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Religious Miscellany.

A German Trust Song.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars keen;
God does not yet his guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true he leads me still.

The Death of Death.

"See the haven full in view,
Love divine shall bear thee through.
Saints in glory, perfect made,
Wait thy passage through the shade.
Ardent for thy coming o'er,
See, they throng the blissful shore!"

"He shall swallow up death in victory." Isa. xxv. 8.

Victory is a cheering word! Joyous is the return to their own land of a band of warriors after a long and triumphant campaign. Inspiriting are the hosannas of welcome poured upon them by an applauding country; and sweeter still the music of home-voices. The memory of past toil and suffering is forgotten, or remembered only to enhance the gladness of reunion!

What shall it be when the Christian, freed from the last conflict, enters the gates of the Heavenly City, the hosannas of angels and saints resounding through the streets of the new Jerusalem! Each toilworn warrior bathing his wounds in the river of the water of life—death-divided friends gathered to welcome him to his everlasting home!

Looking back from the heights of glory on earth's long battle-field, it is a gloomy and chequered retrospect of stern foes, stubborn temptations, mountains of difficulties that had to be limbed, valleys of humiliation that had to be descended—aye, and the sadder memory of unwatchfulness and betrayal, temporary defeat and disaster. But all now is crowned with "VICTORY," and the last and most recent foe—*Death* itself—disarmed.

How great the contrast NOW and THEN!

Now, alas! he is the unsparing invader of every household; all our precautions, all our wisest human expedients in vain are employed to disarm of his power, and arrest his advancing footsteps. He reigns on earth with a terrible ubiquity! He comes in the hour least expected—often just when the fondest visions of earthly joy are being realized.

Do we think of it—we who may be living all careless and thoughtless, lulled by the dream of prosperity, presuming on our present cloudless horizon—that each moment, with sleepless vigilance, the stealthy foe is creeping nearer and nearer?—that the smooth current is gliding slowly but surely onward and still onward towards the brink of the cataract, where all at once the irrevocable leap will and *must* be taken?

Reader, perchance you can even now tell the tale! You may at present be reading it, or you may have recently done so, with tearful eyes and breaking heart. You may be marking the vacant seat at your table, missing the accents of some well-known voice, or the sound of some well-remembered footfall; a beaming eye in your daily walk may be gone, and *gone* forth for ever of time! What other antidote for hearts smitten down by these simoom-blasts which leave earth a blackened wilderness—but a look *beyond*, to that Better Land, where this enemy's power is neither felt nor feared? In that glorious resurrection morning, the sceptre which he has wielded for six thousand years will be wrested from his grasp, and that chorus will begin for which centuries of suffering hearts have been wistfully longing, *O, death, where is thy sting? O, grave, where is thy victory?*—1 Cor. xv. 55. Sounding trumpets commenced the song of the Lord in the temple of old, 2 Chron. xxix. 27. It was a type of a mightier festival in the temple of glory. "The trump of God" is to sound *first*. Slumbering millions will start at the summons, "*Awake and sing, ye that dwell in dust!*" Isa. xxvi. 19. Believer! seek to contemplate death from the *heavenward* side, as a foe doomed and conquered. If you are now in Jesus, victory over death is yours by anticipation. You cannot sing the song of victory *completed*; but you can be weaving garlands of triumph, and tuning your harp for the prophetic strain! The garden of the Pagan Hesperides was said to be watched by a dragon. But although death is between us and the heavenly paradise, the monster's sting has been plucked away, and cast into the flames of the Saviour's sacrifice. *Safe in* Christ!—*then*, indeed, is death disarmed of it real terrors. It becomes a stupendous triumphal arch, through which God's redeemed legions pass into glory. A dark Valley, but bridged by the bow of promise, with its radiant hues of love, and joy, and peace! Lean on the promises now; they alone will support you in the hour of death, and prove to you, like Elijah's horses and chariots of fire, living now near to Jesus, you will have nothing to do when the last solemn hour *does* arrive, but to step into these chariots, and be upborne by angels to your Father's house!

O, blissful consummation! once across *that* threshold, and every remembrance of sadness which death generates here, and which often makes life one valley of Baca—one "vale of weeping"—will be obliterated, and that *forever!* No sun going down "while it is yet day;" no glory of manhood suddenly eclipsed; no early blossoms nipped in the bud; no venerable trees, under whose shadow we have long reposed, succumbing to the axe of the Destroyer. Viewing death from the *earthly* side, it seems the mournful "exodus of life,"—the fatal extinguisher, the dread annihilator of fondest hopes and purest happiness. Taking the *heavenward* view, it is what Matthew Henry significantly calls "the parenthesis of being." It is the bridge from the finite to the infinite; the birthday of immortality; the momentary rasping of the shallows in entering the quiet haven; the day which, while it terminates the joys of the worldling, only truly begins those of the believer!

Suffering saints of God! ye who may have been "tossed about with a great fight of afflictions," long out on the stormy sea, neither sun nor stars appearing, and, like the seamen in Adria of old, "wistfully looking for the day,"—be comforted. Each day is bringing you nearer and nearer these peaceful shores. You may even now be discovering indications that you cannot be far from the desired port!

It is beautifully recorded by the biographer of Columbus, that, as he was approaching the hitherto unknown confines of the new world, "one day, at sunrise, some rushes, recently torn up, were seen near the vessel; a plank, evidently hewn by an axe; a stick, skilfully carved by some cutting instrument: a bough of hawthorn in blossom; and lastly, a bird's nest built on a branch which the wind had broken, and full of eggs, on which the parent bird was sitting amidst the gently rolling waves, were seen floating past upon the waters! The sailors brought on board these living and inanimate witnesses of their approach to land. They were a voice from the shore confirming the assurances of Columbus. The pilots and seamen, clinging about the masts, yards and shrouds, each tried to keep the best place, and the closest watch, to get the earliest sight of the new hemisphere..... Delicious and unknown perfumes reached the vessels from the dim outlines of the shore, with the roar of the waves upon the reefs, and the soft land-breeze. In a few hours his foot trod the sands of a new world!"—(See Lamartine's "Columbus)." Beautiful picture of a nearing heaven! "Afflicted, tempest-tossed, and not comforted," "lift up your heads with joy, for your redemption draweth nigh!" Luke xxi. 28. Yet a little while and He that shall come, will come, and will not tarry. Every new sorrow that visits you; every new season which passes over you; every friend taken from you;—these are so many silent messengers from the shores of glory, whispering, "*Nearer eternity!*"—Time itself seems not to be without significant monitors—signals scattered on its ocean that "the day is at hand!" Prophecy is fast fulfilling. There are those who, from the shrouds and rigging, can descry, in the hazy distance, the dim outline of a more glorious hemisphere than that of earth—"the *new* world"—even "new heavens and the *new* earth, wherein dwelleth righteousness!" 2 Pet. iii. 13.

"*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and* THERE SHALL BE NO MORE DEATH, *neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.*" Rev. xxi. 1, 3, 4.

"Then, looking up through sorrow's night,
We trace the spirit's homeward flight;
The Prince of Life has mark'd that road,
Through the Dark Valley, home to God.

"Where once the Master lowly lay,
Let the tired servant rest to-day;
And in the Father's house above,
For ever share the Master's love."

—MACDUFF.

Gospel Fragments.

1. I begin with premising that assurance is no apostolical gift, or extraordinary attainment, confined to the first age of the gospel, or to a favored class of Christians. Judas, though an apostle, did not possess it; and Paul never speaks of it as a privilege of office, or an effect of inspiration. He does not say on this, as he says on another subject: 'Am I not an apostle? have not I seen the Lord?' He does not 'come to visions and revelations of the Lord;' he does not speak as one 'caught up to the third heavens;' for he knew that he might have enjoyed all these privileges, and yet 'to be a castaway.' It was as a sinner,—the 'chief of sinners,—that he committed his soul to Christ; and it is as a believer, and on grounds common to all believers in every age, that he expresses the persuasion in the text. What he here avows as an individual, he elsewhere expresses in the name of all believers: 'We rejoice in the hope of the glory of God.' And all the saints at Rome he associates with himself in that triumphant passage: 'Who shall separate us from the love of Christ? I am persuaded that neither life, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—God forbid that we should cut off the streams of Christian consolation, and dry up the most fertile source of Christian holiness, by confining this attainment either to apostolical men or to the primitive Christians. This were not 'to follow their faith, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever. Their minds might be more deeply imbued with the Spirit of truth; but we, having the same Spirit of faith,—according as it is written, 'I have believed, and therefore have I spoken,—we may believe, and so speak. Every believer in Christ possesses this persuasion in some degree, and may attain to the full assurance of understanding and faith and hope.

2. This assurance rests on the most stable of all grounds: 'I know whom I have believed.' I know who He is,—the great God who made all things, and upholds them by the word of his power, and therefore is mighty to save. I know what He became for the salvation of sinners: He became a man, a partaker of flesh and blood, like the children whom He came to redeem, that, by wearing their nature, He might be qualified for appearing as their Substitute, and doing and enduring what was necessary for their liberation. I know Him to be Immanuel, the man God's fellow, who would lay his hand upon both parties, and by meditation reconcile them. I know that He hath magnified the law, finished transgression, propitiated justice, and obtained eternal redemption by the sacrifice of Himself, which he offered, once for all, upon the cross; and I know that made perfect through suffering, He is now on the right hand of the Majesty in the heavens 'bearing 'the keys of hell and death,' and invested by the Father with the power over all flesh, to give eternal life to as many as He hath given Him. Knowing this, the apostle could say, and every believer may say: 'I am persuaded that He is able to keep what I have committed to Him against that day. Nor does this merely mean that He can, if He will. It is expressive of moral as well as natural ability,—of all the qualities, personal and official, legal and spiritual, which are requisite to give security to those who confide in Him for everlasting salvation. It includes the good-will, and mercy, and faithfulness, and sympathy of the Redeemer, as well as His authority and power; the fulness of the Spirit resident in Him, as well as the riches of his merits; the perfection of His atonement, the power of His resurrection, the plenitude of His dominion, the prevalence of His intercession, and the perpetuity of His life and love.

3. But upon what evidence does the Christian's persuasion of all this rest? Upon the word and promise of Him that cannot lie.—Nothing short of a divine testimony and assurance could have induced the awakened sinner to entrust Christ with his eternal welfare; and nothing less will sustain the confidence of a believer, who has obtained a clearer and ever-increasing insight into the preciousness of the redemption of his soul, or preserve him from distracting doubts and fears amidst the temptations and infirmities with which he finds himself daily surrounded and oppressed. Woe to his peace of mind, and to his hopes of maintaining the struggle against the devil, the world, and the flesh, escaping the evils of life, and triumphing over death and the grave, if his confidence were built on anything below the word of the Eternal, who hath confirmed it by His oath: 'That by two immutable things, wherein it is impossible for God to lie, they might have strong consolation, who have fled for refuge to lay hold on the hope set before them!' Woe to the continuance of his peace, if it were based on any act, exercise, or attainment of his own; if it ebbed and flowed under a secondary influence; and if after being relieved, quickened, and cheered by direct communication with the Fountain of Light, he were doomed henceforth to receive all his comfort by reflection from his own experience!—*Chris. Treasury.*

"Come With Us."

This paper will be read by many who do not go either to Church or to any religious meetings, and who shun the society of Christians.—Dear friends, we have a word for you—not in our name only, but in the name of all the Christians around you. It is this: "Come with us, and we will do you good."

Come with us to the place of *prayer*. Do you know how welcome you would be? Every praying heart would thrill with joy to see you. Christians pray for you every time they meet; but their faith is so weak, that possibly some of them will hardly believe their own eyes when they see you among them; they will think it too good to be true. And do you know what a welcome you would receive from the God that hears prayers, if you come with a praying heart?

Come with us to the place of Sabbath worship. You receive a silent call to this each time you pass a church. Its open door and its Sabbath bell—yes, its very walls—say, "Come with us; come and worship your God and Saviour; come and hear his truth."

Come with us to the Sunday-school. Some of you have children whom you love with all your hearts. Would you not like some help in teaching them of God and heaven, and their duties to their parents and to others?

Come with us for the sake of your own present happiness. Are you happy in the neglect of religion? Does not conscience trouble you at times? Have you no fears for the life to come? Our Saviour can give you peace and forgiveness. Come!

Come for the sake of your eternal salvation. What is time compared with eternity? But Christ will make you happy for both time and eternity. No joy is like the joy of being at peace with your Maker, now and forever.

Let nothing hinder you. God's sanctuaries are built for you; the Sunday-school is for you. Let not poverty or pride keep you away from them. Be in earnest to go, and then be not ashamed to ask assistance, if you need it.—Your soul is worth more than your pride. The Saviour died for you; heaven is for you. Come with us, and we will help you in the better life; we will do you good.—*Christian Banner.*

Religious Intelligence.

The Religious Question in Mexico and South America.

The following account is by a Missionary of the American Board in Mexico:—

IN A PRISON.

Jose Gonzales, and his companion had been condemned to die on the gallows. As I thought of them in their lonely cells with the memory of a murder to haunt them, away from friends, in a foreign land, among a people of a different language from theirs, intensely isolated, within a few hours of the gallows and—the beyond—I longed to do something to guide them to Jesus the sinner's friend. Praying for God's blessing upon my effort, I sent them by mail an earnest Spanish prayer printed on a card, with the request at the foot of it that it might be offered up daily, and also one of Ryle's most excellent tracts, called "Christ and the Two Thieves," in Spanish. On the Wednesday before the Friday when they were to be executed, I called with a Mexican friend at the jail in Brooklyn, where they were imprisoned. With a feeling of horror had I drawn near to those men so soon to die on the gallows. We were shown their cells. My friend, once a deluded priest high in power in the Church of Rome, but now, through the reading of a Bible that had reached his hands in Mexico, an earnest follower of Jesus and upholder of the truth as it is in Him, spoke first to Gonzales. After a few words, he put the question to him, Do you trust in Jesus and His merits for the salvation of your soul? Yes, "I do." After some conversation with him, he left him to speak to his companion. I myself then said a few words to Gonzales. He suddenly interrupted me to tell me that some one, he knew not who it could have been, but prayed that God might bless him, had sent him within a few days by mail a precious tract. He had it by his side: it was the one already mentioned. Opening it at the first page, he showed me those verses that tell of Jesus on the cross saving the dying thief, and speaking words of glorious promise to him. He let me know, with deep feeling and joy expressed in his voice and face, what comfort he had derived from reading and studying that messenger of saving truth; and then showed me the the card with the prayer, and pointing to the request at the foot of it, told me that he had been praying that prayer daily in his cell, with a look that spoke of the answer of peace he had received. On my telling him that I had sent them to him, he looked at me for a moment—then took my hand and thanked me with a depth of feeling that thrilled me. I shall never forget his expressions of gratitude when I parted with him, to meet him next in the beyond. The feelings of dread reluctance with which I had drawn near to him, were changed into those of grateful joy. Reader, when giving a tract away think less of the difficulty of giving, more of the joy of having given. Gonzales had said to me that the last words he meant to speak were "God receive my soul." With sad interest I turned to the accounts of their execution in the papers the morning after their death, and found the words. "Deputy Isaacs approached to arrange the noose, and a moment of fearful suspense followed—a suspense which seemed to be felt more by the spectators than the two unfortunate men most deeply concerned. Gonzales even smiled, but with nothing of bravado in his face. As the black cap was drawn over their eyes, Gonzales exclaimed in Spanish, 'God, receive my soul.'"

Christian, you are glad that that little printed messenger of glad tidings preached Jesus to that soul before it passed from the lonely prison cell into eternity. Christian, there are not far from twenty millions—soon to leave this world for the beyond—who speak the Spanish language on these American continents *without a Christian literature*. Many of them are anxiously seeking salvation. Many of them would rejoice to have Christian tracts, papers and books to read. Tracts might carry saving truth to countless souls among them. The few Missionaries are again and again making the *most urgent appeals* that they should be sent them for general distribution.

"There is many an evil done for want of *thought* as well as for want of heart." I would earnestly ask you to *think* of Mexico and South America in connection with what might be done for them by means of the press.

