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Religious Miscellany.

A Nearer View.

BY MRS. JOSEPHINE POLLARD.

I long for a nearer view to-day,
A nearer and clearer view.
Of the pearly gates and the jasper walls.
And the glory that shineth through.
This earthly house, and these earthly cares—
Controlling absorbing things!—
Have fettered the body, and hindered the soul
That crieth aloud for wings.

I long to fly—for a while at least—
Afar from the thoughts of care,—
Those eagle-talons that seize my hopes,
And follow me everywhere,
Though I fain would sever the veil that hides
Those beautiful heights of bliss,
I fear that a glimpse of a brighter world
Would darken the hue of this.

For, oh! there are times when the heart goes down.
And everything smells of clay,
When the soul has no power to lift the hands,
No power to think or pray;
But if, on the forehead, a holy touch
Anoints with the holy chrism,
The wand'ring soul to its place returns
In the strength of a new baptism.

And thus when I weary of earthly things,
The forms and the tints of flesh.
I know that my spirit is overcome
And needs to be stayed afresh,
Though close into shore the ship may ride,
And dream that its rest is sure,
'Twill drift away on the ebbing tide
If the anchor be not secure.

I long for a nearer view—O God!
Is it sinful in me to say
That I long for a nearer view of Christ—
Yes, a nearer view to-day?
If but from mine eyes these scales would fall
That render my sight so dim,
I know I should walk with a firmer step,
For I should be nearer Him.

"Thy daily work and thy daily cares
A promise and hope afford,
For the services rendered unto man
Are rendered unto the Lord.
Thy way to thy Father's house above,
To thy heavenly home pursue,
And at many a station along the road
He'll grant thee a nearer view."

Partial Obedience.

THE ARCHBISHOP OF DUBLIN.

"For Herod feared John, knowing that he was a just man and an holy, and observed him: and when he heard him, he did many things, and heard him gladly."—Mark vi: 20

The lives of *weak* men as recorded in Holy Scripture are oftentimes more instructive to us—so at least I am disposed to think—and contain a more solemn, a more fearful warning, than the lives of *wicked* men. When we see the dreadful crimes in which men without moral stamina, without *moral* courage, are involved; the power which other persons, worse and bolder than themselves, tempters who are never wanting to them, exercise over them; the extent to which they prove more creatures of the circumstances round them; the hideous evil which they may consent to do, even while they feebly and irresolutely attempt to escape the doing it—how many of us may well tremble conscious rather of weakness in ourselves than of any desperate wickedness, but yet noting how this weakness, this feebleness of our moral being, may cause us to make as entire shipwreck of our faith, and may plunge us in as deep a damnation, as ever that wickedness would have done.

Call to mind, for example, in the Old Testament that weak king Ahab—not without certain better elements in his character, for he could put on sackcloth and go softly, yes, and in a certain fashion repent, at a prophet's word—whom yet his wife Jezebel prompted, incited, stirred up, till he sold himself to work evil as few even among the worst kings of Israel had done; or in the New Testament think of Pontius Pilate, with his feeble and ineffectual efforts to release the Lord and to escape that enormous crime which the Jewish rulers—worse men, but men of stronger will—were resolved that he should commit, and which he did commit; or, again, lay to heart this story of Herod, who ended in being the murderer of the prophet whom for awhile he had feared and observed and heard gladly, doing many things at his biding; lay to heart the story of this weak, wavering, and in the end most guilty, king; and then ask yourselves of what value are a few transient good dispositions, a few struggles against temptation, a few surface reforms in the outward life; what pledge these will give that we may not be entangled in the most dreadful sins; and confess, my brethren, with me, that they yield no pledge, no security; that the pledge and security that we shall stand in the evil day must lie elsewhere altogether; in what quarter it does lie, I trust, before we part, to show.

We read then in the verses which go before my text that Herod 'had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her; for John, a bold rebuker of sin, had said unto him, 'It is not lawful for thee to have thy brother's wife.' Upon this, Herodias, the incestuous paramour of the king—for wife she was not, and could never be—more unscrupulous, more thorough-going in wickedness than he was, the Jezebel of this second Ahab, would have killed the prophet, the Elijah of the new covenant, who witnessed against her crime. But for a time she could not, because Herod, a man of half measures, and as little thorough in evil as he was thorough in good, now 'feared' the very man whom he had put in bonds, 'and observed him,' and at his bidding 'did many things, and heard him gladly.' It is probable that, being rebuked by him, he desisted from some of the oppressions which before he had exercised on his people—reformed some of the grosser abuses of his government—restrained some of the disorders of his household, it may be, some of the disorders even of his own life—for he did, according to the testimony of St. Mark, 'many things; and he heard St. John as a reprover of his sin, not sullenly, not reluctantly, not with such a welcome as King Ahab gave to Elijah, 'Hast thou found me, O mine enemy?' but he heard him *gladly*, found a certain pleasure and complacency in falling in with various demands on his obedience which God's servant made upon him. Might we not be almost tempted to say, considering all this, that the things which accompany salvation, namely; obedience and amendment of life, were to be seen in him? and, if not in, that yet he was not far from, the kingdom of heaven?

Alas! brethren, he had never been farther from it than he was now. He did many things, but he did not do the *one* thing which would have testified his sincerity. He did not put away his brother Philip's wife. Here was the offending right hand which he would not cut off. Here was the offending right eye which he would not pluck out. This done, everything would have followed; this left undone, nothing was done. No doubt it would have needed a desperate effort to do it—his pride, his appetite, it may be his worldly interests, all fought against it. Perhaps, like another of his own race, he may have been almost persuaded to it—but he was not quite. He would have sacrificed many things; but this bosom sin, this darling lust, he would not renounce it; and therefore, even if he had given everything else to God, he would in fact have given nothing; this fatal flaw in his obedience would have left it in God's sight as no obedience at all; for, in the words of the Apostle St. James, 'Whosoever shall keep the whole law, and yet offend in one point,' that is wilfully, resolvedly, with a fixed purpose of so offending, 'he is guilty of all.' And why guilty of all? Because the commandments came all from the same Lawgiver. They are all alike the utterances of His holy will. And in the breaking of one we may show the same contempt of Him as in the breaking of a hundred, or in the words of the Apostle, 'For He that said, Do not commit adultery, said also, Do not kill Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.'

And mark the righteous yet terrible judgment of God. It was the evil thing which Herod kept back, which he would not renounce, it was this which entangled him in that deeper damnation that overtook him at the last. She whom he would not put away was the temptress to that darker crime, the guilt of a prophet's blood, which he presently drew down upon his soul. When he was retaining her he was retaining his ruin; and this, not merely in the sinful relation wherein he stood toward her, but also in that through her he was drawn back into that whole kingdom of darkness, from which he had seemed, partially at least, to have escaped, entangled in more dreadful wickednesses than he ever before had committed, so that his last state was worse than his first.

And what, my Christian brethren, are the lessons which we may draw from this story of Herod? They are many; and yet, I think, they all must be summed up in this one—the worthlessness of a partial obedience—which picks and chooses among God's commandments, will observe some and neglect others, will observe it may be many, and neglect only one—but, through this wilful neglect of the one, becomes in the sight of God guilty of all. A hard saying, I doubt not, *that* of St. James has often sounded in the ears of many, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' And yet what else could he say? You cannot break up obedience into fragments and portions—giving a portion *to* God, while you withhold a portion *from* God. No; obedience is like a chain of many golden links; but if a single link be wilfully broken, the whole chain drops to the ground, exists as a chain no longer.

Apply this, I would beseech you, brethren, to yourselves and to your own lives and hearts. You hear gladly. It cannot be said of you that you are forgetful hearers, that God's Word is a glass, in which you see yourselves for a moment, and then go away, and straightway forget what manner of persons you were; on the contrary, you do many things in obedience to that Word which you hear. But is the one thing left undone, which would be indeed the test of your sincerity, the proof that you were in earnest to please God, and not to please yourselves? For every one of us there are *easy* duties and there are *hard*. *Which* are the easy, and *which* the hard, will vary very much according to our different temperaments and dispositions. One man's easy will be another man's hard—and vice versa. So too there are sins which cleave close to us, which have enwoven themselves into the very tissue of our life; and there are other sins with which we might much more easily be prevailed to part. Now the crucial test of obedience, of sincerity is *not* in fulfilling the easy duty, or renouncing the sin for which we have only a languid liking perhaps no inclination at all; but the proof of sincerity lies in the undertaking of the hard duty in the mortifying, renouncing, casting from us of the sin which has grown to be a very part of ourselves, so that to separate ourselves from it seems, in the language of Christ, to be like a cutting off the right hand or plucking out the right eye. Keep this in mind, when you are proving yourselves, whether you are indeed in the faith. There are some, for example, who find it comparatively easy to answer the claims which God makes on their worldly substance. They have what one might call a natural largeness of heart and openness of hand. Well, if it be thus with you, do not try your sincerity by this test, or you may grievously deceive yourself, but by some other. You are liberal, charitable, bounteous of heart and hand; but are you holy; pure in heart and body, perfect in holiness in the fear of the Lord? * * * * * *

But is there, it may be asked, any such central principle of obedience? Is there any such root of the matter which we can have in ourselves? St. Paul shall answer this question; 'He that loveth hath fulfilled the law.' If we love God, and in God our neighbor, then our obedience will not be partial and fragmentary, but perfect and entire, lacking nothing. All the commandments are gathered up in this one of loving God and our neighbor in Him, But then there is another question lying behind that which has just been answered—*How* shall we love God, *how* shall we so love Him, that this love may be a constraining motive with us, reaching to every part and portion of our inner and our outer life, moulding all alike into conformity to His perfect will? Neither here is the answer far to seek. We shall love Him through believing in His love to us—that He so loved us as to live for us and to die for us, to live our life, and die our death—and that having by Himself purged our sins, He now sits on the right hand of the Majesty on high—and now cares for us from heaven with exactly the same tender love and care which He once manifested upon earth. God's love to us is in Christ, this received and believed in the heart as the glad message of life, this is the fountain secure of our love to Him, which is but the reflection and repercussion of His love to us. For the method and order of our salvation, I need hardly say, is as follows: He loves us, loves us freely, loves us while there is nothing in us worthy of that love, but all most unworthy. We have grace given us to believe that love. That love of His believed creates, however weakly, an answering love of ours; and out of this love, by the grace of the Holy Spirit shed abroad in our hearts, we serve and obey Him—it may be, it must be, with infinite imperfections, with manifold shortcomings; but still, not withdrawing wilfully, nor presumptuously, nor of a set purpose, any portion of our lives from under his jurisdiction, from under the septre of His authority. Love is the free, and therefore the only effectual, principle of obedience. It penetrates into every region of our life. There is nothing hid from the heat thereof. It leads us to seek not to do *many* things, but to do *all*. But this love, my brethren, let me once again remind you, is only to be learned in one school, in the school of Christ, in the contemplation of the Crucified. At the foot of His Cross, there and there only can we receive the assurance of forgiveness of sin, of deliverance from guilt, of a conscience cleansed from dead works; and it is only when we have received these, when thus our hearts are set at liberty, that we shall walk, yea run in the way of God's commandments, and find our pleasure, our delight in them all.

For the Provincial Wesleyan.

Autumnal Musings.

There are three autumns of which we may think and speak, each having its appropriate lesson for the human race. The autumn of the year,—of human life,—and of the present age, or dispensation.

The autumn of 1868, with its treasures of vegetation,—drooping flowers, falling leaves, chilly blasts, and other unmistakable premonitions of coming winter, has nearly passed away. We look and learn; and while impressed with the solemn scene, reflection, gently recalls, the reviving smiles of spring, the still later genial breath, and varied beauties of lovely summer,—and we are compelled to exclaim, How full of change this world of ours! Yet in the midst of all we trace with grateful emotions, the wise and beneficent arrangements of our Father in heaven.

"The leaves around me falling
Are preaching of decay,
The hollow winds are calling,
'Come pilgrim come away.'
The day in night declining
Says I must, too, decline;
The year its bloom resigning,
Its lot forshadows mine."

The autumnal season, in a few particulars only resembles the autumn of human life. Maturity and decay, are the leading features presented.—Many of our race never see the autumn of life. Like birds of passage, they hasten away amid the joyous openings of spring, or the noon-tide heats of verdant summer. A few are now realizing the enjoyments and sorrows of that brief period. Their vauthful beacty is supplanted by the gathering wrinkles of age; their measured footsteps lack their former elasticity. The dim vision, and dull hearing, the grey locks, and weakened pulse, indicate the truthfulness of the Prophet's declaration, "We all do fade as a leaf." Longfellow, says, "I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eyes, and the shadows of twilight grow broader and deeper upon the understanding." A painful sense of loneliness often steals over the spirit of man during life's autumn. The companions of youth, and perhaps the companion of riper years have passed away; the children are scattered over the face of the earth, and naught remains, to console and cheer, but the promises and providence of God. How valuable at this period of life, the favor and friendship of Him, whose years fail not!

"O not more sweet the tears
Of the dewy eve on the violet shed,
Than the dews of old age on the 'hoary head,'
When it enters the eve of years."

In reference to the present dispensation of grace, it is more than probable that we live in the autumnal season. The world is maturing for the great harvest of Almighty God, which is to take place at the end of the age! The prophetic watchword for that period is appropriate now, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"Up Christian up! thy cares resign!
The past, the future are not thine!
Show forth to-day thy Saviour's praise,
Redeem the course of evil days:
Life's shadow, in its lengthening gloom,
Points daily nearer to the tomb!"

G. O. H.

Unbelief and Faith.

See these electric wires that are shooting their mysterious threads throughout our land, communicating between city and city, between man and man, however distant; dead, yet instinct with life; silent, yet vocal with hidden sound; carrying, as with a lightning burst, the tidings of good or evil from shore to shore. Separate their terminating points by one hair's breadth from the index, or interpose some non-conducting substance; and in a moment intercourse is broken. No tidings come and go. The stoppage is as entire as if you had cut every wire in pieces and cast these pieces to the winds. But refasten the several points, or link them to the index with some conducting material, and instantaneously the intercourse is renewed. Joy and sorrow flow again along the line. Men's thoughts, men's feelings, men's deeds, rumors of war or assurance of peace, news of victory or defeat, the sounds of falling thrones, the shouts of frantic nations, all hurrying on after each other to convey to ten thousand throbbing hearts the evil or the good which they contain.

The non-conductor is unbelief. It interposes between the soul and all heavenly blessings, all divine intercourse. It may seem a thing too slight to effect so great a result, yet it does so inevitably. It shuts off the communication with the source of all glad tidings. It isolates the man, and forbids the approach of blessing.

That conductor is faith. In itself it is nothing, but in its connection everything. It restores in a moment the broken communication, and this is not from any virtue in itself, but simply as the conducting link between the soul and the Fountain of all blessings above.—*H Bonar.*

Late in Church.

Church goers who have a regard for the feelings of others, and respect to Him whom they assemble to worship, will never be late in entering the house of God. They will be in their seats a few moments before the exercises commence, so that they may be prepared to take part with calmness and devoutness in the services of the occasion. There are others, however, and their number is not as small as it should be, who are habitually late in church. They arrive a few minutes after the services are commenced, and proceed up the aisle to their seats. The attention of the audience is called off, and the clergyman is interrupted in his duties until the tardy comers have settled themselves in their respective pews.

There is, in nine cases out of ten, no necessity for such a want of punctuality. A little forethought and exertion will prevent it. It is a good deal easier for people always to be on time, than to be tardy. There are some so uncharitable as to insinuate that the late goers to church are such intentionally—arriving just after the proceedings have commenced—for the express purpose of attracting the attention of the people to themselves and their finery. Now we cannot believe that vanity will lead anybody into such a violation of good manners as this, although we must admit that appearances sometimes are in favour of the truth of the insinuation. The only way to avoid the appearance of evil is to be always early in church.

Religious Intelligence.

China.

Rev. Mr. Hall, a Methodist missionary in China, gives the following thrilling description of a season of public worship which he attended with a congregation of converted Chinese.

