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Skin Diseases,
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Sore Legs,
Sore Breasts,
Sore Heads,
Sore Throats.
Sores of all kinds,
Sprains,
Stiff Joints,
Tetter,
Ulcers,
Venereal Sores,
Wounds of all kinds.

None are genuine unless the words
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WOOD BITTERS!

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NTERNALLY, CURES
oughs, &c, Weak Stomach, Gen
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XTERNALLY, CURES,
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The Provincial Wesleyan.

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Volume XX. No. 44. HALIFAX, N. S., WEDNESDAY, NOVEMBER 4, 1868. Whole No. 1004

Religious Miscellany.

Weariness and Rest.

Saviour, I come to Thee,
A weary child, with pain and care opprest;
Oh, let me lean this aching, burdened heart
Upon thy loving breast!

The way is very dark;
I cannot see it, Lord, through these my tears!
Take Thou my hand, and draw me up to Thee
Through all the lonely years.

I have no strength, dear Lord;
Oh, let me lie where I can kiss Thy feet,
And look up from the dust into Thine eyes
That are so true and sweet!

And come, oh, come to me,
And raise me to Thine arms, and teach me there
The strange, deep secrets of Thy love, and bend
To listen to my prayer.

Speak to me, soft and low,
My spirit yearneth for one little word
To cheer the still, sad silence of my life;
One word from Thee, my Lord!

Speak to me, O my God!
There are sweet voices falling on mine ear,
Long known, long loved, but in my inmost soul
Their tones I cannot hear.

But Thou wilt speak to me;
And, as the river falls into the sea,
And sinks to sleep, so this my wearied heart
Shall find its rest in Thee.

—*Thoughts for Workers and Sufferers.*

Always a Hypocrite.

Yes, that is the cry, he has sinned and fallen, and now you say, "He was always a hypocrite."

I do not believe it. I cannot believe that through all the years in which he professed to follow Christ he was a traitor to his Master. I pity the heart that can readily credit such a tale.

The poor old man has sinned and fallen. God pity him, for man's sympathy is full of scorn. How eagerly they whisper the sad story, and gloat over the shameful details as though a brother's fall was a cause for rejoicing? The angels—the pure angels weep, while frail man looks on with scorn.

True, they close the tale with, "I pity him," yet their sympathy goes no further; and they add, "but I always believed him to be a hypocrite."

Is not his present shame enough, that all the good of his past life should be counted as naught, or as the cunning acting of a confirmed villain?

"Always a hypocrite!" David fell, Solomon sinned, and Peter denied his Master thrice; yet who will say these were "always hypocrites?"

I do not know this poor old man, though I have seen him often as he served in the church of God, and now, when the story of his shame is on every tongue, my heart bleeds to think of him, as, disgraced and deserted, he hides in the solitude of his home, moaning and weeping in impotent remorse for the sin which has stamped a Cain-mark on his brow. God help thee, brother; and in thine agony find room for gratitude, that though thy sinful, erring brethren cast thee off, God, the pure, the Almighty, heeds thy repentance, and will forgive thy sin—"For I am not come to call the righteous, but sinners to repentance."

And you, who join in the hiss which pierces the lacerated heart, pause and look at yourself. What has kept you from falling? Perhaps you were not tempted. Then thank God for that, and strive to help those who were. Or, being tempted, you fled to the Source of strength and found power to resist. Then be grateful, and assist those of weaker faith.

Proud Pharisee, despise not thy brother. Look deeply into the recesses of thine heart, and mark well the points of weakness, which, if attacked in an unguarded hour, might prove vulnerable; and humble thyself in the dust, thanking God, not that thou art "not as other men," but that He has supported thy weakness, and guarded thee from "the sin that doth so easily beset."

