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Religious Miscellany.

The Healing Touch.

"Could I but touch His garment's hem,"
The woe-worn mourner said:
"The act my secret plague would stem,
And yield me instant aid!"
She touched, and in her inmost soul,
She felt herself at once made whole.

Long had she sought for help in vain,
From earthly care and skill:
No ease, no respite could she gain,
But grew in weakness still:
And now she has but touched the Lord,
And lo! her health's at once restored.

O woman! matchless was thy faith,
And wond'rous was its power;
It saved thy sinking frame from death,
And healed thee in an hour;
And more, far more, a hope it gave
Of endless life beyond the grave!

Thy case was mine. A fell disease
Had seized me from the womb;
Which sapped my strength by slow degrees,
And wrapped my days in gloom;
A deadly plague, which gnawed within,—
The foul, corroding plague of sin!

I asked my friends to ease my woe,
But all in vain they tried;
I bade the world its help bestow,
The world its help denied;
Its children laughed my griefs to scorn,
And left my soul still more forlorn.

I turned from their reproaches loud,
Their taunts and sneers I braved;
I sought the Saviour in the crowd,
I touched, and I was saved!
My plague was stemmed, my wound was healed,
My everlasting pardon sealed!

Then glory, glory, to that grace,
Whose streams as freely flow
For us, as for lost Israel's race,
Two thousand years ago;
And still shall flow, till time shall end,
And Jesus as the Judge descend!

Spiritual Vision.

BY THE REV. THOMAS GUTHRIE, D.D.

There was an eminent philosopher who had devoted a lifetime to the pursuits of science, and not, as he thought in vain. She had crowned his brow with laurels and inscribed his name in the temple of fame. In the evening of his days, at the eleventh hour, God was pleased to call him, open his eyes, convert him, and now, he who was deeply read in science and conversant with its loftiest speculations, as he bent his gray head over the Bible, declared that if he had his life to live over again, he would spend it in the study of the Word of God. He felt like a miner who, after toiling long and to little purpose in search of gold, with one stroke of the pick-axe lays open a vein of the precious metal, and becomes rich at once—the owner of a vein that grows the richer the deeper the mine is driven. Such a treasure the Bible offers to those whose eyes God has opened to its wonders of grace and glory. It is inexhaustible. The further, leaving the shore with its bounding beach and shallow waters, you go out to sea, the deeper it grows; the higher you climb a hill, the wider grows the prospect of rolling land and liquid plain; the deeper, at least in some instances, the shaft is sunk into the bowels of the earth, the richer minerals reward your labour. Even so, the further and the longer we pursue our investigations into Divine truth and study the Bible, the more it grows in interest and in value. The devout Christian discovers new beauties every day. We never tire of its pages; at every new reading we make new discoveries, and its truths are always as fresh as new-blown roses, which nobody ever tires of smelling, as each morning brings them out blushing red and bathed in dew. Only let a man's eyes be opened, and such wonderous things will be seen in the Bible that he would part with all his books rather than with that, esteeming it better, not only than any, but than all of them, and deeming those his best hours of study which were spent in exploring the mysteries and mercies of redeeming love. As the deaf have no sympathy with those that hear, the blind have none with those that see. On the wall of a church, for example, in a foreign town, there hangs a wonderful painting of Christ's last agony on the cross; with a countenance full of meek, deepest awe, and greatest sorrow, John looking on the spectacle, while our Lord's mother, supported by Mary Magdalene, lies fainting at his feet. On the curtain being rolled up that covers it, you cannot speak; you cannot take off your eyes; you forget the painter in the painting; and some such emotions of awe, pity, and wonder take possession of you, as seized on the centurion, who, feeling the earthquake, and hearing the cry of Calvary, declared as he left the scene, "Truly this was the Son of God." Let take one of the blind mendicants who, cap in hand, beg by the old cathedral door, and set him before the picture, unveil its wonders before his sightless eye-balls; and he stands as unmoved as the cold, hard, stony pillar on which the canvas hangs. Or from the works of man, take the blind not to those of God. Guide him by the shore when the ocean shines like a silver mirror, or long white lines of breakers curl and foam on the sands or the billows, swelling as they roll, bursting with the roar of thunder, fling themselves in sheets of snow on the rugged cliffs; or send him forth on a winter night, when a thousand stars are sparkling in the frosty sky; or take him on a summer day to the meadow, bathed with flowers of every form and the richest dyes, he sees no wonders, not he! He only marvels at your admiration, and is disposed, as the world deals with those whose delight is in the word and service of God, to set you down for a hypocrite and a fanatic, a fool or a liar. He is neither. There are stars in heaven and flowers on earth. The man does not see them because he is blind; and so are we, if we have no relish for the word of God nor see any gracious and glorious wonders there. Open a blind man's eyes. With what amazement, admiration, happiness, overflowing joy, will he gaze, nor tire gazing, on all above and around him, from the sun blazing in the heaven to the tiniest flower that springs in beauty at his feet! And let God open a sinner's eyes, the Bible will seem to him a new book, and he seem to himself "a new creature." Wonders! He will see his heart, and wonder at its wickedness. He will see the Saviour, and wonder at his love. He will see how God has spared him, and wonder at his long-suffering. He will see sin in its true colours, and wonder how he could love a thing so vile and so detestable. He will see his own righteousness as treacherous sand, and wonder that he could have trusted to anything so bad. He will see his salvation as the one thing needful, and wonder how he could have taken a night's rest, ventured to close his eyes in sleep, till he had found peace with God. He will see the King in His transcendant beauty, and wonder as he throws himself at Jesus's feet, that all the world does not do so—that all men do not go after Him, saying as he does, "Jesus, Thou art all my desire. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. Thou art chiefest among ten thousand, and altogether lovely."

The Priceless Pearl.

The most trifling gift becomes precious when it testifies the love and worth of the giver. Every blessing which we receive from our heavenly Father speaks to us of excellence and infinite love. But his one "unspeakable gift" of eternal life, bestowed upon the unworthy and the guilty, illustrates every attribute of his divine nature and covers his throne with such a new and surprising glory as that angels wonder and adore while they gaze. To have received that gift from the infinite Benefactor, will be a mark of distinction, and a reason for proclaiming his beneficence forever and ever. If the greatest sovereign on earth should bestow the brightest jewel in his crown upon his meanest subject, it would be nothing in comparison with the honor which God confers upon the chiefest of sinners, by offering him the gift of eternal life. The lowest and the highest are equally exalted by that adoption which makes them the children of God.

Some gifts cost an enormous price and yet have very little intrinsic or personal value. The coronation robe formerly worn by the Kings of the Hawaiian Islands, cost an amount of labor that would have earned a million of dollars, and yet the robe itself was of less real value than a soldier's blanket. Some gifts are among the most brilliant and beautiful things of earth, and yet would be adapted to the wants and circumstances of very few persons. I visited the Tower of London to see the jewels of the British crown. They showed me a diamond which they said was worth more than a million of dollars. I asked myself what I could do with that gem if the English sovereign or government should bestow it on me as a mark of favor and distinction. I could not sell it, that would be dishonorable. I could not wear it on my person in the street, that would expose me to robbery or death every hour. If I kept it in my house I should need a guard of soldiers to protect it night and day. If I sent it to the vault of a bank for safe keeping, I could not suitably acknowledge the generosity of the donor by showing it to my friends and visitors. And if I concealed it from every eye but my own, it would be as if I did not possess it at all.

The one pearl of infinite price, which God bestows as a free gift upon every believing soul, is equally precious to all souls, at all times. It can be worn in all places, on all occasions with safety and honor to the possessor. It can be put to practical and daily use, in any occupation, any position in society. No power on earth can take that treasure from the weakest man alive against his will. It is precious enough to make the poorest rich, and the most wretched happy. It can heal the deepest sorrows of the heart, remove the dreadful sense of guiltiness and danger, and cover the pathway of life with light and blessing. It can enable the most unworthy to look up to God with the love and confidence of a grateful child, and to feel themselves safe and happy in any place, at any time, because they feel that God is near. It can teach the most afflicted to find new reasons for gratitude and praise every day, every year of life, and when they draw near to death and the eternal world, still to move on with hope and joy, as the little child when weary comes home to rest in his father's house and his mother's bosom.—*Am. Presbyterian.*

The Woman of Canaan.

She stated the case of her daughter in these few clear words: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."—Matt. 15. The brevity of this statement was complimentary to our Saviour's wisdom, as supposing he needed no lengthened detail.

Having thus briefly and earnestly presented the case, she now managed it with such admirable skill as to insure a triumph over difficulties such as our Lord never put in the way of any other applicant. It is clear enough that he intended to make her an example to others, of the sure success of a persevering faith. The history says that to her first prayer "he answered not a word." The disciples who stood by were so far affected by her petition, that they also requested him to "send her away;" that is, grant her request. The answer was, "I am not sent but unto the lost sheep of the house of Israel." This seemed to close the case against her, and shut out all hope of success; for if she stood outside of his mission, as he distinctly declared, she might in all reason have abandoned the application in despair. His seeming indifference at first, followed by the saying that he was not sent to her, would have been regarded by all ordinary minds as a repulse, against which further effort would be vain. But having a case that stood on grounds of both philanthropy and religion, and prompted by the deepest feelings of a mother, her purpose grew stronger as obstacles increased. She next "fell at his feet," and showed herself as humble as she was earnest, in her cry, "Lord, help me!" Our Saviour now spoke to her for the first time, but did ever such discouraging words fall from his lips before? "It is not meet to take the children's bread, and cast it to dogs." These words seem to me least like an utterance of the Son of Man, of anything he ever said. Notwithstanding the efforts of commentators to soften their violence, the idea is clear, that compared with the Jews she was not more entitled to his favor than a dog under the table has a claim on the bread designed for the children. Besides, the sentence was in the very style of Jewish bigotry against all Gentiles.

At this point her case must have appeared absolutely hopeless to all but herself. But she promptly answered: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." This was one of the finest examples of ingenious speech. It is not possible for the wisdom of man to conceive of anything more pertinent. It was the exact thing to be said, neither more or less. It had in it the force of an argument, the flavor of wit, and the fragrance of sweetest humility. Many many men have established for themselves a reputation for wit, by sayings not one of which has the keen flash of the answer of this poor Canaanite mother. It was far above the level of common sense; yet it is well worthy of note that our Saviour made no allusion to this ingenious turn of thought, but commended her faith only, regardless of the inimitable style in which she expressed it—a proof that with him the spiritual in man so far outweighs the merely intellectual as to make it of comparatively little account. "O woman," said he, "great is thy *faith*: be it unto thee even as thou wilt."—*Hagany.*

Religious Intelligence.

A Want of Faith in Foreign Missions.

The following article on this important topic is from the pen of the Rev. G. Gibson, Methodist Missionary in China, and addressed to the N. Y. *Christian Advocate*:—

Our friends in America can hardly appreciate the true character of missionary life in China, because they know little or nothing truly about it. Missionaries for the most part are men of naturally strong wills, strong faith, ardent hopes and glowing expectations. They believe the Gospel will triumph, that the love of Christ will conquer the world. They keep their eyes on the sure promises and immutable word of Jehovah; and thus as our looking through a magnifying-glass annihilates intervening distance and brings remote objects near, so the missionary, in his ardent hope and constant faith, looking through the promises of God, sees the year of jubilee just before him. He fancies he already hears the songs of redeemed multitudes, and the triumphant shouts of the toil-worn reapers shouting the "harvest home." These glowing hopes and this unshrinking faith gives color—sometimes high color—to his communications to the Church. The Church, excited by these glowing pictures of immediate and glorious triumphs, gives her money and her sons to the work, and in return expects present and wondrous success. She waits to hear the report of a glorious harvest of souls, when multitudes, as in the days of the apostles or as in the days of Wesley, shall be converted in a day. But alas! in this, up to the present day, the Church has been doomed to bitter disappointment. Still the communications from her missionaries are glowing and redolent of hope and anticipation. With them the battle has commenced, is now raging. Jesus is fighting for them, and victory will be theirs, and no doubt through Christ it will; but the Church turns from these glowing and eloquent letters to the yearly statistics. These speak (to the Church) a very different language. Success, there seems to have been, but how small; how few have submitted to Christ, how slow the numbers increase. The increase from year to year is hardly perceptible, and what a vast outlay of men and money to accomplish so little. The Church is disappointed. Many are discouraged, and some lose all faith in the conversion of the heathen to Christ.

How is it with the missionaries? Have they no disappointments, no trials, no anxieties, with regard to this matter? Doubtless they have, more sad, more bitter, more trying than the Church can well appreciate, until she understands them better then she does at present. For the very reason that he does not want the Church to become discouraged, the missionary keeps his trials to himself. Faith and hope come to his rescue, and in his communications home he plants himself upon the sure promises of God, the all-conquering love of Jesus.

> He sees the triumphant from afar,
> By faith he brings it nigh,

and writes it home. He writes hopeful and cheerful, because he has God's promises to back him up, and he pities that man who, having himself proved the power of Christ to save a poor sinner, still doubts his power to save a heathen soul. But is there no reason why so much infidelity exists on this subject in christian lands, while the missionaries themselves seldom become discouraged, and never lose faith in the ultimate success of the Gospel? There must be a cause. Ignorance, I believe, is the principal cause—ignorance of the nature, and strength, and number of obstacles to be overcome. Ignorance of the practical working of missionary effort.

If the Church could look at the actual practical working of missionary effort from the same point of view as her missionaries do, I believe she would be as hopeful and cheerful as her missionaries are. The missionary does not seem to be discouraged by what the world calls a small show of success. Having come into actual conflict with the innumerable and gigantic obstacles that in this land more than in other lands oppose the present and immediate success of the Gospel, and require a long work of preparation, the missionary, instead of becoming discouraged by a reference to the table of statistics, finds something even there to strengthen his faith, increase his zeal, and revive his hopes. He finds even there sure and infallible evidence that God is with him: for he well knows that no mere human instrumentality could ever accomplish what has already been accomplished. The church, far removed from the field of conflict, is disappointed at the small results of its aggressive efforts.

But the missionaries on the field are constantly sending home shouts of triumph, that any advances have been made, any advantages gained, and any recruits gained from the enemy's ranks. They are very loud in praises of their Captain and Chief. They have all confidence in him. He has promised them certain and glorious victory. They believe it will come, yea, is now coming. They leave the church comparatively ignorant of the number and strength of the enemy; of his innumerable strongholds; of his long line of battle. They seldom refer to the the moral strength the enemy gains from the sympathy of the majority of those who come here from christian lands for purposes of trade or pleasure. They seldom refer to the weakness of their own number, the long course of drilling through which every one must pass before they can labor efficiently in the good cause. They omit to write home that numbers are compelled by disease to leave the field, either for heaven or their native land, before they are prepared to become efficient laborers. They studiously avoid any mention of the weakness and instability of the few recruits that are gained from the enemy's ranks, the few souls that profess Christianity. With all these opposing elements the missionary comes into actual conflict. He does not read of them as he would read a romance. He does not simply dream of them and then forget them. He does not simply talk eloquently in a "big missionary meeting" about them, but he comes into actual conflict with them in a hand to hand fight, in a death struggle. Now firmly believe that if the church could be made to understand and appreciate the peculiar obstacles which oppose Christian effort in this land, could she be brought into real sympathy with those on the field who have to contend against such fearful odds, she would have a higher appreciation both of them and of their labours. She would no longer be discouraged by reference to the yearly statistics, but together with the missionaries, she would even then find cause for hope and exulting triumph in the fact that with so small an outlay of men and money against such a powerful well-drilled, united host, any advantages have so been gained, and conquests made, any souls redeemed from idolatry, and sanctified by the Holy Spirit; and souls that demonstrate beyond a doubt that Christ Jesus is able and willing to save all that come unto him, even the poor idolatrous Chinese.

But how shall the church be made to understand and appreciate the true state of the case. Most surely she must learn this from her missionaries, and to some extent I fear that missionaries are responsible for the ignorance and infidelity which exists in christian lands with regard to missionary effort. When missionaries learn to give the dark shades as well as the light ones to their pictures; when they inform the church truly and frankly of the obstacles with which they have to contend; when they cease to convey the impression that another year will doubtless increase the ratio of conversions a hundred fold; when the church shall no longer suppose that every rude heathen who renounces idolatry becomes at once a burning and a shining light, an intelligent and self-sacrificing Christian; when she shall learn to appreciate the fact that heathen converted to Christianity at best are very weak and very ignorant, and require as much, yea, ten times more watching, strengthening, instruction, and exhortation, and all kinds of pastoral care, the same number of christian converts would require in a christian land; then perhaps but not till then, will the church have an intelligent view of the case, and an intelligent view of of the case will increase her faith, her zeal, her activity and her success. Then, in view of the stubborn facts which she shall know, in view of the obstacles to be overcome, and the comparatively small means put forth, she will better appreciate the preparation work being not performed by her missionary agents.