"Passing through an outer yard crowded with spectators, I was ushered into a spacious room filled to its utmost capacity with men of devout demeanor, waiting for the commencement of service. I requested the native preacher to proceed with the exercises of the evening as though I were not present, partly that I might have an opportunity for further observation, but mainly that I might obtain the self-control needful for my own duty on the occasion, of which excessive joy had well nigh deprived me. A hymn was announced, and, under the leadership of Hu Hsien-t'eng, a hundred hearty voices at once united in pealing forth the praises of Him whose nature and whose name is Love; prayer was offered, and to its appropriate utterances the people, as in olden times, fervently responded "Amen;" that prayer of prayers given to the disciples by the Master himself was presented and in its repetition as in that with which they were fondly but reverently familiar, the whole assembly audibly joined; a portion of holy Scripture was read, and it was listened to with breathless attention as being, what it verily is, the bread of life and the water of life; another hymn was sung, and again the wilderness around became vocal with heavenly music; then succeeded five or six prayers by believing brethren in the congregation, and now the vision brightened, and we saw as it were "a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it," and our lips breathed forth the adoring confession, "Surely the Lord is in this place, and I knew it not. This is none other but the house of God and this is the gate of heaven." Such praying I have rarely heard in China. I could hardly have believed on mere report that, among those whose privileges have been so limited, so much of both the language and the spirit of prayer was to be met with. It was such praying as made it impossible to doubt its efficacy.

"In such an atmosphere of prayer, preaching was easy and joyful work. While having no audible "sound from heaven as of a mighty rushing wind," no visible descent of "cloven tongues like as of fire," the great powers signified by these Pentecostal marvels were sensibly in operation among us; and for more than an hour were Hu and myself enabled to address the people, not only with an enlargement of soul, but "in power, and in the Holy Ghost, and in much assurance." The whole service was full of wonderful interest, and it will live in my memory with ineffaceable impression forever and ever. At the close I was overwhelmed with friendly inquiries, and greetings, and proffered regards and services, and was finally accompanied to my temporary home by some scores of my newly-acquired friends."

Fiji.

Perhaps there are but few places where the Gospel has triumphed more signally than in the Fiji Islands. Thirty-three years ago the Wesleyans of England established a Mission here. The people were of the lowest type—wretched, miserable cannibals. In 1853 the Wesleyan Missionary Society sent the Rev. Robert Young to visit these and other islands where they had established missions, and report the progress of the mission work. We quote the following from his report showing the character of Fijians:—"After visiting Lakemba and Vewa, I proceeded to Bau, the capital of the country, and doubtless the deepest hell upon earth. Here I was shown six hovels, in which eighteen human beings had recently been cooked, to provide a feast for some distinguished stranger, and the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, previous to their being presented in the temple, and that stone still bore the marks of blood. I saw—but I pause. There are scenes of wickedness in that country that cannot be told. There are forms of cannibalism and developments of depravity that can never be made known. No traveller, whatever may be his character, could have the hardihood to put on record what he witnessed in that region of the shadow of death."

What the Lord has done for this people through missionary labors during the 34 years, may be seen from the following extract from a speech of Rev. W. T. Radcliffe, delivered at the late anniversary of the Wesleyan Missionary Society:—

"I find that that mission commenced in 1835 and that we have sent from first to last about 40 missionary agents, we have spent on that mission a net sum, allowing a large amount for the Fijian share of the expenses of the "John Wesley," of about £108 000. Now what have we got to show for that money? To begin with the top, there is King of Fiji, a Methodist: His name is Ebenezer, "Hitherto hath the Lord helped us." Then there is his Queen, a Methodist too; her name is Lydia, for the Lord hath opened her heart. There is the Word of God translated into the language understood by the people; there are laws of civilization taking due form in beautiful crystallization, if I might so speak, protecting human life in its sacredness where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catechists; we have 1,025 Fijian day-school teachers; we have 22 000 in church fellowship, with 1 909 class leaders; we have 36,000 in our schools, and we have 107,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line.

Sunday Schools in Canada.

The following are the statistics of the Sunday Schools in Canada, as compiled from the reports of the several denominations to which they belong, by the Secretary of the Sunday School Association:—

	Schools.	Teachers.	Scholars.
Wesleyan Methodists	810	7,666	51,321
Church of England	480	3 000	34 509
Canada Presbyterian	325	2 600	24,830
Epis. Methodists	200	2 079	11 390
Regular Baptists	200	1 500	10 000
New Connexion Meth.	143	990	6 808
Primitive Methodist	122	1 003	7 009
Irish Christian	101	886	5 032
Kirk of Scot. (1866)	98	981	8,308
Congregational	67	584	5 266
Lutheran	41	221	2 066
Union Schls. (est'mtd)	500	4 000	25,000
Total	3,092	26,067	188,542

It will be seen from the above report that the entire number of Methodist schools is 1376, while the schools of all the other denominations—(not counting the Union schools in either case) is 1211. This augers well for the influence of Methodism on the future generations of Canada.

One Hundred to Thirteen.

How a pastor brought his people up from an annual aggregation of one hundred dollars as the amount of their giving to thirteen hundred dollars appears in the following account, which many others will, we hope, be able to give:—

This has been effected by the simple use of means which fall within the ordinary range of ministerial duty. There has been no special collection for the purpose: nothing more than the ordinary contribution at the monthly concert, which is held on the first Lord's day evening of each month, only the pastor has so managed the meeting as to make it at once instructive and interesting to his people, and thus they have found their missionary zeal increased and their liberality enlarged, without any extraordinary effort or show, and have thus quietly established this good record.

Spain and the Gospel.

We perceive by *The Watchman* that our energetic brethren in England are already making a move to occupy the field so providentially opened in Spain. A correspondent says:—

For sixty years Methodists have toiled to obtain an entrance into this stronghold of superstition, and at length the prayers of many who have fallen in the attempt and many who still remain are being answered; and shall the Methodist Missionary Society now retire from the contest, or, what would be still more fatal, employ a force inadequate to the exigency? Let not the daring impiety be committed of limiting the Divine commission to evangelize the world in favor of any favorite country or people, but let Spain also share in the practical sympathies of the Christian church, and especially of the Methodist branch of it. Special contributions need not be made, and yet the regular income of the Society be so increased as to provide funds for a really effective Spanish mission. Only let the Methodist people determine in the strength of God, that Spain shall be won for Christ, and Popery has received its death wound.

The Quakers on the State Church.

The address of the Society of Friends on the Church in its relation to the State contains the following paragraph: "Do any really imagine that in removing the existing legal 'Establishment' the State would cease to be Christian? Can there be a greater fallacy? It is not the State that makes the Christian; it is rather the Christian that moulds the character of the State. So far as the people themselves are brought under the power of the Gospel, Christianity will rule supreme in the national councils, and influence the administration of the law. Were this truly the case with every professor of the Christian name in this land, how much cause would there be for hope that the Churches of England, no longer severed by State interference, but united in a true sense of their high calling in Christ Jesus, might become faithful witnesses of his power and redeeming love to the world around them, and illustrate, more than they have ever yet done, the truth and blessedness of the promise, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established.'"

In the Zulu Mission of the Free Church of Scotland an interesting revival is in progress. Thirty-six converts were baptized at Natal on the 5th of July.

General Miscellany.

Happiness.

When are we happiest? When the light of morn
Wakes the young roses from their crimson rest?
When cheerful sounds upon the fresh winds borne,
Till man resumes his work with bitter zest,
While the bright waters leap from rock to glen
—Are we the happiest then?

When are we happiest? In the crowded hall,
When fortune smiles, and flatterers bend the knee?
How soon—how very soon—such pleasures pall!
How fast must falsehood's rainbow-coloring flee:
Its poison flowerets leave the sting of care:
We are not happy there!

Are we the happiest when the evening hearth
Is circled in its crown of living flowers?
When goeth round the laugh of harmless mirth,
And when affection from her bright urn showers
Her richest balm on the dilating heart?
Bliss! is it there thou art?

Oh, no! not there: it would be happiness
Almost like heaven's, if it might always be,
Those brows without one shading of distress,
And wanting nothing but eternity:
But they are things of earth, and pass away—
They must, they must decay!

When are we happiest, then? Oh! when resigned
To whatso'er our cup of life may bring;
When we can know ourselves but weak and blind
Creatures of earth! and trust alone in Him
Who giveth, in his mercy, joy or pain—
Oh! we are happiest then!

The Grecian Bend.

A correspondent of one of our Exchanges thus presents one of the present follies of female fashion:—"Is it not amazing to what extremes men and women will go in pursuit of fashion, pleasure and amusement. Can it make a sensible man feel any other than sad when he walks down Broadway and finds that some of those who are to be the future mothers of the land have become so degraded as to adopt a fashion so ridiculous and disgusting that the boys are furnished with a profitable business by crying, "Here's a picture of 'the Grecian bend' only five cents." What a sarcasm upon humanity is this fashion, and all approaches to it? What must be the thoughts of those little urchins in regard to the upper circles of society when they look upon these pictures of the taste of some! Can any one be blamed for being a little cynical? Paris gives the fashion-plates to our part of the world; and the devil gives them to Paris. But at last, Paris and the devil are out-done. The latest mode is not Parisian, but *Grecian*. 'The Grecian Bend!' This is a libel against Greece. The much lauded 19th century is not in every respect superior to other centuries. The Greek possessed too much genuine culture to admire such fashions, forms and follies as please the *connoisseur* of to-day. Enter a gallery of paintings and statuary, and behold those modelled after the old Greek masters. You stand entranced. And as you gaze upon Apollo, Belvidere, Mercury, the Greek slave and Venus, we catch an expression from your lips which sounds like, 'the human form divine.' In these you see the models by which Greece governed her modes. Here you behold symmetry, the curve of beauty, uniform development. And the style of dress gives positive evidence that the laws of nature and hygiene are obeyed. Turn from these models of Greek taste, and peep into one of our windows at a 'fashion-plate.' What a contrast! So entirely different are the models you now see, that at first you are led to suspect that these are pictures of another species of beings.—Whereas, in looking at the Grecian models, you behold what God has made—in looking at the modern model, you behold what woman has destroyed. In the former instance we heard from you, 'the human form divine;' now we hear, 'the human form destroyed'—especially when your eye lingers upon the modern monstrosity, 'the Grecian bend.'

The Grecian bend is not found among the medels of Greece. Paris, with all its politeness, scoffs at the idea of having its name affixed to it. What, then, is it? And where does it belong? Is it not one of the legitimate results of 'the Darwinian theory?' And all Grecian benders are orthodox Darwinians. Having been so much discussed lately, *the monkey* has become impressed upon the public mind. As the fashion proves, his attitude particularly has been studied and admired. Our relationship to the monkey has been zealously maintained. And so enthusiastic are the *fair* Darwinians on this point, that they have assumed his attitude in order to show the close resemblance. Put clothes upon the Chimpanzee, and have him photographed in his natural attitude, and then photograph one of these fashionables in her unnatural and ridiculous attitude; if you can distinguish the two or discover any dissimilarity you have more of an artist's eye than some of your neighbors. Hence, we conclude the term 'Grecian bend' is a misnomer. The only proper designation is THE CHIMPANZEE BEND."

Get Sleep Enough.

A young man in business must not fail to acknowledge one important mathematical fact:

He knows by experience about how many hours of sleep he needs to be as fresh one day as on the day preceding, and he must acknowledge the fact that he cannot sit up late and rise early, and get the requisite amount of sleep. There is a right mathematical obstacle to the accomplishment of such a feat. If he needs seven hour's sleep—as many young men do—he cannot get them between 1 and 7 o'clock in the morning. If he insists on late hours, he must neglect either his sleep at night or his business in the morning.

Nearly every young man has sufficient mathematical acuteness at seven o'clock in the morning to appreciate the impossibility of taking one from seven and leaving eight. The question is whether or not he appreciates this impossibility in the evening when he is called upon to decide between a 'jolly good time' and his bed.

One very frequent mistake is that lost sleep can be 'made up.' In the first place, whatever a young man may intend to do, he very seldom actually tries to 'make up' for lost sleep. If he needs eight hours sleep and gets but five he usually makes up the lost three hours by sleeping about one hour longer than usual the next night. Or perhaps he depends on Sunday for balancing the whole week, and three hours extra sleep 'makes' up for ten hours lost. In the second place, one hour of regular sleep is worth, for purposes of recuperation, at least two hours 'make up' slumber.

There is, practically, no such thing as 'making up' lost sleep.

If a young man determines to dispense with three hours of his regular sleep, he must make up his mind to lose those three hours.

Every hour lost is a draft upon his physical and mental capital, his bodily vigor, his intellect. Now we would by no means say that a man should never draw upon his capital, but it is certainly very bad policy to do so frequently. Far better live upon that daily income of freshness and vigor which abundant and regular sleep insures.

We do not propose to preach a sermon on 'healthy, wealthy, and wise.' We simply protest against the idea that lost sleep can be 'made up,' and would remind our readers that however plausibly they may argue with themselves at eleven o'clock in the evening, figures will not lie for their accommodation in the morning.

The time at which temptation to keep late hours usually meets a young man is the early part of the evening, when he is fresh and does not realize the necessity of sleep. At 8 o'clock the theatres are opened. This is about the hour, too, that friends propose to 'make a night of it,' or to 'have a good time.' No need of sleep is felt, and nothing but memory suggests any disagreeable results of 'a little fun.' The question to be answered by the judgment of such a time is not so much a question of personal comfort as of health and vigor.—*N. Y. Evening Mail.*

Responsibilities of Wealth.

The natural tendency of mercantile life is to the strengthening of selfishness, which is apt to be accompanied by a hardness of disposition, if such a life have been rewarded by unvaried success. It is so difficult for the prosperous man to believe that the same diligence which has characterized his efforts would not have met with the same reward in the case of all, that a feeling of self-gratulation very naturally arises which isolates him from the mass of poverty and suffering around him. He thinks, "My own hand hath wrought this. I owe my prosperity solely to my energies, and if others have idled through the summer of life, while I have labored, let them now reap their reward, while I enjoy mine undisturbed by their complainings."

It is unnecessary to say that this is a false view. None, in prosperity or adversity, are independent of others. Community of interest exists and must exist, whether we recognize it or not, and, in a certain degree, community of property rightly exists also. He who, by the diligent use of his ten talents, achieves a fortune, holds it but as a trust-fund for the use of the thousands who have contributed to its accumulation, for the community in which he has lived and labored, and for the world at large. It is a just view which our State governments take—that the property of each community shall educate its children and support its helpless poor. This same view, carried to a still further extent, should be the one acted upon by all men, of either large or moderate wealth. Whatever we believe to be needed by the world, it is our duty to aid in providing according to our means. It is marvellous that any Christians should be found who pray for the spread of Christ's kingdom and yet give grudgingly to the enterprises of the Church, through which the prayer is to be answered. It is no less astonishing that wealthy worldlings, who are sufficiently cultivated to understand the training which our future citizens need and the dangers from which they should be guarded, should devote their property solely to their own purposes and those of their families.

Among the many rich men of to-day; how few do we see who act as if they were but the trustees for their fellowmen! Among those of our city who count their wealth by millions, how few are there who have given anything for the advancement of humanity! The givers are chiefly men of moderate wealth, with only here and there a Daniel and an Ezra Cornell.—*Methodist.*

Genuine Comfort.

While travelling a few years since, I was detained some days in one of our Western cities. My room overlooked a lane or alley-way, in which were several houses occupied by the better class of artisans, and I became much interested in one of these; so much so that no sooner did I hear a glad shout from a little voice than I knew it was meal-time, and "Daddy was coming," and I took up my point of observation in harmless and admiring scrutiny of the well-governed house. On the way in, the father raised the rejoicing child in his arms, and gave it two or shree resounding smacks; another one had crept to the door-sill, and this was lifted also and its little cheek laid tenderly upon his shoulder, which was hunched up to bring it closer to that of the father's. By this time the wife had brought a bowl of water, and a white coarse towel. Then she took the children down applying also sundry pats, now on the shoulders of the little ones, and now on the broad, fatherly ones; and while the husband gave a last rub of the hard rough hands, he stretched out his neck and kissed the pretty girlish wife, who would be hovering near him. They said grace, they dined at the plain wholesome board, and more than once I found myself wafting them a benediction. It is so brutish to allow a meal to pass without a word of recognition of the Great Giver. The husband was a grave man, and the wife a lively cheery one, neat as a new pin, and very chatty. I thought them wonderfully well matched, for there was no moroseness in the man nor levity in the woman. And when Sabbath came, and the little household, dressed in all their finery, baby and all, went out to church, it was a sight to behold.—*Mrs. E. Oakes Smith, in the Herald of Health.*

Obituary.