A special effort is being made to prepare an attractive Spanish Christian literature, and to distribute it in the Spanish American republics. The translation of the tract "Christ and the Two Thieves," and the card already mentioned, are fruits of it. Reader, will you contribute towards meeting the expenses of this effort, and to aid in pushing it on more and more vigorously? If so, please send what you may wish to give for this object to the office of the American and Foreign Christian Union, addressed "Towards a Christian Literature for the Spanish American Republics."

Special attention is invited to the following statements from Christians who are seeking to pass the Gospel to the Spanish American Republics:

MISS RANKIN, MEXICO.—"One of the most important necessities for the Spanish population of our continent is an improved and enlarged literature. * * * * The laborers in Mexico and South America find their efforts greatly retarded for the want of suitable books. Those bearing directly upon the errors of Popery are most in demand, and the want of a sufficient supply both in quantity and character is keenly felt. * * * * It seems hard that the want of a few hundred dollars should retard an operation in which the spiritual enlightenment of so many millions of souls is concerned. Will not some of our wealthy Christians advance the necessary funds for such an important object?

The present condition of the Spanish race of the American continent is a highly critical one. They may be regarded as in a transition state. Their eyes are opened in a good degree to the errors of the religion in which they have been nurtured for centuries, and they are really in quest of a better system than that which they have abandoned.—No means can be presented better calculated to give proper direction to thought and investigation, than the literature of the Bible and its teachings. The people are hungering and thirsting for the bread and water of life; and shall they be stinted because the churches of this highly favored Christian land withhold the means within their power."

REV. MR. GRIEVE.—"The first and greatest want of the Mexicans is a Christian and enlightening literature. The Bible, the Bible for Mexico, and with all the enlightening literature that can be translated."

REV. DR. TRUMBULL.—"Regarding Chili, I am happy to report a door wide open. Our feeling has long been, in Chili, that the press would afford us ready access to many who could be reached not easily in any other way; and our regret has for the last six years been, that we could not procure any thing like an adequate supply of Gospel publications. We have now no hindrance to our operations in Chili, save the want of books. Give us them, and the stream may be enlarged indefinitely. What means may be obtainable I do not know, but could desire that twenty thousand dollars might be expended in translating and publishing good Spanish books during the next twelve months. The Spanish American republics are accessible to the Gospel as they never have been before, and printing affords, in the scarcity of living teachers, the most immediate means of approaching them, in order to instruct the body of the people."

REV. MR. GILBERT, SANTIAGO, CHILI.—"I can assure you we who are actually on the ground feel deeply the want of books, the want of a suitable variety of tracts, and the want of a paper.

There are a few Chilians in this city who often say, 'It is strange the Christians of the United Sates do no more to evangelize this country. Why do not the Christians of the United States think of us, publish books for us, give us papers for our children, do more to educate us in the truth?'"

MR. HICKS, UNITED STATES OF COLUMBIA.—"The political power of the priests is entirely destroyed. There is a most lamentable state of things here at present. The more intelligent portion of the people have come to see the folly of adhering to their inherited faith; and casting it off without having any other to substitute in its place, they have run into infidelity. Very little effort has been put forth for their evangelization. The people gladly receive the Bible, tracts and instruction. In my own efforts for the circulation of the Bible, Testament, etc, I have found the people not only ready to receive them, but willing to pay for them, and in some instances to come long distances to get them. I have ever found the people glad to sit and listen to the reading of the Bible and to plain exhortations. They willingly read tracts, even those that directly attack their own faith.

Up to the present time so little Christian effort has been put forth in Spanish countries, that but a slight demand has been created for religious books; but the time has come when we must have them. We want a good, healthy, religious literature; and it really falls upon American Christians to see that it is furnished."

REV. MR. GOODFELLOW, BUENOS AYES.—"I have traveled many hundrd miles among the country people. A greater moral waste does not exist in heathendom; and such a ready people to hear the Gospel as are scattered over these pampas, cannot elsewhere be found."

REV. A. J. MCKIM.—"Having been engaged some time in the Lord's work in Peru I am acquainted with its wants. Prominent among these is a popular Christian literature with which I was inadequately supplied. With such assistance our influence would be greatly increased.

J. H. LYMAN.—"When I was last there, I printed and circulaied a little tract of my own, and with such success as to preclude forever all doubt in my mind as to the best way of reaching the masses in South America."—*Chris. World.*

Revival in Scotland.

A letter addressed to the Rev. C. Prest, Secretary of Wesleyan Home Missions, from the Missionary in Banff, furnishes delightful intelligence of what the Lord is doing in that mission:

REV. AND DEAR SIR,—Our new chapel at Portessie, (Banff) was opened on Sunday, Dec. 23rd, by the Rev. H. J. Pope, of Glasgow, under circumstances of a very encouraging character. During the previous two weeks God had poured out his Spirit upon Portessie and the adjoining village of Findochty in a wonderful manner. In these two villages, where our members principally reside, scores of persons were awakened and converted to God. The meetings were conducted by fishermen of various denominations, who wrought most harmoniously for the salvation of souls.

In the midst of this work the day arrived for our chapel opening. One hour before the morning service, the people assembled in the Fishermen's Hall for a prayer-meeting. At 11 o'clock, Mr. Pope began the service in the new chapel, which was densely crowded. It was a season of overwhelming influence. The word was with power, and many confessed that day to have been pricked in the heart. A fellowship meeting was then announced for two o'clock. For awhile feeling was repressed, but as one after another rose to tell what God had done for their souls, the misery of the unconverted became intensified, and from various parts of the chapel arose cries for mercy. Of course the experience meeting had to be turned into a penitents' meeting, which lasted nearly four hours. At half-past six the evening service commenced. The scene of the morning was repeated. A densely-filled chapel, with an awful earnestness among the people, and a mighty power with the word were both seen and felt. On the following day the usual tea meeting was held. There was little relish for ordinary speeches. Men were anxious to know what they should do to be saved, and after short speeches from each of the speakers, a prayer-meeting commenced. Various persons addressed the anxious and unconverted, and at length they were invited to come to a spot specially set apart for those who were seeking peace with God. The next moment was one of intense interest; more than twenty persons (chiefly men) pressed through the crowd. There was the young man of twenty years of age and the old man of seventy, and ever and anon the meeting was thrilled as one after another rose to tell what God had done for his soul. On the Tuesday evening, Mr. Pope again preached in Portessie, and on the Wednesday evening in a neighboring village. On each of these occasions souls were saved. During the four nights that Mr. Pope remained with us, at least forty souls were savingly converted.

Never was a work more clearly seen to be of God. It commenced with the children, and reached the grey-haired. Children of seven and old men of seventy are among its subjects. The worst drunkards in the village are sitting at the feet of Jesus. The publican was among the first to confess his sins. He has pulled down his sign, smashed his glasses among the rocks, and given the largest room in his house for a young men's prayer-meeting. These surely are fruits meet for repentance. But for this revival, Portessie would have been at this season full of the effects of whiskey drinking, but as it is no drunkards have been seen here for weeks.

The question will be asked, "How did it originate?" Not by sending for some eminently useful man to come and do our work. We believed that God would hear our prayers and save souls by our labours. Accordingly, two years and three months ago, more than forty persons pledged themselves to meet at the throne of grace on a certain day in every week. The blessing, however, seemed to linger, and our faith was tried by two years' waiting. Thirteen weeks ago, however, a number of weekly prayer-meetings were commenced. Sometimes six and sometimes ten prayer-meetings would be held in one week, and in all the cry was, "Wilt Thou not revive us again." At length the answer came, and so powerfully that even "devout men" were confounded.

We are now trying to fold and feed these new-born souls. On Saturday last, at a Leaders' meeting, I nominated five new Leaders. On the Sunday, thirty-nine persons gave in their names to me wishing to become members. Not one of these had been personally asked to do so.

I may add that hundreds have been affected by this revival, most of whom were members of other churches; and, if their Ministers encourage them, they will remain in their present communion. Many of them will join us. I have been seriously unwell, and had not quite recovered when this work began. Prudent I might have been if souls had not been crying aloud for mercy; but it was impossible when I saw scores of persons moaning bitterly for their sins, when men fell in the streets to cry for salvation, and when anxious sinners would not leave the place till after five o'clock in the morning. All other work for awhile stood still, and now from exhaustion I am compelled to rest for a few days.

General Miscellany.

Human Brotherhood.

The monarch, glittering with the pomp of state,
Wears the same flesh as those that die of hunger;
Like them, the worm shall be the loathsome mate,
When he resigns his glory to a younger.

The beauty, worshipped by the limner's eye,
On whom a hundred suitors gaze admiring,
Is sister to the hag, deformed, awry,
Who gathers in the road her scanty firing.

The scholar, glorying in the stamp of mind,
Master of all the wisdom time hath hoarded,
Is brother to the lumpish, untaught hind,
Whose vulgar name shall perish unrecorded.

Therefore, let human sympathies be strong,
Let each man share his welfare with his neighbors;
To the whole race heaven's bounteous gifts belong;
None may live idly while his fellow labors.
—*All the Year Round.*

The Progress of the Age.

Gas is now used in Rome. The oil lamps, which, suspended at vast distances from one another, twinkled so innocently in a darkness which they could not dispel, have been swept away, and now the Corso, the piazza of St. Peter's, and almost all the streets and shops of the Eternal city, are lighted with gas, like those of any other town. The government, after a stout resistance of twenty years, have, too, conceded the point of railways. Two lines touch Rome, the one from Civita Vecchia, and the other from Naples. Strange it is to hear the steam-whistle mingling its shrill notes with the solemn and continuous booming of the bells of Rome, and the snortings of the engine disturbing the immemorial silence around the baths of Titus and the grave of Horace on the Esquline.

Even so long ago as the times of Gregory XVI, the Romans complained of the obstructive policy of the the Popes, and felt the utter hopelessness of industrial progress so long as the government of the country should center in the Vatican. They tell at Rome how, on the death of Gregory, Pasquin gave piquant expression to the popular sentiment on that point. "It hath pleased God," said Pasquin, "to take to himself our late Pontiff, Gregory, of blessed memory. He had not gone far on the road to Paradise, when he was met by the Apostle Peter, who had kindly come to show him the way. But Gregory, being a heavy man, and the road long, began to complain of being tired. 'I am sorry, my dear Gregory,' said Peter, condoling with him, 'that you should have to go all this long way on foot, but your holiness would not allow a railroad to be constructed. But stay,' continued Peter, 'let us turn in here, and rest awhile.'"

"They entered at a wicket that stood on the roadside, and found themselves in Purgatory, where Gregory met many old friends, who were delighted to see him, and to hear from him all the news of Rome. After a while he was reminded by Peter that it was time to resume their journey, to which Gregory, foot-sore though he was, was no ways loath. After walking many a weary league, the travelers came at last in sight of Paradise. 'Why is it,' inquired Gregory, 'that I can see no angels on the wall, and none of the popes, my predecessors, at the gate to bid me welcome?' 'They have not the least notion that you are on the road, my dear Gregory,' rejoined Peter; 'you know you would not permit a telegraph to be put up. But here we are at the gate. Give us your key and let us go in.' Gregory, after long fumbling in his fob, produced a key, but it would not unfasten the lock. It was the key of his wine-celler." Gregory is said to have dearly loved a flask of Orvieto, which his physicians compelled him to change for a bottle of campaigne.

Pasquin goes on to relate that the leader, who by this time was growing impatient, and somewhat angry, called Gregory a "slow coach," and opening the door with his own key, went in, leaving Gregory on the outside, where, alas! he was lost in the fog. Some will have it that Gregory is standing at the gate to this hour, waiting till his successor, Pio Nino, shall bring the right key; but this must be a mistake, since it would imply that since the time of Gregory, neither cardinal nor priest has entered Paradise.
—*The Awakening of Italy.*

Anecdotes of Queen Victoria.

England has never had a ruler who has obtained such a hold on the people as has her present matron Queen, and she is scarcely less admired and respected in this country, though in a different way. With us, her royalty adds no lustre to her honored name, or, if at all, it is but that her exalted position, which has proved ruinous to the personal characters and domestic virtues of so many of her race, has had no power for evil over her pure womanly nature. We respect her as the true wife, the devoted mother, and the earnest Christian, who, in all the relations of life to which woman may be called, may well stand as a noble model. As a pattern of all the public, social, and domestic virtues, she has been long and frequently held up for admiration and imitation. Her modest, unobtrusive discharge of the humblest Christian duties is less generally known.

Dr. Guthrie says in the *Sunday Magazine* that some three years ago, when in the neighborhood of Balmoral, he was asked to visit a widow who, but a short time previously, had been bereaved of her husband—a plain, humble, but pious man, who had been an elder in the Free Church congregation there. Her home was a cottage within the Queen's grounds.—"Within these walls the Queen had stood, with kind hands smoothing the thorns of a dying man's pillow. There, left alone with him at her own request, she had sat by the bed of death—a Queen ministering to the comfort of a saint—preparing one of her humblest subjects to meet the Sovereign of us all. The scene, as our fancy pictured it, seemed like the breaking of the day when old prophecies shall be fulfilled; kings become nursing fathers and queens nursing mothers to the Church."

At a meeting in behalf of the Army Scripture Readers' and Soldiers' Friend Society held recently at Cambridge, England, an Army Chaplain related that the clergyman at Osborne, having occasion to visit an aged parishioner, found a lady in deep mourning seated by the bedside of the invalid reading to him the word of God. He was about to retire, but the lady asked him to remain, as she would not wish the invalid to lose the comfort which a minister might afford. The lady retired, and the clergyman found lying on a bed a book with texts of Scripture adapted to the sick, and he found that out of that book the lady in black, who was none other than the Queen, had been reading portions of Scripture to the sick man. In commemoration of this scene the celebrated artist, Mr. Gourlay Steell, has painted a picture entitled "A Cottage Bedside at Osborne," and in the pamphlet which has been drawn up to illustrate the painting the above anecdote is related, together with others not less indicative of her tender spirit.

The *Aberdeen Free Press* tells how she visited a farmer who had been seriously ill for near six months; and, lest her visit might have an exciting effect upon him, sent word the previous day that she wished to go to his bedside and hoped he would not be annoyed, and how afterwards she sent inquiries of kind interest as to his health.

It is said that the cottages near Balmoral are often visited by the gentle Queen and the members of her family, and that she always taken a generous interest in the welfare of their humble tenants. She sometimes goes from door to door with a large roll of serviceable Scotch "linsey" in her arms, and the fabric grows shorter by a "pattern" as she departs from each lowly dwelling.

Some regret has been expressed by the English people that their Sovereign has remained so much in seclusion since her bereavement; but when we think of the pure influence which emanates from the throne at this time, and then revert to the days of a gayer court, we can but rejoice that England's Queen is, in being a sovereign, no less a noble woman.

[From the United States Gazette.]

Geological Remains.

It was recently announced that Dr. Hayden had arrived at the Western frontier, with a large amount of fossils of extinct animals, collected during an expedition to the Bad Lands of Dacotah Territory, for the Smithsonian Institute, and Philadelphia Academy of Natural Sciences.

These fossil remains were discovered some time back, and by mere accident. A fur trader was attracted by the curious appearance of them, and took some specimens to his home as matters of interest to his family, and there they were seen by scientific men, who at once perceived their rarity and value. Subsequently the naturalists accompanying the Government expeditions to lay out wagon roads brought home large quantities of those fossils, and the great interest they excited induced the fitting out of the recent private expedition of Dr. Hayden. To the ordinary eye these specimens, though they might be thought curious, would not be as wonderful as in reality they are. They are all remains of extinct species of animals, and belong to an age of the world of such remote antiquity that no traces of mankind have been found in the geological formation. We do not use the scientific terms, because we can perhaps better explain the matter in a plain way.

The rocks in which these remains are found must evidently have once been the muddy shores of some immense fresh water lake, the extent or boundaries of which cannot now be defined; and, as these animals perished, their bones lay undisturbed in the mud until petrification prevented their final destruction. In one piece of rock can be plainly seen the trail left by some marine animal in the original mud. In another specimen we have the skull, with the jaws open, as it evidently lay loose in decay, when the waves washed up the mud in the jaw and prevented it closing. There are also fresh water turtles of all sizes up to a very large one. These indications leave no room to doubt that where these fossils are found, must have been the lines of the great lake.

