

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXI. No. 17.

HALIFAX, N. S., WEDNESDAY, APRIL 28, 1869.

Whole No 1027

Religious Miscellany.

"Forever with the Lord."

BY JAMES MONTGOMERY.

"Forever with the Lord!"
Amen! so let it be;
I fe from the dead in that word
"Th' immortality."

Here in the body pent,
Absent from him, I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high
Home of my soul bow near,
At times, to faith's refreshing eye
The golden gates I press.

Ah! how my spirit faints
To reach the land I love,
The bright inheritance of saints
Jerusalem above!

But clouds will intervene,
And all my prospect flies;
Like Noah's dove, I sit between
Rough seas and stormy skies.

Amid the clouds depart,
The winds and waters cease,
And sweetly o'er my gladdened heart,
Expands the bow of peace.

Beneath its glowing arch,
Along the hallowed ground,
I see cherubic armies march,
A camp of fire around.

I hear at morn and even,
At morn and midnight hour,
The choral harmonies of Heaven
Earth's Babel tongues o'erpower.

Then, then, I feel that He,
Remembered or forgot,
The Lord is never far from me,
Though I perceive him not.

From the dim hour of birth,
Through every changing state—
Of mortal pilgrimage on earth,
To its appointed date.

All that I am, have been,
All that I yet may be,
He sees, as He hath ever seen,
And shall forever see.

How can I meet His eyes!
Mine on the cross I cast,
And own my life a Saviour's price,
Mercy from first to last.

"Forever with the Lord,"
Father, if His Thy will,
The promise of that faithful word,
Even now to me fulfill.

So when my latest breath,
Shall reach the veil in twain;
By death I shall escape from death,
And live eternal gain.

Knowing as I am known,
How shall I love that word,
And oft repeat before that throne,
"Forever with the Lord!"

Then though my soul enjoy,
Communion high and sweet,
Though worms this body may destroy,
Both shall in glory meet.

The trump of final doom
Shall speak that self-same word,
And Heaven's voice echo through the tomb,
"Forever with the Lord!"

The tomb shall echo deep,
That death-awakening word,
The Saints shall hear it in their sleep,
And answer from the ground.

Then when they upward fly,
That resurrection word,
Shall be their shout of victory,
"Forever with the Lord!"

That resurrection word,
That shout of victory;
O once more, "Forever with the Lord!"
Amen! so let it be.

THE LIFE OF THE BELIEVER.

BY R. F. RAWLINS, D. D.

The life of the believer is spiritual. As such it is peculiar. It does not belong to our nature, but to our soul as a part of its nature. Its source is separate, from our high. Never has there been a spiritual life not supernatural. Whatever infidel and worldly things may think of it, it is nevertheless a truth that all must accept, who receive "the more sure word of prophecy." The fact however is more eminently worthy of the consideration of those who are searching for the paths that lead to a higher life. This life is to be regarded not as a possibility, but as a necessity. The Holy Spirit may not only be obtained but must be obtained; there is and can be no life without it. Observe Christ's own manner of stating this. "Except a man be born of the spirit he cannot see the kingdom of God; nor can he enter into it—expressions of different and important shades of meaning. Here the new life is discovered in its origin. It comes of the Spirit. By it the soul first sees the kingdom and enters it.

When Christ would give the new life to his disciples, he breathed on them and said, "Receive ye the Holy Ghost." This was not inspiring them in the ordinary sense of that term—paring them for some prophetic work; it was rather an invisible operation of the Holy Ghost rather an invisible operation, sanctifying, comforting—illuminating, instructing, sanctifying, comforting his disciples—giving to them a blessing which was typical of that that was to come upon all believers—a blessing of life utterly unknown to the world. "Because ye are sons," said St. Paul, "God has sent forth the Spirit of His Son into your hearts crying, 'Abba Father.' Because, not only would ye be conscious of the life ye have, but here we see that the same spirit that originated this life in the heart of man, comes in to abide, and to be the continual source of life. The fact of the presence of this life-power in all genuine Christians is continually adverted to in the writings of the great apostle. "The love

of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—he exclaims. And again, He "hath given us the earnest of the Spirit in our hearts." Contemplating the great immortality that looms up to the vision of faith, he says, He that has wrought us for the self same thing hath also given unto us the earnest of the Spirit. Noting the importance of the retention of this Spirit by the believer, he declares, for a sublime incentive, that if the Spirit that I raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. The Spirit of God, in us, is our strength, our light, our breath, our life. It is the Spirit that is our earnest of victory it is, it gives triumph over that continual enemy—the flesh. By it we mortify the deeds of the body and live. It gives current consciousness of our divine adoption; "as many as are led by the Spirit they are the sons of God; the Spirit itself beareth witness." No spirit of bondage comes as in the old life, but one from which wells up the cry, "Abba Father." Then in other phases the same truth is presented. Have we infirmities, the Spirit helps them. Have we the prostration of spiritual weakness, he strengthens us with might in the inner man. So in whatever direction we turn the Spirit is the great essential in the life of the believer. And this Spirit is not an occasional visitant but rather an abiding guest in every believer. "The heathen philosophers," says a good old writer, "exhorted man to reverence his reason as a ray of the Deity; but we can go much higher; we can exhort him to reverence the Saviour, who dwelleth in him, and to act with such purity as becomes persons that are inspired by the Holy Ghost." This is the source of the Christian life. Do not mistake something else for it. "Some persons seem to know so little of religion that they confine it to acts of devotion, and public occasions of divine service; they do not consider that it consists in a new heart and new spirit, and that acts of devotion, prayer and preaching, watchings, fasting and sacraments, are only to fill us with this new heart and spirit and make it the common constant spirit of our lives every day and in every place." Charles Wesley struggled to get from the dark to the daylight of Christian experience. When the struggle was over he saw his difficulties.

"I rested in the outward law,
Nor knew its deep design;
The length and breadth I never saw,
And height of love divine."

Reader, have you been disappointed in the expectations of a Christian life? It is different, not so much, as you anticipated? O look for the life—the Spirit—go beyond ordinances and forms. Ask, Have I received the Holy Ghost since I believed? I almost envy you the blessing that is in store for you. "All things are yours, and ye are Christ's and Christ is God's."

"The Shell of Morality."

Some years ago a clergyman in a neighboring city had in his congregation a gentleman of rare moral worth, and intellectual culture, with an urbanity of manner that was irresistible.—Day after day he sat under the ministry of the word; always in his seat, polite, affable, interested, but immovable in the fastnesses of a morality that could not be impeached.

In the providence of God the pastor was called to the care of another church in the same city. What was his surprise to find his friend had taken a new seat. He had become so much attached to his pastor that he could not and would not leave him. Still he was a weight on that pastor's heart; friendly visits, religious conversation, the most pointed appeals, gained no rebound; the man was always there, it made no difference what kind of weather, the same affable, gentlemanly manner, but unmoved and immovable as adamant.

When addressed personally, he was always ready to admit the necessity of Christian teaching, and the beauty of a Christian life. He also admitted the depravity of the natural heart; but in his own individual case, the regenerating influence of the Holy Spirit was unthought of. At length the pastor, wearying with unavailing efforts to arouse him to a sense of his true condition, turned reluctantly away. He made no more pastoral calls, no more pointed appeals. He is joined to his ideal, let him alone. This state of things continued for seven years, and the pastor felt that his friend was given over to hardness of heart, that his shell of morality would never be broken by the gospel hammer.

One Saturday, when the pastor was in his study, Mr. ——— called at the door with a request to see him. The good man's time had been broken with his usual duties during the week. It was Saturday, and he was not prepared for the Sabbath. He had given orders not to be disturbed. Still, Mr. ——— was there. "If your business is not very urgent," said the pastor, "could you as well put it off till Monday? I am very busy to-day. I shall have plenty of leisure then."

"Yes," said the gentleman, "I can wait. Still, he hesitated, while there was that in his countenance which betrayed anxiety. At length the pastor, seeing the distressed, besetting look, said: "If your business is very urgent, Mr. ———, come in."

"If I may be pardoned," replied the gentleman, "for intruding upon your time"—and he throwing himself into a chair, he burst into tears.

"What is the matter? What has happened?" cried the pastor. "Has misfortune overtaken you? Any disaster happened to your beautiful family?"

"Nothing of that," responded the gentleman, trying to stay his tears, and speaking brokenly; "I have come to see that what you have so often told me is true. I am a helpless, wretched, undone sinner. I want you should pray with me."

The pastor was nearly as much overcome as his friend, and sinking on his knees, he bore on the strong arm of faith the case of his friend up to the mercy-seat.

"Never before," said the pastor, as he related the scene, "did I witness such a perfect breaking up of all the old feeling, such agony, such prostration.—The walls of his old morality swept completely away. The love of God rushing in and over him like the swelling tide of a great sea."

When he left the pastor's study he was a new man. No longer trusting in his own works, but

in the precious blood of Christ; rejoicing in salvation as a free gift, not because of his morality, but because Christ died.

All these years he had been trying to buy salvation. He had been careful to lead a pure and spotless life. He had not committed open sin. He was constant in his observance of the Sabbath. He was always to be seen in the sanctuary. His example was good, what more did he need? He needed just what you and I need; he needed a new heart; a heart to love Christ; a heart to labor for Christ.

The blood-shedding of Jesus is the preparation for our sins. This is the good news. God commends his love towards us in that while we were yet sinners Christ died for us. You must have forgiveness or perish forever. Why not have it now? God pardons freely, and at once. All the preparation you need to feel the want. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, His Son, cleanseth us from all sin." All that you have to do is to accept what God, for Christ's sake so freely gives.

How Shall I Honor Jesus To-day?

BY REV. JAMES SMITH.

Awaking from a comfortable night's rest, strengthened and refreshed in body, before entering into the business of the world a few moments may be spared to ask a very necessary question—How shall I honor Jesus to-day? That we should aim to honor the Saviour, suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by His everlasting Gospel, sanctified us by the Holy Spirit and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite, and our gratitude to Jesus should be deep, constant and operative. I can honor him to-day. If I do not I shall dishonor Him; I shall grieve the Spirit, bring guilt on my conscience and injure His sacred cause, let us, then, sincerely inquire, How shall I honor Jesus to-day?

First—I must anew dedicate myself unto him. I must surrender myself, body, soul and spirit, into His hands. I must present my time, talents and property at His throne, beg His acceptance of them, and beseech Him to give me grace to hold them for Him, look upon them as his, and use them for his glory. The Saviour not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore we do not feel as David did, when he gave to the building of the temple such stores of wealth. "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to Him, then I may dismiss my cares, encourage my confidence and let the peace of God rule in my heart. Holy Spirit give me grace, that morning by morning, I may anew dedicate my person, property and all I value to my Saviour's service, and day by day use it all to his praise.