And ye, young lambs of the flock, who in your innocent purity can scarcely believe that such iniquity abounds, and penetrates even into the church of Jesus, while your tears and prayers are fervently offered for the sinning and suffering, nestle closely to the Shepherd's bosom, and entreat that He will "lead us not into temptation, but deliver us from evil."—[*Presbyterian.*

Testimony For Jesus.

The following is the testimony of a Presbyterian minister to the blessing of entire sanctification by faith, taken from *Pioneer Experiences*:

'My soul shall make her boast in the Lord; the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He hear me and delivered me from all my fears. *This* poor man cried and the Lord heard him, and saved him out of all his troubles."

I am called upon for my personal testimony and experience respecting 'perfect love, which casteth out fear.' Gladly do I confess, as a witness of Christ's grace, and faithfulness, and power, that He has by His word and spirit, given me to know in my happy experience, the blessed truth of 'perfect love' and freedom from all fear that hath torment, as the present privilege of every soul that trusts Him fully. I had some glimpses of his fullness of salvation under the aspect 'full assurance of faith,' soon after my conversion, which gracious favor God gave me through the personal, experimental testimony of a dear saint, and through the perusal of that evangelical old work, '*Marshall's Gospel Mystery of Sanctification.*" But it was about thirteen years afterwards, when my soul was weary, very weary, in long and vain attempts to keep and sanctify myself by watchfulness and the means of grace, and when God's service seemed to become hopeless because I knew not how to 'wait on the Lord, and mount up with wings as eagles, and run and not be weary, and walk and not faint,' that He revealed His fulness to me. In the valley of affliction and humiliation the Lord visited my soul. Blessed be His name forever! 'I will bring her into the wilderness, and speak comfortably unto her: and I will give her vineyards from thence; and the valley of Achor (trouble) for a door of hope.'

The reading of 'Boardman's Higher Christian Life,' gave me, by the blessing of God's Spirit, the first glimpse of 'full assurance of faith,' *as an abiding blessing* in its proper connection with the experience, and state of entire sanctification to the Lord, in soul, spirit, and body, in all things and at all times, by full consecration and full faith. This is the adoption of sons in its full and constant realization. This happy experience the Lord gave me a few days afterwards, by the aid of dear saints, in the meeting for holiness held at Dr. Palmer's, New York; the Holy Spirit using their testimony to make His word plain, and to encourage and guide me in giving myself at once, wholly, without reserve, and forever to Christ, and to God, through Christ, a living sacrifice, and to believe on the ground of His own word that he received me in Christ "without spot, or wrinkle, or any such thing.' No tongue can tell the rest, and sweetness, and peace of the soul which truly and faully, and every moment embraces Christ and abides in Him, as of God made unto us, wisdom, righteousness, sanctification and redemption.

It was but a few days until the Lord gave me a few among my own dear people, as the sharers in my joy. When in public and private, my soul made her boast in the Lord, and I told what he had done for me. And while for years the fellowship of the saint in the meeting where first the Lord taught me the way of holiness by simple faith in Christ, was as a foretaste of heaven, the little band whose hearts God opened to receive the truth of full salvation in my own church, were my crown and my joy amidst coldness, misrepresentation, and opposition. In my present field God has helped me; and some of my flock, some theological students, and one or more ministers, have acknowledged the truth of entire sanctification by faith in a living, present Saviour. Eternity alone will suffice to tell the whole story Thanks for this and every opportunity to witness for Jesus, as a Saviour from all sin, for it is not only an important duty, but a delightful privilege to, 'boast in the Lord;' a boasting which expresses, and forever abandons self, as utterly bankrupt and vile, and receives, and enjoys, and rejoices in Christ as 'all in all,' not merely in theory and doctrine, but in actual personal experience. O for this baptism of power upon all God's people! 'Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever, amen.'

Luxury—a Peril to Piety.

