand. The fragrance of the lilacs, a good old-fashioned flower, seems to come back to us in our day-dreams, and we almost wish ourselves young again that we might live over the happy childhood days. Who has not seen the little child jump with delight at the sight of a brilliant red peony or tulip, and with joy grasp the dandelion or cowslip blossom offered to it. We believe God has given us eyes to enjoy seeing, and souls capable of appreciating the beautiful in nature, and that it was intended we should cultivate and enjoy flowers. We don't believe there were merely fruits and vegetables in Eden, but that there were some flowers, and that our mother Eve, and without doubt Adam, enjoyed them while they remained there. The ladies are usually more fond of flowers than the men, and have more time to cultivate them, and to them we say, go on, have a good garden this year and every year. If you have not good plants, buy a few, and then as they increase you can exchange with some of your neighbors, and in time you will get a good collection. Have some flowering shrubs. Send to the seed store for seeds of some annuals. Have a garden; let the girls take care of it, and the boys too; enlist them in the work. Brush up the walks, have the fences put up, and make everything look tidy and neat. Have a fragrant honeysuckle near the window, that in the summer evening it may fill the air with its fragrance. Do all that we have advised, and much more if possible; and the little humming-birds will come morning and evening and sip the nectar from the flowers; the bees will hum their thanks to you, while your own soul will be enlarged and made better by the effort to cultivate the flowers.

"Flowers," says a great writer "are not trifles, as one might know, if he would only think how much pains God has taken with them everywhere; not one unfinished, not one bearing the mark of brush or pencil."—*Z. Herald*

Poultry and Eggs.

We are often asked the question, "cannot a man make a living by keeping fowls as a business, to sell the eggs and raise all the chickens he can to be sold in the fall?" or of that tenor. We answer, *no man has ever yet done it.* Scores have tried it, both in this country and in Europe, and met disaster in every case; and the disaster lies in the fact, that when a large number of fowls are congregated together, disease *will take place*, and sweep like a contagion through the whole flock. This has been the result in every case where the experiment of keeping from 500 to 2,000 fowls has been attempted.

Again, fowls require fresh meat daily, in order to thrive. These, 20 or 40 fowls will obtain a supply in worms and insects, when they have the range of an acre or two around a farm house; but when 100 or more, are kept, the range is too small to enable them to obtain a supply of such insects, even if given a whole farm to range over, for the reason that they will not generally go over 30 or 40 rods from their home, at least the most of the fowls will stay about their yards and thus fail to obtain sufficient worms and other insects, in consequence of their numbers to lay well and be healthy.

REMEDY FOR SAGGING FARM GATES.—Have two latches, or rather one latch and a stationery bar projecting like a latch, which rests on a support cut in the arc or a portion of a circle, that is secured to the post in the same manner as the catch of the latch. When the gate is swung to, the stationary bar strikes on the circular support and raises the gate to its place, and supports it so there is no bearing or strain on the latch or hinges.

Excelsior Spinner!

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

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

Agents will visit the different towns throughout the Provinces.

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

JAMES HARRIS,
Manufacturer.

april 10.

THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.

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

ONE TO SIX BOXES ARE
Warranted to effect a Positive Cure.

DR. RADWAY'S
PILLS
ARE COMPOSED OF VEGETABLE EXTRACTS
PREPARED IN VACUO;
Superior to all Purgative, Cathartic, or Alterative Medicines in general use,
COATED WITH GUM,

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

THE GREAT WANT SUPPLIED.

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as a most approved aromatic, or cathartic for occasioning inconvenience or sickness.

Professor Reid.—College of Pharmacy.
THE GREAT PURGATIVE.

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

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

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

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

U. S. INVALID HOSPITAL, NEW YORK.

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

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

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of bonset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

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

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

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

NEWARK, N. J., Oct. 10th, 1862.

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

Yours very truly, J. G. HODGSON.

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

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

LET DYSPEPTICS READ.

AS A DINNER PILL,

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

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ONE hundred thousand feet Superior Clean Finished Mouldings, of various patterns, manufactured from best Kiln dried Lumber, for Panel Doors, Counters, Wainscott, Back Mouldings, Base and other finish.

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The whole of which the subscriber offers low for cash. Apply to H. G. HILL,
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Feb 13

Strange, but True.

THAT till within eighteen months all attempts to prepare a suitable and safe Combination for Leather, which could be used with satisfaction as a Dressing for Harness, Coach and Carriage Tops, Boots, Shoes, Yoke Straps &c., &c., and act as a Water Proof, Softener, Leather and Stitching Preserver, as well as to renovate the article dressed, have failed.

It is Equally Strange & True

That eighteen months ago, Ephraim Mack, of Mill Village, Queens Co. N. S., discovered and prepared and is now manufacturing and circulating as fast as possible, a Combination of 13 ingredients, known as E. Mack's WATER PROOF BLACKING, which is warranted to accomplish all the above object or money refunded, as agents and venders are instructed to return the money in every case of failure, when satisfactory evidence is given.

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sept 26

Ayer's Cathartic Pills.

BROWN'S BRONCHIAL TROCHES

A COUGH, COLD, or sore Throat.

Requires immediate attention and should be checked, if allowed to continue.

Irritation of the Lungs, a Permanent Throat Affection, or an incurable Lung Disease is often the result.

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Having a direct influence to the parts, give immediate relief.

For Bronchitas, Asthma, Catarrh, Consumption and Throat Diseases, Troches are used with always good success.

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"Come unto Me, when Shadows Darkly Gather."

A SACRED SONG.

Set to music with piano forte accompaniment by Arnold Doane, Royal Academy of Music.

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☞ See Notice in *Provincial Wesleyan* of Oct. 30th.
nov 6

THE
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I enclose a dollar; your price is twenty-five cents, but the medicine to me is worth a dolla.

Send me five boxes of your pills.

Let me have three boxes of your Salve and Pills by return mail.

For all Diseases of the Kidneys, Retention of Urine, &c., &c.

Maggiel's Pills are a perfect cure. One will satisfy any one.

FOR FEMALE DISEASES,

Nervous Prostration, Weakness, General Lassitude and Want of Appetite,

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Are almost universal in their effects, and a cure can be almost guaranteed.

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Dec 1 6m

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SOOTHING SYRUP,
For Children Teething,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is

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

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We have put up and sold this article for over 30 years and can say in confidence and truth of it, what we have never been able to say of any other medicine—*never has it failed in a single instance to effect a cure*, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of highest commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after 30 years experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

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Griping in the Bowels,
AND WIND COLIC,

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oct 16

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oct 23.

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Every Man his own Physician

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

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

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

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

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Fistula,	Sore Heads,
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Lumbago,	Sores of all kinds,
Mercurial Eruptions,	Sprains,
Piles,	Stiff Joints,
Rheumatism,	Tetter,
Ringworm,	Ulcers,
Salt Rheum,	Venereal Sores,
Scalds,	Wounds of all kinds.

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

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