MR. JOSEPH REYNOLDS, BACCARO,

Was born at Port La Tour, Barrington, in the year 1785 and died at Baccaro, on the 5th of May, 1868.

Bro. Reynolds was first brought to a saving knowledge of Christ when about twenty-three years of age. A powerful religious influence was prevailing in the neighborhood at the time, but it was while attending school, and in the act of reading with his class-mates the inspired account of the conversion of Cornelius, that conviction fastened upon his conscience and led to the anxious and prayerful inquiry, "what must I do to be saved?" His deep and keen distress was soon succeeded by the joys of pardon, and for a time he lived as became one who had been made alive from the dead. A period of declension followed to which he has often been heard to refer with deep regret. From this dangerous state he was awakened by an alarming but merciful Providence. While exposed to a violent storm in an open boat, a sense of his unfaithfulness and ingratitude overwhelmed him with terror, and he vowed to God that if spared to reach the land he would re-enter upon the course which he had forsaken. His prayers being heard, his vow was not forgotten, and shortly after, it is believed under the ministry of the late Rev. John Pope he united with the Methodist Church, of which he remained a warm friend, a zealous supporter, and a bright ornament, to the day of his death.

Such a life and character as Mr. R's. deserve to be exhibited for general instruction and imitation. The most prominent and shining element therein was his piety. This was uniformly earnest, solid and unimpeachable. The word of God was the grand rule of his life; obedience to God the controlling principle of his conduct. The most careless and profane were constrained to admit the sincerity of *his* religion. No thought of compromising with sin, or of trimming between God and the world ever entered his honest heart. Simple, firm, and earnest in his purpose and decisions, he cared not for the praises of men, but sought only to please and glorify his God. His devotion to religious duty was remarkable. Favored with but few early advantages, but blessed with a sound understanding and much natural energy, he was chosen to fill some of the most responsible and useful offices in connection with our Church. He was the first Society-Steward in his native place, for over fifty years a church trustee, at the time of his death the oldest class-Leader on the Barrington Circuit, and for about thirty years sustained the position of Sabbath School Superintendent at Baccaro. In all these situations his zeal and fidelity were most exemplary. When about eighty years of age he has walked a distance of ten miles to attend the quarterly meeting of the Circuit, and was ever ready to assist by his counsel and influence, maintaining and carrying out Methodist discipline.

As a prayer and Class Leader he was equally faithful and zealous—watching over those placed under his care with lively concern and untiring patience, and striving constantly to lead them, as a wise under-Shepherd, in "Green Pastures and besides still waters." The growth and stability of our cause at Baccaro, are doubtless largely owing to his assiduity in this department of holy toil.

But the Sabbath School was the scene of his most arduous labours. Chiefly instrumental in its formation, and unremittingly engaged to promote its interests, he had the satisfaction of witnessing the prosperity and success of that institution in his own neighbourhood, to a much larger degree than could at first have been anticipated. He truly loved the Sabbath school, and manifested a deep interest in his youthful charge; nor were his affectionate efforts wholly unappreciated by those for whose benefit they were designed. A short time before his death, all those residing in that locality who had been members of the school during the period of his superintendency, visited him at his dwelling, and after appropriate religious and social exercises, each took his hand and received a patriarch's blessing, and retired. Who can tell what may be the results of that simple but impressive scene?

Bro. Reynold's piety and love for God's cause were also manifested by his conscientious and liberal support of the financial interests of the Church. Though far from being wealthy, and obliged for a considerable portion of his life to labour hard for the maintainance of his family, appeals for help for the various benevolent and religious enterprises of the day, were seldom made in vain to him. His hospitality to Caristian ministers, and especially to those of the Method st denomination, was unbounded; for many years his house being their home when they visited that section of the Circuit.

Up to the last year or two of his life, this venerable man continued to enjoy almost uninterrupted health; but signs of failing strength and vigour began to appear. In the autumn of 1867 these symptoms became more serious; gradually he had to relinquish his attendance upon the public means of grace, and soon was confined entirely to his dwelling. Now was displayed the power of that religion which had animated him amid the activities of life to sustain and cheer him in the time of weakness and suffering. Most delightful and affecting were the expressions of hope and trust in the Great Redeemer and the Spirit of all grace, which fell from his lips during the last few months of his earthly sojourn. "Oh how I admire the plan of salvation; I have no choice either for life or death, only let God's will be done,"—such were the expressions by which were indicated his strength of faith and serenity of mind, in view of the speedy termination of his mortal pilgrimage; and his confidence and joy continued unabated until the last.

He had expressed an earnest wish to receive the sacrament of the Lord's Supper before his departure, and after that ordinance was administered to him by the Rev. T. Smith, on Sabbath evening, May 3rd, he gradually sank into a state of unconsciousness and on the following Tuesday morning peacefully breathed his last and entered into the rest remaining for the people of God.

A funeral sermon on the occasion of his death was preached by Mr. Smith from the appropriate text, "An old disciple." (Acts xxi. 16).

S.

Barrington, Nov 10th, 1868.

JOSEPH N. B. ELDERKIN, ESQ., PORT GREVILLE.

We are directed by Holy Writ to mark the perfect man, and behold the upright, for the end of that man is peace. In obedience to this injunction, we have reviewed the consistent life, and marked the triumphant death of Bro. J. N. B. Elderkin, as another witness of the faithfulness of God's word.

Deceased was born at Apple River, Cumberland County, June 17, 1824. When he was quite young, the family went to reside at Windsor, where, during a gracious revival under the labors of Rev. Wm. Croscombe of sainted memory, he was deeply convinced of his need of salvation, and united with the people of God. He did, not, however, experience the full assurance of sins forgiven, until some time subsequently, during a revival at Lockhartville, when he found peace with God, and was enabled to cry, "Abba Father." From that time, until his death, his light shone before men, so that many were led to glorify God on his behalf. During the latter years of his life, he resided at Port Greville; and rarely has that community suffered so great a loss, as in the early removal of Bro. Elderkin to the spirit world. In the temperance cause, in the Sabbath school, and in the Church he occupied a prominent place. Though rather retiring in his manner, he shrank from no duty. As a business man he had the entire confidence of the public; as a neighbour he was obliging; and as a husband and father he was most affectionate. He was always ready to enter into anything which was for the good of the community; and was especially the poor man's friend. In short, he carried the principles of religion into every walk of life. While ardently attached to the church of his choice, his views were not circumscribed by any feelings of sectarianism. His death was caused by malignant ulcer in the neck. His sufferings which were very painful, were borne without a murmur. As his end approached, he was enabled to testify in the prospect of death, as he had been enabled to do in life, that the sting of death was removed, through the power of Jesus' blood. He bade his weeping wife, family, and relatives good bye, urging them to meet him in heaven, after which he sweetly fell asleep in Jesus, on the 10th of Sept. last, aged 44. If "the chamber, where the good man meets his fate, is privileged beyond the common walks of life, quite on the verge of heaven;" then the chamber where Bro. Elderkin died was privileged indeed. The solemn occasion was improved by the Rev. R. Tweedy, who delivered a very impressive discourse from Isa. xxxviii. 1, "Set thy house in order, for thou shalt die and not live." We commend his sorrowing wife and family to God, and trust that they may meet him in heaven, according to his dying request.

"There death divided friends shall meet
At last to part no more."

Maccan, Nov. 11, 1868. R. O'B. J.

JOSEPH MILLS, MACCAN MOUNTAIN.

Died, at Maccan Mountain on the 3rd inst., of dropsy, Joseph Mills, aged 24, the son of Samuel and Elizabeth Mills of the above named place. Deceased was the subject of religious impressions at an early age. About six years ago, he joined the Baptist Church at Sackville. For some time afterward his life and conversation adorned the gospel of Christ; and though he did not afterward relapse into open sin, yet, according to his own confession, he had lost his peace with God. He bitterly lamented this on his death-bed, was restored to his former peace of mind, and died trusting in the precious blood of Christ Jesus.

On the following day, his little brother, Stephen Humphrey, aged 8 years died. On the 5th inst. they were laid in the same grave. May the Lord support the family in this heavy affliction.

R. O'B. J.

CHARLOTTE W. CURRY, CORNWALLIS.

Charlotte W. Curry, late of Union Square, West Cornwallis, was the only child of Andrew and Ruth Curry. When about 20 years of age she was made the subject of converting grace, and connected herself with the Wesleyan Church and there remained until death. Her christian life was characterized by deeptoned piety, gentleness of demeanour, and systematic benevolence. Those who knew her best, prized her most. The last Sabbath she spent on earth was one of great delight to her. While worshipping in the sanctuary her soul was filled with holy joy, and she declared to others what a blessing she had received. On Monday night disease in the form of apoplexy seized her—and after remaining insensible until Friday morning Sept. 4, in her 67th year, she passed away. "The day of the Lord so cometh as a thief in the night."

J. R.

Provincial Wesleyan.

WEDNESDAY, NOVMB'R 18, 1868.

Worn Out Ministers.

Through inadvertence the paper prepared by the esteemed Secretary of our Conference Supernumerary Fund has been deferred in its publication later than was intended, and we the more regret this delay as contributions for this Fund are made ordinarily in the early part of autumn. Yet we hope that its appearance now will not be inopportune, as in many of our circuits the class subscriptions have not yet been taken up, and the public collections toward the same object follow in December. Nothing need be added by way of commending the Supernumerary Fund to the kind and liberal consideration of our people. They well understand that this Fund has strong claims upon their attention, and there is reason to hope that in their christian liberality thereto they will abound more and more. We find an article on this subject in the *Methodist Recorder*, and though it applies especially to English Methodism, it is not inapplicable to Methodists in these Provinces:—

EVERY church system has features peculiar to itself. They give it its individuality. Perhaps the most prominent feature in the church system of Methodism, that in which it differs most obviously from other religious organisations, is the itinerancy of its ministers. In the total results of the working of our church policy, there are specific effects due to this cause. One of these is that the members of the Methodist Church are brought into personal contact with a greater number of ministers than the members of any other Church are. A Methodist can find scattered over the Connexion those who have performed for him the functions of the ministerial office in every period and phase of his life. If comparatively young, he knows where to point to the minister by whom he was dedicated to God in baptism. In another part of the country he recognises the station of the minister who solemnised his marriage: in another, he remembers the man who performed the last office of committing the remains of his loved ones to the dust. Yonder in a northern county is the preacher whose powerful appeals brought him as a penitent to the footstool of his Saviour; far in the south he finds the station of the minister from whose hand he received his first ticket of membership. In a distant city is another with whom are associated memories of long affliction soothed by pastoral attention and care. Away, perhaps, in some remote corner of the mission field, is one who was to him "a man sent from God" in a never-to-be-forgotten season of domestic sorrow; the warm pressure of whose hand he ever remembers, and the scarcely-repressed tear of sympathy, which added sevenfold value to the words which fell from the good man's lips. Did not the father, who was looking over the list of stations in our columns two or three weeks ago, see a name he can never see without grateful remembrance—the name of the pastor through whose instrumentality his wayward boy was converted, the prodigal who had been the sorrow of his father's life? And was there not a mother who saw a name she can never see without thinking of a daughter now in heaven—the name of him to whose ministrations the departed one was indebted for the serenity and hope of her last hours? Are there not young men who can tell you of ministers for whom they feel the deepest respect, though unknown to them personally—those by whom their honoured parents were first led to Christ? Many a worthy old Methodist will tell you of a brother who was in the same class years ago with himself, whose successful career he has watched with a generous interest, and for whom he cherishes an undecaying affection.

These remarks have been suggested by the appeal that is about to be made to the Methodist societies throughout the country. Twice a-year, at the quarterly visitation of the classes, in addition to the accustomed quarterage, our members are invited to contribute to special objects—to the Home Mission Fund, and to the Worn-out Ministers and Widows' Fund. Other Churches are beginning more fully to see the justice and propriety of making appeals on behalf of their aged ministers and widows, but surely there is no body of Christians which can make such an appeal with the force with which the Methodist churches can! The general claim for sympathy possessed by all aged ministers who have led a consistent and laborious life in the service of the Gospel is here backed up by personal recollections and associations of the most sacred kind. While those associations lasted, what pleasure was felt in ministering to the necessities, or to the comfort, of the servants of Christ!—witness the parting gifts when they were removed to other spheres of labour. For a number of years they labour on in various circuits, but years pass away, and once again it becomes the privilege of their former flock to add some small quota toward their support, when, as supernumeraries they become dependent on the Worn-out Ministers' Fund.—Will our readers once more remember the claim that all such ministers have upon them, and if tempted to think that they have done enough when they have laid down the regulation sixpence, to pause and to look over the list of retired and retiring brethren, and then they say whether less than half a farthing per week will discharge all the claims upon them of all the men in that list who in former years ministered to them or theirs the Word of Life?

Before this fund was established retired ministers were not unfrequently in actual destitution. Even now, we are sorry to say, the amounts granted are not sufficient, unless there be private means in addition, to procure the ordinary comforts of life, even upon the most frugal scale. There is a gradual though a slow increase in the annual receipts of this most important fund, and the "sixpence per member," on the average, is somewhat more than met. Of course there are those who have not even this small sum to give, and of whom it would be wrong to ask it. But looking at the general comfort in which our people alive—we do not now speak of instances of great wealth—and considering that many who are not church members would no doubt willingly add their mite to a cause to which there can be no possible reason why they should not be asked to subscribe, we see nothing visionary in the project of raising the average sixpence to an average shilling. Not indeed by enactment of Conference. To this course we should be strongly opposed. But if the willing offerings of the people double the existing fund, the allowances which could then be granted to annuitants would be barely sufficient for even the most moderate provision for the closing years of life.

Super'y. Ministers' and Ministers' Widows' Fund.

DEAR MR. EDITOR.—All acquainted with the Institutions of our Church, will concede that the above mentioned Fund must rank among the the foremost, not only because it is essential to the success of our Itinerancy by relieving from the full pastorate such members of Conference as are disqualified by age or indisposition, but also because it appeals to the benevolence of our people as the name indicates on behalf of two most deserving classes of individuals. My experience thus far leads me to believe that on any Circuit *but little* needs be said to make apparent the reasonableness and feasibility of the Conference requirement to raise a *minimum* average contribution of ten cent per member, and yet as the result reached hitherto has fallen considerably below this amount, there remains an obvious necessity "to stir up" "pure minds by way of remembrance," even though it seem to be "line upon line."

At the Financial Meeting of the Halifax District under the head of "Miscellaneous Business," a lucid and exhaustive statement of the present state and prospects of this Fund was by leave presented by Rev'd. E. Botterell its efficient and esteemed Sec'y., for which the cordial thanks of the Dist. were tendered to Mr B. with the request that at his convenience he would prepare an article for the *P. Wesleyan* embodying the substance of his address and hand it to the Fin'l Sec'y for publication. This Paper will be found to be peculiarly opportune at this season of the year, and is now submitted to your readers, in hope that it will receive the careful consideration it deserves.

GEORGE S. MILLIGAN.
Fin'l Sec'y.

Halifax Nov. 6th 1868.