Then, and not till then, will she be able to take an intelligent view of the yearly statistics, not discouraged because converts are not numbered by thousands, but hopeful and exultant that scores and hundreds have renounced idolatary, have accepted Christ, and are growing up in christian knowledge and experience.

General Miscellany.

Providence in War.

"Providence," said Napoleon, "is on the side of the strongest batteries." Batteries are powerful. Austerlitz, and Wagram, and Jena attest it. But what say Leipsic and Beresina? Batteries are powerful; but what did they avail him when Moscow went up to heaven in a flash of fire, and he fled to the west leaving his discomfited legions, smitten by the frown of the Almighty, to perish with frost and hunger upon the plains of Russia? Batteries are powerful, and Napoleon was a man of Destiny. He believed alike in both. On the night of the 17th of June, 1815, as from the hills of Rossomme he gazed through the darkness upon the long line of English watch-fires, as if his spirit were riding upon the tempest, whose torrents were falling, whose lightnings were blazing, and whose thunders were pealing around him, he was heard to exclaim, "We are in sympathy, the Spirit of the storm and I." Were they then in sympathy? That tempest proved his ruin. The fate of Waterloo hinged upon it. Well has the powerful writer who has painted the most vivid picture yet drawn of that great battle which reconstructed the map of Europe, and, as he has strongly expressed it, caused the "universe to change front," well has he said, "A few drops of water more or less prostrated Napoleon. That Waterloo should be the end of Austerlitz, Providence needed only a little rain, and an unseasonable cloud crossing the sky sufficed for the overthrow of a world." He did not dream of the consequences. The morning of the 18th of June dawned; but the provision trains, which were to refresh his drenched and hungry troops, stuck in miry roads, had not arrived. Nevertheless he was heard to say, "We have ninety chances in a hundred. Had he then forgotten the quaint saying of Frederick the Great, that an army, like a serpent, goes upon its belly?" No, he had not forgotten. But he had faith in Destiny, and he had faith in batteries. Had he not two hundred and forty guns, whilst Wellington had but one hundred and fifty nine. Was he not the most accomplished artillerist in the world? Was not his plan of the battle a masterpiece of strategic skill? Yet what availed his batteries and his strategy? His guns sunk in the mud, and could not be tansported or handled. He must wait. The battle could not be opened till the sun approached the meridan. It was too late. Vain was the terrific storming of the heights of Mont St. Jean. Vain was the frightful bridge of the deep ditch of Ohain, filled with overthrown horses, and prostrate, crushed and perishing men, across which Ney hurled his furious squadrons of cavalry upon the foe. Vain was the unparalleled valor of the Imperial Guard. Vain was the "fury, the giddy vortex of souls and courage, and the hurricane of sword flashes." Vain was the destruction of seven-thirteenths of the English battalions. Vain was the sixty spiked cannon, and the six captured colors. Vain were the four slain horses of the Marshal Ney. Vain, every thing. It was too late. The cow-boy who guided Bulow guided him right. Blucher arrived on the field an hour too early for Napoleon, not a moment too early for the world. Waterloo was no longer a contest for victory, it was a rout and a massacre. The gray, sulphureous clouds which floated over the vast field of carnage, formed themselves into the similitude of a desolate ocean, and of the wild crags and mountains of a rocky, barren islet. St. Helena loomed up in clear perspective over the smoking field of Waterloo. Napoleon vanished from the eye, and the world took a long breath.

Who won the field of Waterloo? Who hastened Blucher? Who delivered Grouchy? My friends, let me read to you the judgment of Hugo; I do not say of Hugo the Christian, but of Hugo the profound student of history. "It was time," says he, "that this vast man should fall." The excessive weight of this man in human destiny disturbed the equilibrium. * * * These plethoras of all human vitality concentrated in a single head, the world mounting to the brain of one man, would be fatal to civilization if they should endure. The moment had come for incorruptible, supreme Equity to look to it. Probably the principles and elements upon which regular gravitations in the moral order, as well as in the material, depend, began to murmur. Reeking blood, overcrowded cemeteries, weeping mothers, these are formidable pleaders. When the earth is suffering from surcharge, there are mysterious moanings from the deeps, which the heavens do hear. Napoleon had been impeached before the Infinite, and his fall was decreed. He vexed God. Waterloo is not a battle: it is the change of front of the universe. "Waterloo is the hinge of the nineteenth century. The disappearance of the great man was neces ary for the advent of the great century. One to whom there is no reply took it in charge. The panic of heroes is explained. In the battle of Waterloo there is more than a cloud, there is a meteor. God passed over it."

My friends, was God in Waterloo, and can any sane man imagine the possibility of his absence from Sumter, and Manassas, and Ball's Bluff, and the swamps of the Chickahominy; from Fort Jackson and Fort Henry; from Fort Donelson and Shiloh; from Vicksburg and Port Hudson; from Antietam and Gettysburg?

We are in the midst of the most tremendous upheaval of society which the nineteenth century has witnessed. If Waterloo was the hinge of the century, the rebellion in America was its open door. If the guns of Wellington and Blucher shattered its fastenings and left it ajar, the American monitors and iron-clads, whose thunders have been waked by this gigantic rebellion, will batter it to shivers, and leave a wide, blank space for the entrance of the purpose of Eternal Equity. Some say this war was unnecessary. Even this proclamation speaks of the rebellion not only as wicked, but as needless. That is the human view. Wicked it most assuredly is. Needless? Yes, in the eye of material political economy, not in the eye of God. Who left human ambition and human cupidity, aye, and human wisdom, to its own foolishness, in the repeal of the Missouri Compromise? Who distracted the counsels of the Peace Congress of Washington, and brought them to naught? Who sent an evil spirit of subserviency, blindness and dotage into the breast of the only man in the nation who had it in his power to relieve Sumter, and to nip the rebellion in the bud? Who turned back in a needless panic our undisciplined, over-confident troops, from the fatal ravine of Bull's Run. Who has kept back from us, once and again, the arm of English intervention and French intervention, raising up at critical junctures, Italian complications, and Hungarian complications, and Polish complications, until the period of our defenceless weakness, and unmartial rawness and awkwardness in the science of war has gone by? Who at this moment is giving us hope that the second man of Destiny, the man of December, will be foiled in an attempt to establish a French despotism on these shores?

We are yet amidst the whirl and hurricane of the contest. The clouds of error and prejudice, of false opinions and false reports, obscure our vision and warp our judgments. It is yet too early to judge of the relation and bearing of events. It is yet too early to read distinctly their meaning. Men speak of the mistakes which have been made in the policy and in the conduct of the war; of the folly of the President's Emancipation, of the failure of McClellan at Antietam, of the blunder of Meade at Gettysburg. God makes no mistakes. The folly of men is the wisdom of God. The Hugo of the next century will be able to explain to your children the meaning of our disasters as well as of our successes. He will be able to read to them the reason of the war, and expound the meaning of our final success in re-establishing the Union upon a broader and more enduring basis than it ever had before. But I assume it upon this condition, that we acknowledge God in it. His hand was in its inception; His hand has been its entire evolution; and his hand alone can conduct us through the fearful perils which still environ us to the successful issue which we so earnestly anticipate.—*Dr. Smith of Buffalo.*

Beautiful Extract.

Nature builds up a tree or spires a vine by effort of long years. At last she gets it ready for flowering, and calls her choice artists to put amongst its foliage a shower of brilliants. Art's highest laws are observed in arranging the complements and contrasts of colors and effects of chiaro-oscuro. The most graceful forms into which lines can be thrown; the truest portions and nicest adjustments are regarded. If the blossoms were to last forever, and be proofs of Nature's ability, by which her final reputation was to be determined, they could not be more carefully elaborated, or more exquisitely finished and set in their places.

And yet, at most, but a few days of sunny life, perhaps but a day or a night of storm and gloom: a few hours it may be during which no eye but God's can see them, is all the existence granted them. So many years of toil, such perfected work, so fair and fragrant and pleasing to all proper minds; and yet, so soon gone forever.

And this is the law. Is it not so with the fair children and the beautiful women, the sweet singers and the eloquent orators, and many of the most highly organized of God's creatures? Exceptions invalidate not the rule; and indeed, the entire life of man, the highest organization upon the globe, is, by inspiration, likened unto the life of the flowers in brevity. As the organization is elevated and refined, its continuance is shortened. The fair perfected work needs not so much time to speak its message and do its work. That which is very beautiful must not be too long enjoyed. Prolonged enjoyment of perfection, is heaven and not for this life. It is enough now that we catch glimpses of immortal loveliness; see blossoms, for a day, in their prime; get hints and suggestions of the glory and the sweetness of the world above.

There is also much meaning in the perpetual renewal of the flowers. Man creates slowly and laboriously. His whole life can fashion but a few fair works of art. And if his works perished like the lilies, no trace of them would survive his own days. Being also destitute of vitality, and at least mere forms of things, modeled after divine types, they can have no reproductive power, nor have posterity when they perish. And therefore, the human artist seeks the most lasting materials he can find, and carves even his thy in stone.

But the Divine Creator fears no oblivion, nor lacks time or strength for infinite creations, and performs a fresh burst and flow of beauty every day. And he can afford to take the blossoms off his trees as fast as they bloom, for he can also make them bloom as fast as they can be taken off. And as all latitudes and climes and seasons are ever in his eye, and the whole world shows him at once its aspects and changes, it is his delight to contemplate at once the bursting and the fading blossom, and to keep ever the moving scenery of birth and progress, decay and death, active before him. Thus richer views and a more mottled panorama; the delicate fragrancy of peeping buds and the rich odors of mature blossoms busy at their marital loves, or their parental cares; together with the tearful distillations of loosened petals and dying flowers' commingle in living scenes, and entertain all lovers of the beautiful through the constant life in death of nature's fairest works.

Kindness to Animals.

When I look upon my terrier, and watch his inability to speak in his own defence, his infirmity, in short, pleads with me, and tells me to be gentle with him—to kindly entreat him—to speak to him as to a friend—and above all not to forget to feed him. And I am reminded that caresses will not be lost on him, as upon some two-legged dogs I know of, that can speak and that bitterly; that soft words will not be wasted on him, as upon them; and that he will lick the feet, and not tear the hand of his friend and benefactor. In this respect it would be elevation in the grade of moral character, if some men were terriers; and it is a good thing for the dog that he does not know his superiority, unless, perchance he has learned it by sad experience, from the toe of a rough boot, or the lash of a corded whip; but if he knows it, so much the worse for the man. I would blush in shame to lose a dog's respect much more to have a dog fear and hate me, and have a heart less tender and human than his own; more than all, I would be ashamed to demoralize the dog, by showing him that passion which will have the same effect upon him as upon a child—to awaken the same unruly passion in him who stifles by its exhibition. A beaten dog is necessarily a cross surly dog, just as an abused child is a bad tempered child, unless his spirit be entirely broken, and then he is cowed. Kindness to animals is kindness to yourself. You great boy there, beating your dog—stop that contemptible work! Go and hit somebody as big as yourself, who will have a fair chance with you to thrash you well and cool your passion down, but do not be playing the coward by kicking or beating a poor helpless dog, that knows you would kill it, if it dared to bite you in return for the kick as you deserve. I wish sometimes that dogs could speak, so that they could testify in courts of justice, and fill up our houses of refuge with young and bad natured tyrants. There now, Jack, I feel better. I have said a word for you, and I see it in your eyes that you are very grateful. Precious few kicks you get, though the boy makes up for it by an unwarranted use of your brief ears and tempting tail, which, if it was not made for a handle, the boy wants to know what it was made for.

I wish my friends, that we Christians thought more of our animals than we do; it is not too humble a subject for our piety to get down to. If we be believe that there is no state of future recompense for suffering beasts, we ought to treat them as well as may be in this present state: There is the horse for instance; noble beast, and much abused. I feel a whole indignant essay within me on his behalf, but it must be suppressed. The kind gentleman, the Country Parson, has spoken many a good word for him, for which I feel personally indebted, though not a horse myself; but above all, honour to *Harey*, who is a real Howard, and who ought to be a Christian. Here is his great principle, though not in his precise words. Set it capitals, Mr. Printer. HE THAT WOULD BREAK A HORSE MUST FIRST BREAK HIMSELF. My friends, break yourselves. learn to govern your own spirits and tempers with absolute mastery, and then only are you fit to govern beast or man. I name beast first for it is easier to play the tyrant on the beast than on the man, who may return your angry stroke.

And as to dogs, in conclusion, he who has not seen *Spare Hours*, by Dr. John Brown, has a good, cheerful, entertaining volume yet to read. Thank you, Dr. Brown, in the name of our Jack, who with his wagging tail and watching eyes, seems to suspect that we are taking his part against somebody, and adopts this quiet method of giving us a vote of thanks, which we pass over heartily to the aforesaid physician of Edinburgh. I was going to tell you about our chickens—the *lays* they sing—and the the thanks they cluck and cackle, when I let them out of the coop for the dress parade, after I come down from the study in the evening; and how they reciprocate kindness, and know who to be afraid of; yea, even the little chaps whose feathers are *down* as yet, and who soon learn to recognize a friendly hand, although they are very ticklish about being touched—what we call touchy. But I can write no more now.—*Cor. Presbyterian.*

Christian Experience.

Entire Sanctification

THE EXPERIENCE OF REV. [illegible]

It pleased God in early life to [illegible] pardon. At ten years of age he tasted [illegible] of redeeming grace. After years of [illegible] doubts he "became more established [illegible] evidence of salvation. After this [illegible] convicted of inward corruption [illegible] bosom foes struggling for the [illegible] marred his peace, [illegible] and interrupted his communion with God. He felt deeply the necessity of holiness, and [illegible] began to seek it, but made no progress, because he would not perform the duties enjoined, believing the lives of holy men and women often aroused him mind on this subject.

After these ineffectual struggles he became somewhat sceptical on this subject, and began to think and teach that it was only a deeper work of grace, or a little more religion. He became prejudiced against the terms sanctification, *holiness* and *perfection*, and a censor of the special advocates of holiness, being displeased at their efforts, and disposed to find fault, so that while hundreds of sinners were converted under his ministry for nine years, not one found the pearl of perfect love. During this time he saw "what might astonish him and in heaven with lamentations, company after company of young converts walking into backsliding unsanctified Churches, first to wonder, then for awhile to be grieved, and finally to add another layer to the backslidden stratification." After his appointment to Court street, Binghamton, he found himself prejudiced against some of its members who professed holiness. Still he was convinces of their power and purity as above his own. Through the whole summer he secretly sought for the blessing, often lying upon his face in his study pleading for it. This subject was constantly before his mind the first six days of the camp-meeting that fall, where eighty of his members were present, and many of them backsliding for want of some one to lead them into perfect love.

The last evening of the meeting a faithful member came weeping to him and said, "Brother Wood, there is no use in trying to dodge this question; you know your duty, and may as well commence seeking the blessing first as last. If you will lead the way, and define your position as a seeker of entire sanctification, many of your members will do the same." After a few moments' reflection he resolved to do it, and appointed a meeting in his tent, after preaching, to seek for holiness, and to ask prayers for himself. He says:

"Glory be to God! the Rubicon was passed. In an instant I felt a giving way in my heart so sensible that it appeared rather physical than spiritual. In a moment I felt an indescribable sweetness permeating my whole being. I immediately walked up to the stand. The presiding elder requested me to exhort after his sermon. Just as he gave out his text the baptism of fire came down upon me. For me to describe what I then realized is utterly impossible. The most of which I was conscious was that Jesus had me in his arms; and that the heaven of heavens was streaming through and through my soul in such beams of light and overwhelming love and glory as can never be uttered. It was like marching through the gates of the city to the bosom of Jesus, and taking a full draught from the river of life.

"Hallelujah! glory! glory! It was a memorable era in the history of my probation, never, never to be forgotten. Jesus there and then—all glory to his blessed name!—sweetly, completely, and most powerfully sanctified my soul and body to himself. He *walled* [illegible], *filled*, and *thrilled* my feeble unworthy soul with holy sin-consuming power. Glory be to God! perfect love is the richest and the purest love this side of paradise. Angels have nothing better.

"Being much prejudiced against persons losing their strength, as might be expected when the Holy Ghost came upon me, [illegible] God's order to take control of both body [illegible] swallow me up in the great deep of [illegible] and power, surrounded by some [illegible] preachers in the stand.