Second—I must look to him for all I need through the day. Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has but he is prepared to give it to us, if we are prepared to receive it. He says "All things are delivered unto me of my Father" and again, "If ye shall ask anything in my name I will do it." It is therefore both my privilege and duty to go to Him for everything I need. And if I go to Him first—if I go to Him in faith, if I ask of Him with confidence—I honor Him. But when I look to creatures instead of Him, when I depend on means—instead of depending on Him through the means—I dishonor Him. If I would honor Jesus, I would look to Him for all I need, both temporal and spiritual. I must carry everything to Him, whether great or small. I must make everything a means of communion with Him; so shall I pray without ceasing, and in everything give thanks.

Third—I must imitate Jesus in all I do. He is proposed to us in His word as our great example; we should therefore strive to imitate Him. My object should be to think as He thought, to speak as He spoke, to feel as He felt and to act as He acted. Often, very often, should we pause to ask, "Is this like Jesus? Would He behave such a temper? Would He employ such language? Would He encourage such thoughts? Would He do as I am doing?" Or: at a loss what to do at any time, we should ask, "What would Jesus do? How would He act in these circumstances? What would He say? What temper would He display?" This would often send us to His Word. We should become familiar with His life. We should be well acquainted with His character. And what a privilege it would be to be like Him! He has left us an example that we should follow in his steps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must study and imitate Him in all I do, at all times and in all places. O! to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not like Him our aim and daily prayer to be like Jesus on earth, can we expect to be like Him in heaven? Are we not here made meet to be partakers of the saints in light?

Fourth—I must speak of Jesus to all I come in contact with. I must speak of Him to all I love. He loves us to think of Him and speak of Him. He loves also to hear us speak of Him. We should speak of Him to sinners that they may come to him for life. We should speak of Him to backsliders that they may return to His fold. We should speak of Him to believers to stimulate, encourage, reprove or comfort as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of Him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about if we only set our hearts upon talking of Jesus! What else opportunity often offers if we were only prepared to take advantage of and improve them? We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of His glorious person and finished work, of His glorious words and wondrous deeds, of His holy and painful death, of His triumphant resur-

rection and ascension, of His prevalent intercession and anticipated advent. We may sometimes speak of His death, but much oftener of His love. We may talk of his invitations to sinners, and how he wept over them; of his promises to sinners, and the delight He takes in them. O! for grace to speak of Jesus, to speak for Jesus, to speak like Jesus!

Finally—If I would honor Jesus I must walk with Him. I must have Him for my companion, I must make Him my friend. I must go nowhere if I have no reason to believe that Jesus will go with me. I quit engage in nothing if I cannot expect Him to look on and sanction me. I must prefer the company, the smile and the approbation of Jesus above everything else. This would be the best way to honor Him. He would be like an endeavor to render again to Him according to what He hath done for me. O! Spirit of Jesus, come down into my heart; fill me with thy grace, and teach me to make thee honor the great end of my life—the great end of every action!

Reader, do you wish to honor Jesus to-day—every day? If so, this is the way—walk ye in it. My soul mourns before God that I have honored Jesus so little. Let us pray, pray right heartily, that God would give us grace to dedicate Him to Him every morning, to look to Him for all we need day by day, to imitate Him in all we do, to speak of Him to all who will listen to our conversation, and to walk with Him in peace and holiness. O! what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; but they that despise me shall be despised; and they that despise me shall be despised." Sinner, beware how you despise Jesus. None can save you but He. There is no hope for you but in Him. If you despise Him in times, He will justly punish you in eternity.

Religious Intelligence.

From the Watchman and Reflector.

The Revival at Hamilton.

BY REV. GEORGE W. KEMP, D. D.

The revival at Hamilton has been of such proportions and in some respects so remarkable characteristic, that a more extended and minute account seemed to me due to the people of the place and the members, both professors and students of the University. The work has continued for some six weeks, and is still in progress. The gracious work is yet descending upon the Baptist church and congregation, though the daily meetings and preaching have ceased, while they are going on with success in the direction of a somewhat noted evangelist in the Congregational and Methodist churches in conjunction. I will speak first of the preacher, second the agencies, and third the results. Elder Joseph Knapp, the veteran and well-known evangelist, visited Hamilton on his way from California to his home in Illinois, in the latter part of January. He came on business, not expecting to stay but a few days. He preached two or three times, and such indications of the presence of the Spirit attended his preaching that the unanimous and earnest request of the church, and the faculty and students of the University, was presented to him to remain awhile, though anxious to return to his family, from whom he had been absent some two years. He staid about five weeks, preaching generally twice a day to crowded assemblies, and truly his ministrations of the Word of Life were attended by the Holy Spirit sent down from heaven. Hamilton had been destitute from previous showings of heavenly grace, but never at any time before, I think, did the saving truth of the Gospel reach so many hearts of every age, or so widely influential in its effects upon the entire community. I have no words of fitting commendation to bestow upon the preacher. He needs no endorsement from man. His manner of preaching and personal peculiarities are too well known in a public ministry of nearly forty years, over so wide a territory and in so many places, to require any description. In his preaching that of the Gospel of Christ, and so preach- ing that a great multitude believed and were saved by trusting, through the word proclaimed, in the atoning blood and righteousness of "the Lamb of God, which takes away the sin of the world." More powerful than the "truth" as it is Jesus, so clear, so discriminating, so uncompromising, so pungent, and so solemnly and awfully impressive, have been rarely heard from human lips. "By manifestation of the truth did he commend himself to every man's conscience in the sight of God." There were frequent, indeed, utterances and illustrations, and peculiar forms of phrasing not accordant with the standard and tone of a cultured and refined taste, but the effect of these was soon overborne by the plain and penetrating power of the living truth of a present God, so evidently uttered "in the demonstration of the Spirit." The Word of God indeed proved to be "quick and powerful, and sharper than a two-edged sword." A personal allusion may be allowed in this connection.

ELDER KNAPP AS A PREACHER.

Elder Knapp is now seventy years old. He has reached the bound allotted to man, and yet shows not the least decrease of physical or intellectual energy. "His eye is undimmed and his natural force unabated." The fire and vigor of thirty years ago still remain apparently unaltered, but to these it seems to me were added a love, patience, tenderness and gentleness not so conspicuously characteristic of him in earlier days. It was a special wonder to us how this aged evangelist could preach so continuously for so many days, and with so much energy and earnestness, adding every sermon personal labors and frequent prayers with and for the anxious, sitting by hundreds together in the front seats of the church to which they had been invited, and show so weariness of body or mind during the whole period of his presence among us. He left us apparently as strong and vigorous as when he came to enter immediately upon a like series of labors at his home in Rockford, Ill.

But the preacher would have been powerless had it not been for the agencies which sustained and co-operated with him. The supreme, all-pervading and controlling agency was manifested, from the beginning, the Spirit of God. So

deply was this fact realized by both preacher and people, that every breath was moved spontaneously to exclaim, on witnessing the wonderful changes wrought, "Not unto us, not unto us, but to Thy name be all glory. We are poor, helpless, sinful wretches, but God is all in all. Work in us and through us for Thine own glory. O thou all conquering Lamb of God." But it is not important to speak here of the visible human agencies which the Divine Agency was pleased to use. Rarely has there in any great revival been a stronger, more united human instrumentally employed. Dr. Harvey, the supply for the pulpit during the absence in Europe of our beloved pastor, Dr. Brooks, labored faithfully, assiduously and effectively in prayer, exhortation and occasional preaching. He greatly endeared himself to the church and congregation by his fervent prayers and his earnest and loving appeals. The members of the faculty, without exception, gave themselves with all their hearts and activities to the gracious work. They united personally and cordially with Elder Knapp and Dr. Harvey, and the devoted members of the church, in visiting from house to house, in conversation and prayer with and for the impatient and serious, in earnest appeals with individuals, moving about the streets through the congregation. But especially were they faithful to the unconverted and backslidden students, visiting them at their rooms, talking earnestly and affectionately with them, and praying fervently for them.

Another great moral power was the pious among the students themselves. They were thoroughly aroused and in entire sympathy with the work of God. Scarcely a student was there who was not a fervent and faithful laborer for their unconverted fellow-students, they conducted prayer-meetings in the public houses and saloons in the village, and in other ways were a most important living element in the great movement. In the meantime there was no suspension of the regular exercises in the Institution except two days devoted to fasting and prayer in conjunction with the church. The chapel exercises were turned into a general prayer meeting, led successively by the professors in their turn. Lessons were shortened and the hour of recitation changed in some cases to give the students opportunity to attend the meetings in the village. Otherwise the regular order was undisturbed. There was no boisterous excitement, at any time. There was no excitement. It would have been no work of God had there not been. There was the deep and pungent feeling of conviction, and the joy and peace of conversion. But all went on solemnly, "decently and in order." There was nothing that could be termed machinery in this revival. After the preaching the anxious and those desiring to be saved were called forward to the front seats, and their names were presented to the throne of heavenly grace. Requests for special prayer were urged to be made by individuals for themselves or their friends, and these requests were regularly mentioned and pressed in prayer. The pastors and leading members of the Congregational and Methodist churches joined heartily in the good work for a considerable time, and subsequently commenced separate meetings in conjunction, which, as I said above, are still going on with interest.

RESULTS OF THE WORK.

And now lastly of the results. Eternity alone can disclose their magnitude and preciousness. There have been up to this date (March 13th) over two hundred hopeful conversions. The Baptist church has received into its membership some one hundred and thirty, one hundred and thirteen by baptism, and other churches about fifty or more. Backsliders and excommunicated have been reclaimed and returned as prodigals to their Father's house. Their confessions were heart broken and deeply touching. Their conversions have been from all ages—from seventy down to eight. The children of the Sunday school, under the faithful superintendence of Professor Lewis of the University, were signal- ly blessed. It was truly affecting to hear the little ones speaking of the love of Jesus in their hearts and their determination to serve Him all their lives, for they "felt He had pardoned all their sins" and "made them His children." The Female Seminary was graciously visited and nearly all the young ladies brought into the fold of Christ. The University has received a copious blessing. Some twenty-five out of one hundred and fifty or one hundred and sixty students were not Christ at the beginning of the revival. More than half of these have been converted, leaving only eight or ten without a hope. Prayer is unceasingly offered still for these. Of the newly converted some are among our "brightest and best" for talent and sobriety, who have abandoned their purposes and aspirations after worldly fame and distinction, and consecrated their lives to Christ. But along with the salvation of these precious souls, the far reaching results of which you can tell, came another blessing hardly less to be prized. It was the spiritual quickening of the Christian portion of the body. A mightier teacher of theology came into our midst than any of us or all of us together, even the Spirit of God, who graciously condescended to impart to our dimmed visions and languishing affections new light and life. Many experienced a new "baptism of the Spirit," giving them clearer and more living apprehensions of the truth as it is in Jesus, and largely shedding abroad His love in their hearts. They were renewed in the spirit of their minds and made to feel as never before the unutterable preciousness of the redemption which is in Christ Jesus. This blessing cannot be appreciated at too high a value. There are over one hundred and twenty students for the ministry connected with the University and Seminary. It is too much the tendency in formal and exact instruction, both in regard to teachers and pupils, to make intellectualization in the apprehensions of truth, even of the highest nature, O what a blessed power is that which makes the truth of God a living thing in the soul's central consciousness! This wondrous power has been felt among us.—Another incidental advantage to students for the ministry with us from this revival is the practical illustration afforded to them of the kind of truth and the manner of preaching it, that the Spirit of God honors and blesses in saving souls. The personal peculiarities of the preacher are not likely to be imitated. They cannot be. They belong to the man, and any affected attempt at imitation would be

abortive, grotesque and ridiculous as in most cases of conscious attempts to imitate the peculiar manifestations of a strong and original character. But the truth which he proclaimed, and the positive, fearless, uncompromising and fervent mode of preaching them may be made available to others, and greatly help them in "making full proof of their ministry."