Next we have specimens of the fossil remains of an extinct species of camel, showing that, after the upheaval of the earth had destroyed the lake, the bottom of the latter was converted into one vast arid plain, upon which only such animals could exisit as are found in the desert regions of the old world. The next specimens are of extinct species of ruminating animals, from which it appears that the once arid plains had become covered with luxuriant grass. From the number of these latter specimens it is apparent that these ruminating animals must have multiplied into herds rivaling those of buffaloes now seen. Perhaps the most curious of these are the remains of several species of the horse, the smallest being about the size of an ordinary setter dog, and the largest about three times that size.

It is next observable that among the specimens are several species of carnivorous animals now extinct, evidently created by nature to prey upon these immense herds of ruminants and prevent their increase. Among these we find varieties of the tiger and rhinoceros. As both the tiger and the camel are animals peculiar to tropical regions, some of our readers will think it strange that they should be found in these high latitudes. But we have also among the specimens fossil remains of a species of elephant

as well as of the tapir, and the fossil plants are all tropical. Palm trees once grew on the shores of that great lake, and several varieties of the ammonite sailed their barques upon the waters. Yet in all this immense wilderness no trace of man is found, and there nature must have rioted in luxuriance without the footfall or the voice of any being erected with intelligence above the brutes.

Provincial Wesleyan.

SUBSCRIPTION, TWO DOLLARS PER ANNUM, *strictly in advance*. The figures in connection with the address show the time to which payment has been made; thus, j 68 denotes the payment to be made to January next; ju 67 to July next. All Methodist Ministers in the Provinces are authorized Agents for this Journal.

WEDNESDAY, FEB'Y. 6, 1867.

Rev. George M. Grant's Lecture.

The Young Men's Christian Association of this city, during the fourteen years of its existence, has, generally speaking, been fortunate in the selection of its lecturers. Many of the lectures before the Association have been of a high order of talent, exceedingly choice and worthy of any audience; the most of them have been sound in doctrine, wholesome in teaching, and have contributed in no small degree to the delight and the profit of that portion of the community interested in this mode of christian edification. Very seldom indeed at those lectures has there been a sentiment uttered not in entire agreement with evangelical truth. We regret exceedingly to be obliged to note as an unhappy exception the Lecture delivered by the Rev. George M. Grant, on Tuesday evening of last week. Out of respect to the Church and congregation, of which Mr. Grant is a Minister, any effort of his which we could not commend, we would have greatly preferred to pass over in silence. But our duty to the public compels us to say that the utterances of the Lecturer on that evening were anything but wholesome; were, in fact, scarcely less than semi-infidel; and certainly presented, in an insidious form, some of the most poisonous notions that we have ever been pained to hear from the lips of any speaker.

The announcement of the title of the Lecture elicited some inquiry. It was asked by many, Who are the Reformers of the nineteenth century? and conjecture was rife as to what class of persons the lecturer intended to present as worthy of attention and study. It was said, the term will apply to those in political life who have made "Reform" their watch-word, and the list will contain the names of Lord John Russell, Daniel O'Connell, Richard Cobden, John Bright, and others who have figured prominently on the political arena, and from a review of whose career valuable lessons may be deduced. Or, inquiry might be directed profitably to the benevolent reformers of the age, whose aim had been to redress the more grievous wrongs under which humanity has laboured; and this class would include such men as Wilberforce, Clarkson, and their coadjutors, who, in the face of formidable opposition and obloquy, stood up in vindication of the rights of the enslaved, down-trodden African. Or, it was asked, does the lecturer intend by the term he employs, the fathers and founders of those christian institutions, the Bible and Missionary Societies, which have so prominently distinguished the current century? or, does he mean those who have heroically devoted themselves to missionary work in heathen lands? or, such men as Chalmers, who laboured so indefatigably for the religious and temporal well-being of the masses? or, the leading preachers of the present day, some of whom, as Spurgeon, have attained to honourable distinction, and who by their schemes of benevolence have accomplished much for Christ and for the world? or will the lecturer include the noble-hearted Father Matthew, the apostle of Temperance in Ireland, and others, who have laboured in the cause of social and moral reform? Doubtless from a review of the life-work of some, or all of these classes of men, much that would be highly interesting and useful might be gathered, whatever opinion might be entertained as to such an unusual designation as the term "Reformers," in application to such persons. But no one for a moment dreamed that such a misnomer would be committed, or such an outrage offered by a christian minister to the sentiments and feelings of christian people, as to present for admiration the semi-infidel writers and free-thinkers of the age, and these to be distinguished as "the Reformers of the Nineteenth century." It was surely to be assumed that a lecture before an Association of Christian young men, by a Minister of the Gospel, would, to say the least, be free from taint of scepticism, and that no man of doubtful reputation would be exhibited as a model. Not one in that large audience could have imagined that the poet, Burns, however brilliant his powers or genial his heart, could have been commended as a benefactor to mankind and a reformer of his age. No one could have supposed that Coleridge and Carlyle,—astute thinkers indeed, and men of grasp of intellect, but whose power was applied for evil, and whose mental eccentricities were not to be imitated—men recognized and put down by the ablest christian writers of Britain as having been widely astray on the essential points of evangelical truth, and as having done their worst to sap the very foundations of the christian revelation—that such men were to be held up by a christian minister as being masters of religious thought, at whose feet young men would do well to sit, whose writings they should peruse for five years, and then ponder over for another five years! Was it to be supposed, in such a lecture, before such an audience, that leading Puseyites, and those who have left Puseyism for Rome, would be held up for admiration; or that young men would be advised to cut themselves adrift from all systems of Christian doctrine, and boldly exercise their freedom of thought on religious topics? If Mr. Grant had thought proper to confine such counsels within the precincts of his own Church, and his people and synod had been content therewith, his right to do so the public need not question. But to inculcate such principles, under the auspices of a christian association, and before a christian audience composed of persons of all the evangelical churches, was a betrayal of confidence and an abuse of privilege, against the repetition of which the Young Men's Christian Association should most carefully guard.

Were it not a useless wish, we could earnestly desire—what Mr. Grant himself will some day wish he could effect at any sacrifice,—that the lecture upon "the Reformers of the Nineteenth Century," might be forever forgotten, no trace of it remembered. But this cannot be. The mischief has been done. The poison has already entered some youthful hearts, who by this means may be ruined for both worlds, and the extent of the influences for evil thereby commenced, who can estimate? We would most earnestly say to young men, give no heed to the counsels of that Lecture. Be on your guard against every *ignis fatuus*, lest, ere you are aware, you find yourselves in the quagmire of infidelity. Let your "aids to reflection" be the wise and godly writings which are to be found in the literature of every evangelical church, in some of which are carefully weighed, and condemned as soul-destroying, the teachings of the men extolled by the lecturer. In searching for the beautiful, the good, and the true, let your communion be with those who revere the Holy Book. "Beware lest any man spoil you through philosophy and vain deceit;" "avoiding profane and vain babblings, and oppositions of science falsely so called."

The admonition given from the Lord by the prophet Isaiah, should not be forgotten, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. *This shall ye have of mine hand; ye shall lie down in sorrow.*"

Religious Newspapers.

The remarkable lecture, above referred to, given in Temperance Hall last week, by the Rev. Geo. M. Grant, contained a virulent attack upon Religious Newspapers, entirely unprovoked and gratuitous, and having no necessary connection either with the preceding or subsequent part of the Lecture. It seemed as though the speaker was full of venom against the religious Press, which he must take the opportunity of belching forth, to the great disgust of very many of his audience. The religious Press he condemned as being wholly *irreligious*, and as a pest to society which should by all means be got out of the way. We do not profess to give his precise language, but we do not at all misrepresent his utterances.

Such an onslaught, from such a quarter, is scarcely worthy of notice; yet we take the opportunity of saying to our readers that upon this continent the department of religious literature which is the object of the ire of Mr. Grant, occupies for the most part the same relation to the Church, and answers the same ends—as do the religious Magazine publications of the old world; the American mind choosing the weekly, and the Newspaper form of publication, in preference to the monthly serial. Accordingly, every church of any importance in the United States and the British Provinces, has its Newspaper Organ, and some churches sustain them by the score, having, as the result of long experience, arrived at the conclusion that the religious newspaper is essential to the growth of intelligence among their people; that it disseminates information on the best subjects in the cheapest and best form; that it is necessary for the domestic circle, and to neutralize the noxious influences of other cheap literature; that if it did not exist, the place it occupies would be filled by what would be worse than useless; that its importance as an auxiliary to the pulpit and in defence of Gospel truth is unquestionable, and that any Church that will do without this agency must be content to go into the shade. The Methodist, the Baptist, the Presbyterian, the Episcopalian, the Congregational and the Lutheran Churches, have their religious newspapers. At every ecclesiastical assembly, whether Conference, or Synod, or Association, or Convocation, by whatever name called or of whatever church, earnest measures are taken to sustain the religious newspaper as essential to religious prosperity and to church advancement. So fully is the necessity of this form of religious journalism a marked and well-established fact upon this continent, that throughout the length and breadth of America, scarcely a word is uttered or a finger raised in opposition thereto, except very occasionally by an ephemeral sheet of secularism such as the *Round Table* of New York, or except by such a genius as the Rev. George M. Grant, hoping thereby to gain notoriety.

The pioneers of religious newspapers in America, which took their stand over forty years ago, and which still are among the most vigorous and useful of religious publications, are the *Zion's Herald* of Boston, and the *Observer*, of New York, the former a Methodist and the latter an Episcopalian paper. At their commencement a circulation of a few thousand for each of these was considered great; but since that time the power of the religious press has grown marvelously. The religious papers of the United States and British Provinces, now number nearly four hundred, circulating at each issue upwards of half a million copies. Is it not rather surprising that these religious newspapers, which Mr. Grant so fiercely denounces as most hateful and pestiferous, should be in such favour with all the Churches, and should have attained so well established a reputation?

But few of our readers know anything of this Mr. Grant, and the question will naturally be asked, Who is this wonderful man, this would-be Reformer of the Nineteenth Century? In reply we say, The Rev. George Monro Grant, A.M. is a young Nova Scotian of some considerable aspiration, whom, were he to show himself worthy of it, we would rejoice to see highly honoured. He is the incumbent of St. Matthew's Kirk in this city, and on this account should be deserving of respect, though by no means thereby entitled to assume the censorship of the religious Press. He is the successor of a venerable clergyman, the Rev. John Scott, whose measure of godly reputation he does not seem very likely to attain. He will be recognised by some of our readers as having distinguished himself at last St. Patrick's dinner, on Saturday evening 17th March, till near midnight, as a preparation for his Sabbath duties; a very questionable place for *any* christian man, surely; but of course quite right and proper for one holding Mr. Grant's views of christian liberty.

Mr. Grant possesses some good points. He has abilities that might be employed in the cause of Christ and humanity to great advantage; though he is regarded as estimating these at quite their full value. He is by no means a finished speaker, yet he is heard with interest, for his style is direct, piquant, approaching somewhat to the quaint. Judging by his manner of expression, you would regard him as an honest, generous-hearted man. He wishes to be known as a person of extremely liberal views in religion, and yet is not always tolerant of opinions differing from his own. He is an adept in denouncing what he calls *shams*, as at the Union and the Young Men's prayer-meetings, though some folk think that if he were himself always free from *sham* it would be well. He is earnest and energetic, desirous of building up his Church, if he only knew the right way of doing it. He does not think humbly of himself, nor is he at all bashful; but we may hope that he will attain to more of self-knowledge, lose his self-importance, and become in every sense a wiser and a better man; he will then be ashamed of his present folly, and will confess that the religious papers he had wished to injure, will live and prosper when his own name shall have perished from the earth. Why Mr. Grant hates religious papers, it is hard to say, unless he regards them as being in his way in the propagation of free thought, just as Satan in Milton hates the light. As a disciple of Carlyle, Mr. Grant does not like that which is so Puritanic or Methodistic as is the Religious Press of the present day. We had marked some passages from some of his published productions for criticism, as showing how little worthy he is of confidence as a guide in religious matters, and how little right he has to assume dictatorship in regard to the Religious Press; but we shall defer this purpose till another occasion. May the Lord give His people pastors after His own heart, and render the Religious Press auxiliary in diffusing more and more widely the truth as it is in Jesus.

Letter from the United States.

METHODIST PERIODICAL LITERATURE —WEEKLIES

The weekly issues authorized by the General Conference of the Methodist E. Church, are the *Christian Advocate*, New York; *Western Christian Advocate*, Cincinnati, Ohio; *Pittsburgh Christian Advocate*, Pittsburgh, Pa.; *Northern Christian Advocate*, Auburn, N. Y.; *Northwestern Christian Advocate*, Chicago, Ill.; *Central Christian Advocate*, St Louis, Mo.; *California Christian Advocate*, San Francisco, Cal.; *Pacific Christian Advocate*, Portland, Oregon; *Christian Apologist*, (German), Cincinnati.—These are what we call, official papers, and are liberally sustained—most having a subscription list that more than pays the expenses of publication, and some of them, besides paying their expenses, are a source of large income to the Church. Besides these, there are a number of unofficial papers—independent as they are called—among which are *Zion's Herald*, Boston; *The Methodist*, New York; *Messenger*, Vermont; *Methodist Home Journal*, Philadelphia, Pa.; *Northern Independent*, Auburn, N. Y.; *Buffalo Christian Advocate*, Buffalo, N. Y., and several others. *Zion's Herald* is the oldest—indeed it claims to be the oldest Methodist weekly now published in the world. It commenced January, 1823. It has a large list of subscribers, more than paying all of its expenses of publication. The *Methodist* is ably conducted, and is receiving a liberal and increasing patronage. The *Methodist Home Journal*, has scarcely an existence as yet, its first number only issued. Several attempts have previously been made in Philadelphia to sustain a weekly paper, but failed, and whether this is to share the fate of its predecessors, remains to be seen. Philadelphia claims more Methodists than any other city in the world—134 ministers, travelling and local, and 18,460 members. Such a city, with a large Methodist population surrounding it, ought to sustain one weekly paper. Most of the unofficial papers are doing well financially, and are largely promoting the spiritual interests of the Church.

POLITICAL

Congress is at work, but no very important results have yet been reached. Negro suffrage and the impeachment of President Johnson, are the principal subjects of consideration, neither of which, will be disposed of immediately. The negro will have his civil rights—he will be placed on equal footing in all respects with the white people, it is only a question of time. The impeachment question is an exciting one just now. While the President's course, in many respects, is regarded by most as wrong, and liable to serious objections, yet there are very many, who doubt the propriety of an attempt to impeach him. They think the better way is to curtail his power, and place him where he can do as little injury as possible in future. We regard this as the sentiment of the majority. Still, there are not a few who are anxious for impeachment, and there will be a strong effort made in Congress to accomplish it.

A NEW WORK BY SPURGEON

Spurgeon is again before the public, in a work entitled, "*Morning by Morning*; or daily readings for the family or the closet." The title gives the character of the work, which we regard as the best of his works;—and much credit is due to the publishers—Messrs. Sheldon & Co., N. Y.,—for the beautiful style in which they have given it to the public. It contains a lesson for every day in the year, suggested by a striking passage of Scripture, and each lesson is full of rich, sprightly, earnest, scriptural thought, which no one can read without improving the head and heart.

OTHER NEW WORKS

Messrs. D. Appleton & Co. have just issued two choice and valuable works, entitled, "*The Home Life*; in the light of its divine idea," by James Baldwin Brown, B.A.; and "*The Idle Word*; short religious essays upon the gift of speech, and its employment in conversation," by Edward M. Goulburn, D.D. These works, most ably written, on the most important subjects, cannot fail to do good, and we welcome them as a most valuable contribution to our religious literature. "*The Home Life*"—"*The Idle Word*"—what thoughts they naturally suggest! We recommend these works to all who wish to read and learn on these important subjects. Messrs. Ticknor & Fields, advertise no less than thirteen new works, and new editions of *James Parton's* works, to be issued during the Spring. Among their new forthcoming issues, are the "*Records of five years*," by Grace Greenwood; *Greece, Ancient and Modern*," by C. C. Felton, LL.D.; *Famous Americans of Recent Times*," by James Parton; and *Religious Poems*, by Harriet Beecher Stowe. Their "*Every Saturday*"—a journal of choice reading, selected from Foreign current literature—has been enlarged, is having an extensive sale, and is regarded a decided success.