The attention of the Meeting was directed to minute of Conf. 1868 p 19 on our Sup'y. Ministers' and Ministers' Widows' Fund also an analysis was exhibited of the contributions of the circuits to this Fund in the past year. The general average for the district appeared to be over *eleven* cents per member. This arose from the liberality of our Societies in Halifax, Dartmouth, and Windsor. The general average of contribution from all the other circuits was only a little over *five* cents. It is difficult to believe that of the 5th. Rule of the Supernumerary Fund had been judiciously and generally applied, that more would not have been given to this Institution. If a sick, or disabled, or aged *stranger* call at the door of any of our people he is sure to receive something to help him in his extremity. But this Fund is to relieve the *Ministers* of our church, and the widows of those, who spent their best days, their manhood's strength, not on a farm, or in commerce for themselves, but in preaching the Gospel, and travelling from one section of the land to another for that purpose as the Conference directed. And now that these ministers can no longer engage in this laborious work as formerly, their hearts ought not to be further burdened by the inability of our Sup'y. Fund to succour them to the moderate extent they have been led to hope that it would. It is not much that is asked, only an average of *ten cents* per member per annum. Few *members* of our church can be found who would not cheerfully give *at least* this sum, and let the ministers afford them the opportunity. There are but few *classes* that would not feel pleased to be told that their quota had been paid, and there are but few *circuits* that would not be easily persuaded to make up the required sum, of the quarterly meeting be seasonably informed of the amount needed for that purpose. Let but our ministers kindly, and intelligently put this subject before the classes, when they shall be next visited pastorally, let our Leaders and Stewards be interested in it by appropriate conversation, and there will be a general coming up to the standard which is not high in this good work. The *small* individual subscriptions shall not be felt as an inconvenience to the giver, and the *aggregate* shall be a means of comfort to those honored sick and aged ministers who in their palmy days were to many 'sons of consolation.'

P. B.

Germain St. S. School, St. John. N. B.

The following document sent us for publication by the officers of our oldest Sabbath School in St. John, N. B., speak for themselves. We do not usually publish addresses; but this is an exceptional case. The late Superintendent of Germain St. School, George A. Lockhart, Esq., has for a long period occupied that honourable position, esteemed by all associated with him in this labour of love, and greatly beloved by the young people over whom his solicitude extended. His evening of life is crowned with the recollection of many happy hours devoted to the welfare of the lambs of the fold of the Good Shepherd:—

ADDRESS

TO GEORGE A. LOCKHART, ESQ.,

Late Superintendent of the Germain Street Wesleyan Sabbath School.

DEARLY BELOVED SIR,—We, the office bearers and teachers of the Germain street Wesleyan Sabbath School, beg to offer you the sincere expression of the high regard and strong affection which we bear towards you. It was with no slight emotion that we received your letter of resignation as superintendent of the school. At your advanced age, and under the pressure of bodily infirmity, it is not surprising that you should seek to disengage yourself from those cares and labors, which as our head, you have sustained for so many years: yet even the admitted necessity of this step does not lessen our sense of pain at its being taken.

We review with gratitude our past intercourse with you, and regret with deep humility that we have not made a better improvement of our opportunities; and we anticipate the future with glorious hopes for you, but painful deprivation for ourselves: yet we trust that when the heavenly messenger convey you to the rest on high, we shall not only exclaim!—"my father, my father! the chariot of Israel and the horsemen thereof," but shall catch your falling mantle, and be endued with a double portion of your spirit.

It must be cause of rejoicing to you, that for the long period of FORTY YEARS it has been your privilege to be connected with this school, and to witness so much prosperity within its walls, and so many happy departures from among its office bearers and scholars: to these results, your own fidelity and vigilance, combined with prudence and gentleness, have doubtless largely contributed, especially during the thirty-three years in which you have filled the office of superintendent.

We glorify God for the grace thus bestowed upon you. Many of us have grown up from infancy under your paternal care; your good offices on our behalf are enshrined in our inmost memories; and we hope ever to be quickened in our zeal, to be rendered patient and forbearing in our deportment, and persevering in our Sabbath school labors, by the recollection of the good example which you have given us. It is one consolation to us in the change that has taken place, that our separation is not to be deemed final or complete: we regard you as a LIFE MEMBER of the school and the PATRON of all its interests.

When strength permits you to visit us, your presence will be cheering to all; when inability prevents you from doing so, we shall not fail to think of you and to commend you to God. Let us continue to share in your supplications. Be assured of ours on your behalf and on that of the partner of your life; and with the truest affection believe us to be

Your most loving co-labourers
THOS. C. HUMBERT, *Superintendent*
WILLIAM CLAWSON,
JOHN R. MARSHALL,
JOHN SCHOFIELD, *Secretary.*

On behalf of the Germain Street Wesleyan Sabbath School.

October, 1868.

REPLY.

To Messrs. T. C. Humbert, J. R. Marshall, W. Clawson, and J. Schofield, Committee on behalf of the office bearers, teachers and scholars of the Germain-street Wesleyan Sabbath School, St. John, N. B.

Dearly beloved friends—

I thank you for your address giving expression to your feelings of regard and strong affection towards me, as the late superintendent of your school; and can assure you, it was with feelings of no ordinary emotion that I resolved to tender my resignation of the office I have so long been permitted to occupy in connection with the school, and this conclusion was only arrived at from a conviction of my physical inability any longer to discharge the important duties of the office.

The experience of many years has convinced me that much of the prosperity and success of a Sabbath school depends upon the activity, zeal, and efficiency of its officers and teachers. I therefore felt it to be my duty to make room for a younger man who could bring these qualities to the work. It is with great pleasure that I review the many years of happy connection with you, and my regret is that I have done so little to benefit the rising race; yet I trust that when the heavenly messenger shall be sent to convey us away that we may, as teachers and scholars, be fully prepared to enter into eternal rest.

Now, friends, I only reiterate the language of your address when I say that it is cause of rejoicing to me that for so long a period as *forty years* it has been my privilege to be connected with this school, and to see so much prosperity within its walls, and to witness so many conversions as well as numerous happy departures of officers, teachers and scholars.

Although we have nothing whereof to boast, we cannot dismiss the pleasant memories of the good times spent in our Sabbath afternoon and Wednesday night prayer and experience meetings, when we have so often united with the youthful happy "Band" in singing those soul-stirring melodies, such as:—"O happy day," &c., "Shall we gather at the river," "There's a light in the window for thee, brother," "Come to Jesus just now," and "In Heaven above where all is love, there'll be no sorrow there."

We do believe that all our labour thus bestowed, with the aid of the blessed Spirit, has not been altogether in vain; but not unto man, but unto God be all the glory.

You say that many of yourselves have grown up from infancy during my connection with the School, and in addition to this it may be said,—and continue to this day as office-bearers and teachers, and not a few filling offices of trust and responsibility in the Church, while many others from this "*nursery*" have entered the *ministry*, and are now proclaiming a free and full salvation to Adam's fallen race.

I thank you for the kindness expressed in your address: that our separation is not to be deemed final or complete, inasmuch as you have constituted me a Life Member of the School and Patron of all its interests. And, in conclusion, I thank you for the invitation to visit the School when health permits, and that my presence will be always cheering; be assured that as often as possible I shall do myself that honour. And I also thank you for the kind remembrance of my partner in life.

With the truest love and affection,
Your friend and fellow-laborer,
GEORGE A. LOCKHART,
late Super't.

St. John, N. B., October, 1868.

Baie de Verte Missionary Meetings

DEAR MR. EDITOR,—On Monday, Oct. 26th, I left Amherst for the purpose of attending a series of Missionary meetings on the Baie de Verte Circuit, and as the tour was an exceedingly pleasant one, perhaps you will allow me to give you a brief account of it.

The first meeting was held at "the Bay," and although the evening was quite wet, still a very fair congregation assembled. After the opening exercises, the reading of the Report by the Superintendent, Bro. Tuttle, and a short address from the writer, Bro. Wm. Wilson held the attention of the audience for an hour while he delivered a most interesting and instructive speech on the subject of *Missions in India*. The friends then subscribed with more than usual freeness and liberality, and the meeting was dismissed.

On Tuesday, after having enjoyed the kind hospitality of Bro. Joseph Harper, whose neat and comfortable home is always open for the accommodation of the Heralds of the Cross, we started for the Upper Cape. Here we were kindly entertained by Bros John Rayworth, and Wm. Allen, at their pleasant residences beside the Bay, and our meeting in the evening though rather thinly attended was, nevertheless, quite interesting and profitable.

On Wednesday we drove to the Lower Cape or Bayfield, taking the shore road; and a most delightful drive it was, notwithstanding the wind and mud. We were struck with the richness of the soil in this locality, and the fine farms to be seen in every direction. The southern shore of Prince Edward Island is also distinctly visible from Bayfield. Here the *Telegraph* crosses, and here the *ferry* is kept. The meeting in this place was very well attended, and the good folk gave unmistakable evidence of their interest in the propagation of that glorious gospel which has done so much for them, and which is "the power of God unto salvation, to every one that believeth." Bro. Van Buskirk and Sister Dobson kindly cared for the Deputation while at Bayfield, and on Thursday we continued our journey as far as Bristol. Here the last meeting of the series was held, Bro. Joseph Avard, Esq., presiding. Bro. Wilson on this occasion, with his usual ability, glanced at every Wesleyan Mission Station on the face of the globe, and his address was one of thrilling interest. Some remarks he made at the close of his speech, however, with reference to a certain 'filthy weed,' were not quite satisfactory to a portion of the audience. It is, notwithstanding, a fact worthy of deepest consideration, that *if the money spent in the use of tobacco were cast into the Exchequer of the Church, she could at once "Mission" the world, and speedily bring about universal enthronement of the Redeemer!*

At Bristol we partook of the hospitality of the noble-hearted Joseph Avard, Esq., and his son William, and on Friday returned to our respective homes. The amounts subscribed at the several meetings were considerably in advance of the previous year, which is much to the credit to the friends on the Baie de Verte circuit.

O, that our people generally would pray more, and do more for the spread of the gospel of peace, that "the kingdoms of this world might soon become the kingdoms of our Lord and his Christ," and the heart-rending cry of perishing millions: "Come over and help us," be exchanged for the universal shout of gladness: "ALLELUIAH, THE LORD GOD OMNIPOTENT REIGNETH!"

R. BARRY MACK.

Amherst, Nov. 4, 1868.

Notes relating to Middle Class Education in England.

In 1833 the Parliament voted £20,000 towards educating the people, now £800,000 is voted every year for national education.

The School Inquiry Commission has compiled twenty volumes, which have been or shortly will be published, varying from 400 to 1,000 pages.

While the Assistant Commissioners were sitting at Whitehall they received the evidence of about 150 persons, to whom they put more than 18,000 questions.

Mr. Matthew Arnold was sent to examine the schools of the Continent of Europe, and the Rev. J. Fraser those of Canada and the United States.

There are eight "great" schools: Christ's Hospital, St. Olave's, Southwark, Dulwich, Birmingham, Manchester, Tonbridge, Bedford and Monmouth. There are nine "public" schools:—Eton, Harrow, Winchester, Westminster, Charterhouse, St. Paul's, Merchant Tailors, Rugby and Shrewsbury. The grammar schools in the kingdom alone are over 700, and the private schools are over 10,000.

In the City of London School all the boys are taught science in preference to the "classics."

The play ground is a most important part of the discipline of school life. The Duke of Wellington declared that he won his great victories at Eton. It is scarcely too much to say of the boys at Eton, that to be stroke in the eight oar, or captain of the eleven, is a higher object of ambition than to be prizeman or exhibitioner.

There are 3,000 endowed Schools, with a gross income from endowments of £336,201. In these schools there were at the time of enquiry 9,279 boarders, and 27,595 day-scholars. There are 228 towns of more than 2,000 inhabitants, without an endowed school.

Eight schools have net incomes exceeding £2,000. The income of Christ's Hospital is the highest, and is over £48,000 per annum, applied to education.

The oldest of these schools is Carlisle, which was founded by William II. There are thirty-five schools existing which were founded before the reign of Henry VIII, who himself was the founder of seventeen. Elizabeth has the credit of founding more schools than any other sovereign. Her total number was 138. During the eleven years of the Commonwealth 44 schools were established. The good work has never been long suspended. In the present reign, up to the date of the Commissioners' Report, 23 have been founded. Five hundred of the schools were founded more than two centuries ago.

In England a master was found, and an assistant master of a grammar school with an endowment of £400 a year, and only one pupil. The master was a very old man, and Mr. Fearon asked him when he meant to retire. He replied "I don't want to retire at all." "But you have only one scholar," was the rejoinder "And I don't want any more," said the master; adding, "why should I? I am an old man. This is a good house and garden, and the place is better than a curacy. I will not retire if I can help it, and certainly not for less than the full salary."

The power to enlarge the area from which scholars may be taken is exceedingly limited. There is a charity for a little parish near the General Post Office. Almost the whole of the parish is now occupied by the Post Office, and an application was made to transfer the charity to Bethnal-green. But the Court of Chancery held that it had no power to grant this request, and the income is now expended in teaching the children of letter-carriers.

A Chancery suit with regard to Ludlow School cost £20,000, and swallowed up the whole estate; while, in another case, where the charity was worth £11 a year, a suit cost £2,015.

County schools are spreading in every direction. The present Duke of Bedford has given £10,000 towards the establishment of one in Bedfordshire.

Another class consists of schools which have been established by a denominational body for the benefit of its own members. Such are the Wesleyan Colleges at Taunton and Sheffield. There is a college school at Epson for the sons of medical practitioners, and a school at Pinner for the sons of commercial travellers. In some of the proprietary schools unhappily the spirit of caste is kept up. At those of Cheltenham, Bath, and Clifton, the sons of tradesmen are not admitted. At the Liverpool College there are three schools corresponding to three divisions of society, and the scholars are kept quite apart, except at prayers. Manifestly as long as this "taint of exclusiveness" attaches to these proprietary schools, they cannot take the high place which they might otherwise assume.

It is strange that the true importance of female education is only now beginning to be acknowledged. The number of school endowments for girls is only 20! There are already signs of improvement in this matter. Cambridge has opened its university examination to girls, at which they have acquitted themselves in an admirable manner. In subjects supposed to be peculiarly masculine the girls excelled the boys. This has given a great stimulus to the schools which have been started of late years to give girls a thorough education. It is now proposed to establish a college for women, in which will be given an education corresponding with that given at the universities.

E. B.

Baptist Version of the Bible.

Professor Jewett objects to this version of the New Testament, 1st, as an English work. Under this head he shows that while modernizing the language of the common version in many cases, it still retains many of its obsolescent forms, and is thus inconsistent with itself; that many of its renderings are unintelligible to the common reader; that it frequently employs tautological expressions—as, from hence, from thence, from whence etc; that they have no law for the use of English relatives, using who and that indiscriminately, even in the same verse; that they are equally indiscriminate and lawless in the matter of English auxiliaries, saying "are come," "has come" was come," etc, with no apparent law of selections; that, in like manner, they are without any rule for the sequence of English tenses, changing back and forth, from past to present, and present to past, in the same sentence, without rule or reason—as, *e. g*, "I perceived that power has gone out of me," "Jesus said to those who have believed on him." etc; that they are equally regardless of the proper use of the subjunctive and potential moods; employing the indicative as often as otherwise where doubt and futurity are both implied, and oscillating from future indicative to present subjunctive in the same passage and to express the same idea; finally, that they couple words indicating past time with the present tenses, and the reverse—as, 'In those days comes," etc., etc.

Prof. Jewett objects to this version, 2nd, as a translation from the Greek: showing that its renderings are often ambiguous, often servile, many times weak, or, for other reasons, infelicitous that it is characterized by the utmost latitude of rendering, and is in not a few instances obviously incorrect in its translations. We have not space to give the examples of these faults It is sufficient to say the case is made out by the reviewer, under each specification, beyond all peradventure; and the reader, after carefully examining the twenty pages of evidence placed before him, will hardly be inclined to pronounce the judgment of the reviewer too severe when he declares the version to be in sober reality, a disgrace to the scholarship of the day, an affront to the intelligence, liberality, and Christian learning of the church.

3rd. It is further objected to this version that it is evidently intended to be an instrument of denominational propagandism. This is apparent from the fact that "baptism" is supplanted by "immersion," "baptize" by "immerse," etc., and that this change is universal. In fact, as the reviewer shows, "this is the only characteristic feature of the version, the only change from the common version which is carried persistently through."

The aim seems to be to expunge from the New Testament the very idea of baptism, and substitute immersion—foreclosing all discussion.