"After about three hours I regained sufficient strength to walk to the tent, and commence the meeting for holiness. Let me here say that a willingness to humble himself, and take a decided stand for holiness, and face opposition in the Church, and take the odium of being a professor of holiness in Binghamton, where that doctrine had been trailed in the dust for years, constituted the turning point with me. Our meeting continued all night, a large number began to seek holiness, and about every hour during that whole night, the glorious power of God came down from the upper room in showers as sweet as heaven. At times it would [illegible] and almost unendurable. It was [illegible] sweet, a *weight of glory*. Hallelujah! [illegible] God! Those present will never forget the [illegible] of refining and sanctifying power. What I received at the time Jesus sanctified my soul was only a drop in a bucket compared to what he has pleased him since to impart. I believe the Lord my God with all my heart, soul, and strength. Yet I am nothing, and Jesus is my all. Sweet portion! O the blessedness of this inward spiritual kingdom! Some of the precious results of the cleansing power of Jesus in my soul have been,

"1. A sacred nearness to God, my Father. The distance between God and my soul disappeared annihilated, and the glory and [illegible] of divinity has often appeared like a flood of sunlight, surrounding, penetrating, and providing my whole being.

"2. A sense of indescribable sweetness in Christ. The fact is he is to me the 'Rose of Sharon,' 'The Lily of the Valley.'

"3. A deep realizing sense of the [illegible] spiritual things. Bible truth has appeared transformed into solid reality. The [illegible] the Gospel have become to me [illegible], and my soul has triumphed in them as [illegible] *verity*.

"4. A surprising richness and fulness of meaning in the Scriptures. The following passages have been applied to my soul with great power: 'I will pray the Father, [illegible] will give you another Comforter, *that* [illegible] *you forever*.' 'If any man love me he will keep my words, and my Father will love him, and we

will *come unto him and make our abode with him.*' 'God is love, and he that *dwelleth in love dwelleth in God, and God in him.*'

"5. A complete satisfaction and resting in Christ. There has been no favorable response from within to temptations from without. Hallelujah to God! I have found satisfaction, rest, and exultation in Christ.

"6. A great increase in spiritual power. This I have realized in closet devotions, pastoral duties, and especially in the ministrations of the blessed truth. Blessed be God! I have learned by experience that men may receive the Holy Ghost in *measure*, limited only by their *capacity* to receive, and feeble ability to endure.

"7. A clear and distinct witness of purity through the blood of Jesus, the testimony of the Holy Spirit, and of my own spirit to the entire sanctification of my soul. 'Meridian evidence puts doubt to flight.'"

Thus, dear reader, I have transcribed in substance one of the richest experiences upon record, as found in "Perfect Love," written by Rev. I. A. Wood; a book which fully and explicitly states, explains, and defends the doctrine, experience, and practice of Christian holiness; which breathes a heavenly spirit, and must produce a holy influence upon the Church and world. Secure it, read it, and practice it.—*Corr. of Ch. Advocate.*

Obituary.

IN MEMORY OF

Mrs. Ann Morris, wife of Joseph Morris,' of Mill River, P. E. Island, who died on the 31st December last, in the 32d year of her age. She was early instructed in the knowledge of the Scriptures by pious parents, whose great aim has been to train their children in the fear of the Lord. Her father, William Tuplin, Esq., has been for many years a faithful and very successful Local Preacher. She was converted to God in the 14th year of her age, during a revival of religion in the city of Charlottetown, where she was then residing. Since then she has lived a life of consistent and devoted piety, in uninterrupted enjoyment of the precious evidence that God for Jesus' sake had pardoned all her sins. That she was a true christian there is no room to doubt. A child who never once violated the command of father or mother,—a wife who never once uttered an angry or unkind word,—a mother tender and affectionate,—and, above all, a christian humble and sincere. She has gone to her reward. The dying scene was one to thrill a christian's soul, and melt the heart of the most hardened sinner. Though bodily pain was torturing in the extreme, yet she manifested no impatience, and uttered no complaint. Her mind was clear and calm to the last, and steadily fixed on God. A little while before her death she asked her assembled friends to sing. They did so; and among several hymns, sang, that one beginning,

"Come, sing to me of Heaven,
Come before I die," &c.

She lifted her hands to heaven, and with a countenance beaming with joy too deep to be expressed, she said, "I would exult, but I am too weak." She bade each of her weeping friends an affectionate adieu,—she called for her dear little babe and pressed it to her heart, and her eyes closed to the scenery of that room of death and opened upon the glory above. Her ears here closed to earthly friends, and earthly songs, and drank in the melody of the music of heaven. Her voice was hushed forever here below, and mingled in the triumphant shout "Worthy is the Lamb." Only a few days elapsed and the sweet babe was an angel bright by the mother's side in glory.

On the Sabbath following the interment of her remains, particular reference was made to her life and death, in a discourse founded on Heb. xi, 13, 16, delivered by the preacher of the circuit to a large, attentive and affected audience.

Provincial Wesleyan.

WEDNESDAY, JANUARY 27, 1864.

Mount Allison Celebration.

We estimate very greatly the privilege afforded us of attending the Mount Allison Academic Anniversary, last week. The attainment of the majority of an Institution, the career of which has been throughout distinguished by manifest tokens of success, and by steady advancement and efficiency, is an event which may well call forth the enthusiasm and rejoicing of its friends. The celebration of the TWENTY-FIRST ANNIVERSARY of our Male Academy was an event of this kind, and brought together a large gathering. It was scarcely to be expected that any considerable number from a distance, however ardent their zeal in the cause of education, could be induced to assemble at this season, and at so short notice. No doubt very many who cherish the deepest interest in all that relates to our educational enterprizes, felt that they would be scarcely justified in braving the discomfort and exposure attendant upon winter travelling, for the purpose of taking part in the exercises of the occasion. To reduce still further the probability of a large attendance, the weather on the two previous days was exceedingly unpropitious, and this doubtless had a discouraging effect upon some who would otherwise have gladly been present. But notwithstanding these apparently untoward circumstances, so very general and so strong was the desire of the numerous friends of the Institution to witness an occasion so full of interest, that it was felt to be worth while to surmount some small measure of difficulty for the sake of gratifying their cherished anticipations. It was accordingly highly gratifying to find the most sanguine expectations that had been formed in regard to the celebration, very considerably surpassed on the day appointed, by a large attendance of former students of the Academy and other friends, from considerable distances, and from both N. S. and N. B. Letters were received from numerous former students, and from leading gentlemen of both Provinces, expressing their high estimate of the Institution, and their deep regret that they were unable to attend.

The attendance of former students was about one hundred,—there being of the first year's youth, now men in middle life, one eighth—while each year of the twenty one years had its representatives. It was very pleasing to hear the references to reminiscences of school-days between many who had been long separated, and who appeared to enjoy greatly the opportunity thus afforded of renewing early friendships. To waken such memories, and to bind anew the hearts that had been closely associated in other days, were some of the incidents of the Anniversary which were not only pleasurable for the time being, but also giving promise of advantage in the future.

The whole number of students enrolled on the books of the Institution during the years of its minority is about 1250, some of whom have already passed away from earth, and others are scattered in other lands, while over one thousand remain in these Provinces. These are to be found in the various walks of life,—agricultural, mechanical, commercial—in the legal and medical professions, and in the ministry. This last class numbers about 70; some of whom belong to other churches, but the chief part to our own denomination; all of them, we doubt not, estimating highly the measure of preparation for their sacred duty, which their academic training afforded. Of the remainder there are many filling other positions of honour, responsibility and usefulness, who reflect in a highly gratifying degree the value of the culture received at the Institution, and by which they have been fitted for their life-work.

In tracing the past course of the Institution, it is highly satisfactory to note the marked evidences of progress which its history affords, from its opening on the 21st of January, 1843 with seven students, until the present period, not merely in the attendance,—for its number of students went up to 80 during the first year,—and the average attendance of each year for the first seven years was 119—for the second seven years 142, and for the last seven years 157,—but also in its efficiency and thoroughness. From the beginning, the motto of its Faculty has been "Excelsior," and for some years prior to the formation of the College classes, the Academic course of study was highly creditable—very nearly approaching the curriculum of the best Provincial Colleges—until from this honourable position we advanced to the Establishment of Mount Allison College, under a Charter from the New Brunswick Legislature. Our College is now in successful operation, and the energetic and able men in whose hands its management is held, intend that it shall be second to none in these Provinces. Previous to our assumption of Collegiate responsibility we offered a guarantee as to the character of the Education to be given at Mount Allison, by our earnest application to the New Brunswick Government on behalf of a University Proper, on a basis to secure impartiality in conferring degrees, being willing that our work should be proved to the utmost, and that our students should be placed side by side for examination with those of other Provincial Colleges, and thereby pledging that our College honors should be worthy of respect.

A review of the results of our Educational work, enlarges and confirms our conviction of the importance of having the higher Institutions of learning under denominational control. Our aim has been to furnish a sound education—a thorough, symmetrical, well-balanced, christian education,—upon a system in which the whole elements of man's nature are regarded, giving to the youth under our charge in their moral as well as their mental faculties a right direction, and upon principles having their foundation in the Word of the living God. The history of our Academy attests also that denominational Institutions need not be Sectarian, and that while caring for the best interests of youth in relation to both worlds, and seeking to make upon their spiritual nature the very best impressions, we are not open in any degree to the charge of proselytism in favor of our own Church. Incidents were narrated at the Anniversary, by some of the Alumni, showing the religious influences brought to bear upon them while pursuing their studies, and the benefits derived therefrom, and that they were largely indebted to Mount Allison, not only in a literary point of view, but also, morally and religiously. For these results, and for all the success attendant upon our educational efforts, while every suitable expression was given of appreciation of the labours of the esteemed and gifted Principal, and his coadjutors, the congratulations at the public exercises prominently bore also the stamp of devout recognition of the prospering blessing of the Most High, and evinced every disposition with humility to say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." In this connection we take the liberty of reminding our more opulent friends that they may suitably acknowledge the divine goodness, and exercise their beneficence in a way that will be helpful to our Institution and a blessing to deserving students of limited means, through all coming time, by founding Scholarships of any value they may choose, by bequests to take effect at their decease, or by, what is decidedly preferable, being their own executors; and in this latter mode they will have the happiness of seeing their means appropriated in doing good before they go hence.

The many pleasing recollections associated with the celebration, were chastened by the memories of some departed ones, who would gladly have joined with us on that delightful occasion, had they been still in time; but who are now rejoicing before the throne of God. In several of the addresses very touching and graceful references were made to the never-to-be-forgotten Founder of the Institution,—the sainted Chas. F. Allison—to whose princely munificence we are mainly indebted for the scale upon which we have been able to conduct our Educational enterprize. Reference was also appropriately made to the venerated Albert DesBrisay, for many years Chaplain of the Academy, also to several of the former students now deceased. An interesting paper containing brief notices of this description was read by I. Longworth, Esq. of Truro, which we hope to be able to give in our next number.

Without indulging in more lengthened observations of a general nature, we now proceed to give as succinctly as possible a report of the proceedings, at the same time regretting that the space at our command will not admit of a more full account.

THE FURBETORIAN.

This classically-named Debating Club, composed of young men from the College and Academy, discussed with much animation, on the evening of Wednesday the 20th inst, the subject announced in the published programme, "Ought England to have consented to become a party in the proposed European Congress?" A large audience assembled in Lingley Hall, and indicated by deep interest in the debate, that the young men were appreciated in their endeavor to begin the celebration in a fitting manner. As a training for public speaking, and as affording an opportunity for acquaintance with the rules of debate, this club is producing a marked impression upon the students, and is an addition to the curriculum that cannot fail in recommending itself to parents intending to send their sons to the Institution. For a student to be able to express himself clearly and forcibly while yet a student, is an achievement auguring the probability of future distinction, otherwise difficult of attainment. On this occasion, Messrs. Flint and Hodgson took the affirmative, Messrs. Fulton and Stockton the negative, sides of the question at issue. For the affirmative, the first named young man adduced, with a great deal of quiet power, arguments drawn from a review of the political complications of Europe, to show that existing treaties were without force, and had been openly violated; that new treaties were required and that a congress was the wisest method by which these treaties could be framed. Mr. Fulton opened with a few sentences of keen wit which enlisted the sympathies of the audience in his behalf, and finished by a very Punch-like sketch of the Congress as it would have been, and of the probable speeches suiting the designs of the crowned heads assembled. The intermediate part of his effort was directed to an exhibition of what he called the crafty scheming character of the man who rules in France, and from whom the proposal emanated. Mr. Hodgson—the Boanerges of the disputants, swayed his willing auditory to the views he held on the subject by a class of arguments drawn from the acts of Napoleon and the peaceful tendency of his reign, and enlivened the debate with many passages so felicitous in expression that older speakers might justly have coveted the gift. As a concluder of the debate Mr. Stockton gave evidence of great attention to rhetoric which, added to his close, connected thoughts, made his side of the argument quite the popular one.

PROFESSOR INCHE'S ADDRESS.

In connection with the performances of the Eurhetorian, Mr. Inche delivered an address on "Time and Timepieces." He touched with a most graphic *stylus*, upon the nature of time, the rapidity of its flight; and the changes indicating its progress. He showed that the doctrine held by Locke was true—viz., that there is no real analogy between motion and time, but that the figurative notion which applies to time the terms and images relative to motion is so inwrought into our thinkings as to render itself an indispensable mode of apprehension. As time pieces by which this rapid progress might be made evident the speaker pointed to the stars above us and the strata below us; to the sun and moon—God's bright chronometers in the heavens—and to man himself—a chronoscope wondrously and delicately made, by which each child realize the swift passage of time. Childhood, youth, manhood and old age—further, the clothes we daily put on or off, and the food we eat at regularly recurring intervals, were declared chronometors of no mean value. The language used in the expression of these ideas was highly poetical, abounding in allusions that proved a speaker amply supplied from various sources for the work of adornment in composition.

PROFESSOR DAVID ALLISON'S ORATION.

This eloquent and forceful speaker, in developing his thoughts on "Socrates" gave a finished sketch of the noble Grecian Teacher, and a searching analysis of the modes and results of his teachings. We would like to present our readers throughout the provinces with a *verbatim* report of the lecture, but cannot at present do more than give them a few specimens indicating the lecturer's style and manner of treating his theme. In opening he said, "I have to call your attention to a life which however great were its exemplary and stimulative influences, left little in the shape of visible and tangible achievement as its abiding legacy to posterity. Socrates was neither a statesmen, nor a legislator, nor a poet, nor a mechanical inventor, and but a sorry artist. He knew far better how to give shape and permanency to principles than to marble, and in the line of his early profession was scarcely equal to his father, Sophroniscus, the stone cutter. He was a thinker. Rightly or wrongly, successful or unsuccessful, the great aim of his life was to elucidate and establish truth, first in its proud unchanging and essential principles, and then in its bearing on conduct, duty and destiny." After giving a description of the personal appearance of the loose robed teacher as he shuffled along the streets of Athens, and of his domestic unhappiness, the lecturer proceeded to the more characteristic features of his life, and of the age in which he lived, and upon which he stamped his impress. On this point Mr. Allison said. "His (Socrates) youth was passed during the celebrated age of Pericles. He saw his country as the merited recompense of her patriotism and public spirit assume that leadership among the Grecian nationalities for which blood and treasure were not deemed too costly a price. He saw her as gathering the laurels of unexpected victory off "sea girt" Salamis, she went forward to a maratime supremacy as unquestionable as her aristocratic and literary pre-eminence. The growth of those great public works which marked the administration of Pericles, and attested the imperial sweep and grandeur of his policy, was coeval with his own. He lived through the Pelopennesian war, lived to see Athens distorted with the bloody throes of an aristocratic revolution, lived to welcome back Thrasybulus and the democracy, and to assist in the most impressive display of dispassionate reason which history records of any people when a commonalty, long trampled beneath the feet of haughty and hard-hearted despots, transgressed not a single letter of the law in its treatment of the vanquished traitor." In dealing with the morality distinguishing the life of Socrates, Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of Socrates; and by their writings proved that Socrates wore "the white flower of a blameless life" in the midst of a thousand peering littlenesses that sought for blots, and blackened them when found. But we cannot further detail for our readers this interesting lecture; suffice it to say, that Professor A., though comparatively young, possesses the essential qualification of sound and thorough scholarship, and has long revolved the themes, both physical and moral, with which Socrates dealt. He is well versed in Philosophy, without a knowledge of which no man can interpenetrate the English mind with the glorious light proceeding from this brightest star of antiquity. We trust that his paper will be published. The Young Men's Christian Association of this city would do well to invite the Professor to lecture before them during the present season or the next.

ALUMNI MEETING.