General Miscellany.

There is no Death.

There is no death! the stars go down,
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! the dust we tread,
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the vernal air.

There is no death! the leaves may fall,
The flowers may fade and pass away;
They only wait, though wintry hours
The coming of the May.

There is no death! an angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away—
And then we call them, "dead!"

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

For where he sees a smile too bright,
Or heart too pure for taint of vice,
He bears it to that world of light,
To dwell in Paradise.

The bird-like voice whose joyous tones
Made glad this scene of sin and strife,
Sings now her everlasting song
Amid the Tree of Life.

Though passed beyond our tear-dimmed sight,
'Tis but a larger life to gain;
We feel their presence oft—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life; there is no dead!

The Tender Chord.

AN ILLUSTRATION, AND AN EXAMPLE.

Surely that is Miss Murray, said Mrs. Steedman to herself, laying down her knitting and tapping on the window pane.

Were you really going to pass, she asked in slightly reproachful tones, as an elderly lady turned and met her at the front door.

This is "visiting" day, said Miss Murray, and I was purposing to take tea with you when my work is over.

Aye, do, said Mrs. Steedman, following her friend into the cool sitting room. Grace is "visiting" to-day too.

Miss Murray sat down on the sofa, and commenced to fan herself vigorously with her pocket handkerchief. It's dreadful work this "visiting," she remarked.

Very fatiguing in warm weather, Mrs. Steedman supposed.

The weather is nothing, said Miss Murray. It is the worry and toil that would kill a horse.

Dear, dear, murmured Mrs. Steedman, taking Miss Murray's parasol.

You have no idea of these creatures, continued Miss Murray. It's quite impossible to make an impression upon them. I've worn myself to a shadow amongst them, and they are as bad to-day as they were five years ago; indeed, worse, I believe, than when I began my labours.

You have a rough district in "Sandgate," Grace says, observed Mrs. Steedman. Perhaps if Dr. Murray were to preach a special sermon to your district.

I have preached a thousand sermons, Mrs. Steedman, replied Miss Murray solemnly, but they are too hardheaded for that.

Grace says intemperance is the great evil she finds, said Mrs. Steedman.

Of course it, replied Miss Murray. There's hardly a sober individual to be seen in Sandgate.

I don't know why people are so hard to convince, said Mrs. Steedman. Grace says you must come near them, and help them by example.

One must keep up their dignity with that class, said Miss Murray; if you didn't make them feel the difference between high and low, they would make themselves on an equality with their betters.

Grace has joined the temperance cause for an example to her district, said Mrs. Steedman.

If precept is despised, I don't see that example will have any effect, said Miss Murray. However, it's easy for Grace to give up wine. She has nothing on her mind, and an heirless widow.

She always looks at the bright side, said Mrs. Steedman, and she is willing to try every means for good.

Well, Mrs. Steedman, when I was at my age I saw things in rainbow colours too, sighed Miss Murray. Youth is a rosy season, and hope glides the future.

So it does, responded Mrs. Steedman, taking up her key basket; but you must take a glass of wine before you set out on your trying "visitations."

I must see first I have a "peppermint." Mrs. Steedman, they are a sharp set in Sandgate, and they must have nothing in their power, said Miss Murray, sighing.

We can hardly ask others to do what is too hard for ourselves, said Mrs. Steedman, with a smile.

It's no use asking them to do anything but what they like in Sandgate, said Miss Murray, as she finished her brandy, (Miss Murray was bilious, and couldn't take wine), and slipped a "peppermint" into her mouth.

Sandgate was a low neighbourhood. There were few poor people there—a drunken, quarrelsome, rough, unconverted set; but they lived in families like human beings, and they bore the King's stamp on their foreheads, although it was marred and scarred, and all but defaced by vice

and sin and wrong. They were far removed from polished humanity, but in every rough rugged bosom a living heart throbb'd responsive to a soul's divinity. It was hardly possible to believe it however, and Miss Murray declared she would never recognize a common class with a Sandgate creature. She laboured amongst them, because her conscience told her it was a duty; but she let her superiority be felt by every man, woman, and child in her district.

She did no good, but she was not disheartened, and when once again, after a vain effort to reform erring heads of families, she gathered up her skirts and rustled out of Sandgate, it was with no intention of giving up her hopeless mission.

The class have nothing in common with us, said Miss Murray when she got back to her friend's house. They have no natural affections, sympathy, or refinement.

Perhaps if we knew the TENDER CHORD, said Grace Steedman, resting her calm brown eyes on Miss Murray with a look of deep meaning.

I only wish you had my district, Grace, said Miss Murray. You wouldn't find any chords of feeling there.

Oh, yes, in every human beating heart, said Grace Steedman.

Perhaps intemperance deadens the soul, said her mother. Strong drink steals the senses, and I have no doubt the affections too.

My experience is melancholy, said Miss Murray, stirring her tea. There's Jones, the father of a young family, five all under ten, and one blind, that man has not been sober a week at a time for two years; and a great powerful fellow, who could work like a steam engine if he liked, continued Miss Murray. However, he is a confirmed drunkard now, and I have given him up.

In these no hope, said Grace Steedman? None; and as I had a chance to-day, I just told him plainly it would be a blessing for his family if he were dead.

Oh! how could you, said Grace.

They would be better without him, said Miss Murray. His wife is an industrious person, and something would be done for her and her children. I don't think the blind girl will live, continued Miss Murray, with air of satisfaction. She seems to decline.

Grace Steedman's eyes filled with tears. She thought of a little blind sister who slept

me my family would be better off if I were dead. I was a taunted me with her cutting speeches until one day that I was desperate I made up my mind to die. But you came like God's angel, and struck the right chord. You sent a message to my heart. I saw myself in a new light, and hope came back. Before I went home I took the pledge, and now I can hold up my head again, and feel myself a man.

The great strong giant of a fellow had to stop again, and when Grace Steedman saw him draw the back of his huge horny hand across his eyes, she had her face on little Charlie's head.

It's not preaching, he continued, when we have gone out of the right track. We must be led back by the hand, and those who would save must come down to us and lay their finger on the soft part. There was another pause; he had to steady his voice.

God bless you, ma'am, for coming so near, and may the Lord prove a credit to her for taking pity on his helpless innocents, and craved for him of father's care.

Grace Steedman's lip quivered, but smiling, she shook hands with the boiler maker and his family, while tears stood in her beautiful eyes. (They seemed to think it an honor to kiss the hem of her garment.) Smiling, she departed, but not for ever. She promised to keep the little blind sister in flowers all the year round.

Obituary.

MRS. ELIZABETH FISK, MAITLAND, N. Y.
"Meet me in the better land" was the dying request of our departed sister, uttered as the rays of the rising sun were dispersing the darkness of the night, on the morn of Easter Sunday last, to the group of loved ones, with many tearful eyes, and sad hearts were gathered around her dying bed; then the voice fell to a whisper, and bending low, the beloved husband caught the words "Precious Jesus" and without a sigh or moaning of a muscle she sweetly fell asleep.

She was the daughter of William and Mary Hamilton, of Upper Selmah, and wife of Saml S. Fisk, Mount Utsick. At the age of eleven she was led under the ministry of the Rev. G. W. Tuttle to embrace the religion of Him who said "Suffer little children to come unto me," and after a few months probation was received into the church, and, in company with two cousins, about her own age she presented herself at the Table of the Lord and received the memorials of His death.

Her life was characterized by some of the promises of admitting persons to young to the sacrament, but their subsequent lives have shown her groundless such fears.

It was the writer's privilege a few weeks ago to read the journal of one of that number, written during years of bodily suffering, and manifesting throughout the entire devotedness of his heart to God. An account of his life and happy death, in the year 1862, appeared in the *Provincial Wesleyan*. The other is now sharing the joys and joys in the successes of one of our brethren in the ministry.

In the Fall of 1866, Mrs. Fisk removed from her native place to Windsor, and remained there until last Fall, when she returned home to spend the winter with her mother. How few thought it would be the last winter on earth. Although confined to the house by indisposition during those months, no thoughts of the nearness of death were entertained by either her friends or physician. Four weeks before her death I felt it to be my duty to urge upon her attention the necessity of seeking the kingdom of heaven, and my next visit was delighted to hear her testimony to the power of the blood of Jesus to cleanse from all sin. After conversing together on this glorious theme, she said "I would like to see my husband once more" (he was then at Mount Utsick) "but I can say even in this, Father not my will but thine be done." Her request was granted, and during the last fortnight of her sojourn here he was permitted to watch by her bedside, and hear the last words that fell from her lips.

It was to me a never to be forgotten occasion, when her father, mother and only sister—who in the revival then in progress had been converted—drew around her bed, and with her converted mother the death of Jesus; and likewise the scene when a week after, I received from the hands of her husband her infant babe, and by her request dedicated him to the Lord in baptism. During the forenoon of Good Friday a cloud for a time past over her soul. She spoke of it to her father, and then engaged in silent prayer. While thus employed her countenance was irradiated with joy, and turning to her father she said, "I see Jesus and my dear little sister."

Her sister died when she was about eighteen months old, and Mrs. Fisk was then but a babe, so that there could be no personal recollection. Was it an illusion of the brain or a momentary lifting of the veil that hides from us the unseen world? For that hour until her departure there was no dimming cloud between her soul and Him she loved supremely.

I thought that afternoon she was hearing the border land. After having engaged in prayer, as I bade her farewell, I heard her say, "Precious Jesus," and I realize now more than ever the force of the apostle's words, "Unto you, therefore, that believe He is precious!"

She has gone to that better land where there is no night. May we all meet there? If we walk with Him in white here, we undoubtedly shall.

D. B. S.
(Christian Messenger please copy)

Provincial Wesleyan.

WEDNESDAY, APRIL 29, 1869.