In respect to this substitution the reviewer thus forcibly reasons: "According to their own declarations, ten thousand times repeated has not this word (baptized) always had a definite meaning, which they have expressed by 'baptize,' and of which they have claimed a sort of denomination ownership, boasting of their title of 'Baptists,' and excluding all other branches of the Christian Church from the Lord's table on the ground that they were unbaptized? If 'baptize' has always been the exact equivalent of *baptize*, when did it lose its signification?—When, how, by what process of detection, did it forfeit its ancient and honorable distinction, and come to mean something so different, so unlike its former signification, as to need to be impeached, and removed from office, forever disqualified from presiding over the interests of a large and growing portion of the Church of Christ?

'Baptism' is Greek anglicized, 'immersion' is Latin anglicized. The former is the language of the New Testament; the latter of the Roman form. The former is the language of inspiration; the latter is man's device. The former is the thing itself, the latter is what is affirmed to be its exact equivalent, then why exchange the one for the other? And, if it is not an exact equivalent, then who are they who thus dare to pervert the Word of God by foisting into it the carnal teachings of man?

We agree with the reviewer that, in some at least of its phases, "the case at issue is one between, 'Baptists' and 'Immersionists.'" And we are much mistaken if there be not found many in that denomination too loyal to their own antecedents, too much alive to the permanent interests of that portion of Christ's church, too well versed in the languages of the Bible, too courteous to the Christian scholarship of the age, to accept the change thus forced upon them: to stultify their life long possessions, by forever disowning a designation which has hitherto been their pride and glory; to allow themselves to be unceremoniously thrust out of the 'Baptist Church,' and swept into the Church of the Immersionists. We greatly err if all the good and wise men of that denomination tamely submit to see their standard thus trailed in the dust.

The Fall of the Bourbons.

The Bourbon family, which has given so many sovereigns to France, Spain, and Italy, is of French origin, deriving its name from the old lords of Bourbon, a noble family, that, centuries ago, held very large landed possessions in the former province of Bourbonnais, situated in the centre of France. Through the marriage of a member of the Capet family with a Bourbon heiress, the noble house became allied to royalty in the thirteenth century, and about the middle of the sixteenth we find the first of the race on a throne, in the person of Antoine de Bourbon, King of Navarre, who afterward became King of France, under the title of Henry IV. The Bourbons ruled in France until the revolution of 1789 deprived Louis XVI, of both his throne and life. After the overthrow of Napoleon, in 1815, they were restored; but only fifteen years later the people again rose against a family of which it is now proverbially said that they have learned nothing and forgotten nothing. Instead of excluding the whole family from the throne, the French tried a younger branch by raising Louis Philippe to the throne; but eighteen years later, in 1848, the storm again broke out and annihilated the Bourbonic dynasty in France altogether.

In Italy, Bourbon dynasties were founded, in the early part of the eighteenth century, in the kingdom of Naples and the duchies of Parma and Piacenza. Thay were overthrown by the first Napoleon, but restored after his fall. The rising of the Italian people in 1859, for the purpose of consummating its national unity, put an end to all of them, and the King of Naples and the Duke of Parma are now living in exile.

In Spain, the Bourbon dynasty was established by Philip V., a grandson of King Louis XIV. of France. Napoleon, in 1808, compelled King Charles IV. to abdicate, and appointed his own brother, Joseph Bonaparte, King of Spain; but after the overthrow of Napoleon, the Bourbons were restored in Spain, as well as in France and Italy. Many have since been the risings of the people against the misrule of the Bourbons; but the present revolution is the first which has been entirely successful. It has certainly added one to the list of expelled Bourbon rulers; and if the Duchess of Montpensier should be excluded from the Spanish throne, it it will close the days of Bourbon royalty.

In looking over the list of Bourbon kings and queens, one cannot but be struck with the frightful amount of vice for which this family has been notorious all over Europe. Louis XIV. and Louis XV. were amongst the most immoral princes that ever lived in Europe, and no other rulers exercised so powerful an influence in disseminating corruption among the people of Europe. The life of Queen Maria Christiana, the wife of Ferdinand VII., and of her daughter, the now expelled Queen Isabella, fully equals in undisguised viciousness that of the French kings. There are other princes and princesses of this family whose reputations are fully as bad—though, being less prominent, they are not so well known in history. Many of the princes as Ferdinand II. of Naples, called King Bomba, and Ferdinand VII, of Spain, the father of Queen Isabella, were noted for their delight in refined cruelty, and nearly all for their hatred of liberal forms of government. No royal family has, on the whole, been more devoted to the interests of the Pope; and it is noteworthy that, in this respect, the most abandoned in the list list of Bourbon rulers such as Louis XIV. of France, Ferdinand II of Naples, and Isabella of Spain stand foremost.

It was only a few months ago that Queen Isabella volunteered to send twenty thousand men to Rome, to defend the Temporal Power against the Italian people; it now becomes manifest that there were not in Spain twenty thousand soldiers who for one week were willing to fight even for her own throne.

The Bourbons, as their history shows, have been the greatest obstacle to the political and religious progress of France, Italy, and Spain, and the happiest results may therefore, be expected from their entire overthrow.—*Methodist.*

General Intelligence.

Colonial.

The principal talk in political circles of late has been about Mr. Howe and his quondam friends. A misunderstanding, and direct contradiction between the two sides, have occupied the papers; a minute of Council having appeared, denying the truthfulness of Mr. Howe's statements. On the side of the latter there are those who were present in Convention, who corroborate all that Mr. Howe states in regard to his several propositions in Convention. None will believe that Mr. Howe has penned a deliberate untruth. What he proposed as feasible, may have been regarded as something chimerical, uttered in banter, or as a doubtful scheme, the risk of which his *confreres* were unprepared to accept. Mr. Howe though abandoning repeal does not give in his adhesion to the Union cause. What the issue will be can be only conjectured.

Y. M. C. ASSOCIATION.—The first lecture of the season before the Association will be given, D V. on Tuesday evening next, by Rev. G. W. Hill. Subject:—Moses, Statesman, Soldier, Scholar.

OBITUARY.—We regret to record the demise of Daniel Starr, Esq, well and favourably known in this city, having been for many years here engaged in mercantile pursuits. His death took place in New York on Friday last. His remains would be taken to Portland for interment.

PARRSBORO' DONATION.—On the 28th ult, the friends on the Parrsboro' Circuit made a donation visit to the Mission House. The object of the meeting was to add to the furniture of the house, which was very much needed. The proceeds were about $40.

CRITICISM.—The *Witness* reviews Mr. Pitbladdo's recently published discourses at some length, and remarks:—"These sermons are decidedly vigorous. They are quite interesting; and show uncommon talent, power and earnestness. There are paragraphs brimful of natural eloquence that is quite refreshing; and with the piety, the theology and the devotion of the author we have no fault to find. The text is Psam 84: 11. The preacher must bear with us however while we point out as briefly and kindly as we can some features in these discourses that should have been pruned at all hazards."

Then follows a column of criticism, which may be regarded as severe; but "faithful are the wounds of a friend."

THE INDIAN MISSION.—The Rev. Mr. Rand, by the aid of an Indian in New Brunswick, has translated the Gospel of St. John into the Maliseet tongue. He has published a large tract containing portions of the Scriptures in Maliseet.

THE HALIFAX SCHOOL COMMISSIONERS.—The appointment of School Commissioners for the city, just made, is so manifestly unjust as to merit reprobation. The *Reporter* observes:—

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The Government have at last made the appointments of School Commissioners for the city of Halifax. The whole dissenting population of the city find their claims entirely ignored. The Methodists are unrepresented, though they form a considerable portion of the community—considerable both as regards numbers and influence. So also are the Baptists. The dissatisfaction throughout the city is immense; for, while the Catholics have three out of the seven, the Presbyterians have but one, and the Dissenters none at all. Dissenters throughout the Province will mark this action of the Local Government with anything but satisfaction. A more iniquitous thing than this deliberate exclusion of the whole body has never been perpetrated. If their object be to offront the Dissenters, they have succeeded wondrously. If their object be to bribe the Catholics, then they must have formed a low estimate of the intelligence of that portion of the community, and won't succeed, though we confess that the fact that they have dropped Mr. Stephen Tobin, an uneducated (!) man, and substituted for him Mr. D. Cronan, a University-educated (!) man, ought, with *intelligent* Catholics, to be a fact having great weight in disposing them to look with complacency upon these appointments.—*Reporter.*

MELANCHOLY ACCIDENT.—A correspondent at Cow Bay informs us of a sad accident which occurred there on the 3rd inst. A party of ten persons were returning from prayer meeting in a small boat, which through some mismanagement upset, and two young ladies named Holmes, aged respectively 16 and 22 years, were drowned. Their bodies were not recovered until the following day.—*Cit.*

On Friday evening five soldiers of the 16th Regt., in a state of intoxication, entered the shop of Mr. Pier's, foot of Cornwallis street, but becoming unruly, were ejected by the proprietor, when they retaliated by breaking nearly all the glass in the windows. They were finally arrested, and this morning were handed over to the military authorities to be dealt with.

Edmund Simmonds, who was convicted a few days ago, for stabbing his supposed rival in City street, has since become a lunatic.

INFANTICIDE.—The body of a female child, about three weeks old, was discovered on the shore in Dartmouth, near Hare's Brickyard, Friday morning, under circumstances which leave no doubt that the infant had been purposely drowned.

The Intercolonial Railway bids fair to be pushed on with vigour. The line through Nova Scotia is decided upon, and will soon be under contract.

The Wolfville *Acadian* reports the arrival at that place on Wednesday last of the brig "Jones Brothers," with locomotives for the Windsor and Annapolis Railway. Their names are taken from Longfellow's "Evangeline," which has made Wolfville celebrated. One of them is called "Gaspereaux," the second "Gabriel," and the third "Evangeline."

STRANGE CAUSE OF FIRE.—The *Telegraph* says. It seems to be understood that Mr. Hannington's water Mill on the Shediac River set itself on fire! A freshet in the stream forced or lifted the gate, which started the mill; the rapid and continued revolutions of the circular (the belting of which had been left on) are believed to have heated the boxes to such an extent as to set the contiguous wood work on fire. When the fire was discovered at four o'clock in the morning the mill was going "like sixty," and the bulk of the flame appeared to be in the vicinity of the circular. A mill on North River, Westmorland County, was destroyed in this way several years ago.

Mr. Stephen Orser, an aged and well-known resident of Beckasquime Brignton, N.B., died on Saturday last at his residence from the effects of injuries received the day before, by a fall from his wagon, and the wheels of the vehicle passing over him. This melancholy accident has sent grief into the hearts of a widely extended circle of relatives and friends.—*Sentinel.*

The St. John's river is to be furnished with light houses.

The new St. Stephen's kirk has been found unsafe. Shortly after the building was opened it was discovered that the rear gable and part of the side wall had settled down. Divine service has been discontinued for the present; and labourers are at work, endeavouring to repair damages and give the church a better foundation.

WINTER ACCOMODATION.—One of the Intercolonial Steamship Company's boats will make weekly trips between St. John and Boston, during the winter.

COMMERCIAL BANK OF NEW BRUNSWICK.—The St. John "Globe" of the 11th says: "The public feeling in regard to the Bank is much easier this morning. The Bank to-day is paying out its notes, on checks of depositors' and the price of the notes at the brokers has gone up from 80 cents to 85 and 90 on the dollar.—The stores generally are taking the notes at the face; and a general feeling of relief is experienced at the announcement that the Bank does not intend to transfer the notes that it holds of individuals to other banks. There is a feeling of hopefulness that the Bank may be able to surmount the difficulty in which it is placed."

European.

LONDON, Nov. 10th.—The Lord Mayor of London gave a banquet at Guildhall last night. Among the guests present were the Rt. Hon, Benjamin Disrsell, and Hon. Reverdy Johnson, the American Minister. In the course of his reply to a toast Mr. Johnson said: "I have been greatly criticised for the manner which I have received and offered civilities while in this country but such strictures on my conduct, have not affected the negotiaions which are in progress; however dissatisfied the people here or at home may be, they will find there is no ground for such a feeling. The questions at issue between my Government and that of Her Majesty's are now settled without touching the honor of the nation. If the diplomatic negotiations of the future, are carried on in the same spirit, war between England and the United States will be impossible.

Mr. Disraeli made an able speech. Alluding to the subject introduced by Mr. Johnson, he said, "The removal of our difficulties with the United States, gives good grounds for the hope that no further misconception may occur." He reviewed the state of affairs in Europe, and admitted that the superficial aspect was threatening but declared that the Ministry could see no apparent pretext for an outbreak of war.

The Marquis of Hastings died to-day aged twenty-six years.

LONDON, Nov. 11.—The Federal form of Government has been adopted in Spain, and the cities, towns and Provinces are to rate themselves without interference from Madrid.

The mother of Isabella has purchased her a residence near Paris. The Jesuits, driven out of Spain, have also purchased large tracts of land in France.

A general insurrection of all the Christian population, against Turkey, in the Danubian Provinces, is imminent, and the Sultan of Turkey has declared his intension of enacting a liberal constitution, and governing as a Constitutional Monarch.

LONDON, Nov. 11th, (eve)—The Queen's Proclamation dissolving Parliament, was promulgated to-day. The writs for election have been issued, they appoint the tenth of December for the meeting of the new Parliament.

The Vienna *Press* says negotiations are now on foot, for the purpose of amending the treaty of Paris, so as to make the sovereignity of the Sublime Porte over the Danubian Principalities less illusionary.

At a meeting of French Bishops and Cardinals at Rome several reformatory measures which to the surprise af the Conservatives, were favorably received by a majority. One of these was to revise the Council of Trent, decision concerning the celibacy of the Catholic clergy, and declaring that they could marry; and the other was to abolish the Latin Liturgy and substitute for it the language of the nation, in which the service is performed. These measures will be reported to the Eucuminical Council, as soon as drawn up.

A Convention for mitigation of the horrors of war, has commenced its sessions in St. Petersburg, under the presidency of the Russian Minister of War.

The party in favor of a Spanish Republic is gaining ground. Gen. Pierrad has united with Don Escalante, to push forward the Republican cause. The Democrats express some dissatisfaction at this coalition.

LONDON, Nov 12th, (even.)—It is announced that Rev. William Thompson, D. D., now Archbishop of York, succeeds the late Rev. Charles Thos. Langley, as Archbishop of Canterbury, and that Rev. Samuel Wilberforce, D. D., now bishop of Oxford, succeeds to the vacant see at York.

The Parliamentary election commences tomorrow. The most extraordinary precautions against disturbances at the polls have been taken by the police authorities. Troops have been sent to Blackburn, an important borough in the County of Lancaster, where serious trouble is feared. The specie in Bank of England has decreased £113,000.

LONDON, Nov. 15th.—The election attracts the attention of all classes of people and but little business will be done during the week.

The cotton market at Liverpool will be suspended on Tuesday and Wednesday. The Breadstuffs market will probably be closed on those days. The stock exchange will be closed on Tuesday.

Sanguine Liberals estimate that Gladstone will have majority of 130 in the next House of Commons.

MADRID, Nov. 15.—A band of malcontents, who have held possession of Seville since the revolution, but obstinately refused to obey the orders of the National Government, were yesterday disarmed by the regular troops, after a fierce fight. Complete quiet is now restored.

United States.

The result of the election campaign has given great joy to the Republican party. Our southern exchanges express themselves on the subject very reasonably. The following is from a Baltimore journal:—"The election returns are in sufficiently to determine the election of Grant and Colfax by an overwhelming majority.—There is nothing to be done but to submit cheerfully to the decision of the people, and determine to do all we can to make the incoming government successful in securing the welfare of the country. If there be evil in store for us, let it not be of our making. Things often turn out better than our fears, let us pray earnestly for the rulers of the nation that we may lead peaceable lives, and be permitted to enjoy the wonderful blessings God has given us. Seriously we do not apprehend that the election of Grant will add to the burdens of the South; and we do not think that his defeat would have relieved them. Patience and resolute effort to make the best condition, cultivating self-control and peace, looking to God and not to man, will accelerate the deliverance which time and the certain evolution of events are bringing and will in spite of the resistance of enemies, and in default of the aid of friends.

There is a better day coming; but we must look for it in the natural results of principles not in the possible prevalence of party.