The *Observer* suggests a thought below which multitudes of Christians need to ponder—need to more than most of them suppose:

The great mass of American Christians enjoy, in respect to external and social privileges, a vastly superior lot. If taken as a body, few of them are very wealthy, it is equally true that few of them are very poor. Their homes are the abodes of comfort. They enjoy an honest competence, surrounded with an atmosphere of comparative culture and refinement. They strive to decorate their dwellings, to store them with whatever may contribute to domestic ease or social enjoyment. Art is ever devising new "improvements," which they seek to introduce, shortening the processes of labor, and diminishing the inconveniences to which they find themselves subject. It is thus that their habits of thought, with reference to personal circumstances and tastes are formed, and these, of course, are not in the direction of any disquieting self-denial.

Such a fact as this cannot be without its influence on the piety of the age. When men lived under the hourly apprehension of prison or exile; when before them, and perhaps right across their path, they saw the flashing sword of the dragoon, or the blaze of the martyr's funeral pile, they were educated to a heroism and a daring which makes the modern reader enthusiastic over the record. But when, instead of this, the question from day to day, and perhaps from hour to hour, is, what new luxury may we introduce into our dwellings, what new contribution to our personal ease may we gather from the broad field of ever widening art, there is danger lest the tone of piety be relaxed, and the great question of duty and of a consecrated life be but partially met.

We think it would not be difficult to trace the actual results of this state of things in multiplied instances. The line of non-conformity to the world often becomes indefinite and quite indistinguishable. Men who are regarded as maintaining a reputable Christian character, indulge in a style of living which is utterly foreign to the simplicity of Christ. All their habits and the tastes to which they are educating themselves, utterly disqualify them for much of that kind of Christian service which, in a world like this, most needs to be done. Like the old Greek soldier, enervated by Persian luxury, and thus overcome in a strange way by the foe that he once despised, they lose the edge of their zeal and devotion by conformity to influences against which they should guard.

The Power of Prayer.

How rich and varied are the reminders of prayer's power with which the herald of the cross meets. As in the wild bush here one treads on some unseen odorous plant, and instantly its scent is wafted around, an incident which an Australian will hardly fail to recall, so does one come unexpectedly and blessedly on the fragrance of prayer's power. "She is very bad," said one of the nurses in our Infirmary, lifting up the mosquito curtain, and so she was, a beautiful girl, recently from a cooler zone, lay prostrate with fever. So were the bells of her nerves "jangled, out of tune, and harsh," that she could scarcely bear a sound. "Do not speak to me," said she imploringly, with closed eye, placing her hand on her brow. "I will *pray*," was the reply. The nurse knelt too.—Influences fell soft and refreshing to the soul, as the sea breeze which coursed on its work of mercy through the opening windows proved to the body. When I arose, she held out her hand to me, the thankful pressure of which symbolised "refreshed." I asked kindly "did that disturb you?" She answered "Oh no!" But what deep toned peace welled up with that brief utterance. The nurse looked at her half lifeless form, and then at me. She thought so too.—*Rev. R. W. Vanderkiste.*

The Weather-Gauge.

The senior Dr. Alexander, of Princeton, being once asked whether his assurance of an interest in Christ was strong, replied, "Yes, except in a Northeast storm!" Bad weather always lowered his spiritual temperature; the sunshine revived him. Now this does not make piety to be the product of meteorology. But such facts do show that spiritual phenomena are affected by physical conditions, or what everybody knows, that body and soul are so intimately connected as to act and re-act one upon the other. And this interaction is not to be ignored in our spiritual *diagnosis*. If we do so, we shall make many a blunder, and perhaps do irreparable injury to some delicate organization. Had the seraphic Dr. Payson understood this matter as well as did Dr. Alexander, he had been no less seraphic, but might have spared the world some morbid nervo-dyspeptic experiences, which are worse than useless. There is too much pious twaddle about this subject. Most profoundly do we believe in spiritual and Satanic influences, in grace and prayer, in watching and fighting; but as truly do we believe in atmospheric and gastronomic influences, in sunshine and east winds, in cooking and sleeping, in exercise and recreation, in fun and frolic, in romping with children and being children ourselves. There is a time to pray—alas! there is too little praying; and there is a time to play; alas! there is often too little playing. Some good men are "dying of dignity."—*Examiner and Chronicle.*

The Power of Grace.