Confessing Christ.

To confess Christ is manifestly a badge of christian discipleship, a condition of salvation, and a duty which is by no means irksome to the true disciple, but is rather esteemed by him to be a precious privilege. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The lowest measure of this christian duty consists in union with the Church of Christ, as we thereby show that we have left the sins and follies of the world, and have accepted the fellowship of the people of God. To take this step, we are obligated by every consideration that can influence the heart. If we would be followers of Jesus, then it is essential that we should renounce his enemies, and declare our purpose to live for Christ. High as the position of a christian leader, the most enlightened and privileged of christian communities, cannot be regarded in the aggregate as "Christians" in the high and proper sense of that term. Christ's people are not of the world; nor is it to be assumed that because we have been religiously educated and have revered christian ordinances, we are therefore christians. The greater proportion of those church-going people are without true faith in Jesus, have no necessary and privileged should declare themselves as such, and should take a decided stand for Him. His church is to be the light of the world, and adhesion thereto

is indispensable if we would honor Christ, bless the world, or benefit ourselves. But the confession required by Christ of those who would be recognized as His disciples, is something more than mere union with his people. There is an acknowledgment of Christ in the life, upon which too great stress cannot be laid. Consistency demands that Christ's followers should be like their Master; that their lives should be living epistles, known and read, where, and that their whole demeanor should be such as becometh the Gospel. "Let every one that nameth the name of Christ depart from iniquity." There should be a recognition of our relationship to Christ in the domestic and social circle, in our public and business life, and in the Church of God; the whole marked by such godly consistency as to reflect the image of Christ, put on Christ Jesus the Lord.

But there is also an oral confession of Christ not to be omitted. "Ye are my witnesses, saith the Lord," and a verbal testimony is to be borne for our Master on all suitable occasions. These are times when not to open the mouth for Christ, would be equal to a denial of Him. The christian is jealous for the honor of his Lord, and would not willingly allow a reasonable opportunity of promoting His honor to pass unimproved. We are not required to make a parade of our piety, or to obtrude our religion upon those who might by our efforts take occasion to contemn Christ. "Give not that which is holy unto the dogs; neither cast ye your pearls before swine." Yet christian zeal and prudence will not often commit indiscretions in this duty. There is an urgent necessity that all christians should be "instant in season, out of season," in their endeavors to promote the glory of Christ; and prompted by love to Him they will be ready to give a reason of the hope that is in them, with meekness and fear.

We are not without evidence that Christ absolutely requires us to acknowledge Him as our Master. His utterances on this subject are impressive and unmistakable. His words are, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Peter's avowal of his faith, "Thou art the Christ, the Son of the living God," evoked the high commendation of the Saviour, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Christ is honored by the consistent testimony of His devoted people, and His will honour both now and in the future, and who thus honor Him, and the honour which He confers will amply recompense us, even though we were called with many who have gone before us, to suffer shame and persecution for His name's sake. Some reproach we must be content to endure, if we would be the people of the Lord; for the world never has been a friend to Jesus and His cause. We have more than reason to suspect the genuineness and consistency of our piety, if we are living in the smiles of those who are not self-denying followers of Christ. The godly example of the true christian is too stinging a reproof to the worldly and thoughtless, to be allowed to pass without a savor. But the scuffs and the frowns of the world will not be very hard to bear in the cause of so good a Master, and with prospect in view of "the recompense of the reward."

"I'm not ashamed to own my Lord, O God, defend His cause. Maintain the glory of His word, And honour all His law."

"Then will I own my Master's name Before His Father's face, And in the New Jerusalem, Appoint my soul a place."

From our English Correspondent.
Quarterly Meeting Returns, Increase of Members—Day and Sunday-school Progress—Government Inspectors' Reports—Statistics of Cotton-spinners in Lancashire—Statistics of Romanism—Methodist work among German Residents in London—Our Mission in Italy.

The accounts just received from a large number of the March Quarterly Meetings are such as to give an encouraging impression of the state of the work of God. Let me give a few examples, supplied by two or three different Circuits in Cheshire. Take, for instance, those Circuits which represent the population of our agricultural districts. In these cases the Circuit generally consists of a small town, as the head or centre of pastoral and evangelistic work, and one or two other smaller towns with several villages numbering from five or six up to sixteen or twenty, each having its chapel or preaching room. Among such Circuits are Hildisley in Lancashire, which reports 28 members increase on the year, with 78 on trial; Hangerford in Berkshire, which reports 28 increase on the year, with 75 on trial; Kingsbridge in Devonshire, which reports an increase of 50 members on the year; Faversham in Kent, which reports an increase of 50 on the year, with 80 on trial; and Guisborough in Lincolnshire, which reports 57 increase on the year with 94 on trial. Turning from these to the cities of our manufacturing districts we find indications of progress and promise. One of the Bolton Circuits reports 60 increase on the year, with 77 on trial; Hebdon Bridge in Yorkshire 68 increase, with 77 on trial; Gt. Gablethorpe in Northumberland, 105 increase with 202 on trial; Burslem and Newcastle-under-Lyne neighbouring Circuits in Staffordshire about 100 increase, with 196 on trial; Hull 99 increase with 154 on trial.

The reports of Day and Sunday school operations also show activity and some advance. In the recently formed Circuit of Row, in the East of London, two day schools have been opened, one for boys and girls, and the other for infants; the number of scholars is nearly 200. In Hull a day school has been commenced within the last quarter which numbers 250 scholars. At Glossop, in Lancashire, the Sunday and day schools show an increase of 100 scholars.

It is also gratifying to learn that our day schools take a high rank in the reports of Government Inspectors. In a report just presented to Her Majesty's Inspector of one of our Day Schools in the city of York, it is observed, "The boys' school is conducted with much skill, and the results are very satisfactory. The girls' school is distinguished by the accuracy of its work and the quietness of its discipline; in these respects the success of the teacher is very remarkable." Other highly commendatory remarks are made of other details of work.

A strike has commenced among the cotton-spinning operatives of north-western Lancashire which threatens to be a very serious affair. The masters announced a reduction of wages in consequence of the depressed land unremunerative condition of the cotton-manufacture, and although, after some negotiations with their employers, the men were prepared to accept some reduction of their wages, they have refused to agree to the entire reduction proposed. It is feared that by the end of this week between 6000 and 7000 persons will be thrown out of employment. The fact is our trade prospects as far as the cotton manufacture is concerned are gloomy. Lancashire, with its vast population dependent on this important branch of industry, has not to the present day recovered from the

effects of the American war, and so numerous have been the disturbing causes at work since the restoration of peace that the anxieties of the manufacturers have been often little less than in the time of the cotton famine. They declare that they are running their mills at a loss, and that they would gladly sell their establishments for a few thousands of pounds, and a strike would plunge thousands of families into miserable poverty. In other branches of trade the relation between masters and men is very unsatisfactory.

From recently published statistics of Romanism in England, we learn that there are 33 parishes of the realm, 51 parishes, and 38 members of the House of Commons who profess the Roman Catholic faith. During the past year 63 Roman Catholic priests have been ordained in England and Wales. The churches, chapels, and mission-stations amount to 11,222. Of numeraries we have 218; monasteries 67, and colleges 18. The progress of Popery among the aristocracy of this country will appear very remarkable when it is remembered that one hundred years ago instead of 30 Roman Catholic peers, as at present, there were only 14!

In the army there are 19 Roman chaplains receiving State pay. We have in the east of London, and some other parts of the metropolis, a large German population, which some time ago attracted the attention of their Methodist brethren, who resolved to make some efforts to recover them from the sad infidelity and irreligion into which they had very largely fallen. These efforts have been attended with an encouraging degree of success. We have now about 120 members, several of whom were before their conversion grossly immoral or infidel, and some twenty were Roman Catholics. There are also two Sunday-schools with 16 teachers and 100 children. Eight cottage prayer meetings are held every week, and 17 tract distributors carry on their work every Sunday.

We have received some interesting particulars of the state of our Mission work in Italy, carried forward under the care of the Rev. Henry Pigott. A disused Roman Catholic Church dedicated to St. Ambrose, has been obtained at Vicenza and turned into a Methodist chapel. Soon after the commencement of the work at Vicenza, the way was opened to visit the two neighboring villages of Novento and Sossano. Good congregations have been gathered, and considerable interest has been awakened in the movement. Mr. Pigott says, "Of Novento I was told the other day that the whole aspect of the place was changed; that in the coffee and taverns, instead of the cursing and swearing, which were so common, there was now a more cheerful and happy conversation, which in former days was almost all that could be heard. Prayers and ritual speaking had almost ceased, and hours together often passed in earnest talk of Christ and the Gospel, and the difference between Popish error and evangelical truth." April 9th, 1869.

Letter from the U. States.

Our Spring Conferences have nearly all been held, and their reports are exceedingly encouraging. It has been a year of unusual prosperity. Revival has been performed daily throughout the Church. Most of the conferences report a large increase in the membership. It is reported that during the winter months, throughout our entire work, three thousand were converted and added to our church daily, and I am happy to say that this revival influence continues, though less extensive than during the winter months. We trust we shall soon reach the point, when three thousand will be converted and added to the church daily throughout the land. The thought of such a glorious work is struggling in the minds of many; and it will soon be more clearly seen in its great practical results.

Some interesting incidents were experienced in the late sessions of the Conferences, one of which is worthy of note. During the late session of the New York East Conference, the venerable Herman Bangs, now in his seventy-ninth year, asked for a change of his relation from effective to supernumerary. During the period of his four years' ministry in the Circuit of the Methodist Episcopal Church, he had labored with great fidelity. He possessed remarkable health, during his long ministerial career, until last fall, when he received a severe injury by stepping from a street car. In asking a change of relation he spoke of his christian and ministerial experience, and related many interesting circumstances. He said "I come before you to ask a favor. I always knew the time must come, but I never dreamed it did not want to die before my time; but I suppose I must make another relation. I do not want to hang by the wall. If you can make me well so that I can do effective work, I will stay as I am. But you cannot do it. My physician cannot do it. I met with an accident last fall which greatly injured me. I suppose it is my heavenly Father's method to bring me home. I am going. I am not afraid. I was converted to God when I was only ten years old. He soon felt that he was called to preach, but resisting the call. An exhorter's license was offered him, but he would not receive it. He was afterwards appointed to a blacksmith, and when his time of service closed, he married. On the day of his marriage, he asked his wife the following question: suppose you should marry a man who would be a Methodist preacher or go to hell, would you do so? She replied—"I would marry a Methodist preacher." After struggling long against his duty, he resolved to devote himself to the work, and offered himself to, and was received into the New York Conference.