Bating occasional ebullitions of resentment at the almost unanimous opposition of the negroes at the polls, &c., the whites have generally followed the generous promptings of their old attachment and dealt with them in a spirit of leniency and kindness. All the works and words of unprincipled politicians have not availed to destroy the old feeling of mutual friendship between the races. Most of the whites would be unwilling to exchange them for any other laborers.

A SEVERE FELON CURED.

Amesbury, March 22, 1862.

MR. GRACE:—I write to acknowledge the benefit I have received from your celebrated Salve. I was afflicted with a severe felon on one of my fingers. I tried many remedies without relief. My friends having seen your Salve advertised in the Villager, induced me to apply it. I complied with their request. In two days it extracted the inflammation from my finger so as to enable me to resume my work. I can almost say that your Salve worked like magic upon my finger, for it effected a cure without leaving a scar. I unhesitatingly pronounce your Salve an excellent remedy. I do not doubt that it will be appreciated throughout the land, for it will cure the afflicted.

Yours respectfully,
JAMES CURLIN.

TESTIMONY OF MR. PETER SHAW, OF WINFIELD, N. Y.

During the winter of 1858 I was very much out of health, afflicted with a severe Cough, pain in the side and lungs, and a general depression of health to such an extent as greatly to alarm myself and friends as to the result. During this time I tried several highly recommended remedies with little or no good result, and had concluded to try the effect of a Southern climate upon my health; but, (before carrying this resolution into effect, I was induced by urgent solicitation of your agent, Mr. Huntley to give Dr. WISTAR'S BALSAM OF WILD CHERRY a trial I did so, and to my great joy found immediate and permanent relief *by the use of only one single bottle*, and I am now in as good health as ever. I believe your balsam one of the best remedies for *Coughs, Colds*, and all *Lung Diseases*, now in use, and conscientiously recommend it as such."

None genuine unless signed I. BUTTS *on the wrapper.* Prepared by
SETH W. FOWLE & SON,
18 Tremont St., Boston, Proprietors.
And for sale by Druggists generally.
nov 4—1m.

Have you a severe wrench or sprain? Have you rheumatism in any form? Have you stiff neck, or bunches caused by rheumatic pains? If so, "Johnson's Anodyne Liniment" is a specific remedy, and is also the best pain killer in the world.

We often see large stocks of cattle which do not seem to thrive, and come out 'spring poor,' all for want of something them in the right direction. One dollar's worth of Sheridan's Cavalry Condition Powders, given to such a stock occasionally during the winter, would be worth more than an extra half ton of hay.

Marriages.

On the 12th inst, at the residence of the bride's mother, by the Rev. John A. Clarke, Mr. George Y Young, to Miss Sarah A, youngest daughter of the late James Norwood.

At Granville Ferry, Annapolis, on the 11th inst., by the Rev. J. McCully Fuiton, M.A, Albert Douglas Hills, Esq. to Miss Maggie, second daughter of Capt John Johnson, all of the above named place

At Richmond, on the 8th inst., by the same, Mr John Simmons, to Miss Adelaide Smith.

At the residence of the bride's father, on the 27th ult., by the Rev J. McLeod, Mr. Ross Hammond, of Lock's Island, to Rachel, daughter of Mr. Jonathan Sh y, of Falmouth.

At the residence of the bride's father, Canning, on the 28th ult., by the Rev. J. McLeod, Mr. Joseph E Eaton, to Eunice, daughter of B. B. Woodworth Esq.

Deaths.

At the Amherst, Nov. 3rd, of Typhoid Fever, Augusta, aged 14 years, daughter of Mr. George Black

Also, on the 7th, of Typhoid Fever and sore throat, Robert Wesley, aged 33 years, eldest son of George Black They sought the Saviour while in health, and enjoyed His presence in sickness and death

At New York, on the 13th inst., after a short illness, Daniel Starr, Esq, in the 74th year of his age, formerly of this city.

At Chester, on the 7th inst., Edward Mills.

At New Iberia, Louisiana, Oct. 2 th, John Brown, Esq, late of Falmouth, N. S., in the 44th year of his age.

Shipping Notes.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, Nov 12

Schrs Sunrise, Hilton, Turks Island; Thistle, Sader, P E I; Ninth of June, Sydney; Eliza Ferguson, Bay Chaleur.

FRIDAY, Nov 13

Steamer Chase, Millignn, Portland; brig Frank, Veale, Demerara; brigts Nazarene, Murphy, St John's, Nfld; Partners Degan, Cape Breton; Neptune, Perry, Sheet Harbor.

CLEARED.

Nov 11—Brigt Mayflower, Rudolf, Boston; schr Bolphin, Delaney, Arichat

Nov 13—Schrs Vallant, Foster, Port Medway; Frances Harriet, Muse, Tusket; Hero, Crowell, P E Island.

Ayer's Cathartic Pills.

NEW MUSIC.—From O. Ditson & Co Boston we have received the following pieces of choice music:—"Why fade so soon sweet blossoms," a beautiful song by Gounod; "A little bird told me," a comic song by J. P. Knight—"Edwina Waltz," by Tejada; "L'Elisire d' lamour" by Baumback; "Little Maggie May" with charming variations by Wyman.

Peters' "Musical Review" and "Glee Hive" for November have made their appearance and present usual attractions. J. L Peters & Co New York, each $2 50 per annum.

GOVERNMENT HOUSE, OTTAWA.
23rd day of October, 1868.
PRESENT:
HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

WHEREAS it is provided by Cap 5, of the Act 31st Vic. Sec. 10, sub sec. 5, that "the Governor in Council may make such regulations as may be considered advissable for the appointment of Sufferance Wharves and Warehouses at which goods arriving by vessels in transit to other Ports, or confined to certain days of departure, may be landed and afterwards stored before entry." And whereas it is expedient that the accommodation so contemplated should be afforded in all cases where the same may be found necessary,—His Excellency in Council on the recommendation of the Honorable the Minister of Customs, and under the authority of the said recited Act has been pleased to order and it is hereby ordered, that on application to the Minister of Customs, by the owner or master of any Packet Steamer, or other vessel being a regular trader, specifying the name and tonnege of the said steamer or other vessel, the general time of her arrival and departure, and the ports between which she is accustomed to sail, also designating the wharf at which she is accustomed to land and the building in which it is proposed to store her cargo, it shall be lawful for the said Minister of Customs to declare the said wharf and building to be a sufferance wharf, and warehouse for the purposes of the Act, and to authorize the Collector of the port to grant a warrant of license, for a specified time, to the master of such steamer or other vessel to land his cargo and store the same at the wharf and in the building so declared to be a sufferance wharf and wharehouse, without a previous entry, the said Master having previously executed a bond to the Crown in such penal sum as the said Minister of Customs may consider equitable, but not less than one thousand dollars, providing that the said Master will not fail to leave in the hands of the Landing Waiter, or other Officer of Customs appointed for the purpose, a report of the contents of his vessel for each voyage, and he will in all other respects conform to the requirements of the law in such case, and will use his utmost diligance to prevent any infraction thereof by any person or persons arriving at such port in his vessel.

WM. H. LEE,
nov 18 Clerk Privy Council.

GOVERNMENT HOUSE, OTTAWA.
23rd day of October, 1868.
PRESENT:
HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

ON the recommendation of the Honorable the Minister of Customs, and under and in virtue of the authority given by the 10th section of the Act passed during the late Session of the Parliament of Canada, 31st Vic. Cap, 44, intituled:—'An Act to amend the Act of the present Session, intituled:—"An Act imposing duties of Customs with the tariff of duties payable under it," His Excellency in Council has been pleased to approve of the following additional Regulations respecting Drawbacks claimed on the exportation of goods under the said 10th section of the Act above referred to, viz:—

REGULATIONS.

1st. Goods having been entered for duty and having passed into the hands of the importer, in cases where the said goods are found not to be the goods ordered, notice of such fact may be given to the Collector of Customs at the Port of Entry, within one month of the date of such entry, accompanied by a request for leave to return the said goods to the place and party where and from whom the same were purchased, and that the duties paid thereon be refunded; whereupon the Collector having verified the statement of the importer, and having ascertained that the package to be exported is a whole package, and that its contents are identically the same as originally entered for duty, shall report the same to the Department, and the Minister of Customs shall thereupon issue an order to the Collector to refund the duties upon due proof of exportation; Provided that if such goods are not actually exported within one month from the date of such order it shall be void and of no effect.

2d. Whereas cases frequently arise for which no general order or regulation is provided, in which goods upon which duty has been paid require to be exported, and injury or hardship may be endured by importers, to the disadvantage of the general commercial interests of the Dominion, unless some means of redress be provided. It is therefore ordered that in all specified cases, it shall be lawful for the Minister of Customs to consider the grounds and examine the merits of each application, and make such order thereupon subject to the approval of the Treasury Board; as may, in his judgment, be necessary for the relief of the parties, and consistent with the interest and security of the revenue.

W. H. LEE,
nov 18 Clerk Privy Council.

CUSTOMS DEPARTMENT,
OTTAWA, 30th Oct, 1868

Authorized discount on American Invoices until further notice, 26 per cent.
R. S. M. BOUCHETTE,
Commissioner of Customs.
nov 18

INTERCOLONIAL RAILWAY.

TO CONTRACTORS.

THE UNDERSIGNED is instructed by the Government of Canada to announce that the Line of the Intercolonial Railway is now located for actual construction between the following points:—

1. River du Loup and Rimouski about sixty-six miles, in the Province of Quebec.
2. Metapedia and Dalhousie, about thirty-two miles, in the Province of New Brunswick.
3. Amherst and Folly Lake, about fifty-three miles, in the Province of Nova Scotia.

He is further requested to state that the plans and profiles of these portions of the line are now ready, and that they may be seen together with the general specifications under which the works are to be constructed on and after Tuesday next, the 17 h inst, at the Railway offices in Ottawa, Rimouski, Dalhousie, St. John and Halifax.

SANDFORD FLEMING,
Chief Engineer.
Ottawa, Nov 9 1868. 1m. nov. 18.

Felt Boots, Felt Slippers,
CANADA MOCCASINS.

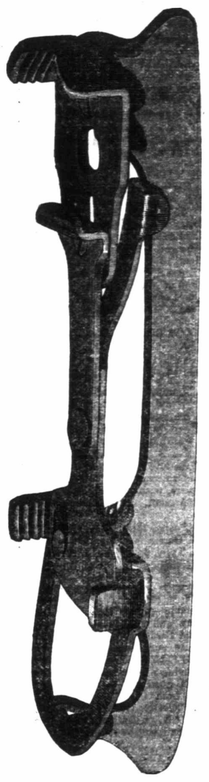
Per Steamers from Liverpool and Montreal.

LADIES Felt Single and Double Sole Boots, lined and unlined
Ladies Felt Slippers, lined and unlined,
" Fancy Felt do do do,
Mens' Felt Slippers do do
" Fancy Felt Boots,
Ladies Cloth Flannel Lined Boots,
" Satt Francais and Kid Dress Boots
A large assortment of seasonable Walking Boots in stock.

A. J. RICKARDS & CO.
145 Granville Street,
Next door North E. W. Chipman & Co's.
nov 18

New Advertisements.

FORBES' PATENT ACME SKATES.



The only reliable and really self-fastening SKATE ever invented.

No cold Fingers, lost time, or cramped and lamed feet, but perfect comfort and unmitigated enjoyment of that delightful Winter Sport.

The Starr Manufacturing Company

have much pleasure in notifying the Skaters of N. Scotia and the Dominion generally, that having during the year entered upon the manufacture on a large scale of the above already widely celebrated and increasingly popular SKATES, they are prepared to supply them in any quantity.

It is needless to say anything in recommendation of this exceedingly excellent and ingenious invention. All who have used them are unanimous in their approval of them as an absolutely perfect article, leaving positively nothing to desire. Manufactured under the immediate supervision and management of the inventor, every skate is subjected to very severe tests, and the public may rest satisfied that the quality and temper is in every case superior.

On account of the extensive facilities and efficiency of the machinery employed in their manufacture, the Company are enabled to place them on retail at the very low price of

$4.00 Per Pair,

from which a liberal and handsome discount will be made to dealers and in proportion to the extent of order.

As large shipments are being constantly made to Europe and other parts, early orders are solicited, which will receive prompt attention

STARR MANUFACTURING COMPANY,
nov 18 HALIFAX, N. S.

CHOICE
CANADA FLOURS.

Extra Pastry, Fancy Extra, Baker's Superfine and No. 2 Canada Flours.

Ex Chase and Carlotta.

Export, Domedale, Banner, Russel, Fouldon, Moronton, Savigny, Gore.

ALSO IN STORE

Wheeler's Best Pastry, York Hill, (fancy) White Rose, (extra) Rouge, choice No. 1, Greenholm, No 2, Clarendon, No 2. Cornmeal, Hops, Spices in tins. The above are offered at lowest market prices

R. C. HAMILTON & CO.
Nov 18 119 Lower Water Street.

99 GRANVILLE STREET. 99

Wholesale and Retail!

BLANKETS,
GLOVES,
FLANNELS,
HOSIERY,
SHEETINGS,
SCOTCH YARNS,

All at lowest market prices.

N. B—Our Mantle Department is thoroughly stocked, and all orders will be well and promptly executed.

nov 11 SMITH BROS.

Lumber, Shingles, &c.

THE Subscribers have on sale—a large and well assorted Stock of dry seasoned and other Wood Material, comprising—

PINE, ¾, 1, 1¼, 2, 2½, 3, 4 and 5 inch.
SPRUCE, 1, 1 1-4, 1 1-2, 2, 3, 4 and 5 inch.
SPRUCE SCANTLING, assorted sizes, some long lengths.
SPRUCE 1 1-2 inch flooring, plained & matched.
SPRUCE 1 inch flooring, plained.
New Brunswick PINE CLAPBOARDS, Nos. 1 2, 3, 4, 5, 6 and 7 feet.
Pitch Pine, White Oak, Birch.
Pine Scantling, Sawed Laths.
Cedar and Pine Split SHINGLES.
ALSO—LIGNUM VITÆ.
Which they offer for cash or approved credit.
Apply to Mr. SMITH or
GEO. H. STARR & CO.
aug 19 3m

RING'S
VEGETABLE AMBROSIA
IS THE MIRACLE OF THE AGE!

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

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

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

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

Young Gentlemen use it because it is richly perfumed!

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

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

For Sale by Druggists generally.

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

Fall Tweeds!

The Subscriber has received by late arrivals:

250 PIECES Heavy Canadian TWEEDS, suitable for Fall and Winter wear.

ALSO

Cases Undershirts and Drawers in white, sheriend, Brown and Scarlet.
English Black and Colored Doeskins.
Machine Sewing Silks
Tailor's Trimmings
Grey and White Shirtings
Flannels and other Staple Goods All of which are offered at lowest market prices

JOSEPH BELL,
Depot for Canadian Tweeds.
sept 28 4w

LATHS & JOISTING.

NOW landing ex Emma Lillian from Sheet Harbor
100 M SAWED LATHS.
15 M feet Spruce Joisting,
viz 3 x 6 to 3 x 12,
For sale by
GEO. H. STARR & CO.
sep 16. Chron, Rep and Exp in

1868 NOVEMBER 1868

INLAND ROUTE.

St. John, Portland, Boston, &c

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

Saturday, 7th	5 30 P. M.
Wednesday, 11th	9 00 A. M
Saturday, 14th	11 00 A. M.
Wednesday, 18th	2 00 P. M.
Saturday, 21st	4 30 P. M.
Wednesday, 25th	7 30 A. M.
Saturday, 28th	10 00 A. M.

Connecting at St John with the Internations 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.

British Shoe Store.

A Large and Splendid Variety OF

American Boots!

JUST RECEIVED:

1000 pairs Children's copper toed Boots
Fancy and Goat Lace Boots; Misses Skating Boots
Boy's and Youths' Boots; Grain Napoleon do.
Calf Wellington Boots; Women's Skating do
Women's Fine Kid Slippers, heeled
Do Prunella Elastic Front Shoes
Men's Congress Boots, Stout; do Calf, do do
do Fanc, Patent Slippers
Superior Rubber Shoes.