Look at Paul. The old bed of the sea laid bare for the foot of Israel, the dry rock changed into a gushing fountain, the lifeless tenant of the tomb rising at Christ's word, to appear, once divested of his grave clothes, with life sparkling in his eye, and health blooming in his rosy cheek, did not show God's power over dead matter more plainly than Paul's conversion attested his power over the depraved heart. What more incredible than yonder man, who, with a fierceness, a firmness of purpose, and an intensity of youth, standing glutting his eyes with Stephen's blood, would ere long be Christ's greatest and most devoted apostle: and would die, after a life of unparalleled suffering a martyr in the very cause of which he shed the first martyr's blood.—Yet it was so. Is there anything too hard for me? said the Lord. In other and fuller words—is any heart too hard for me to break; any sin too great for me to bind; any habits too old for me to change; any prayer too great for me to answer; or wants too many for me to supply? The blessed lesson such cases teach us is this:—That however great the difficulties, or deep the sorrows or strong the temptations, arduous the duties of His people, His grace, as he promises, shall be sufficient for them.—And so they may use the highest, and yet the humblest, the bravest, though by no means boastful, saying that ever fell from moral lips—'I can do all things through Christ which strengtheneth me.'—*Dr. Guthrie.*

Can I be Holy?

My soul longs to be holy; to have power over sin, and to be free from it. Tell me, all ye that fear God, can I be holy?

Yes, beloved, surely you can. Otherwise the glorious God of our salvation would not have commanded you to be holy. He commands what he has made full provision for you to perform. There is not, there cannot be a want of your renewed nature which lacks supply, for He "is *able* to do exceeding abundant above all we ask or think." And that He is *willing*, His ability, so declared, is full proof. But besides, He has said: "Ask *what ye will*, and it shall be done unto you." "*How much more* shall your Father give THE HOLY SPIRIT to them that ask him." For the Holy Spirit was given without measure to Christ. For what is this especial mention made, when Jesus already possessed Him in inseparable relationship, but that his body, the church.—"the fullness of him that filleth all in all" might "of His fullness receive grace for grace," might "be filled with all the fullness of God, and thus be possessed of this changeless demand of the regenerate soul, entire holiness,

O, the wiliness of the devil! He has succeeded in making the ways of Zion desolate bringing unbelief like a flood, by proving falsely to God's people that the habit of sinning must be an essential accompaniment of their humanity, even after Christ redeems them.—*The Church Union.*

Courting Sin.

We cannot avoid being tempted. In some form or other the spirit of evil comes to us every hour of our lives with his magnificent promises, If we listen to them, half smilingly, are we not really courting sin? To go voluntarily to baleful influences, and put ourselves in their power, is little worse than to give ourselves over to those influences, without effort to the contrary, when they come to us. There is no excuse for half the defeats we meet with while endeavoring to walk uprightly. We surrender to temptation with never an arm upraised in defense. With not even a whispered "Get thee behind me, Satan," do we meet the tempter.

And yet we bemoan our sinfulness; we shed bitter tears over evil thoughts and deeds; we make weak resolves to stand up more manfully in the future. All this is well. Repentance is very essential. But unless we cease tacitly courting sin by receiving it kindly when it visits us, of what avail are all our bemoanings, our tears, and our resolutions? Our visitors measure their stay by the character of their reception and sin is no less sharp-sighted than they.