"I thought of nothing," he continued, "but my duty and have been cared for ever since. Now I am the oldest preacher in the Conference. I can hardly realize it. There are only three men living who were members of the Conference when I joined it. I am I believe, the only preacher who ever received over fifty appointments from the Bishop. I have had fifty four appointments. I was the first man that ever preached total abstinence in America, and I raised a horse's nest about me, but they had no dogs. The people were afraid of me—the preachers wouldn't pray for me at temperance meetings. God has preserved me from the love of money, and kept me from joining secret societies and from party politics. God wonderfully blessed me with a good wife—who never complained. We one lived in a log-house—a room fourteen feet square, for the accommodation of two families. My colleague came home one night very tired and wanted to go to bed early. So we knelt down for prayer. He prayed, and then I prayed, and then his wife prayed, and then my wife prayed, and then the Lord so blessed us that we did not get off our knees till after midnight. Next day we spread all around, till the congregation that filled the school house was so large that (you know I used to be a blacksmith) I took off my coat and rolled up my sleeves and went at it till every one was converted, and as I looked on the assembly I could not say, 'Sinner.'"

"I want to say to my young brethren, don't think of giving up. When I began I had no thought of money, nor being sick, nor poor, nor

dying. The Lord has taken care of me and blessed me all along. I have had ten children. The Lord has taken them all but three. I have received, in connection with my colleagues, ten thousand converts into the Church, five of whom have gone home, and many still remain, I want to say to the young men what a great man I was to me—'Bring your work with you in your money, and you will never get into trouble.' I never was dunned for money but once, and that was for eight cents. My wife had forgotten to pay for some wool-clothing. I never was poor, always rich, because always contented."

THE NEW METHODIST BUILDING.
The new building recently purchased in New York, for the use of the Methodist Book Concern and Missionary Society, will be ready for occupancy about the first of May. This is a most magnificent building—one of the best, if not the best in the city—centrally located—and will cost a million of dollars. It has ample accommodations for the two institutions, and will be a credit to the denomination as its headquarters.

POLITICALLY, we are greatly encouraged. At no period since the war, have things looked so much like peace and harmony. We anticipate that all the States will soon be working together in peace, and general prosperity must be the result. President Grant is fast gaining the confidence of all parties, and evinces great wisdom in conducting the national affairs.

THE PRESS is quite active at present. Messrs Harper and Brothers have recently issued several very valuable works, among which are "Travelled Adventures in the Territory of Alaska, formerly Russian America, now ceded to the United States," by Frederick Whymper. This work gives a full description of our newly acquired Territory, and is written with much spirit and ability. It is valuable for the information it contains of a region but little known hitherto to the world. "The Pro-Harmon Nations; or, Inquiries into the Character of the Great Peoples and Civilizations of Antiquity, and their probable relation to still older civilisation of the Ethiopians or Cushites of Arabia." By John D. Baldwin. This work evinces great research, and contains a great amount of valuable information, and will be read with interest. "My Recollections of Lord Byron; and those of Ege Whitcomb of his Life." By the Countess Guicciotti. We believe this to be the work from which to derive the true estimate of the character of the poet, and his ability and style will commend it to all thoughtful readers. They have in press, and will soon issue the following work—"The Malay Archipelago. The Land of the Orang-Utang and the Bird of Paradise. A narrative of Travel, 1845-1862." By Alfred Russel Wallace.

Messrs. Lee and Shepard, have issued "Twelve Nights in the Hunter's Camp," by Rev. W. Barrows, D.D., a useful work, full of stirring thrilling incidents. "The True Women," by Rev. J. D. Fulton, of Tremont Temple, Boston. It is a treatise of woman as God made her—a woman a helpmate—a woman a tempter—the glory of Motherhood—marriage not of Christ—woman's work and woman's mission—and woman's sin. Ballot—theses of deep interest. "Oneness of God," by Rev. Dorcas Clark, D.D.—a work of much thought and ability. They have a large number of works in press, shortly to be issued. Messrs. Field, Osgood & Co., have and will publish during the spring, the *Life of Horace Greely*, by James Parton; the *Ingham Papers*, by Edward Everett Rice; *Adventures in the West*, by George A. Cooper; *Adventures in the West*, by Rev. W. H. Murray; *Recollections of a Country Parson—new edition*; *Diary and Correspondence of Henry Cribble Robinson; Men, Women and Ghosts*, by Elizabeth Stuart Phelps; and *Our New Way round the World*, by C. C. Coffin, (Carlton)—one of the most popular writers of the age. Much of this work was published in the form of foreign Correspondence to the Boston Journal, and the letters were read with great interest at the time of their publication, and the public will rejoice to know that they are now issued in a book form. It is one of the most interesting works of the season.

April 20, 1869.

Sketches of Bible Abstinents.

No. 2.
Samuel, the subject of our last sketch, and Sampson, seem to have been born nearly about the same time; and the circumstances connected with their respective births were somewhat similar.

The father of Sampson, Manoah by name, was, as we are informed in his history, "a certain man of Zorah, of the tribe of Dan." His mother, whose name and lineage are not given, was, like Samuel's mother, for a long time barren, and probably like Hannah, earnestly desired to have a child.

She was visited by an angel of the Lord who informed her that her barrenness should be removed, and that a son should be given her. At the same time, she was instructed by divine command to beware of drinking wine or strong drink, or of eating any unclean thing, because the child she was to bear was to be devoted to God as a Nazirite from the womb, and should become a deliverer of Israel out of the hands of the Philistines.

In due time the promise was fulfilled. "The woman," we are told, "bare a son, and called his name Sampson. And the child grew, and the Lord blessed him." For other particulars regarding Sampson's birth, we refer our readers to the 13th chapter of the book of Judges.

Sampson was reared up and qualified for a special work. The children of Israel, as too often happened, had done evil in the sight of the Lord; and to mark his displeasure, and subject them to chastisement, he had delivered them into the hands of the Philistines, who sorely persecuted and oppressed them for the long period of forty years.

The Lord in his mercy at last took pity on them, and resolved to deliver them from the hands of their enemies, as he had often done before when they cried to Him for help. The instrument made choice of for this purpose was the subject of our sketch, the youthful Sampson, who, although in some respects he was far from being perfect, particularly in his unwary yielding to the influence of female blandishment and deceit, was yet eminently qualified for the arduous work to which he was called, especially by these two gifts, a spirit of indomitable valor and patriotism, and the possession of unparalleled physical strength—endowments both peculiarly suited by the circumstances of the times.

In some points, there is an obvious and striking resemblance between Sampson and the heroic William Wallace. Oppressed by a foreign enemy, or rather by a neighboring nation, the circumstances of the Israelites in the time of Sampson, were in many respects similar to those of our forefathers in the days of Wallace.

either land but few who had the spirit or the courage to take up arms against them, till they were at last well nigh reduced to a state of hopeless bondage.

In such circumstances as these were their respective deliverers raised up, each especially endowed with the qualifications most necessary for the work to be accomplished,—great physical strength and power of endurance, united with unflinching courage, and a spirit of patriotic ardor and pure.

Even in their untimely fate there is a resemblance between them. Both were betrayed into the hands of their enemies under a profession of friendship and love. Yet neither of them perished until they had destroyed many of the enemies of their country, and laid the foundation of a national prosperity and freedom, firmly secured, and of long duration.

For a full account of Sampson's interesting history and exploits, we refer to the book of Judges, feeling satisfied that none will read that account without agreeing in the estimate we have formed of this Bible Abstinant, as a man and soldier of the most heroic and self-sacrificing bravery, undaunted resolution, and self-denial.

Such was he in these respects, let it not be forgotten that he was a life-long abstainer—one by divine command; and thus as in the case of Samuel we find combined with his abstinence a spirit of the deepest piety and devotion, so in the case of Sampson we find it associated with other noble qualities suited to the times in which he lived; as if God purposed—and this will appear still more clearly in future sketches—to testify to the world his approval of the total abstinence principle, by its connection with everything great and good in the character and life of man.

Courage, then, Abstinants! Your cause is an honorable one. Your principles have been held by some of the noblest of the earth. Labour on in faith; though the struggle for it may prove a hard one, success will come at last.

Golden Words to Young Ministers.

Bishop Thomson's Address to the New York East Conference Class of 1869, at Middletown, Conn., April 1st.

On the admission of the second year's class of probationary ministers to full membership in the itinerancy, after calling them before him and asking the usual disciplinary questions, Bishop Thomson addressed them concerning some of the points involved in the questions. More eloquent and valuable remarks were never made before the Conference on a similar occasion. The Bishop said in substance: "Our first question is, 'Have you faith in Christ?' The scope of this question is sometimes not sufficiently appreciated. Faith in God is not enough to answer this question. You are proposed as ministers for the Church of Christ. What have you to do in the Christian pulpit without faith in Christ? Faith is the combination of all theology. He is our 'wisdom, and righteousness, and sanctification, and redemption'—our 'Alpha and Omega' in redemption, in salvation our 'all in all.' As the firmament above us, so the long line of candidates ascending that pulpit and standing there trembling as on a Fairbanks hydraulic, while every man before them, every woman, every child even, claimed the ability and privilege of weighing them to a hair's weight, as one after another their heads rolled into the basket where those of their predecessors had gone, while the people laughed at them their hypocrisy, and said every pleasant word but 'Come!'

But in your case the Church assumes the responsibility of keeping you in work, and you may diminish this anxiety on that point, you may also be assured that you will receive fair treatment in the designations of your fields of labor. Sometimes ministers seem to forget this at a recent Conference, after I had announced the appointments, a young man came to me with an air of 'sweet simplicity' and said, 'Bishop, you made a mistake in my appointment. I was down for such a place.' Don't fear about the mistakes. Here are five men, your Presiding Elders, men of experience and wisdom, men whose honesty and piety have been tested, who look over the whole field, and know every man and every charge. They know the charges better than the minister, and will refer every man better than the charge. If they have prejudices or partialities, those of one cannot of those of another, and a just result is almost certain. Their own success as overseers of the work demands wise adaptation between men and work, and if they fail in judgment here is an important utility to decide the question. But if you labor as you should, and qualify yourselves for your work as you ought, you are independent of all aid or hindrance. You can defy Presiding Elders and Bishops and Conferences to keep you down. O that we had more of this sanctified heroism that inspired our fathers in this respect! My venerable and departed friend, Adam Pox, known to you all by reputation, when once asked by his Bishop if he would go to such a place, replied: 'Bishop, if you appoint me to the moon I will go, if I can get there by land or water!' Another of my acquaintances resented as an imputation upon his honor a report that he was unwilling to go to a certain place, and said to his Bishop: 'I want it understood that if you appoint me to preach the Gospel in the mouth of hell I'll go, if you can tell me how to get there!'