It may be well known to most of our readers that the old students of Mount Allison Academy have never been associated together in those ties to their *Alma Mater*, so generally connecting members of other Institutions of a similar kind. A Meeting was held on Thursday morning, at 9 o'clock, to remedy this defect, and a most enthusiastic meeting it was. Nearly a hundred assembled, debated the subject, came to a conclusion, appointed their preparatory committee, signed their names and paid their entrance fee. As friends renewed their old acquaintance, nodded across the hall when they recognized each other, grasped hands, and spoke out the old familiar nicknames, the enthusiasm aroused was such as is rarely witnessed. In the good feeling manifested by the speakers, there was promising tokens of the success of the Association. We take the opportunity of urging upon all, connected with the Academy formerly, to send in their names, with the entrance fee of one dollar, to Prof. D. Allison, the appointed Secretary and Treasurer, and assure them that if future meetings are equal to the inaugural one, they will be amply repaid for all trouble in gathering together at the stated times of meeting. We hail this Association as the beginning of a new era. Our former students have been separated when they should have been united—have been strangers when they should have been friends. We trust it will be so no longer.

THE PUBLIC MEETING.

After the Alumni re-union, the students of former and present times sat down to a sumptuous dinner, laid out in the dining room of the Academy. With invited guests they numbered about one hundred and eighty. After the usual occupations of the dinner hour were over, a procession was formed consisting of the Trustees, the President of the College, Principal and staff of Professors, and the students in the order of their years of entrance. These all marched to Lingley Hall, where an audience awaited the speakers. The Hall was speedily filled, and the platform occupied by those who had to take part in the proceedings of the day. Among those on the platform besides the Professors, we noticed the Hon. Mr. Steadman, Postmaster General of New Brunswick, Rev. Mr. Clarke (Presbyterian) Rev. Messrs. Todd and Miles (Baptist,) Rev. John Snowball, H. B. Allison, Esq., and many others. The friends of Rev. Mr. Pickles will feel sympathy with him in his inability to have been present, through personal affliction. Rev. Mr. Temple, whose numerous friends will be glad to know of his continued vigour and vivacity, opened the meeting by reading portions of Scripture, and by calling upon the efficient Choir under Professor Spencer's direction to sing a hymn suitable to the occasion. Rev. Mr. Botterell then engaged in prayer, after which Rev. Chas. DeWolfe, President of the Board of Trustees, in a speech of his usual acceptability amplified, in his peculiarly charming manner, the idea of the Divine guidance manifested in the past history of the Institution. It next became our lot to make some remarks on the spiritual elements in man's nature, as an object of solicitous regard in every rightly constituted scheme of education. Rev. Mr. Stewart, in a most philosophical address gave prominence to the necessity of including the Bible in every system of education. Those who have heard the Revd. gentleman will be able to form some idea of his speech, when we tell them he was in his happiest mood. Rev. Dr. Pickard gave in part to the meeting the results of his investigation with the branch of the Institution now under his charge for 21 years, but as time had failed him for the completion of his proposed work, he deferred the more complete détails until the close of the Academic year. At the conclusion of the Principal's characteristic address, Professor J. Allison regaled the audience with expressions of gladness at the happy circumstances calling them together. Then Professors T. Pickard, A.M., and D. Allison, A.M., in short addresses spoke of their satisfaction at the review of the past, and with the scene before them. Several other speakers were to have taken part in the proceedings, but the near approach of the time for the evening social gathering, warned the Rev. Principal to conclude the services. Cheers ended a meeting in interest second to none of the many that have been held in Sackville, that place rich in meetings of every kind.

THE EVENING GATHERING.

The day of activity had drawn to a close, and evening's reign begun when we crossed the street to the last meeting for the 21st. We found the lecture room crowded with those who had finished their tea, the library and reception rooms thronged with those who were waiting for theirs, and the classical schoolroom busy with those who were partaking of the cheer provided for them. The dining room—the old lecture room—soon became the centre of attraction. The alumni gathered in strength—the young ladies from the sister Seminary and from the neighborhood, glided in, and presently the room presented a lively appearance. Dr. Pickard explained the object of the meeting—to give to any old students the opportunity of making a speech—when Jos. Moore, Esq., Barrister of Dorchester, was called to the chair. This alumnus made a neat speech, thanking his brother students for the honor done him, and then dilated upon the advantages education confers, and the obligations with which it invests those possessing it. Hon. Mr. Steadman, Postmaster General of N. Brunswick, was called upon, and responded to the call in a ready, agreeable manner, showing the politician in his cautious statements, the friend of education in his enlarged views, and the gentleman in the courtesy with which he accepted the post assigned him. A. R. McLellan, Esq., M.P.P. of New Brunswick spoke of his former connection with the Institution, and his gratification at being present. Mr. Geo. Johnson of Halifax, gave an excellent address, characteristic of the man in the humour, pathos and ability displayed. Israel Longworth, Esq. of Truro, spoke very appropriately, and read an interesting paper to which we have already made reference. Speeches were delivered also by Rev. Messrs. Alexander B. Black and William Tweedy, and by J. T. Smith, Esq. of Amherst, all of whom expressed their appreciation of the benefits they had derived from the Academy. On the following day, those who had come from a distance, left for their several homes, in New Brunswick, Nova Scotia, and P. E. Island, highly gratified that the celebration of the majority of Mount Allison Academy had been a grand success.

For the Provincial Wesleyan

Palatine History.

No. 2.

We have proof in corroboration of the fact, that those Palatines, on leaving Germany and settling in Ireland, were not all destitute of the salutary effects of the German Reformation. They came to the country possessed of some of the best theological works, written by their reformed Divines. Often I have heard an aged grand-father read, in the spirit of ardent devotion, some of those books. To the juvenile hearer, it appeared, he felt what he read, though not understood by him, as the reading was in the German language. They also seemed divested of the perplexities of thought, occasioned by the theological controvercies, which prevailed among Calvinists, Anabaptists, Socineans, and other parties, in their conntry. Aware of the unprovoked sufferings of the past, in the theatre of papal tyranny, violence, and bloodshed, they ever seemed fixed in their views respecting Protestantism and Popery, as unalterably antagonistic. Whatever their propensities and habits were, during the first half century of their settlement in Ireland, in ecclesiastic forms the writer always knew them to be an Episcopal church going people. This strong feeling in favor of the church of England, and against that of Rome, was singularly exemplified in the conduct of a poor sinner. Returning home one evening, under the influence of intoxicating liquor, he commenced abusing his horse, as the animal turned from the road to its master's house, when he supposed the movement was, to carry him to a popish chapel as his house, in form, was not unlike such a place of worship in those days. But in any state, whether sober or not, this feeling for successive generations, has been transmitted among them. For their principles and the lands they occupied, some of the natives looked upon them as unwelcome intruders. But their emigration to Ireland, and settlement in the County Limerick, has proved a blessing to many of themselves, and to others, in the county, and in other lands. Antecedent and contemporary circumstances considered, the Palatines were ripe to hear and receive the truth, when proclaimed among them by Wesleyan instrumentality; as the records in Wesley's journals prove.

Within the last ten years of the eighteenth century, the understanding of the writer opened for the reception of impressions from external objects and transpiring events. Those were exciting times. The revolutionary wars carried on by Republican France, raging on the Continent of Europe; England alarmed; her sister Island threatened with an Irish rebellion and French invasion. It was at this time "The Palatine Infantry," was called into active service in the county.

The men leaving domestic affairs to the care of timid mothers, children, the aged and infirm, often retired with fearful apprehensions, that their repose would be disturbed, by the obtrusion of a rebel party, with the intention of destroying house and family. There were instances of the kind in the country. A few years after this, a very near relative of mine, living in the County Kerry, was visited by the Wesleyan Preacher on the Miltown Circuit. While there the house was assailed one night by an outrageous mob, calling out for the preacher, and threatening to break in the door, which was defended inside. By a back door, he made his escape to a field, where he sheltered himself as well as he could; but taking cold, his end was hastened. This catholic mob, found the preacher's horse, and shamefully abused the animal. William Peacock was the preacher's name. In the midst of those fears we had our encouragements and our hope. The Limerick circuit was favored with an efficient Wesleyan ministry, in the labours of Messrs. Smith, Steel, McCornock, and others. During their time on the station, your narrator, through Divine grace, can date, when brought under concern for his soul. It was at this period, the distinguished Irish missionaries, Messrs. Graham and Gideon Ouseley, visited the Palatine Settlements. I had the pleasure of witnessing some of their arduous exertions for the conversion of sinners, and the revival of the work of God, at Courtmatress, Killiheen, Rathkeal and Balligarane. As their efforts were powerful, they were honored of the Lord, with corresponding results. Sometimes as Ouseley's manner was, when he noticed any meltings among his hearers as the effect of the truths he was delivering, he would call the congregation to rise and fall on their knees. Descending from the pulpit he and his associate would move among the people, exhorting, beseeching, and praying with, and for them. Thus young and aged sinners were roused to anxiety for the salvation of their souls. On such occasions, some might be seen, distressed under a sense of their burden of sin; others calling for mercy; and others rejoicing in a sense of forgiving love. Thus new classes were formed and others revived. Few men could endure their toil; but now they rest from their labour.

The Palatines like many others, have been a growing people. As their numbers increase at home, they are obliged to extend their borders. So their branches have multiplied to form settlements in other counties in Ireland; and where is the country that may not have some sprinklings of the race? As they carry with them their Protestantism uncontaminated, and their adherence to gospel truth, undying, they may be serviceable to others in any region of the earth. Have we not bright evidence of this, in Philip Embury, the architect, who in God's Providence, laid the foundation stone of that grand superstructure, of Methodistic and Wesleyan character, which in its elevating and lofty towers, now casts ameliorating influence through the length and breadth of the continent of North America. My paternal grandfather, with family connexions, were among the first in Courtmatress to give Mr. Wesley and his sons in the gospel, a cordial welcome. My father was an official member of society, often engaged in conducting religious services in the chapel, by prayer and reading a sermon, in the preacher's absence. More than fifty years ago, his son, the writer, led his Class, preached in most of the places in the Circuit, and travelled it, as required by the preacher, to supply his place in time of sickness; and during his time at home—he also preached in the county Kerry, county Clare, county Cork, and in the city of Waterford. His travelling among the people in the county Limerick, and his attendance at quarterly financial meetings, afforded him an opportunity to come to the conclusion, that the Wesleyan ministry there, could not be sustained independent of the support and aid of the Palatines. They were the strength of the Protestant cause in the county at the period alluded to. But as I am informed, in later years, a change has taken place in the localities they occupied. Lord Southwell's heirs, owning those estates, having turned catholics by a long residence in France, as absentees from their own country, now give encouragement to a catholic population and tenantry, as the leases on which the Palatines held their right expire.

G. MILLER.

Newfoundland Mission and its Missionaries.

BY REV. W. WILSON.

No. 5.

Third Age.—Methodism under a District.

By the Conference of 1815, the Missions of Newfoundland were formed into a District and stand thus on the minutes:

Carbonear,—Sampson Busby.
Blackhead,—William Ellis,
Port de Grave,—John Pickavant.
Island Cove,—John Lewis, Sen.
St. John's,—Thomas Hickson.
Bonavista,—James Hickson,

WILLIAM ELLIS, *Chairman of the District.*

This year the Conference gave a plan for the management of our Missions, the substance of which was:

"That the missions and missionaries,—shall be superintended during the intervals of the sittings of the Conference, by an "Executive Committee."

"The spiritual concerns of the missions,—shall be under the exclusive superintendance of the Conference."

"A general report of the state of our missions shall be annually prepared by the "Executive Committee," and if approved, shall be published and circulated."

In the year 1818 this plan was fully matured; our missionary society was organized; and the "LAWS AND REGULATIONS *of the General Wesleyan Methodist Missionary Society,*" as they appear in our "Annual Missionary Report," were enacted by the Conference.

Carbonear, Blackhead, Port de Grave, and Island Cove, are situated on the North shore of Conception Bay; and are the places where our earliest missionaries laboured, and where the inhabitants generally had never heard any other than Methodist preaching, so that they almost considered Methodism the "established religion;" and whether they were "born again" or not, would often say, "I was born a Methodist." The only opposition our missionaries met with here, was the depravity of the human heart; which by the grace of God was frequently overcome, for very many went to heaven who had been converted on the North Shore.

These Circuits had all to be travelled on foot, as there were few horses, and no roads, and the houses being all built by the sea shore, and around the different coves and harbours, the "paths" were of necessity, rugged, difficult, and laborious: And how dexterously he ascended the "sculpin high lands;" climbed up "Job's Cove Droke;" toiled through the sands at "Northern Bay;" waded the "Northern Gut;" or plodded through "Short's Marsh": would furnish a theme for conversation to the weary traveller as he sat by the cheerful evening fire, and partook of the kind hospitalities of these proverbially hospitable people.

Island Cove is only some eight miles from Old Perlican, and was part of the Island Cove Circuit. Mr. Lewis therefore travelled the same ground over which John Hoskins had gone fifty years before; he also visited the Circuit up the south shore of Trinity Bay, preaching in Hant's Harbour, Scog Cove, New Perlican and Heart's Content.

Saint John's is the fifth place on this station short; because, that was its Methodistic status at that time. Our people this year put up a neat substantial chapel, and our cause seemed likely to prosper in its interests. In the town, during the autumn, everything appeared encouraging, trade was brisk, money was plenty, provisions abundance, and all anticipated a pleasant winter. How vain are our hopes of happiness when built on earthly things!

In the month of February a fire broke out which speedily laid two thirds of the town in ashes. It raged from "River Head," which is the upper part of the harbour, to "Maggoty Cove," destroying private buildings, shops, merchant's stores filled with provisions, wharves, some ships, the Custom House, and Court House, and our own Chapel, not yet completely finished. By this dreadful conflagration, hundreds of people were turned into the street, houseless and penniless; where they erected sheds, or raised canvass tents, and dwelt there, for the remainder of that severe winter; until the sun's return towards the summer solstice should enable the ships from Britton to bring their "spring supplies;" and cause the first to return to the shore to give employment, and food to the starving multitude.

We here mention with very great pleasure the benevolence and great christian kindness of our American friends in the city of Boston, in affording prompt relief to the sufferers in Saint John's; for but for which relief, many persons must have died. In those days there was not only no steamers, but there was no Post Office, or regular mail from St. John's to any part of the world. Letters were sent by private conveyance, or given to captains of vessels; who charged "a postage," and sometimes a heavy one. The writer has often paid 6s 6d. sterling, 82½ cents, for a letter from England.

To let their distress be known, and to bring a little relief, the merchants of St. John's despatched a private vessel to Boston: and as soon as the news of this awful calamity had spread in that city, a public meeting was called, a vessel was chartered, and loaded with provisions and clothing, a crew of men, nobly volunteered to navigate the vessel at that dangerous season, to the rocky shores of the sea girt Island, to carry this splendid donation to those who were perishing from hunger, and from cold. A kind providence safely brought the ship into the harbor; where her entire cargo of provisions clothing, and blankets, were distributed *gratuitously.*

Many of the citizens of Boston who gave their contributions to the sufferers by fire in Saint John's in Feb. 1816 are now gone the "way of all the earth:" yet there kindness is not forgotten, and we would say, all honour be to their memory. There were two other severe fires in St. John's which followed this great conflagration; by which the town was almost ruined, and it was several years before it recovered its former prosperity.

In the summer of 1816, Mr. Pickavant went to England to beg for means to rebuild our Chapel in Saint John's, which the losses our people had sustained, by the fires, rendered impossible for them to accomplish unassisted.

Near the time of the "great fire" in Saint John's, a new chapel nearly finished, in Carbonear; was also accidently destroyed by fire. Mr. Pickavant therefore included both cases in his appeals to the British public. When he arrived in England the Rev. George Smith who as we have seen was formerly a missionary in Newfoundland rendered great assistance to Mr. Pickavant in soliciting subscriptions for this important object.

Our missionary Committee in their first annual Report (1816) which is entitled, "*The Report of the Executive Committee for the management of the Missions,*" thus speak of this matter.

"The destruction of the newly erected chapel at St. John's by fire in February last, was an event which not only left the congregation without a place of worship, but the Trustees charged with a debt of £500, which remained on the premises, after a very liberal subscription among the inhabitants has been made. This calamity excited the compassion of many persons in this country to contribute towards the re-erection of the chapel; and as the sum already obtained is still greatly inadequate, should any benevolent persons wish to assist a poor but pious people to rebuild their chapel, the committee will gladly receive any sums for that specific purpose."

The result of this appeal was a noble subscription from the English people of £2017 5s. 7d.

The committee in their Report for 1819 make this statement, "The chapels in St. John's and Carbonear formerly burnt down, have been rebuilt, chiefly by the kind sympathy and exertions of the friends in England, who in collections made for this purpose by Mr. Pickavant and Mr. G. Smith, contributed the sum of £2017 5s. 7d."

A portion of this sum was paid to Carbonear, but the greater portion was paid to St. John's, and by the help of these monies, the friends in both these towns, were enabled to rebuild their sanctuaries; and also to erect substantial residences for the ministers, who from time to time should be stationed amongst them. Since those times, God has blessed our people with much temporal prosperity, by which they have been enabled for many years to pay their ministers handsomely and to contribute to the missionary cause, and to all other christian and benevolent objects to which they are invited.