RELIGIOUS.

The religious interest still continues, and since the year commenced has evidently increased. Many of the churches are enjoying largely the outpouring of the Spirit in the conversion of sinners. We are looking for the Pentecostal baptism on all the churches.

January 18 1867. CECIL.

Ritualism.

The excitement and agitation respecting the alarming innovations now in progress in the Church of England will continue, as it is fitting they should, until some authoritative measures are taken in defence of pure Protestantism. The *Methodist Recorder* gives the following:—

One of the most important utterances which have of late come under our notice in reference to the Romeward tendencies which have of late developed themselves in the Church of England is contained in a lecture delivered at Edinburgh on Monday evening by Lord Ardmillan. As a layman, as a Presbyterian, as one of the most distinguished members of the judicial bench in Scotland, and as one of the most prominent members of the Church of Scotland, the words of Lord Ardmillan on such a subject are peculiarly worthy of attention. Speaking on the general question of church fellowship, he said that—

"A Church—whether called Roman Catholic or Anglican—which plants herself on high, interposed between the people and their God, which professes to perform high services and sacrifices for the flock, claiming an authority absolute and a voice infallible, wielding the power of her absolution and the terrors of her excommunication, and demanding a submission unreserved and a faith unquestioning, cannot be the central institute of a free and sincere Christian fellowship."

Such an institution is the Church of Rome, and such an institution it is attempted to make the Church of England become. But such a fellowship is impossible to Protestants. His Lordship continues—

"The Church which is to be the central institute of a fellowship which can include Protestants, must leave conscience free and appealing to the Bible alone for authority, must impress the hearts and convictions of men, and must proclaim and enforce the Gospel by pastoral, not by priestly offices."

The difference between the "pastor" and the "priest" is indeed a vital difference. The whole question as between Evangelicalism on the one hand and Sacramentarianism on the other, between the doctrine of Rome and the doctrine of the New Testament, lies included in these two words. Protestantism discards the unscriptural notion of a human priesthood, and receives the true doctrine of a pastorate; but, as the noble lecturer too truly states—

"From this position I greatly fear that the Church of England is in danger of departing. It may be truly said of her that her Protestantism is in great peril. One of her many dangers is, that she will soon make Christian fellowship with her impossible, except on the principles of Jesuit societies. She is to a large extent ceasing to be Protestant. The very name is repudiated, and the vital principles of Protestantism are openly abandoned by a large and influential section of her clergy. I do not dwell on the ritualistic parade, the foolish formalities, which would be childish if they did not express a wilful and deliberate departure from the principles of the Reformation. But that departure is intended and avowed, and all these trifles of candles and crosses, of postures and vestments, which would otherwise be simply ridiculous, become most serious because they are meant to indicate that avowal."

Lord Ardmillan then goes on to quote from a recent publication, entitled the "Church and the World," by several High Church clergymen, in which it is openly asserted that the Reformation was a misfortune, and that it is the duty of the church to get rid of the Protestant element; that the celibacy of the clergy is a thing desirable; that the Thirty-Nine Articles are "forty stripes save one laid on the backs of the national clergy;" and that the Catholic leaven is working out the Puritan leaven in the Church of England. He further laments the deplorable absence of discipline in the Church:—

"The most High-Church and the most sceptical are both permitted, and supposed to proclaim the doctrines of the Church. She is unable or unwilling to free herself from either. She cannot stem the advancing tide of Romanism nor arrest the corrupting process of scepticism. With voice uncertain, standards deserted, and discipline defied, the Church of England is helpless if the laity do not now come to her aid."

A grave responsibility now rests upon all the Churches of Protestant Nonconformity. Let them shun every avenue of approach to the doctrine of human priesthood, or of salvation by sacraments. Let them avoid the slightest imitation of the tinsel trappings of Ritualism. And, while avoiding all bitterness of spirit, and all ungenerous exultation at the prostrate condition of the Established Church, let them unite, with an energy and determination never before known, in an adherence to the Bible, and in an unceasing, earnest, and believing proclamation of the free salvation promised, and perfect holiness inculcated, in the Gospel, which it is their inestimable privilege to have received in its purity, uncontaminated by the traditions of men.

A series of articles by a layman of the English Church, appears in the London *Morning Advertiser*, from which we make some extracts:

More than three centuries ago England threw off the hated yoke. Now, again, with wily speech and fair pretence, do treacherous hands seek to restore it and strangle liberty. Priestcraft and monkery, driven from its Continental strongholds by the indignant people, hasten hither; for here it would seem (thanks to Ritualism) they have hope of success, perhaps of supremacy and victims. Such at least is Dr. Manning's view of matters. He is reported to have said, in September last (at Leeds, that—

"The Roman Catholic Church in England was gradually expanding and extending. . . . . So large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about the doctrines (transubstantiation and invocation) to which he had referred, that the Catholics had been left to the much more happy and peaceful task of reaping the fields."

Whatever be the faults and shortcomings of the Church of England, our fathers restored and left her a noble protest and bulwark against the heresy of Rome and the despotism of priests. And the marvel is, not that they did no better, but that they did so well.

They have left us to finish the work. May we do it in their wise and faithful spirit.

The time for talking has gone by. It is high time to act. Ritualism means the supremacy of Popery, the downfall of the Church of England, and with it, if it be possible, the overthrow of the sound doctrine, good order, and freedom that came in with the Reformation; and all good citizens are interested in maintaining this. It is not the Church that is attacked so much as the principles and faith of the Reformation which the Church maintains. For the Ritualists, consciously or not, are Papists in all but the name, and are doing their work—"the work of the worst enemies of the Church" (Archbishop of Canterbury, Feb. 3, 1866, in reply to E C. U); and we may add of mankind.

Whatever differences there may be about discipline, forms of Church government, and minor doctrines, the Christian men of England hold a common faith, and are concerned for the common weal. In the contest at hand, Churchman and Nonconformist, every true patriot, are interested, and sooner or later must stand side by side and fight for the common cause, for greater things than non-essentials are at stake.

There is no present need to trace the rise or progress of the "Oxford Movement." We have only to deal with its results. Any one, however, who has carefully studied it cannot fail to be struck with the manifest evidences of design which it presents, of the astuteness of the plan, and its fitness to bring about its intended end and purpose. It is as perfect in treachery as it is wanting in honesty.

After much sapping and mining, the final attack to be delivered upon the Articles of the Church in *Tract XC*.

These, it was discovered, any "Catholic" might honorably and conscientiously subscribe to. Their true meaning and intent had been al all along mistaken. Really and essentially there was no substantial difference between them and the decrees of the Council of Trent; or, as Dr. Pusey would phrase it, the Articles of the Church of England, "explained rightly," do not contradict the decrees of the Council of Trent "explained authoritatively."—(Letter to *Weekly Register*, Nov. 22, 1865.)

Persons who would maintain this would have no difficulty in believing that the Newtonian philosophy, logically interpreted, proves the earth to be a vast plane in the centre of the universe. With such men it is impossible to reason.

Having once shut their eyes to the light, to the facts of history, and the plain meaning of words, all the rest is easy. One is not surprised to find that Dr. Pusey, and no doubt those who act and think with him, would "readily recognize the Primacy of the Bishop of Rome," and that he should not find "anything in the supremacy itself to which he should object." (Letter of Nov. 22, 1865;) nor that men who have these peculiar views and feelings are able to prove to their own satisfaction at least, how very honourable, and consistent they are in remaining, nominally, in the Church of England.

Anything more pointedly opposed than the doctrines of the Church of England and the decrees of the Council of Trent, both in the letter and spirit, it is scarcely possible to conceive of.

Most of the distinctive errors of Rome are denounced in our Articles, which were published nearly at the same time with the decrees of the Council of Trent. As Fuller remarks—"Truth and falsehood starting in some sort both together, though the former will be sure to carry away the victory at long running.—Many of the decrees begin with lying, and all conclude with cursing, thundering anathemas against all Dissenters; whilst these our Articles, like the still voice, only expressed the positive truth" (*Ch. Hist.* ix 72): and, let us add, the faith of the primitive and Apostolic Church, uncorrupted by the glosses and traditions of men. For the peculiar heresies of Rome were unknown to the early Church. They were invented merely to give power to the priesthood, who, under, the pretence of honouring and worshipping God, sought to obtain power and worship for themselves. The Ritualism of our day and the priestcraft of all time is nothing more than a form of self-worship.

Purgatory, Transubstantiation, Tradition, the Seven Sacraments, Indulgences, Images, the invocation of Saints, Prayers for the dead, the Papal supremacy and infallibility, are all novelties and inventions, have neither root in Scripture nor the sanction of the primitive Church or the early fathers.

On these and many other points the Church of England is flatly at issue with the Council of Trent, gainsay it who can.

As a matter of fact, the Roman Church, if closely examined, will be found to have no claim to be considered a Christian Church at all. A Christian Church was once at Rome, it is true; but the Rome of the last one thousand years is Pagan, anti-Christian, intolerant, and cruel. It is as much Christian as the well-known statue, kissed as St. Peter's, is, and no more.

Under cover of a false and evasive interpretation of the Articles, it is sought to introduce Popish doctrines, and by a strained exposition of the ornament Rubric to bring in the appropriate Ritual.

Already the Mass is set up in many of our churches, and others are ready to follow the example.

Unity of the Church.

The unity of the Church does not consist in a universal outward organization. The consolidation of ecclesiastical bodies might proceed without an increase of true unity, and it is possible in the nature of the case, though scarcely probable, that the real unity of the Church might be established without diminishing the number of religious sects. To him who values His Church only for her moral and spiritual excellence, these outward forms, which so much affect us, are probably scarcely recognized at all. So far as denominational organisms may aid in the great spiritual mission of the Church, they are invaluable, and in a humble sense, sacred; further than this they are but husks, from which the precious fruit has been taken. On the one hand, therefore, our ecclesiastical systems should not be confounded with the life and spiritual being of the Church; and on the other, they should not be esteemed worthless, much less an evil. Husks are useful so long as the fruit is unripe, and the immaturity of the Church of Christ will probably render outward forms a necessity to it.

It may be asked, therefore, whether all desirable unity in the Church may not be obtained without casting down the existing ecclesiastical boundaries. Since organisms are needed, may it not be suspected that those we have are as good as any we may hope to gain? And will the advantages to be gained by changes compensate for the labor and inconvenience of making them?

There is but little reason to expect that Christians will very soon consent to abandon their denominational peculiarities for the sake of a coveted unity; we are happy in believing that it is not desirable they should do so. While we confess that our divisions have been carried to a faulty excess, and hold that our minor sects should be absorbed into the larger ones of a kindred character, we are far from believing that either the beauty or the strength of our Zion would be increased by the prostration of all denominational landmarks, and the spreading out of the whole field of the Church in one great common. Communism in the Church is scarcely less desirable than in secular society; and the greater expense of means and efforts required to conduct the affairs of Christ's kingdom in its distinct divisions, is more than compensated by the increase of efficiency. We would not, therefore, were it in our power, have the evangelical Protestant sects of America consolidated into a single ecclesiastical body.

And yet we are in full sympathy with the demand for the unity of the Church. But what is the Church? Surely not the various denominations, much less any of them Were all these organizations extinguished in a moment the Church would be undiminished, though perhaps somewhat incommoded. In one of its aspects the Church is the body of Christ's spiritual disciples—converted men and women—scattered over the land, recognized or unrecognized by ecclesiastical authorities, but all holding by the common Head, and all partaking of the same spirit. Viewed in this light, the unity of the Church is proportioned to the inward conformity of its members to the character and image of Christ; and Christian unity is promoted chiefly by the increase of Christian holiness. That this must be the basis and the cementing power of all real unity in the Church is quite certain.

But the unity of the Church must also include the unity of faith. How large a part this element performs in the gospel as taught by Christ and his apostles, all may learn from the pages of the New Testament. The unity of the faith underlies the unity of the Spirit and the Church can never be one while it has a diversity of opposing doctrines at its foundations. The truth revealed by Christ and taught by his disciples, are to the Church more than foundation stones, as the Church itself is more than a stately temple, or an imposing structure. The Church is a vitalised organism, and its heaven born truths are the depositories of its vitality. Its essential holiness, in which all its members are unified and united, and united because essentially unified, is derived to it through its truth. Whoever therefore, would seek to promote the unity of the Church, must do so not by ignoring its truths, or speaking lightly of doctrinal tests or despising dogmas. For though the heart, through its perverseness, may remain unrenewed in the presence of correct intellectual perceptions, yet it is an abuse of language to denominate the truth so kept back from effectuating its work "a cold and lifeless orthodoxy." Around those living verities which the Eternal Word has brought to us from the Father of lights, cluster and crystallize all the graces of the Spirit, binding all hearts in an inseparable unity.

We are gratified to notice certain indications that Christians are coming more and clearly to understand these things. We are pleased to hear from time to time of the co operation and fraternal union of ministers and laymen of "various denominations of evangelical Christians." Both the comprehensiveness and the exclusiveness of these terms are excellent. The members of Christ's flock are not all in one denominational fold; to embrace all in our charity we must comprehend more than any single one. But let us also see to it that the goats are not, by a blind charity, included in the same fold with the sheep. The qualifying term "evangelical" is therefore wisely employed as a limitation beyond which we may not extend our recognitions as to the faithful in Christ Jesus.

The nominal Christianity of this country at this time embraces three distinct and opposing classes. On the one extreme we have the Ritualists, who resolve the whole of religion into the outward Church and its ceremonials; on the other hand are the Rationalists, whose religion is but a cultivated naturalism—to all practical intents spiritless and godless. Apart from both of these is the Church of the New Testament, living and serving its great Head, and embodied in the various sects of evangelical Christians among us. These should know and recognize each other as fellow-Christians, and partakers together of the same holy calling. They should also bring out into clear vision the bonds that unite them: their one Lord—Christ crucified and risen again; their one faith—that delivered to the saints; and their one baptism—that by the Divine Spirit. As workers in the same cause, they should, whenever requisite, become workers together, one with the other, and all with and for God. This is the unity for which the true Church is sighing, which the apostles taught, and for which Christ prayed—the unity of pure hearts and strong hands in the work of God.—*Chris Advocate and Journal.*

Resources and Progress of Nova Scotia.

At a banquet given on the 9th ult., to the Delegates of British North America in London, A. G. Archibald, Esq, M.P.P., in an address, which is spoken of by the British Press as one which would have done honour to any English Statesman, presented the resources and progress of his native Province:—

He said—On this side of the Atlantic you do do not always distinguish very accurately between the different countries of British North America; and sometimes our self-esteem in the lower provinces is a little hurt when we find we are supposed to be inhabitants of a country as far from our home as Germany is from yours. Indeed I am doubtful whether this very pedantic name which it was the pleasure of your first sovereign of the Scottish race to impose upon the country to which I belong has not tended rather to increase the mist in which its geographical position is enveloped. Whether that be so or not, let me say to you that in spite of our Latin name we are very English in sentiment and feeling; that there is no part of her Majesty's dominions where the people feel a more loyal attachment to the Sovereign, or a deeper love for British institutions, than they do in the province of Nova Scotia. But, though Englishmen may not have very distinct ideas of the separate position and condition of the different provinces, the time was when the policy of the Government of this country had a strong tendency to create these distinctions with us. We were taught to look across the water, not to each other; instead of considering ourselves as natural allies and friends, as situate in similar circumstances and bound to use the same means for our progress and development; we weighed each other down with hostile tariffs and antagonistic legislation. But happily that day is gone, and for ever. The people of this country have discovered that the colonies are governed most easily through their affections; and having given us the full measure and status of Britons, the Minister in Downing-street, in guarding Imperial interests, does so in a way to promote the good of all. He protects those interests without shocking the pride or wounding the sensitiveness of a people who, though they have ceased to dwell under the sky of England, by no means forget that they have a share in the rights and a claim to the prerogatives of Englishmen. Great Britain has seen every feeling of dissatisfaction crushed in her British North American colonies by the simple process of treating us like Englishmen. She sees now no danger in those colonies uniting to strengthen each other. She knows well that, whatever may be our little mistrusts or jealousies of one another, we have but one feeling toward our common mother. An increase, therefore, of our power and prestige is an increase of her power and prestige upon the American continent. We are on the threshold of great changes in British America. I believe that the people of that country have a noble future before them. I trust it is our mission on the continent of America to illustrate the suitableness of British and monarchical forms of administration to the circumstances of our people—to show that institutions in which the monarchical principle tempers the natural democracy of a new country are not inconsistent with the fullest enjoyment of freedom or with the attainment of the largest material prosperity; that authority and liberty may go hand in hand, encouraging, supporting, and sustaining each other.