And don't overlook the children. An old physician of my acquaintance said to me, 'When I want to estimate the amount of my man's practice I ask him how many children he attends. If he gets the children he gets the practice.' Go and teach from house to house. You cannot succeed to the greatest degree without this. What would you think of a physician who should go into a hospital and fling his quinine and cologne and jalap down along the wards, and go away? No! He must go to each cot, feel each pulse, and prescribe for the wants of each case. So you must probe each heart, and pour the sovereign balm into the greatest wound. You have a great calling, the greatest on earth. Angels in heaven envy you your places on earth. On this planet! You are called to dispense God's greatest benefaction to mortals! You are his ambassadors to this earth! If I were a young man to-day, and felt no call to this work, I would kneel down this moment and ask God to give me some little spot on this globe to preach his Gospel.—N. F. Adcock.

What Shall the Present Man Drink?

Parton and some other writers are speculating as to 'what the coming man will drink.' Some other people are endeavoring to find out what the present man drinks, and their investigations are leading to some very startling disclosures. If the 'coming man,' drinks pure wine or undiluted brandy, whiskey, or gin, he will accomplish what the present man has failed to perform. The amount of fluid he passes down his throat in the course of twenty-four hours, is almost incredible. All the vineyards of the old world, and those of California added, and all the distilleries which turn corn, rye, barley, and peaches into intoxicating liquors, would not be able to keep up the supply for a month. People have

brought their ingenuity to bear on this question, and are turning out concoctions of tobacco, ice, and other ingredients that our forefathers in their simplicity never dreamed of which intoxicate the brain, brutalize the affections, and send men and women to the devil by the fastest line. The amount of these compounds that are now run would pump the machinery of effort so many miles, but with all this effort it is evident that the physical man don't drink much wine. He can employ a great many bottles, and yet be incapable of tasting a drop. Some people propose to end this drug and poison-selling, by furnishing the people the pure juice of the grape. The plan is chemical. The land and labor which would be drawn from other productions would raise the price of brandy, all over the world. Again, the genuine article cannot be furnished at a price which would compete with the counterfeit. So long as these adulterations which tickle the palate as delightfully, and muddle the brain as promptly as pure wine, can be furnished at a cheaper figure, people will allow themselves to be sold out and sold by the mass deception.

They will accept the vile mixture as the genuine article, though the field of view of the grape is on the fringe of the world's wine. The more allowed the pure wine of the world is permitted to drink in the bit which allows the simple brim to prevail the more the world is abandoned completely this vain effort to drink wine.

We do not know what sort of an individual the "coming man" will be, very much we suppose, like the sample we saw walking the earth to-day. If so, it is very probable, if his appetites are flattered, he will eat the food as greedily as many of his progenitors. We owe something to the coming man, and we owe something to the present man. Good advice is cheap, and is usually received accordingly. Our admonition to unborn generations, will no doubt be treated precisely as we treat that part of the inheritance our ancestors have sent down to us. Conscious of our own wisdom, we vote our fathers a set of very well intentioned old fogies, who were a generation or two behind our age. The urchins soon about our knees, will smile at these follies, regard our "wise saws" as old-fashioned notions in the presence of their "modern advances." We might as well withhold our good advice, unless we conclude to put it in practice. It will have a better chance if administered in this way. If we don't want the coming man to make beasts of themselves, the very best thing we can do is to quit doing it ourselves. If we don't get a little of the pure juice cause multitudes to poison themselves, the pure juice had better be outlawed, and all christian people should banish it from their houses. This amounts to total abstinence. This is no middle ground. It is no modern invention, but built on the principle announced by the Apostle when he said: "If eating meat causeth my brother to offend, I will eat no more while the world stands."—Texas Ad.

OTAWA, April 13th.—A despatch from Montreal yesterday morning, and the water is now rapidly subsiding, being now four or five feet below the wharves. The *St. Lawrence* is again full, but terribly displaced. The *St. Lawrence*, *St. Lawrence* and *St. Lawrence* are badly flooded; two men were drowned at the latter place. At Longueville several houses were swept away, and two men drowned; also two men drowned at Upton. The Grand Trunk embankment between Waterville and Lennoxville is washed away.

THE TRACK OF THE COMMUNION OF THE MAHON, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

OTAWA, April 13th.—A despatch from Montreal yesterday morning, and the water is now rapidly subsiding, being now four or five feet below the wharves. The *St. Lawrence* is again full, but terribly displaced. The *St. Lawrence*, *St. Lawrence* and *St. Lawrence* are badly flooded; two men were drowned at the latter place. At Longueville several houses were swept away, and two men drowned; also two men drowned at Upton. The Grand Trunk embankment between Waterville and Lennoxville is washed away.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

WASHINGTON, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

In the Senate, Mr. M. did not intend to attend; but he carried the mail to Mr. Campbell, and one of the United States Government.

OTAWA, April 13th.—A despatch from Montreal yesterday morning, and the water is now rapidly subsiding, being now four or five feet below the wharves. The *St. Lawrence* is again full, but terribly displaced. The *St. Lawrence*, *St. Lawrence* and *St. Lawrence* are badly flooded; two men were drowned at the latter place. At Longueville several houses were swept away, and two men drowned; also two men drowned at Upton. The Grand Trunk embankment between Waterville and Lennoxville is washed away.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

WASHINGTON, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States.

NEW YORK, April 13th.—The track of the communication of the Mahon, and the conflict in the Province of Ontario, is being the Extradition of the fugitive against the United States

In the Senate to-day, in answer to Mr. Mitchell, Mr. Mitchell said that the Government was not interested in steamboats to run between Halifax and Yarmouth, nor to run themselves; and that they would pay liberally for carrying the mails.

Mr. Campbell said the Government had received only one letter, and that from Chief Justice Young, from Judges on criminal law; it was private.

Private Secretary of the British Minister at Washington is here with private despatches to Government, none not transpired.

OTTAWA, April 23.—In the House of Commons last night, the Hon. Mr. Galt gave notice that on Friday next he would move for the purpose of bringing in a bill to amend the Act respecting the coasting trade.

In answer to a member of the House, Sir John A. Macdonald said that it was not the intention of the Government to amend the Act respecting the coasting trade.

NEW YORK, April 23.—The inundation at the principal bridge at New York, the one which crosses the East River, has been repaired.

APHONIA CURED. FELLOWS, COMPOUND STRENGTH. Aphonia or Loss of voice, is remedied in a short time, no matter whether the cause be from inflammation of the living membrane, from cold, or from nervous derangement.

Dear Sir—Some three months ago one of my daughters lost her voice, and for a long time was unable to speak above a whisper; it continued so long we became anxious, and resorted to every means we could hear of, but without any good effect.

Yours truly, J. S. ARMSTRONG, Greenhead, N. B. January 1867.

Sold by Apothecaries—price \$1.00 per bottle or 6 for \$7.50 On receipt of \$7.50 the proprietor will forward to any part of Nova Scotia or New Brunswick free.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired.

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation of the Throat.

Public Speakers and Vocalists will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which derange the organs of speech.

A despatch from Granby, Canada, says that while a number of persons were congregated on the principal bridge at New York, the one which crosses the East River, it was observed that a large number of persons were watching the flood, one end of the bridge gave way, precipitating eleven persons into the water.

OTTAWA, April 23.—In the House of Commons to-day, Sir John A. Macdonald said that the Government did not intend to amend the Act respecting the coasting trade.

Mr. Galt moved for the correspondence, relating to the bill introduced by Canada on frontier in 1863 and 1864, and during the Fenian raids, and for information from the United States.

Mr. Galt moved for the correspondence, relating to the bill introduced by Canada on frontier in 1863 and 1864, and during the Fenian raids, and for information from the United States.

United States. NEW YORK, April 23.—Serious frosts have occurred in Western New York, Vermont, New Hampshire, involving heavy loss of property.

WASHINGTON, April 23.—At an interview between the Spanish Minister and Secretary Fish on Tuesday, the latter refused to issue a proclamation discouraging filibustering expeditions to Cuba.

NEW YORK, April 23.—The United States Senate adjourned this morning sine die.

WASHINGTON, April 23.—At an interview between the Spanish Minister and Secretary Fish on Tuesday, the latter refused to issue a proclamation discouraging filibustering expeditions to Cuba.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

NEW YORK, April 23.—A terrible accident occurred on the Long Island Railroad near Jamaica yesterday, by which six persons were instantly killed and 15 wounded.

1869 MAY 1869. INLAND ROUTE. St. John, Portland, Boston, &c. THE STEAMER EMPRESS will leave WINDSOR for ST. JOHN during the month of May, as follows:

Saturday, 1st May, 4 00 P. M. Sunday, 2nd, 7 00 A. M. Monday, 3rd, 9 00 A. M. Tuesday, 4th, 3 00 P. M. Wednesday, 5th, 6 00 A. M. Thursday, 6th, 8 00 A. M. Friday, 7th, 12 00 Noon. Saturday, 8th, 2 30 P. M.

Connecting at St. John with the Inland Company's Steamers, which leave every Monday, Thursday morning at 8 o'clock for Eastport, Portland and Boston.

At Portland with the Grand Trunk Railway for all parts of Canada and the West. At St. John with the Grand Trunk Railway for all parts of Nova Scotia and New Brunswick free.

HALIFAX, APRIL 20th, 1869.

Flours, Round & Split Pease, COFFEES AND SPOES. NOW Landing ex Carolina & brig New Dominion.

100 lbs Flour, "Homestead," 100 " " "Boston," 200 " " "Wheat," 100 " " "Lilly," 75 " " "Round Pease," 2 cases Coffee and Spices.

R. C. HAMILTON & CO., 115 Lower Water Street, Canada Coffee and Spice Mills.

DESIRABLE MILL PROPERTY FOR SALE. THE Subscriber offers for sale the Saw Mill and Timber Lands, situated at Sheet Harbor.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

THE Ladies of the Wesleyan Church of St. John, Newfoundland, intend holding a Bazaar early in September next.

RAYMOND'S IMPROVED FAMILY SEWING MACHINE. Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

DENTISTRY. Dr. Louis De Chevry, DENTIST FROM PARIS. Establishment, 75 BIRMINGHAM STREET, Spring Garden.

16 years Practice in Dentistry in Montreal, Quebec, Ottawa, Charlottetown, and for the last three years in St. John, N. B.

Extraordinary Chance! NEVER BEFORE OFFERED TO THE PEOPLE OF NOVA SCOTIA.

Artificial Teeth inserted in every style, with such a close imitation of nature that the most skillful eye cannot detect the difference.

SEE THE PRICES. VULCANIZED RUBBER PLATE. A full set of teeth (28 teeth) \$25. An upper or lower set (14 teeth) 15.

PURE SILVER PLATE. A full set of teeth (28 teeth) 30. An upper or lower set (14 teeth) 18.

PURE GOLD PLATE. A full set of teeth (28 teeth) 40. An upper or lower set (14 teeth) 25.

These low prices will be received only for the first month, from 27th Dec 1868, to 29th January, 1869.