Bonavista is last on this list of stations. The distance of this place from St. John's is about 100 miles. In consequence of the distance of Bonavista from Conception Bay, and the paucity of missionaries; it was impossible to visit it, except occasionally. Our little church there, however had been kept together, by the faithful labours of two local brethren, Messrs. Saint and Cole; who in turn, preached every Sabbath, and met the classes; but the appointment of a regular missionary to the Harbour, was hailed by our people with great delight.

The population of Bonavista was estimated at about fifteen hundred souls; of whom three-fourths were Protestants: and the Episcopalians and Wesleyans were the only religious bodies among the Protestants.

The Episcopalians at that time never had a minister stationed among them, but they had a layman, who had formerly been a fisherman; authorised to read prayers on the Sabbath; he also baptized the children, and married the people.

As all the Protestants had been churchmen, the introduction of Methodism, was first looked upon with contempt; then it was opposed; and afterwards persecuted; as far as the parties had the means. Opposition began most undiguised ly to shew itself, when a Wesleyan Church was about to be erected, and a Wesleyan missionary stationed in the place. Our people intent upon their object, braved all opposition, and put up their church; when the first open act of persecution occurred. It was in reference to the Flagstaff placed in front of the building. The reader must be informed that as there were no bells in the out-harbours, the signal for Divine service was to *haul* up a flag in the front of the church, one hour before service began; drop it "half-mast" at the end of thirty minutes; and "haul it down" as the time for service. As our Wesleyan church was [illegible] Episcopal church, the [illegible] that it was [illegible] Methodists [illegible] such an outrage [illegible] permitted. No notice was [illegible] when the church was [illegible] people proceeded to erect [illegible] magistrate, who was [illegible] the church, thought this was too bad [illegible] all his power and authority to prevent such an outrage. Was [illegible] the progress of Methodism [illegible] the king's peace? Believing this [illegible] to come over to the mission ground [illegible] emphasis demanded [illegible] Methodists doing there?"

Ans. "We are paying a [illegible]"

Magistrate. "What [illegible] flag and their?"

Ans. "To have a flag as a sign [illegible] Divine service."

Mag. "What, do you oppose the church?"

Ans. "We do not know that we are doing any wrong."

Mag. "I know [illegible] it."

Ans. "We think you have no right to interfere with us, and we shall [illegible] your prohibition."

Mag. "Well, I wish [illegible] your flag on any day but Sunday."

Ans. "That is the day on which we intend to hoist our flag."

Mag. "If you dare to hoist your flag on next Sunday, I will certainly cut it down."

The Sabbath came, and regardless of his Worship, the flag was raised at the appointed hour. As soon as our Justice heard that the Methodist flag was up, he came in great wrath, to punish such manifest contumacy. He was accompanied by his son "Jared," who was constable, and who brought an axe to cut down the obnoxious flagstaff. Considerably excited, and a little out of breath, he said to the people who were now assembling for worship "Did not I forbid your hoisting your flag on Sunday?"

"Ans. "You did but we have not regarded your order in this case, as we thought you had no right to interfere with us."

Mag. "I will let you Methodists know that I have power, and I will cut down the pole." Calling to his son he said; "Jared, cut down that flag-staff." The axe was raised, but ere the blow impinged the wood, Mr. Saint said; "Sir take care what you do, for I have taken advice, and find we have done nothing wrong. If you will *advise* to cut down the pole, I will give Five Pounds." At the sound of the word "*advice,*" his Worship was startled; and instantly called to his son, to "stop;" and then addressing the people, who were now assembled in considerable numbers, he said; "I will not cut down your flag, to-day; but mind you never raise it again on a Sunday."

His worship retired, amidst the jeers of the people; and himself afterward taking "advice," he ascertained that he had gone too far, and therefore left the Methodists to hoist their flag whenever they thought proper.

The strange conduct and persecuting spirit of this Bonavista magistrate; was afterwards satirized in a piece of poetry, from which we extract the following:—

"Some few years ago, to our harbour there came,
Some preachers from England; they're *Methodists* by name.
They opposed our whole conduct, and said, 'ye are wrong;'
Repent, or ye'll perish,' was the theme of their song.
A chapel and flag staff they soon did erect
Though 'gainst *Boanerges* the *law* was levelled direct,
'*Breakdown your flag staff*,' said one then in power,
If you raise up your flag, at the specified hour."

This petty persecution, did Methodism no harm, and the labours of Brother James Hickson, were greatly blessed; our church was quickened and consolidated, and it has continued to prosper ever since. Other persecution however our people afterwards had to experience, which shall be related in proper time.

The Life of Prayer.

ALL separate religious services are valuable as they are consistent parts of a life, or as they operate to sanctify and raise the life to their own level. Sabbaths, seasons of worship, acts of Christian liberality, prayers, are all nothing if they do not belong to the texture of our existence. The reason why our services are profitless, is because they are formal; they are oasis, or incidents in the life merely, and not the life itself; they have nothing in them, or behind them, to give them substance and reality. We ourselves do not enter into them, but we rather obey them as outward requirements addressed to us. We must not be disappointed at the insignificant results of such services as are not the actings out of our own being. No religious service is a *power* unless it is also a life. Only a life of prayer produces efficacious praying. We believe this may be announced as the law of those regular, uniform answers to prayer, which have made the lives of some of God's people so memorable. In proportion as we live lives of prayer we may thus expect our prayers to be heard. If ye abide in *me and my words abide in you*, says the Saviour, ye shall ask what ye will, and it shall be done unto you.

A life of prayer is a life in sympathy with the divine plan, overflowing with desire for its accomplishment in the world, and humbly dependent on God for this result. It is not one employed exclusively in specific acts of devotion. The apostle's command is, "Pray without ceasing," occurs in the midst of a series of admonitions, all the rest of which would be rendered futile, if any one of them required the entire time of the Christian. A life of prayer is not one which secludes us from the world, or makes us unfaithful to our duties in the family, in business, in the situation of the soldier, the statesman, the scholar. It is the having reference to God's will in all these things. It is doing all and suffering all, and enjoying all that falls to our lot, as of his appointment and as part of his plan. It is depending upon him in all the various experiences and exigencies of our daily life. It is expecting and wishing nothing to succeed, except as it is for the glory of God to do so. Far from estranging us from our homes, our duties and relations, it imparts to them new interest and value. It abides as stillness in the storm, urges us to pursue worldly ends with a calm, generous, and selfless spirit, in fact, with true heavenly-mindedness. He indeed has the best right to cherish earthly relationships and pursue temporal ends with zeal, who does it in the

or institution of the divine will concerning an object of prayer; the more close the coincidence as to the time and circumstances in which the object sought may be realized. Praying souls are gifted souls. They discern the signs of times. They have a sense of what is now seasonable to be asked. They harmonize most wonderfully with the development of God's Providence; nay, they are a most important element in that Providence, for their prayers are the powers which are needful to the unfolding of it before men.

Those remarkable men who, in our day, have originated and sustained such great enterprises and have accomplished such marvels both for the heathen abroad and for the neglected at home, by the power of prayer,—George Muller at Bristol, Wichern at Hamburg, Harms at Herrsmansburg, and Gossner in Berlin,—lived lives of prayer. Their whole existence is bathed in its spirit. Their separate petitions and acts of worship are but a small part of their praying. Nor do they confine their requests to what we would term specifically spiritual objects. They frankly and simply go to God for anything they want; and though they are but fallible men, it is scarcely too much to say that all their wants are so contained in the great desire of their hearts for God's glory, that the commonest of them can scarcely fail to take the form of prayer in expressing itself. Says Mr. Muller: "By the grace of God, I desire that my faith in God should extend towards EVERYTHING, the smallest of my own temporal and spiritual concerns and the smallest of the temporal and spiritual concerns of my family. . . . When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer.' And it seems to us that this is one secret of the marvellous answers which this man and others like him have received to prayer: *they were praying men.* They prayed always with all prayer and supplication in the Spirit, and watched thereunto with all perseverance. God is the rewarder of them that diligently seek him.

Moreover, their sympathy with God's plans of love and wisdom in the establishment of his Kingdom on earth—a sympathy which is the foundation of all true prayer and which is all the time crying, Thy kingdom come—led them to undertake and to pray precisely for such ends as God was ready, in answer to prayer, at that time to effect. This prayerful spirit led such men as Mueller and Wichern to see, with greater or less clearness, that now is the time for applying the Gospel directly to the neglected and perishing masses of Christendom. An illustration on a great scale of the power of the Gospel to reach, to leaven, and to bless the multitudes of the vagrant, the abject poor and the criminals swarming through the lower grades of all civilized communities, and threatening to become an uncontrollable and destructive element in society, was needed. The holy sympathies of these men led them to this field of labor and of prayer. It was ready for them. It was the field for the times. God had prepared it. God had prepared the hearts of men to respond to their appeals. The chain of providence was almost complete; one link alone was wanting—the prayers of these men. When they were offered, the connection was perfect. The effectual fervent prayer of the righteous man is the mysterious meeting-place of the threads of divine Providence; of God's sovereignty and regenerated man's free agency. The praying saint, the fulness of time, and the divine response, are mutually dependent parts of the scheme by which the will of God is done upon earth. The praying saint is guided to the sphere of prayer and effort which is seasonable in scheme; his prayers are a necessary element and power in its fulfilment; the Holy Spirit, in his manifold working through the Church and the world, sees to it that he is raised up at the proper time and made mighty in faith and prayer.

But it is only he who seeks to live the life of prayer, who is so guided; whose judgment is so elevated, whose sympathies and instincts point so truly in the direction of God's plan. He whose daily work is one of humble dependence on God; he who rejoices in infirmity that the power of Christ may rest upon him; who regards nothing as accomplished which is done in his own strength; who sees God in all the appointments and applies to him in all the exigencies of his life; who tries to say in all, Not my will but thine be done; who will have God's plan accomplished and his kingdom come above all selfish plans of his own, and whose chief aim is to have his life accord with and advance this kingdom; who therefore prays without ceasing, his daily work going up as worship before God; such as he, may expect to be heard in his specific requests, may claim the great, the startling promises of the Word of God as his, may look for glorious results and marvellous answers to his prayers and labors.—*Am. Preb.*

General Intelligence.

Colonial.

The Steamer *Chesapeake*, by order of the Advocate General, has been unloaded, and her cargo deposited in a bonded warehouse.

Mr. Coombes, Solicitor for Aldermen Spence, has put in a claim against the city for $1000.

The Chief Cold Commissioner's Return up to Dec. 31st—shows the yield of Gold from the several Districts for the year to be nearly 14000 ounces.

The ship *Conrad*, which has been in our harbour, laden with a valuable cargo for the Southern States, ever since the breaking out of the war, has been singularly unfortunate in all that relates to her. In addition to her long detention, one of her owners died on the passage from England a few weeks ago; the Captain, who with his wife and family, has been living on board the vessel, lost two of his children lately; and last week, the Captain himself died, after a short illness.

The Howard Division, S. of T., had a pleasant reunion on Tuesday of last week. Mr. Passow, by his choice readings contributed greatly to the entertainment of the evening.

We notice in the P. E. I. *Monitor* a sketch of an excellent discourse on the parable of the Barren Fig Tree, preached by the Rev. H. Pope, Jr., in Charlottetown, on the first Sabbath of the year.

REV. DR. COONEY.—NEW YEAR'S GIFT.—The St. Catherine's, C. W., *Evening Journal*, contains a letter addressed to our venerable and esteemed brother, the Rev. Dr. Cooney, associated with a New Year's gift of $115, as expressive of an appreciation of his devotion to the intellectual and spiritual condition of the people of St. Catherine's, and the estimation in which he is held as a christian minister. The Dr's reply is in his characteristically handsome style. We are gratified that his supernumerary position is so very pleasant in that beautiful town, and among so generous a people.

American States.

THE SIEGE OF CHARLESTON.—*New York, Jan. 19.*—A Hilton Head correspondence of the 15th states that a few vessels of the new expedition are moving out of the harbor.—The siege of Charleston is utterly suspended except by the fire of our guns from Morris Island, where a sufficient force is left for defence and to work guns, and where more batteries are being erected for the purpose of reducing the city to ashes. A large negro force accompanied the expedition, the war department having authorized Gen. Gilmore to recruit all the negroes in his Department as troops under white officers.

A Charleston correspondent of the "Herald" says:—The rebels have a plan to blow up the Pawnee and Cimmerone by means of torpedoes, which they propose to bring down with boats and set them adrift against the vessels. Our folks are ready to meet them. One torpedo has already been picked up, and if the reports of deserters are to be credited there are any quantity of the same style of machines planted in the Stono river above the spiling.

Admiral Dahlgren is on the lookout for rebel rams from the city, and is making preparations to receive them in proper form. It is known that they have three large rams and iron-clads already in commission, and another, by far the most efficient in every point of view, nearly ready for service. She will carry eight heavy guns, and is said to be fast. A fifth is on the stocks, ready for launching as soon as the machinery is all in. This will make a formidable fleet, and one that may give us no little trouble if they should attack us. Our force inside the bar is regarded as amply sufficient to flog them if a chance is afforded. Some of these days we shall see lively times in Charleston harbour, as the rebels, when ready, will assume the initiative. We do not dread the conflict nor doubt the result.

NEW YORK, Jan. 18.—The Wilmington Journal announces the beaching of two more blockade runners by the steamers Ranger and Adair.

The Richmond Whig thinks the fortune of the South is involved in the next spring campaign in Northern Georgia.

The Richmond Enquirer gives a report that 5000 Yankees landed at Kinsale, Westmoreland county, Va., on the 12th, and destroyed all the salted provisions provided by the citizens for the use of their families.

BALTIMORE, Jan. 18.—The American has a letter dated Point Lookout, 16th, giving an account of quite an extensive raid in Westmoreland, Northumberland and Richmond counties, Va., by Brig. Gen. Manson, with a cavalry and infantry force. They landed at Kinsale, Va., on the Wyconico river. Thirty men were detached to go with the infantry.

The command marched to Warsaw Court House, Richmond count, and destroyed a large quantity of bacon collected there for rebel use. They also captured a rebel Major and several other prisoners and destroyed grain, &c. From Warsaw they proceeded to Union wharf, on the Rappahannock, and communicated with the gunboats. They then moved down the river, crossed Farnham's Creek and burned a large bridge. Some skirmishing occurred at this place with the rebel cavalry.

The next morning they marched for Little Waltham and destroyed a quantity of grain and other produce, and, after a slight skirmish with a small body of rebel cavalry, they moved on Lancaster Court House, where the main command halted, and Lieut. Dickinson of the 5th Cavalry, was sent to Kilmarnock, ten miles distant, and from that place a detachment was sent out which burned an extensive tannery and a large quantity of leather, &c. That night they marched for a point on the Wycomico, where they expected to meet the infantry and gunboats. They communicated with the fleet and found all quiet. On the 15th, they moved up the Wycomico, to a point where the command were reshipped, and returned to Point Lookout, after an absence of three days. Only one man was killed. Twenty-five prisoners were taken; 60 horses, 20 mules, 65 head of cattle and 100 sheep were captured.

THREE CHILDREN FROZEN TO DEATH.—A most distressing case of suffering from the late terrible snow storm occurred at Whitley's Point, Moultrie county, Illinois, on Thursday night, last. Three boys, sons of Mr. W. R. Hendricks, in attempting to return from school, about one mile from their father's house, were frozen—the two youngest, aged 9 and 11 years, to death, and the oldest, 15 years of age so badly that it is understood he has since died. When school was dismissed the three started for home, but, becoming blinded and benumbed by the intense cold of the singing wind and snow, soon returned to the school house, where they remained until two or three o'clock in the morning, when they again attempted to make their way home. When within sight of the lights at home, made by the family, who were up by four o'clock, the two smallest boys were no longer able to walk, and leaned up against a corn shock, to keep off the wind, whilst the eldest went home for assistance. When he reached the house, his face was badly froxen, and his limbs so thoroughly frozen that he could scarcely move. As soon as he could make known the condition and whereabouts of the brothers, assistance was sent them. But, alas! it was too late. They were both dead—frozen stiff—and that too, in sight of home!

The tone of all the Southern journals is very despondent. The Whig calls vigorously for a "leader," and adds:—"There is a feeling abroad in the land that the great crisis of the war—the turning point in our life—is fast approaching. Whether a crisis be upon us or not, there can be in the mind of no man who looks at the map of Georgia, and considers her geographical relations to the rest of the Confederacy, a single doubt that much of our future is involved in the result of the next spring campaign in Georgia.

The loss of the block-ade-running steamer Dare off Wilmington is confirmed. The Richmond papers say the vessel had on board a valuable cargo, a considerable portion of which was intended for the Virginia Military Institute, the State Armory and the Capitol. These stores consisted of cloth, boots and shoes, stationery, pomery, and paper, &c. The loss to the Virginia Military Institute alone amounts to £2,000 English currency.