But, sir, will you allow me to turn for a moment from the future and take a glance at the past of the little province with which I am more immediately connected? I would like to show you that your countrymen on the other side of the water possess some of the practical ability to use the powers providence has given them which so eminently distinguishes the parent race. Ours is an old province in one sense yet not in another. While the French and English races contended for dominion on the soil of America, Nova Scotia figured largely as the battle-ground; and it was not till French power on that continent was extinguished on the plains of Abraham the year before the third George ascended the Throne of England that the industrial history of Nova Scotia really began. A century has since rolled by. Will you allow me to say what that period has done for us? Our little province is almost surrounded with water; its coasts is indented with the finest harbours and skirted by the finest fishing grounds in the world. Our soil is covered in many parts with valuable timber and the country contains within its bosom immense mineral treasures. To our position as a country and to the nature of our industrial elements we are indebted, as you are to yours, for the occupations in which our people are engaged.

Surrounded as we are by the sea, a large portion of our people embark in maritime pursuits. About one-fifth of our entire adult male population consists of hardy mariners—trained as sailors and fishermen,—acquiring in their ordinary pursuits those habits and qualities which will make them valuable in peace and in war no trifling source of maritime strength to this country or to any country with which our destinies may be connected. These advantages of position and circumstances have made us, man for man, the greatest ship-owners of any people of the world. If your tonnage bore to your population the same ratio that our tonnage does to ours, you would own shipping in these islands to the extent of 37,000,000 of tons instead of the 5,000,000 or 6,000,000 which you own.

We have also a considerable mining population. A large portion of our Province is covered with valuable coal, and we sent you in 1862, to your Great Exhibition here, a column 34 feet in height, hewn from a section of our coal fields, as a specimen of the gigantic scale upon which our mineral deposits are formed. There are now on their way to the Great Exhibition at Paris a number of further specimens taken from different coal basins extending over a large portion of our Province, which will show such of you as may visit our court there how much there is in our little province to remind you of the sources to which you are largely indebted for your prosperity and wealth. Let me add that not only have we these deposits, but we alone of the people on the Atlantic coasts have them. From Nova Scotia to Florida, through 20 degrees of latitude, the cities and towns of the Atlantic States are destitute of the material for fuel and light—for the carrying on of manufactures which depend on coal for their existence, or on steam for their power. While within a few hours' sail of them, we possess this article in exhaustless abundance, and that, too, on the shores of navigable waters, accessible without the expense of railways or the charges of transit.

With these facilities, you need not wonder that our coal trade is becoming an important interest. Nine years ago I had the honour of dining with this club. I was here with Mr. Johnston, the Prime Minister of Nova Scotia, on a mission to obtain the release of these mines from a monopoly created by an improvident grant, by which all this property had passed to a royal Duke. We succeeded in making arrangements satisfactory to all parties. The great progress which has been made in our mineral development is due to the opening which we thus created for the energy and enterprise of our countrymen. Such has been our recent progress in this great interest that our export of coal has doubled within the last three years. It is true the present policy of the United States operates against us. They impose on our coal a duty per ton greater than the entire cost of production at the mines. Yet this insane provision does not stop our trade. It goes on and flourishes, and when natural laws shall have prevailed, as in the long run they always will prevail, over artificial and political regulation we may look forward to this trade as one of the most important sources of our prosperity.

I will not say anything of our gold mines further than to state that they form a valuable industry with us. Our commissioners are not ashamed to exhibit at Paris and to take pride in a pyramid, constructed in the orthodox form, showing the exact extent of our production of gold. It is now on its way to France. Neither will I say anything about our agriculture further than to mention that not only can we hold our own in many of the hardier products of the soil, but that at an exhibition of fruit held not long since in this metropolis, your own jury were compelled to award to us the first prize in some of the productions of the orchard, and that, too, in a contest not with you only, but with all the world. So much, then, for our material resources and progress.

But you will ask, have we any institutions at all suited to this condition of development?—Yes, we have. Would you not feel that you had done something in this country if you had brought within the reach of your entire people the means of an elementary education—if you had made such provision that every boy and girl in the land had open to them, within walking distance of their homes, places where they could be taught all that is necessary to enable them to discharge the ordinary duties of life—where the child of the humblest equally with that of the highest citizen is placed on the highway of intellectual culture—where every one, irrespective of station or of means, has placed in his hands the power to improve himself according to the capacity and the energy which God has given him; and yet this is just what we have done. We have taken from our Treasury a sum equal to one-fourth of our entire revenue—we have compelled our people to raise another tenth by taxing their property for it, and with this fund we open schools all over our land, and make it impossible that anybody can grow up among us without an elementary education, unless vice allies itself with ignorance and wilfully rejects the boon which the patriotism of the Legislature has provided.

While making this provision for education, we do something for the diffusion of information all over the country. No tax is levied, as you levy it, on the transmission of newspapers by mail. The Government undertakes to carry to every man's door the journal from which he derives information of what is passing in the world; and you will feel that pretty extensive provision is made for this service when I tell you that there is an office for the receipt and distribution of mail matter for every 500 of our people Not only so, but every village of any consequence in the province, has a telegraph office, through which messages are transmitted at prices which in this country would be considered absurdly cheap. When I add to this that we have already connected the three great waters which wash our coasts—the Atlantic in the east, the Bay of Fundy in the west, and the Gulf of St. Lawrence in the north—with lines of railway which connect the extremes of the province with its centre, and which facilitate the traffic and transit of the whole province and connect the commerce of these waters, you will see that we have not lingered behind the rest of the world in this very important particular.—Bear with me one minute more. What I have already spoken of refers chiefly to ourselves as a province. Have we done anything as part of the empire? Fortunately for us we have had a century of peace; but last year the wrong, or the fancied wrongs, of this country to a neighbouring island exposed us to the danger of an inroad upon our soil. We did not shrink from our duty. We had nothing to do with creating the offence, but we did not ask the aid of Britain to repel invasion without showing that we were willing to do our part.

Our people readily responded to the call made on them. They devoted to drill, to the acquisition of some knowledge of military duty, without pay and without reward, such a portion of their time as, if estimated in money, would be no small contribution towards defence. Not only so, but we took from our Treasury and paid out for other matters incident to this service a sum equal to one-tenth of the entire revenue. We did so ungrudgingly, and with a feeling that if the necessity had been greater our contributions would have been larger. Now, sir, when I have given you this picture of what we have done to improve our little province, I think you will admit that we have not been altogether idle, nor when busy, unprofitably employed. I do not stay to speak of any of the other provinces. Each of them has its own advantages and peculiarities, and no one of them need be ashamed of the position it has attained. Need we, for, in grouping together resources which, when united, give us a population exceeding that with which the United States began their career—a marine greater than that which any other country in the world now has, except only England, France and America—need we fear, I say, that with

the resources we have already developed and those which remain to be developed, that we shall be able to take and maintain respectable position in the world? And when the time comes—and God grant that it be far off—when it shall be the mutual interest of you and of us to part, we shall separate like a stream which grows too large for its bed, and which, dividing its waters, pours them by different channels into the sea beyond—separate, indeed, but each bearing the hue and tinge of the original stream. When the time comes that we must separate, it will be our pride to do so as a land son leaves the abode of his parents to enter on an independent career. He leaves with tears in his eyes, but with a father's blessing on his head. When we leave it will be with lively recollections of reciprocal benefits received and conferred while together, and mutual wishes for each other's prosperity in the separate futures on which we are to enter.

The Fisheries.

At the expiration of the Reciprocity Treaty, our Government might have adhered to the strict letter of the law, and peremptorily excluded United States fishing vessels from all privileges within three miles of any British shore. The effect of this on the American fishing interest, would have been very disastrous. It would have lessened the value of the vessels engaged in this business, and which are ill-adapted to any other,—it would have thrown thousands of hardy fishermen out of employ, it would have diminished the supply, and raised the price of fish in the markets of the United States, and cut off New England from a lucrative trade with the West Indies. No just complaint could have been made had our Government adopted this course, and there are not a few who think it ought to have done so, especially in view of the circumstances under which Reciprocity came to an end. Instead, however, of insisting on a return to the exact condition of things which existed prior to the Treaty, our Government contented itself with levying a trifling tax on the American catch, and the fishermen of the United States were allowed to cast their nets within the three mile limits, and enjoy their liberty as before, on payment of fifty cents per ton upon the proceeds of their fishing. This course was adopted as a conciliatory one, in the hope that, on reflection, the American Government would be led to pursue a more liberal policy than might result from insisting on our rights to the fullest extent. It is doubtful if the action of our Government would have been generally endorsed, had the popular voice been taken in regard to it, although in the peculiar circumstances that existed in March last, it was doubtless desirable to avoid as much as possible all causes of irritation. The Maritime Provinces very reluctantly assented to the proposal to license United States fishermen, such a course being unfavourable to the interests of their own people. A season's trial of the license system has not reconciled our Eastern neighbours to it, and we find that just cause of dissatisfaction is considered to exist in view of the policy of the American Government, which has been thus far the very opposite of our own. Comptroller Smith, of St. John, New Brunswick, in his Annual Report, remarks:

"The fee of 50 cents *per* ton, which is now charged by the Provincial Governments for a license allowing American fishermen to fish in British waters, is much less than the duty which is imposed on British-caught fish when admitted into the States, and it is the opinion of many practical persons in the trade that under the present regulations the British Colonial fishermen cannot successfully compete with American fishermen in the markets of the Republic. * * * The average catch of American fishermen for the season is about 10 barrels of mackerel to the ton; and as the license fee is 50 cents *per* ton, it subjects the American fishermen (if they take out a license) to a tax of about 5 cents *per* barrel on their fish, but our fishermen are subjected to a duty of $2 *per* barrel on taking their mackerel into ports in the United States, giving an advantage to American fishermen over our own people of $1.95 *per* barrel."

Such a state of things is manifestly unfair, and is of a piece with that one-sided species of Reciprocity which our American cousins are ever anxious to establish between us and them. To make the Provincial license an equivalent for the American duty, it ought to be *forty times* as heavy as it is, or $20 instead of 50 cents per ton. The present tax only costs an average-sized vessel of the mackerel fleet, $30 or $40 per annum, whereas, if our charge corresponded with theirs, it would cost such a vessel, from $1,200 to $1,600 per annum.

According to present appearances, there is a probability of existing arrangements with regard to our fisheries continuing another year at least, if not longer. We think this ought not to be, except on condition that the American Government makes some concessions to equalize things more fairly. We are in no mean dependent position that we curry favour or ask indulgences. Nor are we weak and beleagured so as to be under the necessity of submitting to an arbitrary customs tariff, while we give the advantages of our splendid fisheries almost literally for nothing money and without price." We think our brethren of the press ought to stir this thing up, and insist that the American Government shall give us *quid pro quo* for the fishery privileges, or if they refuse, let the privileges be withheld. Right is right, and justice injures no one.—*Canadian Advocate.*

General Intelligence.

Colonial

DONATION VISIT.—We are gratified to learn that the friends of the Rev. Thomas H. Davies in Bridgetown and vicinity intend to make that venerable minister a Donation visit, on Wednesday the 13th inst. Friends from a distance who may wish to unite in this benevolent duty by forwarding articles or money, can further the object by communicating with Miner Tupper Esq., of Bridgetown.

The next lecture of the present course before the Y. M. C. Association will be delivered (D.V) on Tuesday evening next, Feb 12th, in Temperance Hall, by the Rev. S. T. Rand, subject, "A Scripture Panorama—or Pictures of the Palace, the Prison and the Prayer Meeting."—Doors open at 7 o'clock, Chair taken 8 o'clock.

DISTRESSING ACCIDENT.—A young man named Maitland, at work in the Freshwater Iron Works, on Wednesday last was struck on the head by the planing machine, and killed instantly.

A house in Maitland street owned by H. G. Hill Esq, was destroyed by fire on Thursday morning last. An elderly woman narrowly escaped being burnt to death.

We learn that the Halifax Association for the benefit of the poor is at work vigorously. The collectors have been appointed, and will call shortly upon our citizens for the needful assistance.

PAMPHLET ON THE FISHERIES.—Mr. Knight's second pamphlet of the series, on the Shore and Deep Sea Fisheries, is a larger number than the one preceding, and will probably be of greater interest to the general reader. It contains a description of the Nova Scotia coast and fishing grounds, a view of the fisheries, and the modes of capture and cure, &c.

Hon. Mr. McGee from Canada on his way to Europe came passenger by R M S Asia from Boston on Thursday evening last, when an address numerously signed, was presented to Mr. McGee in the Halifax Hotel.

The House of Assembly of P E Island has been dissolved. The general election is to take place on Tuesday 26th inst.

Thirty-eight cases for the Paris Exhibition were forwarded from Nova Scotia by the Asia. The remainder will go by next boat.

It is rumoured that General Doyle has reported to the Colonial Office the whole matter as to the Rectorship of St George's Church Carleton, and the refusal of the parishioners to receive the Minister so appointed.

ST JOHN BIBLE SOCIETY MEETING.—The meeting held in the Institute on Thursday evening was the largest meeting of the Society that has been held for some years. The house was filled to overflowing, and there was a difficulty in obtaining seats, although had there been some subordinate officer of the Institute with a pair of eyes in his head he might have found several quarters in the hall where additional seats could have been obtained. Mr. Starr rendered service in this way, but he could not be everywhere. The Hon. W. B. Kinnear, the President of the Society, was in the chair, and on the platform there was a strong representation of the Protestant clergy and laity of the city. The Annual report was read by H. W. Frith, Esq., the Recording Secretary. The resolutions were moved or supported by the Rev. Messrs. Scheofield, Stavely, Bennet, Hastings, Narraway and Hartley, and by Geo. A. Lockhart and W. L Seeley, Esquires. The speeches delivered were all excellent, being in keeping with the objects of the meeting. Mr. Bennet's exposition of the Bible as a civilizer was very masterly. Mr. Narraway's position, that prophetic interpreters had left a puzzling *hiatus* in their schemes by excluding from them the great Western Continent, with its progressive Protestant States, was original and ably supported. Mr. Hastings sustained the good impression he has already made on the St. John platform. The whole of the speeches and the entire proceedings of the evening gave great satisfaction.—*Telegraph.*

The *Courier* of St. Stephen, says:—"It is said that one of our business firms alone—that of Messrs. Todd, Clewly & Co.—have already sent goods over the Branch Railway to the value of ten thousand dollars, during the short time the trains have been running."

The Sackville, N. B., *Borderer* says of the late snow storm in that town:—"The past and present weeks will long be remembered for their snow storms and hurricanes. The 'oldest inhabitant' thought the storm of Thursday night week could not be beat, but what was that to the storm of this week, which commenced on Tuesday night and continued until Thursday morning? The roads in every direction are literally filled up by drifts, higher than the fences. On Wednesday morning a forsaken sleigh here and there, turned bottom upwards, showed that their occupants had been obliged to desert them and find shelter as best they could.

HALIFAX AND DARTMOUTH SABBATH SCHOOL ASSOCIATION.—The Quarterly Meeting of this Society was held on Thursday evening, in the Granville St. Church. The President, Dr. Parker, occupied the Chair. After singing and prayer by Rev. Dr. Pryor, the usual reports from the Schools comprising the Association were read by the representations present. The subject for discussion, "The best mode of imparting instruction in our Sabbath Schools so as to attract and instruct the scholars," was then introduced by the President, who was followed in interesting and valuable addresses by Hon. S. L. Shannon, T. R Rand, Esq., Supt. of education, Messrs. Robson, Selden, and Knight.