A. J. RICKARDS & CO.,
145 Granville street,
oct15

WHOLESALE,

ANDERSON, BILLING & CO.

WHOLESALE DRY GOODS MERCHANTS,

95 & 97 Granville Street, Halifax.

BEG to intimate that by recent arrivals they have completed their IMPORTATIONS for the FALL TRADE.

The new Stock will be found more than usually extensive and varied, especially in the rooms devoted to Dress Goods, Millinery, and Fancy Dry Goods.

The Domestic Room contains several lots of UNUSUALLY CHEAP COTTONS, PRINTS, etc., etc.

American and English Warp—1200 bundles.
English and Canadian Woollens—large stock.
Ready-made Clothing, Shirts, etc, etc, etc.

☞ All of which they are prepared to offer to Wholesale Buyers on the most favorable terms.

ANDERSON, BILLING & CO.
sep 30

Avery, Brown & Co.

8 & 10 George St., Halifax,

BEG to call the attention of country dealers to their very large and complete stock, which, they offer at lowest market rates for cash or approved credit.

Drugs, Medicines and Spices

of all kinds.

TEA

of superior quality, Twinflower TOBACCO, Soap, Candles, Matches, Starch, Mustard, Rice, Sodas, Currants, Raisins, Confectionery,

Indigo, Dyewoods,

and Dyestuffs of every description.

Olive, Lard, Salad, Codliver and Castor OILS, Kerosene Oil, Lamp Glasses and Wicks, Pomades, Hair Oils, Perfumes and Fancy Soaps, Brushes Combs, Sponges, Essences, &c. &c.

GROUND SPICES of guaranteed purity put up by ourselves in foil packages for retailing.

All the popular Patent Medicines.

oct 14—4 ins

MOOSEWOOD BITTERS.

INTERCOLONIAL RAILWAY.

To Contractors.

THE undersigned is instructed by the Governor General of Canada to inform intending contractors that, at an early day, tenders will be invited for the execution of certain portions of the Intercolonial Railway between Riviere du Loup and Rimouski, in the Province of Quebec; between Truro and Amherst, in the Province of Nova Scotia, and between Dalhousie and Bathurst, in the Province of New Brunswick. It is intended to let the work in sections, or divisions, varying from fifteen to thirty five miles, according to the situation and local circumstances. The surveys are now in progress, and in part completed, and the object of this notice is to afford intending contractors ample opportunity of examining the ground at once. The plans, profiles, specifications, conditions of contract, forms of tender and other documents required for the information and guidance of contractors, are now being prepared, and when ready, of which due notice will be given, may be seen at the Railway Engineers' offices in Halifax, St. John, Dalhousie, Rimouski, Riviere du Loup, and at Ottawa.

SANDFORD FLEMING,
Chief Engineer.
Intercolonial Railway Office,
Ottawa, Sept. 12, 1868.
Sept. 16. tf.

5 & 6 SOUTH WHARF,

ST. JOHN, N. B.

Flour, Flour, Flour.

Now Landing and to arrive.

TWO THOUSAND Barrels of the following Brands—Tea, Rose, Howlands' Choice Extra, Speedvale, Holmedale, Thorold, Ontario, Saint Mary's, Ailea Craig, Dundas, Stratford, Wellington, and XXX Pastry.

The above Flour has been purchased in the cheapest markets, and will be sold at lowest market rates by G. BENT.
Oct 28.

LONDON HOUSE,

We have very much pleasure in announcing the arrival of our Fall and Winter Stock of

DRY GOODS,

We earnestly solicit a call and inspection of the Goods in the various departments, feeling confident of favorable comparison.

In addition to a very general Stock of WOOLLENS, COTTONS, Small Wares and Fancy Goods we would call attention to our

READY MADES.

the largest selection in the Province and we think the cheapest.
An immense stock to choose from in the Made to Order Department.
House Furnishing Goods including a special lot of GREY BLANKETS—cheap.
English Floor Cloth well seasoned in all widths

THOMSON & CO.

P S.—From the general depressing Trade we as Cloth Makers are enabled to offer some goods below their current value.

T. & CO.
October 14.

132, BRITISH WOOLLEN HALL, 134

WHOLESALE AND RETAIL.

KNOX & JORDAN

Would beg to announce that they are now receiving their FALL AND WINTER STOCK, which will be found large and well assorted. And at such low prices as will astonish purchasers

LADIES' DRESS GOODS, in Great Variety,

In Reps, Camlets, Brochere, Fancy do., Railway Cords, Fancy Circassians, French Merinos, Plain and Colored Coburgs, &c. A large lot of Silk Velvets and Velveteens

40 Pieces Choice Waterproof Cloaking,

Velveteen and Cloth Jackets, also Waterproof Mantles.

80 doz. Wool Clouds, Newest Designs.

White and Colored FLANNELS, Wove do., in newest styles, Blankets, House Rugs, Railway do., Green Quilts, &c, at our usual low prices. And keeping the largest Stock of

Ready Made Clothing

In the City, we are enabled to offer great inducements to buyers in price, quality, style and finish. We also make up to order.

HOUSE FURNISHING GOODS,

A large Stock kept constantly on hand. Broad Cloths, Cassimeres, Scotch and West of England Tweeds, and 8 cases Dominion Tweeds, best goods in the market. Price and quality must give satisfaction. An immense stock of Gentlemen's Underclothing, in Drawers, Shirts, Fancy Flannel do. Also Hats, Caps, Braces, Gloves, Ties, and no end of small wares.

2 CASES FURS, CHEAP, CHEAP.

GREY AND WHITE COTTONS, the chcapest in the city.

NO SECOND PRICE.

KNOX & JORDAN.

Halifax, Sept 29 1868

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2 and 3 ply Scotch Carpets Door Mats, Hearth Rugs, Floor Oil Cloths, &c.

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

HEAD OFFICE,—EDINBURGH, SCOTLAND.

Accumulated Fund—(at 15th Nov. 1867) £3,885,483. 1. 2. Stg.
Annual Income—(at 15th Nov. 1867.) £693,894 13. 1. Stg.

Head Office for Nova Scotia and P. E. Island,

14 BEDFORD ROW,
Halifax, N. S.

Board of Directors,

Honorable M B Almon,
Charles Twining, Esq., Q C.,
Honorable Alex. Keith,
J. J. Sawyer, Esq., Sheriff,
Medical Adviser—Hon. D. McNeil Parker, M. D.
Secretary to the Local Board—MATTHEW H. RICHEY.

Age and Interest admitted on the Company's Policies in all cases where proof is given satisfactory to the Directors.

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Assurances forfeited, revived within thirteen months under certain conditions.

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VOLUNTEERS—Persons assured permitted without Extra Premium to join the Militia, Yeomanry, or Volunteers, and to perform any military duties required of them in peace or war in defence of their country.

As an example of the success of the STANDARD COMPANY, it may be stated that a Policy opened in November, 1825, for £1,000 was increased in value in 1865 to £2 727 Stg.

Policies entitled to participate in Profits will participate proportionately hereafter in the Profits of the united Companies.

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Reports, Prospectuses, and every information as to the different modes of Life Assurance will be given at the Head Office, or at any of the Agencies throughout Nova Scotia.

AGENTS.

Amherst—Charles Townshend; Annapolis, James Gray; Bridgetown, Wm Shipley; Charlottetown Hon. J. Longworth; Digby, R S. Fitzrandolph; Kentvile, Thos W. Harris; Lunenburg, Henry S Jost; Windsor, P. S. Burnham; Yarmouth, H. A. Grantham.

Applications from other town should for the present be forwarded direct to

M. H Richey, Solicitor, &c.

General Agent and Secretary to the Local Board,

14 BEDFORD ROW, Halifax, N. S.

Sept. 9

UNION MUTUAL

Life Insurance Company, of Maine.

Directors' Office: 80 Washington Street, Boston, Mass.

HENRY CROCKER, President; W H. HOLLISTER, Secretary; ROBERT AYRES General Manager.

ASSETTS DECEMBER 31st, 1866	$2 188,429 20
LOSSES PAID TO DATE	1,074 393 00
DIVIDENS PAID IN CASH TO DATE	439,615 00
AMOUNT INSURED ON 9073 POLICIES	20,957,095 00

Special Provision for Women and Minor Children.

The Charter of this Company provides that—"The said Company may issue Policies of Insurance upon the life of any person, express

The Family.

The Family Cradle.

BY B. C. LEECH.

How the mind fondly turns to its first recollections,
Of parents and brother and sister so dear;
How life hath been fraught with the sweetest reflections,
As time bore us onward through each fleeting year;
How sweet, e'en when tossed on the world's stormy billow,
To gather the thoughts of our life's rosy morn,
Again in our musings be laid on the pillow—
Encradled once more in the cot we were born.
In the family cradle—the old wooden cradle—
That dear cradle of brother's and sister's and mine!

How sweet was the music that lulled us to slumber
When weary with all the gay scenes of the day;
How sweet on the ear fell each soft soothing number
As there in our cradle we dreamily lay!
No dread thoughts of th' morrow, no anguish or sorrow,
No sins or temptations which older ones know,
No need of the future its sunshine to borrow—
At rest in our dear little heaven below,
In the family cradle—the old wooden cradle—
Asleep in that dear blessed cradle of mine.

And then at our waking, what pleasure before us;
How sweet was the smile that first greeted our sight!
That dear mother by us, around us, and o'er us
E'er filling our baby mind full of delight!
The love of a mother, how pure a devotion!
How frequent her soul breathed to heaven its prayer!
How her heart deeply throbbed with maternal emotion
As she asked for her darling God's tenderest care,
O'er that family cradle—that old wooden cradle!
How sweet was the incense that rose to the sky!

Years, many years, as a pilgrim I've traveled;
From the cradle I'm journeying on to the grave;
Some of life's history still is unraveled,
Yet still is my bark floating on o'er the wave;
May kind Heaven in mercy still guard and protect me,
And lead me safe on to those regions of bliss;
Great God, hear our prayer, while we meekly adore thee;
In yon world may we meet all the loved ones of this!
May the love that encircled that old wooden cradle
Increase as we near thy blessed mansion on high!

The family cradle! O, who doth not love it?
We have it yet still, that old cradle of mine.
Sweet thoughts there had birth that will soar far above it—
Sweet thoughts that in yonder bright glory will shine;
Kind Heaven yet spareth a father and mother,
And brother and sister, us children all three;
May our love grow still warmer—the love for each other—
Till all shall be gathered, blessed Parent, o thee;
In yonder bright mansion—thy family mansion
All gathered and centered, dear Saviour in thee.

Many a cradle, where a mother so lovingly
Sat in the silence through the midnight and gloom,
Rocking and watching, so faithfully, tenderly,
Now is left vacant in yonder dark room.
The jewel's been gathered, in heaven 'tis shining;
It rests on Christ's bosom a cherub most fair!
But under the cloud there's a 'a silvery lining,'
Thy baby, dear mother, awaiteth thee there.
Again to thy bosom thou'lt lovingly press it,
E'er long in yon heaven its love thou shalt share.

In many a cradle, too, sweetly is sleeping
A little wee baby with dimples so fair;
But the room is o'ershadowed, and dear ones are weeping;
A place is left vacant—no mother is there;
Sleep on, little dreamer, still sweet be thy slumbers;
May that mother thy guardian-angel still be;
In thy dreams may her voice, in its soft soothing numbers,
Float sweet o'er thy pillow in blessings for thee.
May kind Heaven bless all the fatherless, motherless;
May they find, blessed Saviour, a Parent in thee.

The New Boots.

BY ROSE KLOCK.

That's a bully pair of boots, Emmet, come in and let's wet 'em," said Frank Gilson, as he stood with a crowd of boys in front of his father's billiard saloon, to Emmet Woodbury, a boy about his own age, who was passing them on his way to school.

They crowded all around Emmet as Frank spoke, each one offering a word of praise about the boots, and all uniting in the cry to "wet em," as they seized Emmet by his arms, and marched him into the spacious hall and up to the bar, behind which Mr. Gilson, the proprietor of the place sat smoking. He uttered no word of remonstrance as his son placed a box of cigars with a number of shining decanters on the counter, saying,

"Come, Emmet, it is your treat you know.—What will you take?"

Emmet Woodbury was a farmer's son, but when he saw how eager his boy was to obtain knowledge, and how well he improved his limited opportunities, he wisely resolved to give him a liberal education, and then if he chose to be a farmer, all right, if not, he would be prepared to enter whatever field of labor harmonized with his tastes, for Mr. Woodbury did not believe in spoiling a good lawyer to make a poor farmer. He would have been glad if he could have kept him at home and educated him, for he feared he might be ruined if sent away to school.

But his wife shook her head, saying, "life is a discipline, and believing this I have sought as you well know, to instill in Emmet's mind a love for the right, therefore I would not keep him out of temptation now if I could, unless he could always be thus shielded, because it is only when we overcome evil that strength is obtained. Emmet has a handsome face and person coupled with winning manners, but it has been my aim to have him to think that he deserves no credit for his beauty, as he cannot increase his stature, or make one hair white or black.

"He also has talent sufficient to enable him to acquire an honorable name among men; but high positions are always dangerous ones, and none but those who early learn the lesson of self-denial firmly resist the siren voice of pleasure, and thus escape being lured on and finally engulfed in the whirlpool of dissipation. I have done all that is required, and all that I can do, sown the seed, and now we must look to God for the increase."

Mr. Woodbury could not gainsay her words, though he still had many misgivings as to the practical result of her theory in Emmet's case, yet he tried to look upon the bright side, as he left his idolized son in charge of an aunt with whom he was to board while attending Professor Dean's school for boys, in the beautiful village of C——. He had been there about six months, when the incident with which our story opens occurred.

The question, "What will you take?" was repeated before Emmet appeared to have decided upon his course of action. Then he removed his hat, and shaking back the glossy curls from his brow, looked around at the faces of the boys—most of them his school-mates—after noting that fact, he said,

"Boys, you have been associated with me in school for the past six months; did you ever know me to decline joining in any of your innocent sports, or refuse to lend a helping hand when one was needed?" With one accord they answered,

"No you never did."

"Well, did I ever seem stingy in dividing apples, nuts or candy, when I had it?"

"You stingy! we'd like to see the chap that's got cheek enough to call you stingy," was the unanimous response.

"Well boys, if you never knew me to show a a disobliging or stingy spirit at school, you wont think if I refuse to 'wet those boots,' at your request, it is because I'm stingy?" Before they could reply, Frank Gilson, who, though young in years, was old in wickedness, saw with a jealous eye the turn affairs were taking, and resolved to throw off the influence for good which Emmet was exerting. So he called out,

"Of course they'll not only think, but know you are stingy, won't you boys? There was no hesitation, as they shouted:

"Emmet Woodbury is not stingy."

"Well, boys," continued Emmet, "I thank you for your good opinion, if you think I act from pure motives, you will heed what I say. When if you thought it was stinginess that governed me, you would not regard it, and now I'm going to reply to Frank's question." "What will you take?"

"Before you, Frank Gilson, who are tempting me to do wrong, as well as before my schoolmates, who are acting upon the impulse of the moment—more than from any wish to harm me, when they repeated your cry to come in here."

"I will take a stand for the right, for my mother says if I wish to be a good man, I must lay the corner-stone of my character now, while I'm a boy; and she says the only basis that will effectually resist the surging waves of human passion is the rock of principle, and I believe it, for I have tested it this morning, and know it has prevented even my boyish feet from swerving from the path of temperance, which I know to be the right path. I promised my mother when I came here to school I would never do anything I knew or believed to be wrong, and that's that the reason boys, I won't treat you, because it is wrong to drink liquor."

"You tell that to the marines," sneered Frank Gilson, any boy that will confess he's tied to his mother's apron-string is a spoony." Frank saw that the sympathies of the boys were with Emmet, but hoping to turn the scale in his own favor said, "What will you take boys? I'll stand treat."