THE Richmond Whig says:—"Some of our exchanges are apprehensive of an attack on Savannah as a part of the enemy's programme on the coast during the winter. This is inferred from certain recent movements at Hilton Head, which seems to indicate a concentration of forces for that purposes. Others are of opinion that the movements on which the apprehension is based are designed as a feint, and if a blow is intended it will be delivered elsewhere. The most plausible reason in favor of an attack on Savannah is, that it would constitute a base of operations against Charleston

The credit of the rebels in Europe is getting down to a very low figure. The Wilmington Journal remarks:—"From what we have been able to learn in conversation with intelligent gentlemen who have recently returned from Europe, the impression among Confederate officers, agents, officials and citizens now in Europe, seems to be that about the only plan to sustain Confederate credit abroad and restore it at home is for the government to become the sole holder and exporter of the cotton, tobacco, naval stores, etc. That some such idea has been pressed upon the attention of Congress, or will be pressed, we regard as likely.

"We need not speak at this late day of the mutual action and reaction of foreign and domestic credit. The value of our currency at home is felt to depend upon the price of foreign exchange—exchange, for reasons easily understood, being somewhat higher than gold. The price of exchange is the barometer which marks the rise or fall of credit abroad. If exchange could be brought down to five for one instead of twenty for one, our paper dollar at home would soon be found to rise proportionately in value."

The Petersburg Express of the 9th says:

"Persons who came up from Ivor last evening brought information direct from Portsmouth and Suffolk. A large negro force is concentrating at Portsmouth. There are now there about 3000 negro infantry, besides a battalion of mounted men. It is supposed that a raid is contemplated towards the Blackwater.

"A Miss Pinner, daughter of Wright Pinner, of Suffolk, married a Yankee officer last week."

Jeff. Davis has his "receptions" in Richmond, which the Sentinel says are attended by ladies, generals of high fame in the army and gentlemen prominent in civil stations.

The Yorkville (S.C.) Enquirer calls for relief for the Charleston sufferers. It says:

"Mr. Robson informs us that the distress there is great—some ten thousand women and children being dependent on his exertions to supply them with food. These women are not living in idleness, but are engaged at the Arsenal, Ordnance and Quartermaster's Departments, and other avocations, all trying to do what they can to aid our cause and, at the same time, earn a support for themselves; but the high price and scarcity of provisions puts it out of their power to do so, and the object of Mr. Robson's mission is to try and help them by procuring and sending to the city those supplies which would not otherwise reach them. The city has appointed a special committee, and no family is allowed to draw supplies before showing that they are in need of them."

The Enquirer says in refereuce to Gen. Butler:

"We learn from trustworthy sources that Butler has assumed command at Point Lookout, and that the first intimation our imprisoned soldiers had of the fact, beyond a rumor in camp, was the promulgation of an order from him, positively prohibiting the citizens of Maryland from showing any sympathy to our men, or from furnishing them with any necessaries whatever. Before that, owing to the kindness of the Maryland women, who are almost entirely southern in their feeling and action, Confederate prisoners had managed to bear the rigors of confinement with tolerable equanimity. Their condition there now is deplorable. Butler is an outcast, and can never be recognized as entitled to the privileges accorded to a foe; and in lawful warfare, yet it may become a question whether our government should not consult the feelings of the Confederate soldiers now lingering in Northern dungeons, and take the earliest practicable opportunity of releasing them. Treating with Butler will not release the pitiful wretch from the ban of outlawry pronounced against him. We can still hang him, when we can catch him, but catching is before hanging. He should, however, be executed, and doubtless, will be, by the first Confederate officer in whose hands he may chance to fall."

John Morgan has established his headquarters at Richmond, and earnest efforts are making to raise him a new command. Morgan is just now the "rage" all through the South.

The Savannah Republican says a merchant of that city who was exempted by substitution, offered the City Marshal $10,000 for a berth as night watchman.

The Confederate tax collected in Georgia during the past four months amounts to $6,019,047.-20.

In the rebel Congress on the 14th a bill was introduced to repeal the act for organizing bands of partisan rangers.

In the Richmond markets flour is selling at $150 a barrel; apples at $80 a barrel, butter $5 a pound, beef at $1 a pound, &c.

European.

The R. M. S. *Canada* arrived on Monday evening, 16 days from Liverpool.

Her Royal Highness the Princess of Wales, was confined of a healthy Prince on the evening of Friday the 8th inst. The Princess and infant were doing well.

Parliament will assemble on the 4th February.

The English papers make no comments on the Chesapeake affair.

The distress in the cotton districts is on the increase.

There were heavy frosts in England during the first week in January.

The Government has issued orders which will bring the cruise of the Channel fleet off the northwest coast of Africa to an abrupt termination. Instructions have been forwarded to Admiral Dacres to return with the squadron to England as soon as possible; and it requires no stretch of the imagination to perceive that in giving such orders her Majesty's Ministers are preparing for a warlike result of the dispute between Germany and Denmark.

The Holstein question shows increasing embittlement. The Times continue to take a gloomy view of it, and says:—"The Germans are waiting still upon events, while events threaten more and more to be master than guide."

The Times publishes a letter from its secession correspondent, Spence, of Liverpool, in which the writer admits that the North has made progress, but not in proportion to the cost. He contends that the next campaigns will reveal greater difficulties for the North, and that its financial policy must sooner or later collapse.

Lord Palmerston was unable to attend the Cabinet Council on the 2d, owing to an attack of the gout.

At a meeting relative to the Great Eastern, it was said that the projected lottery for the ship at Frankfort was proceeding with considerable spirit. The shares were also being rapidly taken up in England. It was also said that the French and American governments were expected to bid for the ship at auction, on the 14th Jan.

It is confirmed that Maximillian will visit Paris and reach Mexico before the end of March with reinforcements.

It is the general belief in Copenhagen that a French and English fleet will soon appear in the Danish waters. Fresh reinforcements will soon be sent to the Island of Frenchmen.

An address to Napoleon was introduced in the Corps Leglislatif on the 4th. It expresses the hope that beneficial results may speedily be derived by France from the Chinese and Mexican expeditions. It is very pacific in tone towards Russia on the Polish question, and loudly extols the Emperor,s scheme for a Congress.

The steamer Florida had completed her repairs at Brest, and was anchored about 200 yards from the Kearsarge. She will sail in February. A French vessel will accompany each steamer during the 24 hours interval between their sailing.

The indictment against King and Heenan has been removed to the court of the Queen's Bench.

THE MEXICAN QUESTION.—The Memorial Diplomatique confidently asserts that the Archduke will accept and occupy the Mexican throne. The understanding between the Archduke and Maximilian is said to be excellent, and it is represented that capitalists overwhelm the Archduke with offers of money on the simple guarantee of his accession to the throne.

The Daily News also says that the Archduke and Archduchess are expected very shortly to visit Napoleon at Paris, whence they will proceed to St. Nazare to embark in an Austrian frigate, attended by a French man of war, for Vera Cruz.

Terrible Calamity in Chili.

Details of the burning of Compania Church—Two thousand persons, assembled at a Religious Festival, made blackened corpses—The sad incidents of the calamity, &c.

An extra from the office of the Patria, Valpariso, of Dec. 16th, contains the following particulars of the recent terrible calamity at Santiago, Chili, on the 8th ult:—

We write under the shadow of a distressing public calamity. On the 8th instant a fire occurred in Santiago, the fatal results of which are without a parallel in the history of the nation. Two thousand persons, for the most part females, were burned to death within an hour!

The horrifying event occurred in the church called the Compania, from its having once belonged to the Company of Jesus, and Jesuits. The 8th inst. was the festival in honor of the Immaculate Conception of the Virgin Mary, and the evening was set apart for the climax of the ceremonial.

At an early hour in the afternoon the audience began to assemble, and in such numbers that before dark persons had to return home, unable to obtain room within doors. A short time after half past seven the illuminations were lighted. The splendor of the pageant may be estimated from the fact that there were 20,000 lights. Of these 5,000 were paraffine lamps; one of which exploded, and the calamity so universally deplored then ensued.

It is reported that the fire commenced in a transparency that represented the half moon, connected with the pedestal of the Virgin; and as the building was covered with decorations composed of tissue, gauze and painted canvass, the flames spread with inconceivable rapidity over the face of the grand altar, mounting to the very roof. During these moments the scene in the body of the church was one of panic stricken horror that completely baffles and defies all attempts at description.

In an instant the crowded assembly was overwhelmed with consternation. Those in the centre perceived the progress of the flames first, while those nearer the doors, hoping the fire would be extinguished, were unwilling to risk loosing their places. The consequence was that those from the centre, rushing to the doors, came in mass upon those near the doorways while yet seated or kneeling on the floor.

The latter were unable to rise in consequence; the former fell over them; the next behind fell on these, and so on until about the doors a wall of human bodies, entangled in one another's dresses, completely choked up every avenue of escape into the street. The fire mean while was progressing overhead as if through tinder. The paraffine lamps fell from aloft discharging their inflammable contents on the ill-fated victims, wrapping them in an instant in flames. It is doubted if one in ten escaped; and of those who did the most part were so burned or otherwise injured that death has since ensued.

Persons in the street report that over the barricade of bodies within the doorways, they could see individuals in the centre of the church running hither and thither amid the flames, while it was impossible to render them the slightest assistance. Nay, that it was out of the question to extricate even those who were near the doors. This, at a distance, seems quite inexplicable; but, from the energetic character of some who sought to render the sufferers aid, we are sure it must have been out of the question, or it would have been done.

At the end of an hour the fury of the conflagration had passed, and then, of all that immense number of persons, for whom escape had been impossible, not a soul survived. The belfry had fallen, and so had much of the roof, while the walls were left standing. And now imagination fails to depict the horrors of the occasion.

Where just before had been gathered the *elite* of the city, the female portion of the most refined families of the land, nothing remained but life-less bodies blackened and charred in death; some piled up in all imaginable confusion; some in rows yet kneeling, some with the heads burned off, others with limbs consumed, while the rest of the body had not suffered even a lesion. Thus matrons and maidens, their servants and children, had perished in a common ruin.

To some houses not a soul returned. Mothers with families of daughters had disappeared. Husbands vainly sought from street to street and house to house for their wives; brothers, their sisters, and parents their children.

The first intelligence was brought here by telegraph that five hundred had perished; it was hoped that this would prove to be an exaggeration; but the next day the number was six and then eight hundred; then a thousand;—it was then thought the tale of horror could not proceed further.

And yet it has, until now seventeen hundred names have been published of persons missing, and the remains of more than two thousand have been borne to the cemetery. These in some isolated cases have been recognized, but the overwhelming mass have been perfectly undistinguishable. For four days a crowd of laborers was at work extracting the remains, and nearly two hundred cart loads have been carried to the cemetery. Fifty men were there employed opening an immense excavation to receive them; a number that proved to be insufficient and had to be augmented. The fire occured on Tuesday evening, and on Saturday evening the fearful task had not been fully completed.

Perhaps never, in any land, has a calamity so dire and unmitigated, so sudden and awful, so heart rending and horrifying, been recorded.

Connected with the fire already recorded there are incidents narrated that give rise to the bitterest reflections. For instance, through the vestry of the church there was an opportunity for some to escape. By this avenue a Miss Armstrong did escape, besides another lady; but then the door was closed in order to leave more room and freedom for removing articles of furniture, even to benches, candlesticks, crucifixes, &c. We give an extract from the pen of our special correspondent, dated Dec. 11th:—Yesterday we stated that the clerigos and servants of the church, while that multitude of females were burning, were busy in saving the miserable furniture of the vestry.

To-day we have seen images of saints, silver ornaments and paintings in the adjoining houses that had been saved in the midst of the confusion. We have seen a large image with its gilt framework in the cigar shop on the corner of the square; we have seen thousands of trifling objects that were got out instead of the perishing victim, inanimate stock instead of human beings."

The priests are generally condemned for imprudence in the decoration and illumination of the church, and heartlessness in saving their own property while two thousand persons were dying a horrible death. Among others who hastened to the burning building to give assistance were Mr. Nelson, U. S. Minister, Dr. Silvery, U. S. Consul, Mr. Rand, Secretary of Legatibn, and Henry Meigs. Unfortunately but little could be done. It is thought that at the end of fifteen minutes all who were not near the doors were suffocated.

The people of Santiago subsequently demanded the entire demolition of the edifice. The priests strenuously opposed the popular demand, and even threatencd ecclesiastical censures; but the Government considered it necessary to yield to the popular pressure and to decree the demolition of the building.

The Charleston Courier makes a timely suggestion in recommending the attention of our government to the naturalization and cultivation of Calisaya, for the preservation of the health of our soldiers. This article has a peculiar effect upon the liver, and guards the system against disease by exposure and irregular diet. It is said that the great success of the Plantation Bitters of Dr. Drake, which, previous to our unhappy difficulties was found in most Southern homes, was owing to the extract of Calisaya Bark which it contained as one of its principal ingredients—" In confirmation of this, we have heard one of our most distinguished physicians remark, that whenever he felt unwel from ordinary dietetic or atmospheric causes, he invariably relieved himself by Plantation Bitters. Now that these Bitters cannot be obtained, a substitute should be prepared.—We understand our government has opened negotiations with Dr. Drake' through a secret agent, but with what truth we do not know." * * * * * * * * * *

We are exceedingly obliged to the Richmond Whig for its remembrance of "Auld Lang Syne, qui we can assure "Our Government" that the Plantation Bitters are not for sale to any "secre agents," North or South. There is propably several other things that "Our Government" will yet want We know that we have the best and most popular medicine in the world. We are not afraid to show what it is composed of:

Physicians are compelled to recommend it.

Calisaya Bark has been celebrated for over two hundred years, and was sold during the reign o Louis XVI, King of France, for the enormous price of its own weight in silver. It is remarkable for Dyspepsia, Fevers, Weakness, Constipation, &c.

Cascarilla Bark—For Diarrhea, Colic, and diseases of the stomach and bowels.

Dandelion.—For Inflammation of the Loins and Dropsical Affections.

Chamomile Flowers.—For enfeebled digestion.

Lavender Flowers—Aromatic, stimulant and tonic—highly invigorating in nervous debility.

Wintergreen.—For Scrofula, Rhuematism, &c.

Anise.—An aromatic carminative, creating flesh, muscle and milk; much used by mothers nursing.

Also, clove-buds, orange, caraway, coriander snake-root, &c.

S.—T.—1860—X.

Another wonderful ingredient, of Spanish origin imparting beauty to the complexion and brilliancy to the mind, is yet unknown to the commerce o the world, and we withhold its name for the present

Humbugs and quacks howl about the Plantation Bitters; but the following is what's the matter and hey know it.

PLANTATION BITTERS WILL CURE.

Cold Extremities and Feverish Lips
Sour Stomach and Fetid Breath
Flatulency and Indigestion.
Nervous Affections.
Excessive Fatigue and short Breath
Pain over the eyes.
Mental Despondency.
Prostration, Great Weakness,
Sallow Complexion, Weak Bowels.
LIVER COMPLAINT AND DYSPEPSIA

Very particularly recommended to Clergymen, Merchants, Lawyers and persons of sedentary habits. Also for delicate females and weak persons who require a gentle stimulant free digestion, good appetite, and clear mental faculties.

Sold by all respectable Physicians, Druggists, Grocers, Hotels, Saloons, Country Stores &c.

Be particular that each bottle bears the fac simile of our signature on a steal-plated label, with our private government stamp over the cork.

P. H. DRAKE & CO.
1y. 202 BROADWAY, N. Y.

SPEEDY AND EFFECTUAL.—REV. Robert McIain, Enterprise, Miss, writes—"Have used Mrs. S. A. Allen's World's Hair Restorer, and pronounce it an effectual and speedy restorer of the hair to its original color. It effects the desired end without injury to the hair or head. The Hair Dressing I consider the best ever used in my family."

Sold by drugists everywhere. Depot, 198 Greenwich st, New York. AYERS BROWN & Co. Agents—Halifax.