United States.

Late American papers state that the beautiful mansion of Chas. J. Hamilton, Esq., New Brighton, Staten Island, was destroyed by fire on the 14th ult, together with furniture, clothing, and paintings, &c, valued at $15,000. It is said that the mansion was one of the most elegant on the Island, and will cost $50,000 to rebuild it. The cause of the fire is supposed to be a defective flue. The loss is partially covered by insurance. Mr. Hamilton is a brother of W. B. Hamilton, Esq, merchant, of Halifax

MEMPHIS, Tenn., Jan. 17.—The steamer *Platte Valley* left here for Vicksburg this afternoon, and struck on the wreck of a gunboat, and sank almost to her hurricane roof in about three minutes. She was crowded with passengers, sixty of whom were lost.

Most of the cabin passengers are saved, so far as known, but the passenger list was lost, and it is impossible to obtain a correct list. A family named Roberts, consisting of thirteen, were all lost. The steamer was loaded to the guards, and was under full headway at the time.

Colonel Henry says one woman through her own exertions saved her drunken husband and five children by wading through the water on the hurricane deck and putting them on the wheelhouse after the boat had settled and careened.

The steward and about twenty of the crew are believed to be lost.

The captain and pilots are safe.

There were some forty women and children on board, most all of whom were lost.

A tug passing up took off those who had presence of mind enough to stick by the wreck, and brought them here to-night

The boat was valued at $40,000: partially insured.

European.

Her Majesty was to open Parliament in person, on the 5th February.

Mr. Gladstone has addressed a circular to the Liberal party, stating that it is highly probable that business of great public importance will come under the consideration of Parliament at the opening of the Session, and urging their attendance.

One of the earliest proposals of the Ministry in the approaching Session will be for the appointment of a committee to inquire into the working of the Bank Charter Act.

The great distress, so much increased by the state of the weather, still continues in the East of London.

A report from Crystal Palace Company states that the re-erection of the shell of the departments destroyed by the fire will cost £50,000 to £60,000.

It is extremely satisfactory to learn that friendly overtures have been made by the British Government to that of the United States in reference to existing difficulties. Lord Stanley has instructed the British Minister at Washington to propose a report to arbitration on the differences arising out of the American war. If the proposal be accepted, the precise terms and subjects will be reserved for subsequent discussion. The chief questions to be left to the arbitrator are not about facts, but rather about principles of international justice, and their application to the escape of the Alabama. Still the matter to be fairly weighed is, Was the Government not responsible for a failure of justice in a case which involved such terrible loss to a friendly power? If the question of arbitration be so settled as to have a prospective as well as a retrospective bearing, even if the decision go against England, the ultimate issue must be favourable in the future, being of immense importance in the event of war, to her commercial marine. At a time when the United States are still rent by internal divisions, such an act of conciliation on the part of England cannot be interpreted as induced by fear. Earl Russel declined arbitration; it was at a time when the States had just emerged from a great civil war, when a million of men were under arms, and the nation flushed with victory. Now, in offering to accept it, our conduct can only be explained as arising from a desire to carry out to its utmost limits the rule that civilised nations ought to prefer arbitration to war, and also from a prudential regard to the possible contingencies of the future.

While in St. Petersburgy, during his late visit, the Prince of Wales solicited of the Emperor of Russia, as a personal favour, the liberation of Count Stanislas Zamoyski (son of Count Andrew Zamoyski), confined in Siberia, which request was readily and gracefully acceded to. The Count has since returned to Warsaw, to the joy of his family and of the Poles.

The telegraph now announces the publication at St. Petersburgh on Saturday of the Imperial ed its finally suppressing the nationality of Poland. All that remained of Poland as a separate kingdom, or of the Poles as a separate people, is now at an end, so far, at least, as legislation can go, and the mighty power of Russia can accomplish.

LONDON, Jan. 28.—Jas Gordon Bennett, jr. offered the yacht *Henrietta* as a present to Prince Alfred. The Prince replies as follows:

"CLARENCE HOUSE, 22nd Jan, 1867.

Dear Mr. Bennett,—I find it difficult to express how gratefully I appreciate the kindly feeling which dictated your letter of the 31st ult., as well as the splendid present which you offer for my acceptance, but most of all the delicacy with which you seek to diminish the personal obligation under which you would lay me by giving to your generous offer an international character; it is, indeed, this last consideration only which has led me to hesitate in replying to your letter, for, personally, it would be impossible for me to accept so costly a present, but I felt bound fully to consider the question in the light which you were good enough to place it, and if, on full consideration, I feel compelled to decline your generous offer, I trust that neither you nor your gallant competitors or your countrymen at large will believe that the yachts men of England would less appreciate or less reciprocate the feeling of good fellowship which prompted the offer."

LONDON, Jan. 29, (evening)—It is considered certain at Constantinople that the Eastern complication will result in war.

Turkey has called out 150,000 reserves, and Government of Prussia has ordered that all military furloughs shall end the 1st of March.

PARIS, Jan. 29.—It is said that Maximilian has issued a manifesto against the arrangement made between France and the United States, in regard to Mexico.

ATHENS, Feb. 1.—It is impossible for the Government of Greece to prevent volunteers from leaving for Crete. Fifteen hundred soldiers have just departed to aid their struggling brethren in that Island.

LONDON, Feb. 1, (evening)—It is now certain that the Queen in her speech at the opening of Parliament will propose reform measures. There is a rumor that Mr. Laird himself offers to pay the Alabama claims.

MADRID, Feb. 1.—More than one hundred arrests have been made in this city recently of persons believed to be connected with revolutionary schemes.

LONDON, Jan. 31.—It is asserted that Lord Derby's Administration will fall to the ground if the forthcoming speech of the Queen at the reopening of Parliament should not recommend Reform.

Mr. Bright has made a speech at Rochdale, in which he said the recent reforms announced by the Emperor Napoleon should be interpreted in a liberal sense, that the authority for suspending newspapers would be abandoned, that public meetings could be held twenty days before an election, and the Tribune would be restored.

Despatches from Constantinople announce that a fleet of twelve American war vessels was daily expected there.

LONDON, Feb. 2—Garibaldi discountenances any rising at Rome, and has written a letter to discourage the scheme for the present.

Advices have been received which state that the Government of Russia is protesting against the gathering of Poles in Galaccia.

It is now said that the plans of the Government don't embrace the introduction of a Reform Bill, and the subject of reform will be merely recommended.

BERLIN, Feb. 2.—Count Bismark has refused to declare the policy to be pursued by Germany with regard to the differences between France and Belgium on the one side, and the Prussian Government on the other.

PARIS, Feb. 2.—J. Gordon Bennett, jr., had a private interview with His Imperial Majesty, Napoleon.

The *La Presse* thinks that the presence of the American squadron in the Mediterranean serves only to complicate the Eastern question.

Letters and Monies

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

L. Best $2, Rev B. J. Johnston (P.W., E. Hutchinson $2, J. C. Lawson $1, S. Squires, Esq, $1—$4, two new subs, former remittance included for B. Beveridge $2 and $1 for Guide, have written in explanation, charged for A. Porter $2), Rev E Slackford (P.W., D Hennesy $4, paper sent regularly, T. Warner $4—$8), Rev D. B. Scott (P.W., W. H. Church $2, Stephen Parker, senr, $1, D. Mason $1, James Sim $2, S Conkey $2, Mrs A Parker $2—$10), Rev S. W. Sprague (P.W., Robt Taylor $2, G. Trenholm, new sub, $1, L. Fuller $3—charged $6), Rev J. G. Bigney (P.W., T. Ferguson $2, R. Martin $1.36, R. Ross $1, M. Morris $1, Jas Ferguson $4, Jas McNair, new sub, $1—10.36), Geo White, new sub, $1, (Rev G. M. Barratt (P.W., C. Elliott $5, Stephen Beals $4, John M. Foster $5, Mrs W. Mack $2, Ezekiel Foster $1.50, C. R. Stone $2, A. Morton, before acknowledged, $2—$21.50), Rev S. F. Huestis (P.W., Jones Morehouse $1, H. Turnbull $1, E. Everett $1—$3, charged parcel sent), R. Aikenhead $5, Rev A. B. Waters (P.W., T. Colpitts, Esq, $3 to Jan 68, Geo Colpitts 50cts to Jan 67, J. V. Chapman, to Jan 67, $1, B T Weldon $3, to Jan 68, C. Trites, to Jan 68, $3—charged $10.50), Rev Dr DeWolfe (two new subs), Dr E. A. Tupper ($7, will do as you request, much obliged), Rev A. S. Tuttle (Post Office must be at fault, will send again. Your order will receive attention. B. W., &c, forwarded when received), E. Lloyd, Esq. (We hope they have reached you before this from Canada), Rev Geo Harrison (P.W., S. Briggs, Esq, $2, G. Bennison $1—$3, charged for Mr Bennison $3, Mr Briggs $2.50—$5.50), Hon Dr Young $10, J. F. Muncey $9, Rev T. D. Hart (two letters, P.W., R. McKenna $1, E. Brown $1, Jesse Dexter $3, W. Hagar $2, A Hagar $3, Chas Hagar $1, Jno Perry $1, Saml Golden $2, new sub—$14, of which rec'd $5, charged $9), Rev Thos Smith (P.W., E. Atwood $2, B. Doane $3, O. Davison $3, J. Ells $1, Jas Gardner $1, Mrs A. Homer $2, J. B. Lawrence $3, Mrs P. McLarren $5, Josiah Pinkham $4, Seth Reynolds $2, Jos Reynolds $2, Mrs Winthrop Sargent $2, Jas L. Smith $4, J. B. Swain $4, Jos Swain $2, D. Swain $3, Jas Swain, Senr., $2, John Taylor $4, A. Van Norden $3, Thos Watson $3—$55, thanks)—Rev H Daniel (P.W. Jas A. Wheelock, new sub, charged $1), Rev Jas Buckley, Rev J G Hennigar (personal 66 cts. P.W. Capt Moses $3, T Delaney $2, Mrs Moulton $1, Wm Pool $2, J A McLellan $2.34, A Stoneman $4, T Winter $2, R Harris $1, Mrs Lorrey $2, J C Moulton $2, E. Richan $2—$24, one new sub), Z Townsend, Rev E Brettle (G Reddin, new sub $2 charged), Rev J S Allen, Rev D B Scott (have requested the brethren to inform you), Rev Jas England (B.R. $1, P.W. E T Kuowles $2, E Lloyd $3, Mrs A Frost $2—$8), Rev J L Spognagle (P.W. before acknowledged $20, W Tay $2, S A Dixon $2, R C Frost $2, J Lafferty $2, S Bustin $3, W Rising $2, H Frost $2, J Magee $2 50, W Magee $2 50, Mrs Morton $2—$42), Rev J S Addy (P.W. before acknowledged $18.50—Mrs James $4 50—$23)——Rev. G. B. Payson (P.W., P. Avery $2, W. Folkins $2, Mrs. M. Flewelling $2, B. Harrison $2, H. Hayward $2, J. Leiper $2, J. McLeod $7, R. McCully $2, Jas. Ryan $5, Hon. J. H. Ryan $4, John Spicer $3, will continue if he pays further advance for six months—$40), M. Tupper (sent in parcel to Rev. Joseph Hart three weeks ago), Rev. G. B. Payson (P.W., J. Virtue $2—charged).

Perry Davis' Pain Killer.

Travellers are always liable to sudden attacks of dysentery and cholera morbus, and these occurring when absent from home are very unpleasant. Perry Davis' Vegetable Pain Killer may always be relied upon in such cases. As soon as you feel the symptoms, take one teaspoonfull in a gill of new milk and molasses, and a gill of hot water. Stir well together and drink hot. Repeat the dose every hour until relieved, if the pains be severe, bathe the bowels and back with the medicine, clear.

Fishermen so often exposed to hurts by having their skin pierced with hooks and fins of fish, can be much relieved by bathing with a little of the Pain Killer as soon as the accident occurs; in this way the anguish is soon abated; bathe as often as once in five minutes, say three or four times, and you will seldom have any trouble.

Jan 16—4w.

The Mount Allison Institution.

The Examination and closing exercises of the Second Term of the current Academic Year are to be in the following order, viz.:—

1. Written and Oral Examinations of College Classes, Thursday and Friday, the 7th and 8th insts.

2. Examination of Classes in Ladies' Academy, Monday, 11th inst.

3. Examination of Classes in Male Branch, Tuesday, 12th inst.

4. Public Exercises in Lingley Hall, Wednesday, 13th inst.

Each day's exercises to begin at 9 o'clock, A.M.

All persons interested in educational progress are invited to attend.

H. PICKARD.

Sackville, N. B., Feb. 1st, 1867.

TO CORRESPONDENTS.—S., your inquiry will receive attention at our earliest convenience.

The National Cough Cure.

Is warranted to cure any curable Cough. It always relieves. It cured the cough of Rev. Wm. McDonald, of Boston, Mass., when pronounced by physicians incurable. It has been tested by some of the first families in St. John, and proved itself the most effective remedy known. For public speakers and singers it far surpasses every kind of Troche; and for Hoarseness, Bronchitis, Sore throat, etc., it works like a charm.

Sold in Halifax, N. S., by Brown, Bros. & Co., also in St. John, N. B., by F. M. Pickles, 12 Coburg Street, General Agent.

Marriages.

On the 24th ult., at the residence of the Hon. Judge Wilmot, by the Rev. J. B. Strong, Robert Duncan Wilmot, Jr., Esq., son of the Hon. R. D Wilmot, to Elizabeth W., fourth daughter of the late Benjamin E. Black, Esq., of Halifax, N. S.

At the residence of the bride's father, Mr. David Dobson, on the 19th ult., by the Rev. A. S. Tuttle, Mr. Wm. Ward, of Upper Cape, to Mrs. Elizabeth Treen, of Bayfield, N B

On Wednesday 30th ult., in the Centenary Church, St. John, N. B., by the Rev. E. Botterell, his second son, EDMUND HENRY BOTTERELL, to DORCAS AMELIA, daughter of the late Mr David S. Turner.

At the residence of the bride's brother, East Leicester, 22nd ult., by the Rev. Jas R. Hart, Mr. Abel G. Church, of Amherst, to Miss Arethusa Best.

At the Wesleyan Parsonage, Newport, on the 24th ult., by Rev. Jas Taylor, Mr. Asa W. Blackburn, to Miss Martha Ann Blackburn

At Manchester, Guysboro' Co., on the 5th ult., by the Rev. J. G. Bigney, Mr. Lathrop Whitman, to Miss Maria McKeough.

At Guysboro', on the 9th ult., by the same, Mr. Thos. W. Ferguson, to Miss Mary Ann Aikins

On the 8th of Novr., by the Rev. T. D. Hart, Mr. Thomas N Bethol, of Port le Tour, to Miss Ellen Smith, of Indian Brook.

On the 13th Dec., by the same, Mr. Charles Reid Greenwood to Miss Hannah E. T. Swaine, both of North East Harbor.

On the 1st ult., by the same, Mr. Joshua S. Whitney, to Miss Julia M. Swaine, both of N. E. Harbor.

On the 13th ult., by the same, Mr. Alex McK. Perry, to Miss Susanna Lagar, both of Port Amherst.

By the Rev James Buckley, by license, on the 29th ult, *Mr* John Smith Toby, to *Miss* Adelaide Augusta Scott, eldest daughter of *Mr* John Scott, all of Guysboro'

At the Wesleyan Parsonage, Windsor, on the 31st ult, by Rev E Brettle, William A Pitts, of Lockhartville, to *Miss* Lucilla Allen, daughter of *Mr* James Allen, of Kennetcook

Deaths.

Robert Benjamin Doane, aged 14 years, son of Jas. and Abigail Doane, died at his father's house, at Port Roseway, on the 4th of Oct. Robert, thoughtful and kind, and respected by friends, lived without religion until death drew near, then happily he sought and found salvation.

At Burton, on the 31st of Dec., Mr. Asa Barker, aged 93 years.—Canadian and American papers please copy.