THE intention of Dr. De Chevry, in giving such low prices, is to induce the public to give up their old teeth, and to embrace this opportunity.

WANTED—Two or three Young Gentlemen to study the profession.

WILLIAM CROWE, Wholesale Agent, N. B. 151 BIRMINGHAM STREET, Halifax.

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

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

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

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

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

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

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

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

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

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

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

BRITISH WOOLLEN HALL, 132 GRANVILLE STREET, 134 WHOLESALE AND RETAIL.

The undersigned would intimate to their Friends and Customers that they are now receiving their SPRING AND SUMMER STOCK, which will be found large and well selected.

SPECIAL ATTENTION CALLED TO THEIR NEW DRESS GOODS. In all the new material—Silk, Cloth and Velveteen, Mantles, Waterproof do, &c., &c.

COATINGS, TWEEDS, HATS, CAPS, AND UNDER-CLOTHING, READY MADE CLOTHING, KITCHENBOCKERS SUITS in new designs, and made up in the latest styles.

SCOTCH CARPETING, DRUGGETINGS, FLOOR OIL CLOTHS, and no end of Small Ware.

WORTH LOOKING AFTER. GREY AND WHITE COTTONS, and House furnishing Goods. decidedly cheap.

NO SECOND PRICE. HALIFAX, April 14, 1869. H. KNOX & JORDAN.

THE STANDARD Life Assurance Company, ESTABLISHED IN 1826.

With which is now united the Colonial Life Assurance Company. HEAD OFFICE—EDINBURGH, SCOTLAND.

Accumulated Fund—(at 15th Nov. 1867) £3,885,483, 1 s. 8d. Annual Income—(at 15th Nov. 1867) £293,894 13 s. 1 d.

Head Office for Nova Scotia and P. E. Island, 14 BEDFORD ROW, Halifax, N. S.

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

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

13th day of grace allowed for payment of Premiums. Assurance forfeited, returned within fifteen months under certain conditions.

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

As an example of the success of the STANDARD COMPANY, it may be stated that a Policy issued in November, 1825, for £1,000 was increased in value in 1865 to £2,727 8s.

Policies entitling to participate in Profits will participate proportionately hereafter in the Profits of the Company.

The next Investigation of a Division of Profits will be made on 15th November, 1870, and quarterly thereafter.

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

Agents—Charles Townshend; Annapolis, James Gray; Bridgetown, Wm Shipley; Charlottetown, Hon. J. Longworth; Digby, H. S. Fitzandolph; Kentville, Thos. W. Harris; Lunenburg, Henry B. Winslow; P. S. Barnham; Yarmouth, H. A. Greenham.

Applications from other towns should be presented to the forwarded direct to M. H. Richey Solicitor, &c. General Agent and Secretary to the Local Board, 14 BEDFORD ROW, Halifax, N. S.

Sept. 9. DIRECTORS' OFFICE: 27 COURT STREET, BOSTON, MASS.

99 GRANVILLE STREET. Wholesale and Retail. Received per Steamship "KANGAROO," TWO BALES OF HORROCKSES SHIRTINGS.

Which will be sold very low. A LARGE VARIETY OF White Cotton Sheetings, Which will be sold equally low.

TOILET. FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

FOR a period of one or more years, from the Clark's Toilet Soap, which is sold only by the Railway Station, will form a most desirable residence.

The Family

A Little Goosey.

The following is a simple recipe from the pen of an "Unknown" which will touch the heart of every father and mother:

The child November day was done,
The working world home faring;
The wind came roaring through the streets
And set the gas-lights flaring;
And hoarse and hoarsely
The scared old leaves were flying;
When mingled with the soothing wind
I heard a small voice crying—

And shivering on the corner stood
A child of four or over;
No cloak nor hat nor small soft cover
And wind blown curls to raver.
Her dimpled face was stained with tears:
Her round blue eyes ran over!
She cherished in her warm, cold hand,
A bunch of faded clover:

And one hand round her treasure, while
She slipped in mine the other;
Half scared, half confidential, said,
"O, please, I want my mother."

"Tell me your street and number, pet,
Don't cry, I'll take you home."
Sobbing she answered, "I forgot;
The organ made me do it."

"He came and played at Miller's steps,
The monkey took the money;
And so I followed down the street,
That monkey was so funny.
I've walked about a hundred hours
From one street to another;
The monkey's gone, I've spelt my flowers—
O, please, I want my mother."

"But what your mother's name, and what
The street?—now that's a minute."
"My mother's name is mamma dear—
The street—I can't begin it."
"But what is strange about the house,
Or new, or like the others?"
"I guess you mean my trundle-bed—
Mine, and my little brother's."

"O dear! I ought to be at home
To help him say his prayers,
He's such a baby he forgets,
And we are both such players—
And there's a lad be woe to keep
From pitching on each other;
For Harry robs when he's asleep;
O dear! I want my mother."

The sky grew stormy people passed
All muffled, hems and fairs;
"You'll have to spend the night with me,"
I said, at last despairing,
I tied a kerchief round her neck—
"What ribbon's that, my blossom?"
"Why! don't you know?" she smiling asked,
And drew it from her bosom.

A card with number, street and name;
My eyes astonished met it;
"For," said the little one, "you see
I might sometimes forget it;
And so I wear a little thing
That tells you all about it;
For mother says she's very sure
I would get lost without it."
—Zion's Herald.

The Golden Key.

It was one stormy December day, and Lucy's aunt was seated by the table at work. Lucy was perched in her favorite seat by the window watching the white snow-fakes as they fluttered gracefully to the ground, covering with their snowy mantle every rough, unyielding thing, and making the broad earth scenes of purity and beauty. She was so very quiet that her aunt at length looked up anxiously and said, "What are you thinking of my darling? The thoughtful look passed from her bright face, and the sunny smile came back again as she threw herself in her usual seat and exclaimed, "I was thinking, aunt, that I have found golden key that unlocks every body's heart to me. Can you guess what it is, my dear?"

"Her aunt smiled and shook her head.
"It is only one little word—'Please.' If I say, 'Please give me a piece of bread and butter, Nora,' she says, 'Yes, miss; and takes her hand out of the suds and goes and gets it at once. John says she is cross. But she is never cross to me. I think one reason is because I try not to vex her. Sometimes John tells her to get his slippers that are not washed by kindness. Even dumb animals are not intractable to its influence. If you should beat Fido, or speak sharply to him, do you think he would speak the same affection for you that he now does? If my little girl will always keep in her possession the precious golden key which she has been so fortunate as to find thus early she will never want friends, and in trying to make those around her happy will insure herself a life of peace and happiness hereafter.—Child's Friend.

Prince Allu-Mayu.

Perhaps some of our young readers may be interested in the little orphan Prince of Abyssinia, who is now in God's providence, the ward of the good Queen Victoria. The war against his father, Theodore, the Emperor of Abyssinia, was undertaken to deliver several Missions and others from a cruel captivity. When the British army took the stronghold of Magdala, Theodore destroyed himself with his own hand. The Queen the Mother of Allu-Mayu, was taken prisoner; but she died soon after, leaving her little boy to the care of an officer who had shown her great kindness in her last hours. It was at first designed that the young Prince should be sent to India, there to receive a suitable education; but he was eventually brought to England, where he is now, and where he is likely for some time to remain. Allu-Mayu, whose name means, "I have seen the world," was a little white boy taken to Windsor to see our Queen, who feels much interest in him, and is very wishing to promote his welfare. The following narrative will show that he has fallen into good hands; and that the sad scenes of his early life are likely to be followed by brighter days in store for him.

On the day of the terrible accident to the Irish mail-train at Abergele, a beautiful spot on the coast of North Wales, not far from the spot where these lines are penned—a pious clergyman, who had been taking a tour in England, was walking up and down the platform London, waiting for the starting of the train which was to be overtaken with an awful calamity. While full of thoughts of the happy home and happy work to which he was hastening, he was accosted by a friend, who said to him,

"Mr.—I hope you are not going back to Ireland, to-day."
"Yes," he replied, "I am; here is my ticket for home."
"O," said his friend, "do be persuaded to change your mind. You are much wanted in the Isle of Wight, and it is a pity for you to return without responding to that call."

The clergyman hesitated a little, and then, feeling that he was not his own, and that he ought not to decline any call of duty in the service of his Master, he gathered up his luggage, and set off for the Isle of Wight. By this apparent chance, but which was the real Providence, his friend of God escaped the catastrophe at Abergele.

When in the train a lady recognized him, and said, "The little Prince of Abyssinia is in the Isle of Wight at present, with his Governor, Captain Speedy; and several Christian people there have been anxious that you should see this interesting child and unfold the Gospel to him."

Accordingly, when Mr.—arrived in the island, his first inquiry was for the young Prince. To his disappointment he was told that he and Captain Speedy had left Ryde that day. A young gentleman who was present said, "Then I have taken a long and fruitless journey, I was most curious to see Allu-Mayu."

"Well," said Mr.—"there is another King's Son here, whom you may see, and another who you seek Him, will never leave or forsake you; but make you a 'fellow-beir' with Himself."

The young man was much struck by this address, which proved the beginning of a long conversation on the things concerning his peace. There is reason to believe that he at length cast in his lot with the people who recognize the gentle way of the "Prince of Peace."

But to return to Allu-Mayu. When Mr.—went to his hotel, he found, to his surprise and pleasure, that the young Prince had not left after all; but was under the same roof, and would not leave for some hours. He, therefore, waited on Captain Speedy immediately, and requested an interview with the child.—This was most courteously granted.—Captain Speedy kindly noted as interpreter, while the good clergyman, in the simplest manner, set forth the plan of salvation; showing our lost state by nature, the love of God for sinners in giving His own Son to die for them, the love of Christ for children, and His invitation to them to come to Him. The little boy listened not only with attention but with deep interest, as was evident from the tears which filled his eyes. When Mr.—stopped speaking, Allu-Mayu said to him, "Captain Speedy, said, 'Will you tell this kind gentleman that I thank him much? I am very glad to hear all this; for it is just what my own mother used to say to me. She often told me how Jesus loved me, and that, if I loved Him, and prayed to Him, He would make me a good child, and take me to Himself, to be with Him forever, when I die."

I am sure my dear young friends will pray for little Allu-Mayu, that he may never forget his mother's teachings; and that, now that both his father and mother are dead, the Lord may "take him up," and make him His own child. Then he will be useful in God's service here, and will live in His glad presence throughout eternity.

Many of you have praying and teaching mothers: try to remember their words, like the young Abyssinian Prince.

The Fish with a Blow-pipe.

"Did you ever see a fish shoot?" asked Uncle Rea, who had been a great sailor in his time having been twice around the world.
"Of course I have a hundred times," answered Harry, his nephew.—"Shoot through the water just like an arrow."
"On I don't mean that kind of shooting, but with a gun! You know I never did, nor anybody else."
"Not so fast my boy. There's a fish in the Indian Ocean that carries a gun and shoots its own back again as she throws herself in her usual seat and exclaimed, "I was thinking, aunt, that I have found golden key that unlocks every body's heart to me. Can you guess what it is, my dear?"