REVIVAL AT ANNAPOLIS.—We regret that a note from Rev. C. Lockhart came to hand too late for insertion; but we are gratified to communicate the intelligence it contains, that a very blessed revival of religion is now in progress in the town of Annapolis, the like of which has not been seen there for many years.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. A. B. Black (P.W. omitted in previous acknowledgment, E. Harris $3, R. Johnson $2—$5, Rev. W. Tweedy (P.W., G. Johnson $2, W. Johnson $2, G. Drysdale $2—$6, Rev. Jas. R. Hart (B.R. 65c., P.W., W. Cassily $2, W. Tweedale $1.35,—$4, Rev. H. P. Cowperthwaite (P.W. Capt. A. Smith $2, B. Curry, Esq. $2.—$4), Rev. J. W. Howie (P.W., D. Hennesey $5, Mrs. Potter $3, Simon Fraser $4, J. F. Smith $4.—$16), Rev. R. Weddall (P.W., W. Chesley $2, Mrs. W. Mack, new sub. $2), G. Berteaux (new sub. $1.00), Rev. H. McKeown (P.W., J. Thompson $4), Rev. W. Wilson (apply at Sackville), Rev. I. N. Parker P.W., Wm. Windsor $1, Wm. Harper $1, Mrs. Jane Murray $1, William Hostin $1.—$4—four new subs.) Rev. J. Read (P.W., R. Harrison $2, M. Boss $2, J. Spicer $6,—$10,) W. Bennister Esq. (P.W. $2.50) Rev. H. Sprague (P.W., W. Pickering $2, J. Morris $2—$4.) D. Lsird (B. H. $4.) Warren Bent (P.W. $1.) Rev. R. Morton (B.R. $13.55, P.W. Mr. McAskill $2. J. C. Betheme $1, J. A. Howie $1, W. Regnal $6.00, C. Grant $1, Jas. Nicholl $2, W. Scott $4.95—$32,) Rev. T. Angwin (next week.) Rev. C. Lockhart (P.W. H. Rice $1, Mr. W. Hudson $2, D. W. Milner $2.50, A. M. Milner, new sub. $1—$6.50, D. W. M. pd. up to 1st Oct. next.) Oliver Lockhart (P.W. $2.) David Falkner ($2.) Wm. Sibley (new sub. $1.) Rich. Smith Esq. (B.R. $2, P.W. $2.) Rev. C. Stewart (B.R. additional $1, P.W. E. Oulton $2.)

BRONCHIAL AFFECTIONS. A clergyman writing from Morristown, Ohio, speaking of the beneficial effects resulting from the use of "Brown's Bronchial Troches," says: "Last spring I feared my lungs were becoming dangerously involved, and until I used your Troches could not preach a sermon of ordinary length, without hoarseness, but now (with the assistance of 'Troches,') I have in the past five weeks preached some forty sermons."

HOLLOWAY'S PILLS AND OINTMENT.—Scrofula was considered incurable until the great discovery of "Holloway's Pills and Ointment flashed upon the world." Diseases which baffle the skill of the Medical Schools, readily yeild to these peerless remedies. Scurvy, Erysipelas, Saltrheum, Itch, and all cutaneous eruptions are curable by them.

Marriages.

By the Rev. C. Lockhart, at the Wesleyan Parsonage, on the 22d of Dec., Mr. Charles A. Pyne, to Miss Louisa V. Robbins.

By the same, at the same place, on the 24th Decr., Mr. Henry A. Holsman, to Miss Jennet B. Rickey.

By the same, at Clements Port, on the 31st Decr. Mr. Henry Paker, to Miss Annie M., daughter of Capt James Gilbalt.

At Ship Harbour, C. B., on the 5th inst., by Rev J. W. Hooper, Mr. Robert G. Grant, of River Inhabitants, to Miss Matilda Embree, of Ship Harbour.

On the 20th inst., at the residence of the bride's father, by the Rev. James G. Hennigar, Mr. Wm. E. Masters, to Miss Rebecca A., daughter of Mr. Athern Eaton, all of Cornwallis.

On the 19th inst., by the Rev J. C. Cochran, M. A., Mr. W. Wesley Lambert, of Liverpool, N. S., to Miss Alinia Ward, of this city.

On the 21st inst., by the Rev. P. G. McGregor, Mr. Joseph Estane, to Mrs. Jane Robb, all of this city.

Deaths.

At the residence of his father in Granville, on the 28th of December last, Mr. Major M. Parker, aged 39 years. He had been a member of the Methodist Church three years, was received on our circuit plan as a Local preacher by a unanimous vote of our Quarterly meeting last March, and died in great peace.

At Liverpool, N. S., on the 25th inst., in the 84th year of her age, Martha, relict of the late Rev. Wm. Black.

At Arichat, on the 15th inst., James Potter, master mariner, aged 41 years. Capt. Potter was a moral, upright, industrious man, and highly esteemed by his acquaintances.—Boston papers please copy.

At Newport, on the 8th inst., Jane, wife of James Sterling, Senr., aged 89 years.

On the 26th inst., Mr. Wm. Rome, aged 57 years, a native of Halifax.

At Sackville, N. B., on the 31st Dec., James W. Corren, aged 20 years, son of the late James Corren, of Halifax.

On the 12th inst., James McKee, in the 33d year of his age.

On the 23rd inst., Lilian Grace, youngest daughter of Livingston and Adelaide Herbert, aged 4 months and 10 days.

At Pawtucket, Rhode Island, on the 8th inst., Henry G. McDonald, of Halifax, in the 24th year of his age.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, Jan. 20.

Schr Blue Jacket, Horne, New York.

FRIDAY, Jan 22.

Brigt Cupid, Bradshaw, Bermuda, schrs Sarah Caroline, Hurst, New York; Juliet, Wright, St John, N B; Orion, McDeod, Santa Cruz—bound to Liverpool, N. S.

SATURDAY, Jan 23

Brigt Mary Alice, Hardy, Ragged Islands.

SUNDAY, Jan 24

Brigts Allandie, McBurnie, New York; Goodin Hole, Patterson, Potice, schrs Janet, McAvay, Bainceston; Express, Godfrey, Inagua; Jolly Tar, Gaunion, Margaret's Bay, Margaret, O'Dell, Sydney.

MONDAY, Jan 25

Steamer Canada, Liverpool; H M Ships, Bermuda.

CLEARED.

Jan 18—Schrs Cornucopia, Grant, Cienfuegos Mary Robbins, Boston.

Jan 19—Brigt Ithalia, Hays, Brazil.

Jan 20—Schr Romp, Rodgerson, Cuba.

Jan 22—Steamer Africa, Shannon, Liverpool, brigts Wild Hunter, Genge, Demerara; Brisa, Harding, B W Indies, Boston, McGregor, Boston

Jan 23—Brigt Magnet, Conyers, Bermuda

MEMORANDA.

Liverpool, G B, Jan 8—Sld Mary Morton, Parr, Halifax.

Cardiff, Jan 5—Sld Lady Mulgrave, Perry, Halifax.

Ardrossan, Dec 30—Sld Minnie Gordon, McGregor, Halifax, Princess Royal, Whitmore, Yarmouth.

Rochelle, Dec 30—Sld Return, Kinnan, New York.

DR. TADDY

MAY be consulted professionally at his Office

170 Argyle-street,

Opposite Messrs. John Northup & Sons, between the hours of 8½ to 10 A. M., 2 to 3 P. M., 6 to 7 P M

N B—Messages for visits may be left at any time, and will be promptly attended to.

Jan 20. 6m.

LIME JUICE.

4 Puncheons Very Fresh, just received at the Italian Warehouse, for sale by

Nov. 18. W. M. HARRINGTON & CO.

New Advertisements.

THREE YEARS OF Successful Warfare!

With great loss of Life to the Enemy.

Imagine the Destruction of 51,516 BOXES Woodill's Worm Lozenges

SOLD IN 1866.

What is the reason of this great Sale?

Because when properly used they never fail.

Those who use them are confident that they contain the mercury of anything in animal.

Those who disuse them, will use nothing else

They are agerly taken by children

They are used and prescribed by the Profession

Patented January, 1862.

A. H. WOODILL,
jan 20 City Drug Store, Halifax, N. S.

Important to Mothers. Invalids, and Persons of Impaired Digestion.

By Her Majesty's Royal Letters Patent

REGISTERED No. 2891.

DR. RIDGE'S PATENT FOOD.

For Infants and Invalids.

Recommended by the Faculty.

THE PATENT FOOD is so carefully and scientifically prepared that it is immensely superior to Arrowroot, Sago, Tapioca, Bread, Biscuit, Corn Flour, or any kind of farinaceous food for Infants, not alone from its purity, strength and great nourishing properties, but also from its having been peculiarly and thoroughly cooked in its manufacture, which renders it more easily digestible. It cannot cause Acidity or wind.

It is very agreeable and from the nature of its composition is exactly adapted to all conditions of the stomach. It can be made ready for use without trouble, in two or three minutes.

Mixed in Beef Tea, Milk, or any other fluid, the Patent Food is pre eminently suited to Invalid from its wholesome and strengthening qualities. It is a real blessing—and from its remarkable cheapness accessible to all. One trial will prove its efficacy—It will recommend itself. Sold in canisters, with clear and full directions for Infants and Invalids. None genuine without the Signature of the Patentee, J. J. Ridge, M. D. Agent in Halifax, Nova Scotia

J. H. WOOLRICH, Druggist,
English Pharmacy, opposite Commercial Wharf.
A liberal discount allowed to wholesale buyers.
Dec 21. 1m.

1863

SPECIAL NOTICE.

TO THE CITIZENS OF HALIFAX, N. S, AND VICINITY.

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S

UNIVERSAL COUGH REMEDY,
For all *Throat and Lung Complaints.*
HUNNEWELL'S TOLU ANODYNE,

The great Neuralgic, Rheumatic, Head-Ache, Tooth-Ache, Loss of Sleep, and General Nervous Remedy. Also for the Pains in Monthly Menstruations a perfect relief.

HUNNEWELL'S ECLECTIC PILLS.

The most perfect form of Cathartic ever given to the public, which never require more than *two* and seldom but *one* for a dose, act without the least griping and cure

INDIGESTION, DYSPEPSIA, BILLIOUSNESS, LIVER COMPLAINTS, PILES, WORMS.

and all derangements of stomach or bowels.

The above preparations, of such unbounded reputation in the United States have the confidence of and are used by great numbers of Physicians, and at prices within reach of all, are worthy the attention of invalids, who will find them a strict conformity to nature in medicine.

Without resorting to the common method o columns of advertising, I would ask confidence t test them, which will be sacred.

GREAT REDUCTION IN DRY GOODS,

SAMUEL STRONG & CO., thankful for the extensive patronage bestowed upon them during the season just closed, would now announce to the public that for the *NEXT THREE MONTHS* their *WHOLE STOCK OF*

FANCY DRY GOODS,

Will be offered at greatly reduced prices for cash. In addition to the large and well assorted stock on hand they have just opened several packages

Fashionable Dress Goods,

CONSISTING OF

Plain and Striped *WINCEYS*, (very cheap) blk and coll'd *COBURGS* & *LUSTRES*, Alpaccas, Crossovers, blk and col'd French *Merinoes*. Their stock of Mantle and Mantle and Mantle Cloths, Shawls, Silks, Dress Goods in every Fabric, Ladies Winter Bonnets and Hats, Feathers, Plumes, &c. is extensive and complete. The stock of Gentlemen's

Ready Made Clothing,

and Winter Cloths of all kinds. *FURNISHING GOODS*, &c., is also very extensive to select from. All of which will be offered at very much reduced prices for cash.

Jan 13 150 GRANVILLE STREET.

NAVIGATION!

PRACTICABLE NAVIGATION taught by Capt W R. CRAWAVAS, at his Nautical School,

172 Upper Water street.

Young men may be fully prepared for the Examination of the Marine Board of England.

January 20. 3m.

Boots and Shoes.

ARTHUR J. RICKARDS

HAS received a further supply of Boots and Shoes per steamer Africa.

Men's stout Grain Balmoral Boots, clump sole, 21s 9d; Men's Calf skin Elastic side Boots,
Do Grain Bal Boots, toe capp'd clump sole.
Do Calf-skin Elastic side Boots (very thin) to wear with rubbers or

The Family.

"Me, Too!"

"WE'LL seek for flowers in the woods,"
I heard a mother say;
"For in their shady solitudes
My children love to play.
"Come, Willie, call the other boys,
Ere falls the evening dew;"
And then another little voice,
Soft pleading, said: "Me, too!"

Oh, childish heart that could not hear
Her name should be forgot!
Oh, childish love that longed to share
With all the common lot!
Such tone should ne'er be heard in vain,
So tremulous and true;
A link in that sweet household chain,
She claimed her right—"Me, too!"

But not alone in childhood's years
The heart gives out this cry;
'Tis heard amid the silent tears
Of life's deep agony.
The lonely soul, athirst for love,
Will cry as infants do;
And lift, all other tones above,
Its passionate "Me, too!"

Formed by one hand we live and die;
Before one throne we kneel;
The longings of humanity
Send up one deep appeal.
Our nature's tendrils interwine,
Fed by one common dew;
None seek in solitude to pine,
Each heart-throb says: "Me, too!"

God teaches us in rank to stand
Firm as brave spirits should;
Joined heart to heart, and hand to hand,
In holy brotherhood;
And casting off the ice of pride,
Wear warm hearts mild and true.
Nor from the weakest turn aside,
Who feebly cries: "Me too!"

And, little child, who sweetly plead,
With love learnt long ere speech,
Lift up thy golden baby head
To hopes thou yet shalt reach;
For when His angels gather in
His holy ones and true,
In that fair garner thou shalt win
A place—He needs thee, too!

—*Churchman's Family Magazine.*

My Morning Glory.

I had a little sister once. When I was five years old, she died. The grief of losing her sank deep into my heart; and weeks went by before I could be happy in the play-room, where we had so often been together, or could endure the sight of her little books and toys.

Often I stole away alone to the church-yard where she lay, and sat for hours near the little mound that covered her pretty form; for I did not feel so lonely when I sat beside her there.

I had always been a quiet child; but this sore trouble completely took away my spirits and made me almost ill. At last my parents became alarmed for my health, and proposed to take me to the seaside. But I begged so hard to remain near my little sister, and was so unhappy at the thought of leaving her, that at last they let me stay.

"Mamma" I said, "you know you told me Teddy would come out again from under that ground—that God was going to raise her up again. I want to be here when she comes."

"My boy," my mother said, "our little Teddy is not coming back just now. God is not ready yet to bring her body out of the ground, He has her soul safe up in heaven with him. If you love Jesus, God will take your soul up there too, and then you will see dear Teddy. When the right time comes, God will raise up your body and Teddy's."

"Must *I* go into the ground, too? And will I come out all bright like Teddy?"

"Yes, my boy."

"But, mamma, I don't see *how*. How can it ever be?"

My mother opened her hand and showed me a little seed which she held there. She bade me take that little seed and bury it in the ground. She said that God meant to have the seed buried in that way, so that after a time it might grow up and make beautiful flowers—that God could take care of it in the ground and not forget it. She told me that when our friends died and we had to lay them down in the ground, God liked to have us feel quite sure that he could take care of them and would not forget them. And he liked to have us feel sure of seeing them again some day.

Then my mother said that whenever I put a seed into my garden, I must remember that God is just as able to raise up Teddy as to make little seeds grow and bear beautiful flowers.

Every day I loitered for hours about the spot where I had buried the seed, and even brought my book and studied my little lessons there. I somehow felt that upon the coming up of that plant, depended the raising of my little sister—that if my mother's word proved true about the seed, I should have a sure prospect of some day seeing little Teddy again. So I watched and waited anxiously for many days, and the time seemed very long.

At last, one morning after a very rainy night, I went out, and saw, to my intense delight, two small green leaves peeping above the ground just where I had buried my seed.

To this day I can remember the thrill of joy I felt at that sight. It was not merely delight at finding that I was to have a flower of my own, but to my childish heart it seemed an assurance straight from heaven that my little Teddy would be taken care of and given back to me again.

Now I was happier than I had been for many weeks, and as my morning glory grew and blossomed, my trust in God's power grew stronger, till at length all the heavy weight of sorrow was lifted from my heart.

It was half a century ago that my morning glory bloomed and faded, but the hope its flowers brought me has never grown dim, and I thank God daily for that hope of the glorious morning of the resurrection.—*Sunday School Times.*

The Lady and her Thimble.

"This little implement (the thimble) seems in danger of going out of use, along with the bodkins, the fire-dogs, cinder-boxes, and many other familiar articles of domestic use, now superseded by new inventions. All sorts of sewing are now done by machinery, and the time will come when the needle and the thimble will be as little seen in the handes of women as the distaff and the spinning-wheel."

We are sorry this elegant extract is not credited. Some one may go to the fount-in-head of wisdom. But one thing is plain—there spoke the man and with authority as much knowledge of the practice of matters of which he speaks as many men have who nevertheless speaks as those having authority. We trust the pernicious doctrine will not be promulgated, for quite enough women are [illegible] the needle, and taking "to lifting [illegible] is, lolling on a sofa, and [illegible] sensation novels.

"All sorts of sewing are now done by machinery" —are they?

About the time printing was introduced as an art, we might have heard, "The time will come come when the pen will be little found in the hands of men; all writing will be done by machinery." Indeed!

"Oh but writing is necessary for printing" Precisely; and a knowledge of sewing is necessary for the machine.