In the triumphs of the Gospel, on the 18th ult., deeply regretted, Mr. Nelson Steves, son of Mr. Wm Steves, Little River, Albert Co, N B, aged 21 years.

On the 1st inst, Richard, son of Mr John Harley, in the 25th year of his age.

On the 1st inst, in the 23rd year of his age, Lewis Johnston, Esq, M D, of Annandale, Wolfville.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, Jan 30

Schr Leonard McKenzie, Dodge, Newfld.

THURSDAY, Jan 31

Steamers Africa, Anderson, Liverpool; Asia, Macaulay, Boston; barque Stag, Anderson, New York; brig Rover, Ryan, Cienfuegos; brigts Wanderer, Laybold, do; Spanish Main, Pence; Constance, Mason, Demerara; schr Village Belle, Doyle, Carthagena—bound to New York.

FRIDAY, Feb 1

Brig Frank, Jones, Demerara; brigts George, DeRoy, Cienfuegos; Unicorn, Lake, Turks Island; Chebucto, Kennedy, Charleston.

SATURDAY, Feb 2

Brigt Mary Alice, McDonald, Cienfuegos; schr Mischief, Hopewell, Ponce.

CLEARED.

Feb 1—Brigts Sarah, Mundy, B W Indies; Thos Albert Joyce, Kingston, Jo; schrs Excelle, Murphy, Portland; Foam, Dexter, Liverpool, N S; Rival, Dunlap, do.

Feb 2—Schrs Mayflower, Innis, Boston; Jane, Arnold Islands

JUST RECEIVED

AT THE

Intercolonial Book Store,

92 Granville street.

Arnold's Latin Prose Composition
Do Greek do do
Smith's History of Rome
Do do Greece
Demosthenes 1st Olynthiacs
Anthon's Homer's Iliad
Campbell's Rhetoric
Latham's Hand Book of the English Language
Worcester's History
Livy
Herodotus
Hamilton's Metaphysics
Sunday Magazine, beautifully bound, 1866
Boys' Friend do do do
Pilgrim's Progress (very large type)

A great many English Books too numerous to name.

Also,—More than 100 English Sabbath School Libraries, from 10 to 100 vols., and from $1.40 to $50 all bound in cloth and cheap. The best selection ever made. Try them.

Large discounts made to dealers.

nov 7 A. F. PORTER.

BEAUTIFUL GIFT BOOKS.

SPLENDID POCKET BIBLES, PRAYER Books, Prayer Books, Toy Books, all sizes, Beautifully Coloured Poems, Nelson's Edition, in Gold. A great variety of Nimmo's Poems, in Gold. Also, Nelson's best Gift Books. American Books, suitable for presents. Books for the old, Books for the young, Books for the grave, Books for the gay. Prices moderate. Call and examine Look for the Intercolonial Book Store,

92 GRANVILLE STREET.

dec 26.

Sabbath School Paper.

The best paper for Sabbath Schools is the Canadian

SABBATH SCHOOL ADVOCATE

Published in Toronto. There is no other paper published so suitable or so well adapted to our youth. The superiority of the paper on which the *Advocate* is printed, the beauty of the illustrations, and the admirable taste displayed in the writing and selections, renders this little semi-monthly almost a necessity in every family which it has previously visited. The terms of subscription are as follows:—

TERMS OF SUBSCRIPTION:

For 1 copy and under 5, to 1 address,				40 c. p. vol	
5	"	10	"	38	"
10	"	20	"	35	"
20	"	30	"	33	"
30	"	40	"	30	"
40	"	50	"	28	"
50	"	75	"	27	"
75	"	100	"	26	"
100 and upwards,				25	"

Subscriptions to be paid invariably in advance.

☞ No Postage on this Paper.

Order from the Wesleyan Book Room.

Dec. 5.

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

Colonial and Foreign Assurances.

AN amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the business of the United Companies will henceforth be conducted under the title of the

Standard Life Assurance Company.

The Annual Revenue of the Standard Company is now upwards of £650,000, and the Accumulated Funds amount to upwards of £3,500,000, Stg. The New Business transacted during the past year amounted to the large sum of £1,375,000 stg., the corresponding Premiums amounting to £45,337 per annum.

Moderate Rates charged for residence in the Colonies, India and other places abroad.

Local Boards and Agencies in all the British Colonies, where every facility will be afforded in the transaction of business, and where premiums may be received and claims paid.

PROFITS divided every five years.

The New Colonial and Foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home and abroad

WM. THOS. THOMSON,
Manager and Actuary.
D. CLUNIE GREGOR,
Colonial and Foreign Secretary.

HALIFAX, NOVA SCOTIA.
Office....227 Hollis, Street.

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narles Twining, Esq., Barrister.
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J. J. Sawyer, Esq., High Sheriff, Halifax.

Secretary and General Agent for Nova Scotia and P. E. Island—MATTHEW H. RICHEY.
Medical Adviser—D. McNeil Parker, M. D.

June 6 6m.

LIVERPOOL AND LONDON & GLOBE FIRE INSURANCE COMPANY.

CAPITAL

£3,000,000 STG.

LIABILITY UNLIMITED.

Continues to effect Insurance on Buildings, Merchandise, etc., throughout the Provinces, at as

LOW RATES

as any other office in the city.

J. C. ALLISON, Agent.

OFFICE—Head of Central Wharf, adjoining H. M. Ordnance Yard.

jan 2

London & Lancashire Fire Insurance Company.

CAPITAL—£1,000,000 STERLING.

THE above first-class English Company continues to effect Insurance on all descriptions of property at the lowest rates. Losses settled with promptness and liberality, without reference to England.

The success of the "London and Lancashire" since the formation, has been more rapid than that of any other English Company, proving the high estimation in which it is held by the insuring public.

ALEX. W. SCOTT, Agent.
Office, 27 Bedford Row.

Jan. 2, 1867. 6in

Ex "W G Putnam,"

Just arrived from London.

6 *Hhds. Pickles, Sauces, Jellies, &c.*

MIXED PICKLES, from E Lazenby & Son—pints, quarts and half gallon bottles.
Onions, pints; Chow-Chow, pints
Piccalilli, pints; Red Cabbage, pints
Walnuts, pints; Girkins, pints
Salad Oil, pints and half pints
Mushroom Catsup do do
Lemon Jelly, pints and quarts
Orange do do do
Calsfoot do do do

SAUCES.

John Bull, Harvey, Worcester, Lazenby's New Sauces. Bottled Pie Fruits, assorted. Candied Lemon and Citron, Durham Mustard—18 lb. kegs, tins 1-2 lbs., bottles 1-2 lbs.
Curry Powder; Cayenne Pepper,
Bath Bricks; Blacking and Black Lead,
Furniture & Brass Polish; Plate Powder, &c.

The above Goods have just arrived from London in good order and the very best quality, and are now for sale, Wholesale and Retail, by

H. WETHERBY & CO.
Opposite the Colonial Market.

Nov 21.

Charlottetown Bazaar.

THE Ladies of the Wesleyan Church, in Charlottetown, intend, (D.V.) holding a BAZAAR of Fancy and Useful Articles in JULY next,—the object of which is to aid the Trustees in providing funds for the erection of a suitable MISSION HOUSE.

Contributions for the above purpose are respectfully solicited from persons favorable thereto.

Committee—Mrs. Richey, President. Mrs. Lord, Mrs. Heard, Mrs. Beer, Mrs. Heartz, Mrs. Butcher, Mrs I C Hall, Mrs R Longworth, Mrs. H Pope, Mrs McMurray, Mrs S Trenaman.

MISS HOOPER, Secretary.

jan 30

TEMPERANCE HOTEL,

At River Philip,

A FEW yards to the eastward of where the alteration is made around what was formerly called Hewson's Hill, the Subscriber is prepared to accommodate the public, or any persons that may favour him with a call.

JAMES H. HEWS

jan 23. 4w

Newfoundland and its Missionaries.

"A neatly printed volume of 448 pages, from the pen of the REV. WM. WILSON, formerly resident in this Island Little has hitherto been known of Newfoundland, and, as a natural consequence, incorrect and very absurd ideas have been formed both of the country and its people. The book before us will assist, we have no doubt, in dissipating this ignorance, and communicating to the public authentic information on various important matters connected with that ancient colony. It is written in a chaste, perspicuous style, without ostentation or flourish of any kind, and ought to occupy a place in the library of any intelligent colonist. Newfoundland is, it appears, the oldest Methodist Mission on the face of the earth. To Wesleyans, therefore, '*Newfoundland and its Missionaries*' will doubtless prove peculiarly attractive."—*Weekly Bulletin, Charlottetown, P. E. Island.*

The Book is for sale at the Conference Book Room, Halifax.

Colporteurs and Book Agents can be supplied on advantageous terms, on application to Rev. Wm. Wilson, Mill Town, St. Stephen's, N. B.

nov. 28 6 ins.

TO CONSUMPTIVES.

THE REV. EDWARD A WILSON'S Prepared Prescription for the cure of CONSUMPTION, ASTHMA, BRONCHITIS, COUGHS, COLDS, and all THROAT and LUNG AFFECTIONS, has now been in use over ten years with the most marked success

The Remedy, prepared under Mr. Wilson's, personal supervision, also a pamphlet containing the original Prescription, with full and explicit directions for preparation and use, together with a short history of his case, may be obtained of

MR. HENRY A. TAYLOR,
Druggist.
Agent for Nova Scotia,
No 84 Sackville street, Halifax.
Or REV. EDWARD A. WILSON,
145 South Second street,
Williamsburg N. Y.

☞ Price of Remedy, $3.00 per package—Pamphlet furnished free of charge. jan 16

J B ELLIOT & CO.

ARE now opening per "China,"—Astriscan, Whitney, and Black Cloth Cloakings, Mantle Ornaments, Dress Trimmings Alpacca Braids, Mantle Velvets, etc.

nov 7 135 GRANVILLE STREET.

Windsor & Annapolis Railway.

TENDERS FOR SLEEPERS

WILL be received for the supply of the undermentioned sleepers, being a first portion of those required in the construction of the Railway:

Lot No. 1, 16 000 Sleepers.
Lot No. 2, 20 000 do.
Lot No 3, 14,000 do.

Those mentioned in Lot No 1 to be delivered at or between Windsor and Hantsport. Lot No. 2, between Hantsport and Wolfville and Lot No. 3 between Wolfville and Kentville, at such places as may be indicated by the Engineer, and to be subject to the inspection and approval of himself or assistants.

Each sleeper to be of best quality Hacmatach, Black Spruce, Hemlock or Pine, 9 feet in length, either sawn square to 10x5, or made from round logs not less than 10 inches in diameter in any part, sawn through or split to half round with the flat side evenly hewn,

The contractor to state in his tender which of the above descriptions he purposes to supply and the quantity and price of each kind of timber.

Payment will be made in cash for each One Thousand Sleepers delivered on the Certificate of the Engineer, the whole quantity to be delivered on or before the first day of April, 1867.

Tenders will be received for the above address to the Chairman of the Local Board of Directors at Halifax on or before 12 o'clock, noon, on the 30th January inst.

The lowest tender will not necessarily be accepted, and each will be considered subject to the selection of any portion thereof. Any further particulars may be obtained at the Company's offices at Windsor or Halifax

JAS. B. OXLEY,
Chairman.

Halifax, Jan 21, 1867

NOTICE

The time for the reception of Tenders for the above contracts is extended to the 14th February, and to the final deliveries to the 1st of June, 1867.

JAS. B. OXLEY,
Chairman

Windsor & Annapolis Railway.

TENDERS FOR FENCING

WILL be received for the construction of the Fencing required on the first section of the Railway, between Windsor and Kentville.

To be of the ordinary description, made of round Poles, not less than three inches in diameter, laid horizontally, with V pole supports, 12 feet apart to be put up at such times and in such positions as the Engineer may require.

The price to be stated per running rod.

Tenders to be addressed to the Chairman of the Local Board of Directors at the office of the Company, in Halifax, on or before 12 o'clock, noon, on the 30th of January, inst.

JAMES B. OXLEY,
Halifax, Jan 21. Chairman.

NOTICE.

The time for the reception of Tenders for the above contracts is extended to the 14th of February, and to the final deliveries to the 1st day of June, 1867.

jan 30. JAS B. OXLEY.

Mrs Winslow

An experienced Nurse and Female Physician, presents to the attention, of mothers, her

SOOTHING SYRUP,

For Children Teething,

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

Sure to Regulate the Bowels

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

Relief and Health to your Infants.

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

The Family.

What does Baby Think?

What is the little one thinking about?
Very wonderful things, no doubt—
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx.
Warped by colic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go;
He need not laugh, for he'll find it so!

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Speckled with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradled roof that flies
Forward and backward through the air?
What does he think of his mother's breast—
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart-throbs sink and swell
With a tenderness she can never tell,
Though she murmurs the words,
Of all the birds—
Words she has learned to murmur well!
Now he thinks he'll go to sleep!
I can see the shadow creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking, down he goes!
Down he goes! down he goes!
See! he is hushed in sweet repose!

—*J. G. Holland.*

Robert's Contributions.

"Father, will you please give me some pennies for our Sunday-school missionary-box?" said Robert eagerly one Sabbath morning.

"I am glad to see you so much interested," replied his father, "in giving to a good cause. But do you not think it would be much better to give your own money than to give mine?"

"I have no money of my own, father," said Robert; "but if you give me some, it will be mine."

"Not exactly, my dear boy. If I give it to you for the express purpose of putting it into the missionary-box, it is not yours in such a sense that you could honestly use it for any other purpose, and therefore I think the Lord could hardly regard it as your own free will offering. And I think the Lord would value and approve your gift more if he saw that you had the right to use it just as you chose, and then saw also that you had chosen to give it to him in preference to using it for your own personal gratification."

"But, father," said Robert, "I have no pennies to put in the box at all, unless you will give me some."

"That is a pity, Robert, but it is your fault, and one for which you are entirely without excuse. You have had little sums given to you repeatedly in the course of the past few weeks for spending money, and out of these you could certainly have saved something for the cause of Christ, had you really desired to do so."

"I have not so much spending-money, father as most boys of my age have, and I really go without a great many things I want very much to have."

"Exactly, my son. And if you had ten times as much, you would probably have to go without just as many things you would then desire to have. But I see that you feel able now and then to purchase a ball or top, and to enjoy now and then an orange or some candy. Now would it not be far better, instead of coming to your father on a Sabbath morning to get some money for the missionary-box, that you should resolutely determine to lay aside a certain portion of your pocket money for this use. This is the plan God has marked out for grown people, and I do not see why it is not just as binding upon boys and girls who desire to do something to please the Saviour and to advance the cause He calls on everybody, old and young, to give 'according to their several ability,' and to 'lay by them in store,' so that when the proper opportunity for giving comes, the contribution may be ready. Now, suppose you begin from to-day to lay by you a certain proportion of all the money that comes into your hands, and which is really your own—say one-tenth part of it—as a sacred fund for the missionary box and similar uses. Then you would always have some pennies ready, without coming to ask me to give in your place,"

"I never thought of that plan before, and I do think, father, that I will try it from to-day."

"I hope you will. But I do not want you to adopt it without due reflection, or without fully remembering that it will involve some self-denial. Nor would I have you to adopt it without carefully considering whether you are willing to do so *for Christ's sake*, and from sincere love to him who was willing to lay down his very life upon the accursed cross to save our guilty souls from death and hell. And especially would I have you go by yourself and lift your heart in prayer to the blessed Jesus that he would help you to do this with right motives, and would enable you to resist every temptation to break through your resolve."

Robert looked very serious on hearing these suggestions, and evidently began to see that the dropping of pennies into the Sunday-school missionary-box involved more important considerations than he had supposed.