Then it is better to put sin behind us, always, rather than let it stand before us as an equal. The language our Saviour used, when tempted has a deeper significance than we are wont to give it. He said "Get thee *behind* me." And why *behind*? Was it not to be wholly out of sight? Sin is hardly ever without the glamour over it, concealing its deformity, oftentimes rendering it absolutely beautiful. Satan may have a cloven foot, and the *et cetera* commonly credited to him, but he is frequently fair to look upon. And the heart receives its impressions too often through the eyes. On that account it is dangerous in the extreme to look evil long in the face. Unless we voluntarily bid it get behind us, away from our seeing, it may become as an angel of light, blinding our vision completely.

And alas! how often our thought plays truant, and goes off kite-flying, like the veriest idler, in beautiful fields where all beauty hides a secret sting! Into those lovely reaches we follow, no longer waiting for sin to come to us that we may be won, but going out after it, though we scarcely realize this, and wooing it in its own chosen haunts. And we go, and go again, until the way becomes worn and familiar, and the beauties throw off their outward seaming and pierce us with their sharp, biting realities. Then, wounded and sick at heart, we feel that it is not enough to pray "Lead us not into temptation," but that we must continually and in all earnestness declare "Get thee *behind* me, Satan!"

Religious Intelligence.

Praying for the Dead.

The Bishop of Carlisle has been calling a number of his clergymen to task for recommending "prayers for the dead." Here is the response of one of the parties implicated, the Rev. C. H. V. Pixell, incumbent of Skirwith, near Penrith, Cumberland. This church minister, professedly a Protestant, defends "prayer for the dead" on the following grounds:

1. the Jews prayed for the dead in their public services, and Our blessed Lord, though he continually joined in those services, in no wise consured or forbade the practice.

2. The early liturgies of St. James, St. Mark, and St. Clement contain prayers for the faithful departed.

3. The only fathers of old prayed for the dead — Saint Augustine, Ambrose, Chrysostom, Basil, &c.

4. The holy Church throughout the world does so, save, if you will, a portion of the Anglican Church, but that such a practice has ever existed amongst, us Bishops Andrews, Overall, Montagne, Jeremy Taylor, Sheldon, Barrow and Bull, and above all that able and learned low Churchman Archbishop Ushea, testify.

5. The prayerful remembrance of our loved ones helps to wean us from the world, and raise our hopes and thoughts to that place whither they have gone before.

6. Our Prayer Book, in several passages at least, countenances them.

7. There is a fair scriptural argument in their behalf, at any rate a fer stronger one than can be brought forward in behalf of Infant Baptism, or for the observance of the Sunday instead of the Sabbath.

8. The doctrine of the Committee of Saints necessarily involves them.

9. The Court of Arches (woolfrey *vs.* Breeks) pronounced them legal.

10. If it be permissible to pray for the Blessed Dead, and who can doubt it, it cannot be wrong to pray with the most earnest appeal, *i.e.* at the Blessed Eucharistic (for I have shown that though Article XXXI. justly ridicules the notion of offering Christ either for quick or dead, it in no wise prohibits the offering of the Eucharistic Sacrifice on behalf of all members of Christ's Body).

What next? I wonder how often this question has been asked of late!

Revival in Galt, Ontario.

From Correspondence of an Ontario paper, we take the following:—"The work of God in Galt still goes on, and day by day extends in influence and power. As the religious public might desire to know particulars, I have thought that a brief *resume* of this work would be acceptable. Five Sabbaths ago it was annonnced from the several pulpits that Douglas Russel, from Scotland would preach the Gospel on the Queen Square at 3 p.m. Accordingly, six or seven hundred people convened, and for an hour and a half listened with close and solemn attention to the teaching of God's word. We heard with joy the announcement that in the evening Mr. Russell would occupy Rev. Mr. Murdock's pulpit (Presbyterian), and on Monday evening preach in the rooms of the Y. M. C. Association. This was to have been the last service, but the deep and prevailing anxiety on the part of the public to hear, constrained this servant of Christ to remain another day. Tuesday night in Rev. Mr. Smyth's church (Knox's) was one of special power, awakening many who were dead in sin and quickening believers. Mr. Russell then consented to remain another night, occupying Mr. Murdock's church, and this night the cry: "Sirs, what must we do to be saved?" went up from not a few hearts. To remain was inevitable. Thursday, Friday and Saturday nights the services were conducted in the New Connexion Methodist church, and the next week alternated between it and Rev. Mr. Lovell's (Wesleyan). The second Sabbath Mr. Russell preached in the New Connexion church in the morning, and on Queen's Square in the afternoon, where about 800 persons heard with even deeper interest than on the previous Sunday. In the evening he preached in the Wesleyan church to a densely crowded house, after which he gave an address in the New Connexion church to those who were inquirers after salvation—the place being full.