Those who know will assure you that sewing does not consist of taking stitches merely; that one person can work a machine faster than two can prepare work for it, and that a machine is invaluable to save the hard drudgery of stitching and strait seams.

But at least half of the sewing of a family consists in fitting, basting, altering, and mending. Whether it be the boy's clothes, the girl's dresses or the stockings of the family that need mending, the machine is as useless as the tinder-box referred to for the purpose.

It is admirable in its place, and only rivalled by that prince of inventions, the wringing-machine, which so saves the wear and tear of women's wrists, to say nothing of the clothes. We wish it had been invented five hundred years ago.

Every machine to its place; but sewing is a feminine employment, a graceful one and useful—only hard when it becomes drudgery. A woman's education is as incomplete without a thorough knowledge of the principle and practice of sewing as a man's without the use of his pen. We are active people and must do something, and sewing is just the employment which leaves the mind free and keeps the fingers out of mischief. For want of it men smoke! Is that better? And down in Tennessee women dip snuff!

Instead of discarding sewing, let us have it taught in our public schools, and regard it, as it truly is, as one of the fine arts.

Agriculture.

Dickering.

The following chapter on this subject is from Mitchell's "My Farm of Edgewood:—

Sometime or other, if a man enter upon farm life—and it holds true in almost every kind of life—there will come to him a necessity for bargaining. It is a part of the curse, I think, entailed upon mankind at the the expulsion from Eden, that they should sweat at a bargain. When a Frenchwoman, with her hand full of gloves, behind her dainty counter, asks the double of what her goods are worth, you are no way surprised. You accept the enormity as a symptom of the depravity of her race, which is balanced by the suavity of her manner.

But when a hard-faced, upright, Sabbath-keeping New England bank-officer, or select man, asks you the double, or offers you the half of what a thing is really worth, there is a revulsion of feeling which no charm in his manner can drive away. Unlike the case of the French shop-woman, I feel like passing them—on the other side of the street.

And yet all this is to be met—and conquered, I suppose—by whoever has butter, or eggs, or hay or fat cattle to sell. I ventured once to express my surprise to a shrewd foreman who had charge of this business—for I manage it by proxy as much as I can—that a staid gentleman with his ten thousand a year of income, should have insisted upon a deduction of two cents a bushel in the price of his potatoes, in view of a quart of small ones that had insinuated themselves in the interstices; I think I have his horse-laugh now, as he replied, "Why, sir, it's the way he grew rich."

The idea struck me as novel; but upon reflection I am inclined to think it was well based. As I said—often as possible I accomplish this business by proxy; and, in consequence, have made some bad debts by proxy. But proxy is not always available. There are customers who insist upon chaffering with the "boss." Such a one has dropped in on a morning in which you happen to be deeply engaged. He wishes to "take a look" at a horse which he has seen advertised for sale. The stable is free to his observation, and the attentive Pat is at hand; but the customer wants a talk with the "Squire."

It is a stanch Canadian horse, for which you have no further use. You paid for him, six months gone, a hundred and fifty dollars; and you now name a hundred dollars as his price. I never yet met a man who sold a horse for as much as he gave—unless he were a jockey; I never expect to.

"Mornin', Squire."

"Good morning."

"Bin a lookin' at y'er hoss."

"Ah!"

"Middlin' lump of a hoss."

"Yes, a nice horse."

"I'n know as you know it, but sich hosses a'nt so salable as they was a spell back."

"Ah!"

"They're gittin' a fancy for bigger hosses."

Silence.

"Put that pony to a heavy cart, and he would n't do nothin."

"You are mistaken; he's a capital cart-horse."

"Well, I don't say but what he'd be handy with a lightish load. Don't call him spavined, do ye?"

"No, perfectly sound."

"That looks kinder like a spavin"—rubbing his off hind leg.

"A'nt much of a hoss-doctor, be ye?"

"Not much."

"Don't kick, does he?"—

"No."

"Them little Kanucks is ap to kick."

Silence, and an impatient movement, which I work off by pulling out my watch.

"What time o' day 's it got to be?"

"Eleven."

"Really! I must be a goin'. Should like to trade Squire, but I guess we can't agree. I s'pose you'll be askin' as much as—sixty—or—seventy dollars for that are hoss—would n't ye?"

"A hundred dollars is the price—and I gave fifty more."

"Don't say! Gave a thundering sight too much, Squire."

"Pat, you may put up the horse; I don't think the gentleman wants him."

"Look o' here, Squire; if you was to say—something—like—seventy, or—seventy-five dollars now—there might be some use in talkin."

"No use but if you"—impatiently—turning on my heel.

"—Say, Squire—ever had him to a plow?"

"Yes."

"Work well?"

"Perfectly well."

"Fractious any? Them Kanucks is contrary critters when they've a mind to be."

"He is quite gentle."

"That's a good pint; but them that's worked till they git quite kinder gits the spirit lost out on 'em—a'nt so brisk when you put 'em to a waggin. Don't you find it so, Squire?"

"Not at all."

"How old, Squire, did ye say he was?"—looking in his mouth again.

"Seven."

"Well—I guess he is; a good many figgers nigher that than he is to tew, any way."

"Patrick, you had better put this horse up."

"Hold on, Squire," and, taking out his purse, he counts out—"seventy—eighty—and a five—and two—and a fifty—there, Squire, 't a'nt worth talking about; I'll split the difference with ye, and take the hoss."

"Patrick, put him up."

At which the customer is puzzled, hesitates, and the horse is entering the stable again, when he breaks out explosively.

"——Well, Squire, here's your money. But you're the most oneasy man for a dicker that I ever traded with—I'll say that for ye."

And the horse is transfered to his keeping.

"S'pose you throw in the halter and blanket, Squire, don't ye?"

"Give him the halter and blanket, Patrick."

"And, Patrick, you 'an't got nary old curry-comb you don't use, you could let me have?"

"Give him a curry-comb, Pat."

"Squire you're a *clever* man. Got through y'r hayin'?"

"Nearly."

"Well, I'm glad on't. Had kinder ketchin' weather up our way."

And with this return to general and polite conversation, the bargaining is over. It may be amusing, but it is not inspiriting or elevating. Yet very much of the country-trade is full of this miserable chaffering. If I have a few acres of woodland to sell, the purchaser spends an hour in impressing upon me his "ideas" that it is scattered and mangy, and has been pirated upon, and that wood is "dull," with no prospect of its rising; if it is a cow that I venture in the market the proposed purchaser is equally voluble in descriptive epithets, far from complimentary: she is "pooty well on in years," "rather scrawny," "not much for a bag"—and this, although she may be the identical Devon of my Short-Horn friend. If it is a pig that I would convert into greenbacks, he is "flabby," "scruffy"—his "pork will waste in bilin'". In short, if I were to take the opinions of my excellent friends, the purchasers, for truth, I should be painfully conscious of having possessed the most mangy hogs the most aged cows, the scrubbiest veal, and the most diseased and stunted growth of chestnuts and oaks with which a country-liver was ever afflicted.

For a time, in the early period of my novitiate, I was not a little disturbed by these damaging statements; but have been relieved on learning, by further experience, that the urgency of such lively falsehoods is only an ingenious mercenary device for the sharpening of a bargain. But while this knowledge puts me in good temper again with my own possessions, it sadly weakens my respect for humanity.

Temperance.

The Liquor-Traffic and its Effects on this Continent.

The following extract from a sermon recently preached by the Rev. Mr. Bonar, of Montreal will be found replete with facts and reflections of the deepest interest to all:—

"I have somewhere seen it stated that there are 400,000 persons engaged in the manufacture and sale of intoxicating liquors on this continent. The capital invested in the business is variously estimated at from $500,000,000 to $1,000,000,000. $100,000,000 worth of what the good God annually gives as food for man and beast, is, by these distillers worse than distroyed,—perverted to their own selfish gain and their neighber's destruction. In our own city of 100,000 inhabitants, there is a licenced liquor-seller for every 300 persons over fourteen years of age. The number of unlicensed places, which do a profitable business, is estimated, by those that ought to know, at about 150. If 500 men and women should enter our city to kidnap our children and cut the throats of our young men, the whole population would be aroused and banded together to avert or prevent the danger. Why then should we not band together to prevent that physical, mental, and spiritual death which this traffic so certainly, though slowly inflicts?

"This traffic enriches those who prosecute it, but it is the great source of pauperism to the country. The wealth of the country consists in the clear heads and strong arms of its inhabitants. But the use of alcoholic liquors incapacitates a man for vigorous work: it deprives him of the disposition to labour; it relaxes his muscles and leads directly to idleness; it addles his brain and reduces him to a fool or devil. The habitual drinker of wine, spirits, ale, or beer, first becomes dull and indolent, then stupid and idiotic. Men of the finest geniuses, the most acute minds and profound learning, have dwindled under the touch of this withering demon to the merest insignificance, and been hooted by boys for their silly actions, or chained in a madhouse as dangerous to society. There is to-day, on Blackwell's Island, New York, a man who a few years ago, was one of the most learned and eloquent, acceptable and promising young ministers in the land. He refused an invitation from the First Presbyterian Church of Troy to settle as colleague-pastor with the Rev. Dr Deman. He is now a drivelling idiot not by the visitation from God, but through his own use of liquor. Of 87 persons admitted to the New York hospital in one year, the insanity of 37 was occasioned by the use of ardent spirits. The physicians of the Pennsylvania hospital report that one-third of the insane in that institution were ruined by intemperance. In fact, drunkenness is temporary delirium: just as a man comes under its influence, he approximates to idiotism or madness.

"This continent has justly been called the granary of the world. Here there is food enough and to spare. There is profitable employment for all who have the health, the heads and the hands to labor. Here men and women blessed with health need never long be dependent upon charity. Yet it is said in Canada and the United States there are 250,000 persons who subsist on beggary and crime, or drag out a miserable existence in penitentiaries and alms-houses. 175,000 of these wretched persons were brought to this by the use of intoxicating liquors. They themselves, confess it. It was rum, brandy, whiskey, and beer that did it. It is said on good authority that more than one-half of all the bankruptcies on this continent may be traced directly or indirectly to the same cause. The use of alcoholic liquors tends directly to beggary and pauperism.

There is a legend in India that somewhere near the centre of the empire there is a spring which makes every man that drinks it a villain. There are thousands of such springs in Europe and America. This is one of the effects of alcohol. It breaks down the conscience, excites all the evil passions, and hurries man to the perpetration of every abomination and crime. Give a man liquor and he is prepared for any deed of darkness and shame. He can lie, and steal and fight, and swear, and murder his nearest friend. No vice is too filthy, no crime too tragical for the man under the influence of liquor. The daily newspapers, and the more reliable records of our courts tell of acts committed under this influence which disgrace humanity and curdle the blood in our veins. Husbands torture and butcher their wives; mothers strangle their infants; children slaughter their parents and commit other barbarities, which but for liquor they would have shrunk from with horror and loathing. Four-fifths of all the atrocities committed in Christendom proceeded from the use of those stimulants.

1863 Fall & Winter Supply 1863.

GROCERIES! GROCERIES!

E. W. SUTCLIFFE has much pleasure in announcing to his customers and the public both in the city and country, that he has completed his stock, which is unusually large, and bought with care in the best markets for cash:—consisting of—

248 chests half chests and boxes TEAS, fm 33 a 60c.
40 bags and 25 bbls Jamaica Coffee,
15 " choice Java, 20 bags Costorico do.
45 hhds very choice P. R. Sugar,
34 bxs Havana do
16 brls Best Refined Crushed do
Puns and tierces choice Molasses,
190 brls Extra State Flour; 56 do very Superior Pastry Flour,
barls Oatmeal, Corn Meal, Split Peas & Beans,
4572 lb Annapolis Cheese, some dairies to which the prizes was awarded at the Exhibition, English, Cheshire, Gloucester, and Stilton Cheese,
40 Firkins and 94 Tubs Butter,
85 Casks and 54 boxes Crackers and Biscuits in great variety,
Nonpariel, Greening Bishop Pippins, Spitzenburg Vandeveers, Golden Russets, Orange Greenings, Baldwins and other choice APPLES, Oranges, Lemons, Dates and Figs, 500 bxs, half and qtr bxs Raisins, 40 kegs, half and qtr best Malaga Grapes, choice Pickels, Sauces, Jams and Jellies, English and French Cocoa and Chocolate,
45 cases Spices of the best quality,
Currants in tierces and barrels, best quality, Citron, Orange and Lemon Peel, and a variety of other sundries which will be offered through the season at such prices as those purchasing cannot but exclaim how cheap and how good.

E. W. SUTCLIFFE,
Tea, Coffee and Grocery Mart,
Nov 25. Branch Brunswick street.

SAMUEL STRONG & CO.

150 Granville Street.

Have by the arrival of the ships "Glenroy" and "Pascoe Glenfell," and steamer "Alrec," from Liverpool, and brig "Relief" from Glasgow, now nearly completed their

FALL IMPORTATIONS.

THE Goods per above vessels, in addition to those received per previous arrivals, comprises

Supfi. Cloth, Beaver and Pilot do.

Reversable Coatings, Black and Fancy Doeskins, Tweeds, Whitneys, Sealskins, &c., Coburgs, Lustres, Alexandra Cloths, Prints, Checks, Winceys, &c. SCANDINAVIAN WINCEYS, (Quite new style), Wincy and Cross-over Skirtings, Flannels, Serges and Sheetings; Gents' Crimean Shirts, Scarlet and Ponceau DAMASKS, " Drab, Crimson, and Black Moreens, Printed Table OIL CLOTHS; Reels Linen Threads,

—ALSO—

An Extensive and Rich addition to the former large stock of Ladies'

Fall and Winter Mantles,

Dress Trimmings, Ornaments, Ostrich Plumes &c.

Nov. 3. 2m. 150 GRANVILLE STREET.

THE SCIENCE OF HEALTH.

Every Man his own Physician.

HOLLOWAY'S PILLS

—AND—

HOLLOWAY'S OINTMENT.

Disorders of the Stomach, Liver and Bowels.

The Stomach is the great centre which influences the health or disease of the system—Abused or debilitated by excess—indigestion, offensive breath and physical prostration are the natural consequences. Allied to the brain, it is the source of headaches, mental depression, nervous complaints and unrefreshing sleep. The Liver becomes affected and generates bilious disorders, pains in the side, &c The Bowels sympathise by Costiveness, Diarrhœa and Dysentery. The principal action of these Pills is on the stomach, and the liver, lungs, bowels and kidneys participate in their recuperative and regenerative operation.

Erysipelas and Salt Rheum.

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

Bad Legs, Old Sores, and Ulcers

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

Eruptions on the Skin.

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

Female Complaints.

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

Piles and Fistula.

☞ Every form and feature of these prevalent and stubborn disorders is eradicated locally and entirely by the use of this emolient; warm fomentations should precede its application. Its healing qualities will be found to be thorough and invariable.

Both the Ointment and Pills should be used in the following cases:

Bunions,	Rheumatism,	Sore-throats,
Burns,	Ring Worm,	Sores of all kinds,
Chapped Hands,	Salt Rheum,	Sprains,
Chilblains,	Scalds,	Stiff Joints,
Fistulas,	Skin Diseases,	Ulcers,
Gout,	Swelled Glands,	Venereal Sores,
Lumbago,	Sore Legs,	Tetter,
Mercurial Eruptions	Sore Breasts,	Wounds of all kinds.

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

☞ Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the civilized world, in boxes at about 25 cents, 62 cents and $1 each.

☞ There is considerable saving by taking the larger sizes

N. B.—Directions for the guidance of patients in every disorder are affixed to each box

☞ Dealers in my well known medicines can have Show Cards, Circulars, &c., free of expense, by addressing Thomas Holloway, 80 Maiden Lane, N. Y.

Avery Brown & Co. Agents in Halifax, N. S.
June 28.

New and Popular Works

JUST RECEIVED

At the Wesleyan Book Room.

Krummacher's Suffering Saviour,
Hanna's Last Day of the Passion,
Ashdown's Life of our Lord,
Stories from the Lips of the Teacher,
A Present Heaven, by the author of The Patience of Hope,
Quotations from the Poets,
The Christian Cabinet, &c. &c. &c.
ALSO—A choice assortment of Sabbath School Books. April 8

A Word to the Inhabitants of

GUYSBORO'.

J. A. WALKER,

MARBLE Worker, having removed to Antigonish, from Truro, would intimate to the inhabitants of Guysboro' county, that he can supply them with anything in the *MONUMENT & TOMBSTONE* line, at Halifax prices (at his risk until delivered.) Liberal discount made for cash. Satisfaction warranted. Orders solicited. 1y. Sept 21.

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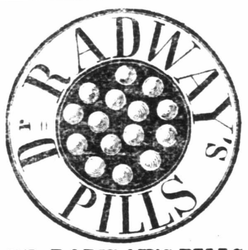

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