Noticing this with pleasure, his father continued:

"I think you might also, by occasional effort, increase your fund for doing good. If you are willing to labour and to endure self-denial, you may often, I have no doubt, find opportunities to earn small sums in a perfectly proper and honourable way. Almost any boy may seize or hunt up such opportunities. Be in earnest in this thing. Let your heart be in the plan, and you will be able to do more than you have heretofore thought you could. And I assure you from my own experience that it will add great satisfaction to all your efforts to know that you are by them doing something for Christ. To every one who has a particle of real love to Christ, it gives sweetness to the severest self-denial to know that in undergoing it we do so for his blessed name's sake. How much do I wish that all the dear boys and girls in our Sabbath-schools were trained, as they should be, to give from such motives and in such a way."—*S. S. Visitor.*

What is Your Daughter Thinking of.

You are very careful of her dress; you attend personally to its purchase and fit. You go with her to see that her foot is nicely gaitered, and you give your milliner special instructions as to the make and becomingness of her bonnet; but do you ever ask yourself what she is thinking about? In other words, do you know anything at all of her inner life? Many who are esteemed most excellent mothers, are as ignorant on this all-important point as if they had never looked upon their daughters' faces. They exact respectful obedience, and if the young creature yields it, and has no need of a physician's immediate services, they consider their duty done. Alas! what a fatal mistake! These are the mothers who, never having invited the confidence of these young hearts, live to see it bestowed anywhere and everywhere but in accordance with their wishes. Is it, can it be enough to a mother worthy the name, to be satisfied that their daughter's physical wants are cared for? What of that yearning, hungry soul, that is casting about, here and there, for something to satisfy its questions? Oh, give a thought sometimes to this. When she sits there by the fire or window, musing, sit down by her, and love her thoughts out of her. Cast that fatal "dignity" to the winds, which has come between so many young creatures and the heart to which they should lie nearest in those important forming years. "Respect is good in its place; but when it freezes up your daughter's soul-utterance—when it sends her for sympathy and companionship to chance guides, what then? A word, a loving, kind word, at the right moment—no mind can over-estimate its importance. Remember this when you see the sad wreck of womanhood about, and amid the sweeping waves of life's cares and life's pleasures, whatsoever else you neglect, do not fail to know what that young daughter of yours is thinking about?"

The Sunday School.

Helpful Hints for Teachers.

THE TEACHER'S IMPLEMENTS.

1. The sculptor must have chisel and mallet; the architect, paper, draughting-board and pencil. The teacher needs tools for his work as well.

2. First of all, a Bible—a teacher's Bible, with ample references, full margin, numerous and accurate maps, good paper, clear type, and substantial binding.

2. On some blank page of that Bible have every name in your class recorded. It will be a profitable page to open at while at your study or on your knees.

4. Have a blank-book—a dozen of them. It will encourage the habit of observation. It will catch and record many random thoughts, illustrations, etc. In it you can draw out plans of lessons. Here, too, your sacred personal experiences as teacher may be registered.

5. Then a scrap-book. The periodical press, secular and religious, teems with facts, incidents, condensed statements, poetic gems, etc., which, arranged and classified in a scrap-book, might be invaluable to the teacher.

6. The teacher needs a library. Every Sunday-school, or Sunday-school association, of every town, should have its teacher's library, located at some central point, accessible at all hours of the day during the week. But, with a little economy, any teacher could soon collect a few of the choicest commentaries, cyclopedias, etc., for his private library. He needs works on the principles and art of teaching, and especially works on the Sunday-school.

7. A series of maps and pictures, illustrative of Bible subjects, such as are published by T. Nelson & Sons, London, may be successfully employed by the teacher. A small slate may serve as a substitute for the black-board; and lessons and illustrations of many kinds may be given in the class.

THE TEACHER'S PREPARATION.

1. Our Sunday-school teachers, as really as our ministers, need a preparatory training.

2. I hope that the time is near at hand when our Sunday-school conventions shall be conducted on the plan of teacher's institutes, now so common among the educators of our land: when a Sunday-school teacher's course of study shall be appended to the curriculum of our theological and young ladies seminaries; and when each school, in connection with its regular teachers' meetings, or in a separate class for the purpose, shall raise up well trained teacher's to supply its demands.

3. I propose to speak now of the special preparation, each week, for the lessons of the ensuing Sunday. This is needed by the teacher for his class-work no less than by the minister for his pulpit-work.

4. In undertaking this preparation, earnestly seek the aid of the Holy Spirit. Prayer gives spiritual perceptions. One hour of prayer over a passage of Scripture is worth ten hours among the commentaries. With the psalmist pray over every lesson: "Open thou mine eyes, that I may see wondrous things out of thy law."

5. Take ample time for the study of your lesson. Take time from work, and pleasure, and sleep, for it. Read, reread, memorize, repeat, and ponder it. Begin early in the week.

6. Study not only the lesson itself, but all *parallel passages*. Compare Scripture with Scripture.

7. *Think* about your lesson constantly. Before consulting any commentary or other help, think over and study the lesson for yourself, *independantly, closely, persistently*. Looking at God's word without human interposition is the best way for getting at God's meaning. This power of independent thought God gives all, to some extent. We should employ and thus cultivate it for God's glory. It is a wonderful power. The mental energies are applied to a subject, and it opens its treasures of truth. The process is inexplicable. An electric beam playing upon a lump of ice gradually melts it. Crystal after crystal breaks from the solid mass. So the beautiful dissection goes on, until the lump of ice is a cup of water. So we may accustom ourselves to apply the mental forces to a subject until it yields and opens before us. Isaac Newton said, concerning his habit of investigation, "I keep the subject constantly before me, and I wait until the first dawnings open little by little, into a full light."

8. After independent examination, and the quickening of mind and whetting of spiritual appetite consequent thereupon, consult all available help.

9. Keep the *blank-book* by your side, in which to record your own observations, notes, extracts, etc.

10. Next inquire, How shall I *teach* this lesson? It is one thing to *know*, it is altogether another thing to *impart*.

11. Ask yourself concerning your scholars—their mental and spiritual condition, the manner in which this truth will strike them, the methods by which it may be fully unfolded to their minds and deeply and lastingly impressed upon their hearts. Imagine yourself in the position of your scholars, one after the other, and put the lesson into the form which will be most likely to reach each one.

12. To teach a lesson well, it is necessary to lay hold of its *central thought*, the one prominent idea, principle, or truth involved. This central idea should be clear, comprehensive and practical. It must be of sufficient importance. It must be so brief that children can easily remember it. Let it be expressed in Bible language.

13. Study to bring out the *historic connections* of every lesson. In the class let the scholars do the same. This I often do by taking the following letters, P. P. D. D., and applying them thus: PERSONS, PLACES, DATES, DETAILS or DOINGS. In this way I ascertain the *who, where, when*, and *what* of the history. It gives the biographical, topographical, chronological, and historical elements of a lesson in their true order. Use your map, Scripture harmony, cyclopedia, concordance, etc.

14. *Picture out* the subject. Write out in your note-book a *description* of it. Use short words in doing this. Children love pictures, whether drawn with crayon or words. Let them aid you in this picture-work. In larger classes the scene, as described by some competent author, may be read.

15. As soon as possible, get at the *spiritual, doctrinal*, or *practical* parts of the lesson. Spend most of the time on these. Everything else is but as accessory. These are indispensible, fundamental. The historical developement was the putting together of the bones—"bone to his bone." The picturing process was the covering and rounding out of these skeletons with flesh and skin, and the draping and grouping of them until they seem to live. Some teachers and some preachers stop here. But the breath must come into these forms that they may live, and speak God's words of doctrine and duty. So to the four letters of analysis above given, P. P. D. D., I add again D. D., or DOCTRINES and DUTIES. These six questions—Persons, Places, Dates, Details, Doctrines, and Duties—unfold both the external and spiritual contents of the lesson. Even a little child may employ them.

16. Do not attempt to teach *all* that is in a lesson, but select one or two of the leading doctrines and truths suggested by the *central thought*, and spend your time and energy upon them. One truth, well studied in its historic, doctrinal, and practical phases, is worth ten truths of which you get only superficial views.

17. When you select your one practical truth, prepare to *fix* it in the minds of your class by well-chosen, well-put, and familiar *illustrations*. Jesus always did this: "Without a parable spake he not unto" the people. He hung a divine thought about almost every object in nature. So, while flowers bloom, and stars shine, and birds sing, while men sow and reap, the teachings of Christ shall be repreached. Use many "likes" in your teaching.

18. Study beforehand how you may *apply* every lesson to the hearts of your scholars. Spend time in this part of your preparation, and let it be spent in your closet. Let prayer put on the edge of the sword you propose to wield on any given Sabbath. Apply the lesson pointedly, delicately, faithfully, prayerfully.

19. Use no invariable method of preparation. Many plans are suggested. Test such as you choose. Originate some plan of your own. Use everything which will give you the greatest amount of knowledge and power.

20. Go from your closet to your class. Let this be your invariable habit.—*Helpful Hints.*

Temperance.

Lost Young Men.

When we see a young man associate habitually with tipplers and rowdies, is not there "a young man lost?" Such young men we have, and they are not confined to the families of the poor, the ignorant, and the degraded. We know them. Our citizens generally know them. It is known that these young men are "lost"—that they are squandering their time, their health, their opportunities, their virtue, their industry, their honour, that unless they turn from the road they are pursuing, it will lead them to ruin They might be honourable, virtuous and industrious, laying the foundation of a career of industry, honour and wealth; but instead, they are making such a career more and more impossible, and wasting life at the outset. The glory of a community is in its young men. It is to them it must look for its future position and achievements. Shall the young men of this community bring it shame, instead of honour? Shall they forfeit all their opportunities for honourable and successful life? Shall our young men be lost because of the rum-traffic? It is this that is ruining our young men. Men who have sons, to be happy or miserable; to be virtuous, or depraved; to be honourable or despised; to be industrious or loafers; to be sober men or drunkards—will you permit a few men devoid of conscience, to carry on a criminal traffic by which some of your sons may be lost, and by which some of them are being lost? Men of property, and influence, who have your dearest interests at stake, why will you not take the sword of justice and judgment into your hands, and execute the law? Is the man who will see his son, and his neighbour's son tempted and it may be ruined by the rum-traffic and not lift his hand to put down the iniquity, doing his duty? Men and fathers, will you submit to this crime longer? We pray you say No! and then we may no longer say, as some youth goes reeling and brawling through the streets, "There is a young man lost."—*The Nation.*

The Right Kind of a Boy.

"Take a drink, bub."

"No, I thank you."

"Yes, yes, take some beer. It will do you good."

"O no, I can't," said George; "I belong to the Band of Hope."

The men looked at each other, but no one tried any more to get him to drink.

His ma had sent him to the store to look for his papa, and that was the way he came to be there. While he waited for his pa, one of the men spoke up, "Well, I say, boy, if you won't drink, there is a cent to buy some nuts." "Thank you, sir, for the cent, but I do not spend my cents for nuts, I—I put them in the bank." When he was gone, the men looked at each other, and one said, "I say, Jack, I think it would be as well for all of us to leave off beer and put our cents into the bank," and so they all thought, and agreed to do it.

As for paps, when he went home that night and saw his wife and babe and thought of all that they had to suffer, he felt very bad. At last he made up his mind to sign the pledge and drink no more, and then they were all happy.—*Picture Papers.*

A THEOLOGICAL professor, speaking of Balaam's ass, says it is wrong to doubt that the ass spoke like a man, when we hear so many men speak like asses.

SHILOH'S
HAIR LIFE.

NEW BEDFORD, Feb. 20th, 1866.

MR. N. F. SELER—

Dear Sir:—I have been now using your "Hair Life" a year. My hair had become quite white, giving me the appearance of a man of seventy, rather than fifty years old. I commenced the use under persuasion of friends, with no confidence in results. I am happy to give you this unasked testimonial of its value In a very brief time my hair was restored to its natural color, and continues so with the occasional use of your preparation.

Yours, &c.,
SAMUEL FOX.
Chaplain New Bedford Port Society.

Dr. Cohleigh, Editor of Zion's Herald, Boston Mass., says:—"Of all the preparations in the market to prevent the hair from falling out, to preserve or restore the natural color, we give the preference to Seler's Hair Life." Warranted or money returned

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

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

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

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

THE GREAT WANT SUPPLIED.

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

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

[illegible]—College of Pharmacy.

THE GREAT PURGATIVE.

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

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

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

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

U. S. INVALID HOSPITAL, NEW YORK.

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

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

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 26th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

3d CASE.—Sarah Burns, aged six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters.

I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable having a greater controlling influence in Liver and Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; the soothing, tonic, and mild aperient properties render them invaluable.

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

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

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

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

Yours very truly, J. G. HODGSON.

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

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

LET DYSPEPTICS READ.

AS A DINNER PILL,

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

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CAPITAL	£100,000 Sterling.
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AT the Annual Meeting of the Society, held in March last, the following report was presented:

The Directors have great pleasure in once more meeting the Share and Policy-Holders, and in presenting to them the following Report of the operations of the Society during the year 1865.

The augmentation of Income arising from new business continues to be satisfactory. During the year the Directors have received 1,318 Proposals, and issued 1,027 Policies; the sum assured being £496,440, and the Annual Income derivable therefrom £13,171. 5. 4. The remaining Proposals have either been declined, or awaited completion at the end of the year.

The Annual Income of the Society now mounts to £141,894. 11. 9.

The sum of £59,265. 3. 6., which includes Bonusus to the amount of £5,136. 7. 1., has been paid to the representatives of deceased assurers. The number of persons thus deceased is 152, and is under the average provided for by the Society's Tables. The total Claims paid from the establishment of this Society is £405,022. 16.

The balance of receipts over disbursements at the end of the year is £56,783 18s 9d—this has been added to the Insurance Fund, which now amounts to £647,029 17s 2d, invested on mortgage of Real Property, Government and other Securities. To be able to pay all claims, meet all expenses, and at the same time to create such a Fund, shows the prosperous nature of the business, and the secure basis on which the Society rests.

The Directors have reluctantly declined 131 Proposals; this has been done after careful examination. The policy acted upon from the first has been one of prudence, and the Directors have chiefly regarded the permanent welfare of the Society by avoiding unusual risks.

These results have been attained by earnest and vigorous exertion; the competition existing among well-established offices, together with the formation of new Companies, has scarcely affected the STAR, nor is it likely so to do It has attained strength; it is, moreover, associated with a Religious Society which has consolidation, influence, and vitality. During the space of 23 years, the STAR has grown in public estimation; while its ample Insurance Fund, and its prompt settlement of Claims, point to it as one of the most valuable means for family provision.

Full prospectuses, and information furnished on application.

CHARLES LEMAN,
GENERAL AGENT
For Nova Scotia and New Brunswick.
Sep 12

WOODILL'S
WORM LOZENGES,
ARE THE ONLY
CERTAIN, SAFE, and EFFECTUAL
Remedy for Worms

THEY never fail to act when properly used and are CERTAIN to exterminate any of the different species of Worms which inhabit the different parts of the intestinal canal,

They do not contain Calomel,

or any other mineral substance, but are purely VEGETABLE and therefore SAFE. They act on the WORMS only, producing no other constitutional effect than that which would follow a dose of SENNA, CASTOR OIL or SALTS.

In the treatment of WORMS the principal indication is the EXPULSION of the Worms from the Bowels. This may be fulfilled in some instances by active Purgatives, which expel by increasing the peristaltic action of the bowels, or by Anthelmintics, which favor their expulsion through the ordinary contraction of the bowels by destroying them, or rendering them less able or less disposed to resist this contraction. Other preparations in use possess the latter property only, and to a feeble extent, for to produce it, it is necessary to give large and nauseous doses, and on the following day some purgative to carry off the effects of the previous day's medicine,

The combination of these two modes constitutes

Woodill's Worm Lozenges,

thus not only destroying by their anthelmintic, but removing immediately by their purgative properties. It is upon this union that we claim the

SUPERIORITY AND ORIGINALITY OF

Woodill's Worm Lozenges,

as they are the only preparations combining these essential qualities. The ingredients both ANTHELMINTIC and PURGATIVE, composing them are eminently calculated to produce the best results, in accordance with the object of their combination, while they are both pleasant and agreeable to the taste.

Be particular to ask for WOODILL'S. They are the only kind free from danger, and there are none more efficacious. They can be had of all Druggists and Medicine Dealers throughout the Provinces. The price is only 25 cents per box.

☞ Be careful to take notice that WOODILL'S are of a pink color.

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PILLS.
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