After two weeks of successful labor, Mr. Russell, by urgent request of the friends here telegraphed to London for his companion Charles Carrol—whom he was to have joined there a few days after his arrival in Galt. Mr. Carrol promptly responded to the Macedonian cry.—Since the arrival of Mr. Carrol, two or three services each week have been held in the Wesleyan chapel, at the same hour as the regular work of the New Connexion. On the last three Sabbaths, the afternoon service has been conducted in the Town Hall, which has been crowded almost to excess. It was a pleasing sight on last Sabbath to witness hundreds flocking direct to the hall from the several Presbyterian churches where, owing to the communion, service had been protracted up to the hour for meeting.

MANNER OF PROCEEDING.

Although the opening exercises embrace singing, prayer and the reading of the Word, there is no order observed as to which will be first or last. When one is done preaching an intimation is given that any who wish to retire can do so during the singing of a hymn; then the other preaches, founding on a text of the *same class* as that just dwelt upon. Each discourse continues from twenty or thirty minutes to an hour and a half, and never once has the attention flagged or the meeting been tedious. After the sermon a short, pointed prayer is offered up, Christians and seekers are invited to remain for the "second meeting," and the congregation is dismissed.

INQUIRERS' MEETING.

This meeting is often opened with an address to anxious inquirers, who are then personally dealt with in their pews. While this is being done, believers are asked to lift their hearts to God in prayer for blessing, An occasional hymn is sung, such as:

"Just as I am," or,

"There is a fountain."

Anyone is quite at liberty to retire during the continuance of this meeting, which at length closes without ceremony.

STYLE OF PREACHING.

The method of setting forth salvation is at once suggestive and unique. Elegant speaking and rounded periods are set aside, while overflowing love and deep earnestness carries each hearer along with the collected speaker, as he opens up the single truth in hand, presenting its every aspect and pressing home its teaching with irresistible force. They are men of the Holy Ghost, from whose lips no word drops to reveal *self*, but whose every sentence fixes Christ more prominently before the hearer. If, as Blair puts it, he is *eloquent* who *carries his points*, then these "laymen" are eloquent "ministers" of the Word.

INCIDENTS.

A few of the incidents peculiar to the movement may not be uninteresting. It is chiefly remarkable that Christians have been greatly stirred up, both to the enjoyment of their privileges and a clearer evidence of their acceptance in Christ. Others, long professing to be believers, have discovered the necessity of being "born again." Young men of no particular religious proclivities have numerously attended, and have been toned down into earnest listeners, and in many cases inquirers. Young and old have alike been the subjects of blessed revivals. Very many profess to have found peace and joy in Jesus.

The knowledge of these meetings has extended to the country, whence many have come and at some personal inconvenience attended the meetings.

The unexceptional manner in which the meetings are conducted, being destitute of all undue excitement, and the especial way in which the understanding of enquirers is appealed to, both from pulpit and pew, in pressing the reception of the truth, evince that something more than the exciting of mere emotion is the object of these evangelists in Galt.

British Guiana.