"No you don't Frank Gilson—you sneered at our mothers, and called Emmet 'stingy' and a 'spoony,' but Emmet's right, and you know it, and so do we, and we are going to take his kind of treat 'a stand for the right,' for some of the rest of us have got good mothers too, but if it hadn't been for Emmet's new boots we would not have found it out until we had broken their hearts—we'd like to have you join our ranks, but if you won't, why we must go without you, and again rising Emmet hurried him out of the saloon, and after giving three cheers for him they hastened to school.

The Professor called them to an account for being late but when one of the boys related in a simple but touching manner the cause, he said "I hope you will profit by the lesson Emmet has given you for his reply to that accursed question, "What will you take?" is worthy of being printed in letters of gold.

And so well did these boys emulate the example he set them in the billiard saloon, that years afterwards when Emmet Wood bury became Governor of his native State, quite a number of them were associated with him in the State Senate, and all were staunch temperance men. While Frank Gilson's contempt for a mother's counsel which he so boldly announced, on the morning he was introduced to the reader, proved his ruin; he went on from bad to worse, gambled, became a drunkard, and finally committed a forgery, and was sent to States prison for seven years.

Every boy who reads this story can become just as good a man as Emmet Woodbury, though all can't be Governors of States, and the way to it boys, notwithstanding the world is full of Frank Gilsons on the look-out for youngsters with new boots, is to "take a stand for the right and maintain it."

Agriculture.

Little by Little.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral-workers,
By their slow but constant motion,
Have built those pretty islands
In the distant dark blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated efforts
Have been patiently achieved.

House and Farm.

THE SOURCE OF WEALTH.—The earth is the the great store-house of fertility, inexhaustible in some places. She is also the great laboratory that produces it. It has taken her untold ages to do this, it is true, but then she has the time to do it in. She works it out from her own self; her own body goes to the making of it. Layer after layer she builds up, and will continue to do so, heaving and grinding and changing—and all, that man may use it; so we say. It is doubtful, however, whether man ever enters into her thought, save as he is connected with it, making him as she does the soil, and and out of it, to be returned to it again.

PARASITES IN BIRD CAGES.—We are confident that anything that can minister to the health and comfort of those little household pets, the canary, goldfinch, etc., which enliven and adorn so many rooms, will be of interest to most of our lady readers, at least. The most prolific source of disease in the case of most of these tiny pets is undoubtedly the presence of parasites, concerning which an exchange gives substantially the following:

Many people have observed a bird in a state of excitement and anxiety, pecking at himself continually, his feathers standing all wrong. In vain is his food changed, and in vain is another saucer of clean water always kept in his cage, and all that kindness can suggest for the little prisoner done, but still all is of no use; he is no better, because the cause of his wretchedness has not been found out. If the owner of a pet in such difficulties will take down the cage and look up to the roof, there will most likely be seen a mass of stuff looking as much like red rust as anything, and thence comes the cause of the poor bird's uneasiness.

This red rust consists of myriads of parasites infesting the bird, and for which water is no remedy. By procuring a lighted candle, and holding it under every particle of the top of the cage till all chance of anything being left alive is gone, the remedy is complete. The pet will soon brighten up again after his "house-warming," and will, in his cheerful, delightful way, thank his master or mistress for this important assistance.

Dispose of Surplus Stock.

An error many cattle breeders are liable to be led into this year, on account of the larger crop of hay, is that of holding on to their stock because they have the keeping for carrying it through the winter. The policy undoubtedly would be a poor one, for the chances are that the an mals next spring will be worth no more than now. Beef is bringing a high price, and is liable any time to fall, so the true policy is to sell all the surplus animals as soon as they become fat enough for the market. The steers and heifers that are already grass fat will yield their owners as much profit now, and we think more, than at any future period. The difference in the cost of stall fed beef and that which has been fatted upon grass is more than enough to over-balance the increased price of the former. This is a subject that demands the consideration of farmers where the pastures are getting dry and the feed short, for the improvement for the balance of the season will be small.

We make these suggestions for the consideration of those who have surplus stock. The point is that, simply because hay is plenty and cheap, there will be risk in holding on to animals that are marketable, and will bring a high price. A few tons of hay left over next spring will be handy to have in the barn against time of need. Another year the crop may be light, which would make hay high and also make stock cheap. It will be found a safe rule to adopt in regard to the amount of stock to be wintered, to keep about the average number of head your farm will support, take one year with another, and under no circumstances keep more than can be kept well.—*The People.*

A Good Receipt.

We have receipts innumerable for preserving all kinds of fruits for a long period. Here is a good one for preserving boys for a whole lifetime—on the farm. Let every farmer who has boys try it. It is warranted to do no harm.

Another thing, the boys want an interest in the business, and the sooner you give them an investment in the farm, or its stock, the most likely you will be to make farmers of them. It is true, the law gives you the right to the avails of their labors until they reach their majority. It may be true that these services are no more than a fair compensation for the expenses of their childhood. The intercourse of parents and children should not always be graduated by the legal scale. You do not want your son for a servant, but for a companion and a support in your declining years.

You want to attach him by affection and interest to the soil that he cultivates. Begin, then, early to indentify his interests with your business, as if he was under no obligations to you. If he fancies stock, give him what he likes, and let the increase be his. Especially encourage him to plant orchards or vineyards of the finest varieties of fruit. Teach him to bud, graft, prune, ripen and market all the fruits of your climate. Furnish him with all the books and facilities that he needs to study and to practice pomology and horticulture. If properly encouraged he will take an interest in these things very early, and before he is old enough to think of leaving your roof, his tastes will be formed, and his course in life will be determined. His heart will go down into the soil with the roots of every fruit tree that he plants, and the orchards and garden of the old homestead, or o' another close by, will be his paradise, from which nothing but necessity can drive him.—*Agriculturist.*

NAILS.—Every one who has used them knows that cut nails are brittle and easily broken (some brands more than others), but when heated to a red heat and then cooled slowly, become soft, and will generally clinch as well as wrought nails. Jacob Abbett thus explains the matter in a story which he tells in *Our Schoolday Visitor:*—"Common nails, being cut out from a plate of iron by means of a shears working with prodigious force, have the substance of the iron so compressed that they are somewhat brittle, and the points are very apt to break off if we attempt to clinch them. But these common nails can be softened by heating them red hot in any common fire and letting them cool slowly

WORK FOR ODD TIMES.—The weather and other things will cause unavoidable delays, but few compared with those coming from our own improvidence or thoughtlessness. Always have work for odd times; clear up around the house and barn; work over manure; prepare composts of hen-manure or privy soil for corn, or for top dressing grain or grass; collect chip dirt where old wood piles have stood; make ditches to spread the wash of highways over the grass; get out pea brush and bean poles, trimming and sharpening them ready for use; and clean out the well, and cistern, if necessary.

FEEDING TURNIPS TO COWS.—"Young Dairyman" inquires if butter made from cows fed on turnips will be unsaleable? Yes, but it is easily prevented. Take four ounces of saltpeter, dissolved to one quart of water, and put a small tablespoon in each pan befor straining the milk, and you may feed turnips in any quantity or manner, and no epicure can detect the taste of the turnip in the butter. I have tested this so thoroughly that I have not a doubt of its entire efficacy.—*Rural American.*

TO DEODORIZE MILK.—In the spring, when the farmers are feeding their cows upon rutabagas, or turnips, milk sometimes becomes so strongly impregnated by their disagreeable taste and odor as to be unfit for butter making. To obviate this, put a pinch of finely powdered saltpetre into every gallon of cream. A little saltpetre worked into butter that has become sour, or rancid, will render it sweet and palatable.

The most prosperous farmers are they who do their own work, and who have no more land than they themselves can manage.

THE CHURCH UNION

THE FREEST ORGAN OF THOUGHT IN THE WORLD.

The Largest Religious Paper in the World, averaging Nine Columns of Reading Matter each Week more than any other competitor.

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The CHURCH UNION is the only paper that publishes Henry Ward Beecher's Sermons, which it does each week, publishing the morning or evening Sermon of the Sunday preceding.
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Issued in monthly numbers of 16 pages, royal 8vo, at the low price of 50 cents per annum, Clubs of ten and upwards, 40 cents with premiums. Send for Circulars. Choirs and Sunday Schools will find its 8 pages of music glowing with all that is lovely and animating. Its eight pages of reading matter aim at supplying Choirsters, Superintendents of Sunday Schools and all Music lovers, with stirring articles, dealing with the living present. It numbers among its contributors,

Rev. H. Crosby, DD., Rev. C. S. Robinson, DD,
H. D. Ganse, Dr. Thos Hastings.
S. H. Tyng, Jr Rev. J. T. Duryea, D.D.
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WANTED.

Respectable Agents (Ladies or Gentlemen) in every city and county throughout the United States and British Provinces, to act as canvassers for the new and magnificent engraving: "THE LORD'S PRAYER" just published. This beautiful engraving will be welcome to every Christian family, and good agents, by engaging in its sale can make from ten to twenty Dollars a day.—Address FREDK. GERHARD, Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

Woodill's Worm Lozenges!

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

They are made with great care from the purest Medicines, and are especially recommended for their safe and speedy action, and

Freedom from all Mercurial Agents.

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

WORMS IN CHILDREN

are the following; a pale and occasionally flushed countenance; dull heavy eyes; irritated, swelled, and often bleeding nose; headache, slim, ashy furred tongue, foul breath; variable, sandsome, times almost voracious appetite; vomiting costiveness, uneasiness and disturbed sleep, and many others; but whenver the above are noticed in children the cause invariably is worms, and the remedy——WOODILL'S WORM LOZENGES. A cure is certain in every case when a faithful trial is given.

Were it necessary certificates from prominent medical men could be published, and thousands from those who have used them personally. We however prefer to offer them on their own merit, feeling confident that to those who use them they will give entire satisfaction.

They can be had of most dealers in medicines throughout the provinces. Should the one you deal with not have them, by sending one dollar to address as below, 5 boxes will be forwarded to any address, free of postage. Made only by

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SOAPS, SOAPS.—If you want Toilet Soaps or Fancy Articles call at
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Price Twenty-Five Cents per Bottle.

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WONDERFUL CURES ARE DAILY EFFECTED.

RADWAY'S READY RELIEF.

ITS THREE METHODS OF APPLICATION.

Either of which for the ailments and diseases prescribed, will afford immediate relief, and consequent cure.

RUBBING THE SPINE.

This method of application should be resorted to in all cases of SPINAL AFFECTIONS, OR WEAKNESS, RHEUMATISM, NERVOUSNESS, NEURALGIA, LUMBAGO, SPASMS, SCIATICA, GOUT, Paralysis, Numbness, Diseases of the Kidneys, Bladder, Uretha, Difficulty of Passing Water, Pain in the Small of the Back, Cramps and Spasms, PAIN in the Hips, Back and Thighs, Weakness and Lameness in the Back or Legs.

And in all Female Complaints, such as Leucorrhœa, Weakening Discharges, Obstructions, Retention, Weakness, Prolapsis Uteri, Hysterics, Headache, &c., &c.

In these cases, the entire length of the Spine should be rubbed for 10 or 20 minutes, three times per day. In many instances the most severe and agonizing pains will cease during the process of the FIRST RUBBING. Its continued use a few times will cure the patient of the most aggravating and long standing diseases.

Persons suffering from either of the above named complaints, should not hesitate a moment to apply the Ready Relief, as directed. *It will surely cure.*

The Rubbing should be continued until a sense of heat and irritation or burning is experienced. If you succeed in securing this action on the skin and back, you may feel perfectly satisfied of a cure—it is a sure sign.

SECOND METHOD OF APPLICATION.

APPLIED EXTERNALLY.

By Rubbing the part or parts of the body where the disease or pain is seated, with the Ready Relief.

In ninety-five cases out of one hundred, the most severe pains will cease by one Rubbing with the Relief.

IN ATTACKS OF SORE THROAT, HOARSENESS, CROUP, DIPTHERIA, INFLUENZA, THE RELIEF SHOULD BE APPLIED TO THE THROAT AND CHEST. IN A FEW MOMENTS THE SORENESS, IRRITATION AND INFLAMMATION WILL CEASE.

Let the Ready Relief be applied in this manner for the following complaints:

RHEUMATISM, TIC DOLOREUX, TOOTHACHE, HEADACHE, EARACHE, INFLAMMATION OF THE STOMACH, BOWELS or KIDNEYS, SPRAINS, STRAINS, CUTS, BRUISES, WOUNDS, CRAMPS, BURNS, SCALDS, PIMPLES, BLOTCHES, MOSQUITO BITES, STINGS OF POISONOUS INSECTS, CHILBLAINS, DEAFNESS, SUN STROKE, APOPLEXY, EPILEPTIC FITS, ASTHMA, BALDNESS, SORENESS and PAINS IN THE LEGS, FEET, JOINTS, &c., LAMENESS, SWELLINGS of the KNEES FEET, LEGS, &c., SORE EYES, and in all cases where there is pain or distress, the READY RELIEF, if applied over the part or parts, will afford immediate ease.

There is no other remedy, Liniment, or Pain-Killer in the world that will stop pain so quick as RADWAY'S READY RELIEF

THIRD METHOD OF CURE.

TAKEN INTERNALLY.—One teaspoonful or more, if necessary, to a wineglass of water every hour until relief is afforded. One dose in most cases will prove sufficient.

DIARRHŒA, BILIOUS CHOLIC, LOOSENESS OF THE BOWELS, SICK or NERVOUS HEADACHE, FOUL BREATH, HYSTERICS, WORMS, CHOLERA MORBUS, WIND CHOLIC, SPASMS, PURGING, HEARTBURN, FITS, SEA SICKNESS, DYSENTERY, CRAMPS, VOMITING, SOUR STOMACH, HYSTERIA, CONVULSIONS, BAD DREAMS.

CANADA CHOLERA.

An immediate cure of this complaint is secured by the use of RADWAY'S READY RELIEF. Let those seized with it give it a trial. Use it as follows: Take a teaspoonful of RELIEF in a wine-glass of water, as a drink, every half hour. Two or three doses are generally sufficient. Also bathe the stomach and bowels with the RELIEF, and lay a piece of flannel soaked in RELIEF across the bowels. This will be found an effectual and speedy cure. In 1849 and '54, RADWAY'S READY RELIEF cured the worst cases of Asiatic Cholera after all other remedial agents failed. It has cured thousands of Diarrhœa, Painful Discharges from the Bowels, Cholic, Cramps and Spasms by ONE dose.

RADWAY'S READY RELIEF AS A LINIMENT.

For all the purposes of a Liniment or Opodildoc, RADWAY'S READY RELIEF, diluted with proof spirits, will make the best Liniment in the world. One pint of proof spirits, mixed with one bottle of Ready Relief, will give a superior liniment to any in use. This mixture is used by the most celebrated sporting gentlemen in Europe and America, in the treatment of Swellings, Galls, Sprains, Strains, Spavins, &c., on horses. Persons desirous of a good liniment, try it.

RADWAY'S READY RELIEF is sold by Druggists and Medicine venders everywhere. Price 25 Cents per bottle. In all cases, see that the fac simile signature of RADWAY & Co. is on the front and back of each label, and the letters R. R. R., RADWAY & Co., blown in the glass.

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THE GREAT SORE MEDICINE.

RADWAY'S RENOVATING RESOLVENT.

THIS MEDICINE is for the radical cure of all kinds of Sores, Skin Diseases, Scrofula, Ulcers, Tumors, Swellings of the Glands, Tubercles in the Lungs, Ulcers in the Womb, Sores in the head, in the Nose and Mouth, Sore Eyes, Sore Legs, Pimples, Blotches, and, in fact, all kinds of Eruptive, Syphilic and Chronic Diseases, Bronchitis, Hacking Dry Coughs, &c.

Dose of this Remedy: two teaspoonful three times per day for an adult.

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There is no person, however, severely afflicted with Sores, or Eruptive Diseases, but will experience a great improvement in health by the use of this Remedy for six days. One bottle has cured many hopeless cases. Sold by Druggists everywhere. Price One Dollar.

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Feb 13

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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 objects or money refunded, as agents and venders are instructed to return the money in every case of failure, when satisfactory evidence is given.

That this is true, who will doubt when they read the following Certificate?

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sept 26

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Rheumatism,	Tetter,
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nov 6

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