The Drunkard's Reform.

The following solemn words are from the Christian Standard:

Facts show that a vast army of the interperate of the five hundred thousand in our land who are wading their way toward a drunkard's doom; comparatively few are reformed—only here and there one is saved. The deceptive power of appetite and habit, like some evil spirit blinds folk to their peril, leading them steadily on to their ruin. Companions in dissipation encourage and embolden one another; but if it would be a selfish friend against saving influences. Together they drown the voices of admonition in the song, together they cheer the way of death with cups of revelry, and fortify their hearts against God and salvation by ridicule of true and serious change. Thus they are held fast under the bonds of iniquity. The mother sees her son in the path of the destroyer, and goes after him with prayers and pleading tears, but alas, the bonds of sin have already grown too strong for the ties of filial affection. The son reveals an unalterable habit, he is clinging for her cap of uttering anguish. The sister's gentle and tender entreaties are added, but only to be spurned for the cup of intoxication. With all her beseechings she cannot lead him back to life.

Agriculture.

Hide-Bound.

Strictly speaking, the condition signified by the above term is not so much a disease as the consequence of a disease. The term is applied to a horse which has been so long accustomed to wholesome food and warm stable straw, that when he is turned out to graze in the open air, he is unable to digest his food, and he is liable to a disease which is called hide-bound. The horse is unable to digest his food, and he is liable to a disease which is called hide-bound. The horse is unable to digest his food, and he is liable to a disease which is called hide-bound.

Suppression of the Menstrues, Headache, Hysteria, Nervousness, &c.

Dr. RADWAY'S PILLS and Ready Relief have cured many cases of the above diseases. The pills are composed of vegetable extracts, and are perfectly safe and reliable. They are sold in bottles of six pills each, and are sold by all druggists and chemists.

Dr. RADWAY'S PILLS.

Dr. RADWAY'S PILLS and Ready Relief have cured many cases of the above diseases. The pills are composed of vegetable extracts, and are perfectly safe and reliable. They are sold in bottles of six pills each, and are sold by all druggists and chemists.

Excelsior Spinner!

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

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient. A child's age will operate it. It spins even, smooth yarn, and is adapted for all kinds of spinning. It is a great improvement on the old-fashioned spinning wheel, and is a great boon to the spinner.

Temperance.

Restraint of Drunkards.

The habitual drunkard is the agent and author of more sorrow and woe, in the course of a lifetime, than any, but those who are victims of his shameful habits, can imagine. Poverty and privation are the least part of his suffering. There are humiliations, cruelties and indignities protracted through long and weary years, which the uncomplaining wretch endures with a stoic's calmness. They are family secrets, which, like the scales for which the Spartan boy hid in his bosom, set out the heart and make no outward sign. Some scheme ought to be devised to fetter the drunkard's power of evil, or at least to limit the mischief to himself. When he becomes idiotic, and unable to manage his business affairs, the law steps in, takes them out of his hands, and appoints a guardian for the benefit of his family. But the law ought to intervene before. A drunkard ought not to have wife and children; he is the foe of all domestic peace and joy, and a curse to the family. He is as subject for the discipline of the law as the criminal, who, for a single limited violation of the rights of property is punished with imprisonment. Why should, then, the law take him, and if it cannot reform him, at least forbid him to resume responsibilities he will never be equal to? Why should it not withhold the right to marry from every man who cannot produce guarantees of his temperance? Such a scheme might not prove infallible in all cases—

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, Kidneys, Headache, Constipation, Cholera, Intoxication, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera.

DR. RADWAY'S PILLS.

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO.

DR. RADWAY'S PILLS.

Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, WHICH PREVENTS THEM FROM BEING DAMAGED BY THE AIR, AND WHICH MAKES THEM EASY TO TAKE.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

Excelsior Spinner!

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

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient. A child's age will operate it. It spins even, smooth yarn, and is adapted for all kinds of spinning. It is a great improvement on the old-fashioned spinning wheel, and is a great boon to the spinner.

Temperance.

Restraint of Drunkards.

The habitual drunkard is the agent and author of more sorrow and woe, in the course of a lifetime, than any, but those who are victims of his shameful habits, can imagine. Poverty and privation are the least part of his suffering. There are humiliations, cruelties and indignities protracted through long and weary years, which the uncomplaining wretch endures with a stoic's calmness. They are family secrets, which, like the scales for which the Spartan boy hid in his bosom, set out the heart and make no outward sign. Some scheme ought to be devised to fetter the drunkard's power of evil, or at least to limit the mischief to himself. When he becomes idiotic, and unable to manage his business affairs, the law steps in, takes them out of his hands, and appoints a guardian for the benefit of his family. But the law ought to intervene before. A drunkard ought not to have wife and children; he is the foe of all domestic peace and joy, and a curse to the family. He is as subject for the discipline of the law as the criminal, who, for a single limited violation of the rights of property is punished with imprisonment. Why should, then, the law take him, and if it cannot reform him, at least forbid him to resume responsibilities he will never be equal to? Why should it not withhold the right to marry from every man who cannot produce guarantees of his temperance? Such a scheme might not prove infallible in all cases—

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, Kidneys, Headache, Constipation, Cholera, Intoxication, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera.

DR. RADWAY'S PILLS.

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO.

DR. RADWAY'S PILLS.

Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, WHICH PREVENTS THEM FROM BEING DAMAGED BY THE AIR, AND WHICH MAKES THEM EASY TO TAKE.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

Excelsior Spinner!

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

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient. A child's age will operate it. It spins even, smooth yarn, and is adapted for all kinds of spinning. It is a great improvement on the old-fashioned spinning wheel, and is a great boon to the spinner.

Temperance.

Restraint of Drunkards.

The habitual drunkard is the agent and author of more sorrow and woe, in the course of a lifetime, than any, but those who are victims of his shameful habits, can imagine. Poverty and privation are the least part of his suffering. There are humiliations, cruelties and indignities protracted through long and weary years, which the uncomplaining wretch endures with a stoic's calmness. They are family secrets, which, like the scales for which the Spartan boy hid in his bosom, set out the heart and make no outward sign. Some scheme ought to be devised to fetter the drunkard's power of evil, or at least to limit the mischief to himself. When he becomes idiotic, and unable to manage his business affairs, the law steps in, takes them out of his hands, and appoints a guardian for the benefit of his family. But the law ought to intervene before. A drunkard ought not to have wife and children; he is the foe of all domestic peace and joy, and a curse to the family. He is as subject for the discipline of the law as the criminal, who, for a single limited violation of the rights of property is punished with imprisonment. Why should, then, the law take him, and if it cannot reform him, at least forbid him to resume responsibilities he will never be equal to? Why should it not withhold the right to marry from every man who cannot produce guarantees of his temperance? Such a scheme might not prove infallible in all cases—

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, Kidneys, Headache, Constipation, Cholera, Intoxication, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera.

DR. RADWAY'S PILLS.

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO.

DR. RADWAY'S PILLS.

Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, WHICH PREVENTS THEM FROM BEING DAMAGED BY THE AIR, AND WHICH MAKES THEM EASY TO TAKE.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

Excelsior Spinner!

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

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient. A child's age will operate it. It spins even, smooth yarn, and is adapted for all kinds of spinning. It is a great improvement on the old-fashioned spinning wheel, and is a great boon to the spinner.

Temperance.

Restraint of Drunkards.

The habitual drunkard is the agent and author of more sorrow and woe, in the course of a lifetime, than any, but those who are victims of his shameful habits, can imagine. Poverty and privation are the least part of his suffering. There are humiliations, cruelties and indignities protracted through long and weary years, which the uncomplaining wretch endures with a stoic's calmness. They are family secrets, which, like the scales for which the Spartan boy hid in his bosom, set out the heart and make no outward sign. Some scheme ought to be devised to fetter the drunkard's power of evil, or at least to limit the mischief to himself. When he becomes idiotic, and unable to manage his business affairs, the law steps in, takes them out of his hands, and appoints a guardian for the benefit of his family. But the law ought to intervene before. A drunkard ought not to have wife and children; he is the foe of all domestic peace and joy, and a curse to the family. He is as subject for the discipline of the law as the criminal, who, for a single limited violation of the rights of property is punished with imprisonment. Why should, then, the law take him, and if it cannot reform him, at least forbid him to resume responsibilities he will never be equal to? Why should it not withhold the right to marry from every man who cannot produce guarantees of his temperance? Such a scheme might not prove infallible in all cases—

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, Kidneys, Headache, Constipation, Cholera, Intoxication, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera.

DR. RADWAY'S PILLS.

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO.

DR. RADWAY'S PILLS.

Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, WHICH PREVENTS THEM FROM BEING DAMAGED BY THE AIR, AND WHICH MAKES THEM EASY TO TAKE.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

Excelsior Spinner!

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

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient. A child's age will operate it. It spins even, smooth yarn, and is adapted for all kinds of spinning. It is a great improvement on the old-fashioned spinning wheel, and is a great boon to the spinner.

Temperance.

Restraint of Drunkards.

The habitual drunkard is the agent and author of more sorrow and woe, in the course of a lifetime, than any, but those who are victims of his shameful habits, can imagine. Poverty and privation are the least part of his suffering. There are humiliations, cruelties and indignities protracted through long and weary years, which the uncomplaining wretch endures with a stoic's calmness. They are family secrets, which, like the scales for which the Spartan boy hid in his bosom, set out the heart and make no outward sign. Some scheme ought to be devised to fetter the drunkard's power of evil, or at least to limit the mischief to himself. When he becomes idiotic, and unable to manage his business affairs, the law steps in, takes them out of his hands, and appoints a guardian for the benefit of his family. But the law ought to intervene before. A drunkard ought not to have wife and children; he is the foe of all domestic peace and joy, and a curse to the family. He is as subject for the discipline of the law as the criminal, who, for a single limited violation of the rights of property is punished with imprisonment. Why should, then, the law take him, and if it cannot reform him, at least forbid him to resume responsibilities he will never be equal to? Why should it not withhold the right to marry from every man who cannot produce guarantees of his temperance? Such a scheme might not prove infallible in all cases—

DR. RADWAY'S PILLS.

FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, Kidneys, Headache, Constipation, Cholera, Intoxication, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera.

DR. RADWAY'S PILLS.

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO.

DR. RADWAY'S PILLS.

Superior to all Purgatives, Cathartics, or Alteratives. COATED WITH GUM, WHICH PREVENTS THEM FROM BEING DAMAGED BY THE AIR, AND WHICH MAKES THEM EASY TO TAKE.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

DR. RADWAY'S PILLS.

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 Calomel will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.