Capt. Coker, of the brig *Isis*, in a recent letter to a minister in America, says:

"A glorious revival is in progress in Demerara, British Guiana. Rev. William Taylor, from California last, I believe, but I think a missionary of the whole world, is holding a series of meetings here with astonishing results. Sinners are awakened and are flocking to Christ. Multitudes attend, and great numbers are at the altar every evening. Great earnestness prevails among the people. Brother T. is a powerful man—never tires of talking—brings home the truth in Christ with clinging arguments and a force seldom witnessed. He preaches every night except Saturday, and on the Sabbath three times. The meetings are held in the larger of the two Methodist churches in this place."

Revival on the Ottawa.

A correspondent to the *Montreal Witness* gives an interesting account of the good work of grace which is being experienced on the Ottawa. Lord Cecil is labouring earnestly and successfully. Of this christian gentleman, the writer says:

But soon the speaker's voice arrested my attetion, the audience was soon lost sight of, and my thoughts reverted to the words that fell from Lord's Cecil's lips. Never shall I forget the masterly manner in which he expounded those wards of the Psalmist where he speaks of the Lord's hand being heavy upon him day and night on account of sin. He seemed to be carried away with the desire of leading sinners to Christ. With his soul beaming from his eyes he said, "He that believeth in Christ hath everlasting life; if not then you are an unbeliever, you must let the Spirit convince you of sin, and look to Christ for salvation. After he had exhorted for about forty minutes, we had a prayer meeting, many standing up to be prayed for, Four professed conversion since the last meeting, and three were converted during the present meeting. After the benediction was pronounced, Lord Cecil invited the new converts and those desiring a change of heart to remain for christian conversation, and then he went to the door and shook hands and conversed with every person as they left the church. His usual mode of salutation both at his meetings and on the street is, "Well, my friend, how do you do; is your soul converted; are you for Christ or against him?" like a christian soldier wishing to cross swords with every enemy he meets. I saw Lord Cecil next day visiting from house to house, and jumping over fences to talk to the farm labourer at his work in the field. A friend said to me that Lord Cecil seems to know nothing among men but Jesus Christ and him crucified, for in private conversation he will not talk for any length of time on any other subject. He visits every house both Roman Catholic and Protestant, and every denomination attend his meetings.

DR. MCCOSH, at a missionary meeting held in Edinburgh recently broached a glorious suggestion, no less than a union of all the Non-conformist churches in the three kingdoms. He announced his intention to devote the rest of his days to the hastening of this grand consummation.

General Miscellany.

Wishing.

Of all the fashions of the mind
From logic down to fishing,
There is not one that you can find
So very cheap as "wishing;"
A very choice diversion, too,
If you but rightly use it,
And not, as we are apt to do,
Pervert it and abuse it.

I wish—a common wish indeed—
My purse was something fatter;
That I might cheer the child of need;
And not my pride to flatter.
That I might make oppression reel
As gold can only make it,
And break the tyrant's rod of steel
As gold can only break it.

I wish—that sympathy and love,
And every human passion
That has its origin above,
Would come and keep in fashion;
That scorn and jealously and hate,
And every base emotion,
Were hurled down fifty fathoms deep
Beneath the waves of ocean.

I wish—that friends were always true,
And motives always pure;
I wish the good were not so few,
I wish the bad were fewer;
I wish that parsons ne'er forgot,
To heed their pious teaching;
I wish that practising was not
So different from preaching.

I wish—that modest worth might be
Appraised with truth and candour;
I wish that innocents were free
From treachery and slander;
I wish that men their vows would mind,
That women ne'er were rovers;
I wish that wives were always kind,
And husbands always lovers.

I wish—in fine—that joy and mirth,
And every good ideal,
May come erewhile throughout the earth
To be a glorious real;
Till God shall every creature bless
With His supremest blessing,
And hope be lost in happiness,
And wishing be possessing.

A Great Organ.

Henry W. Bellows, of New York, now sojourning in Europe, gives the following account of a large organ in the cathedral at Lucerne, Switzerland:

"Lucerne is as Catholic as Zurich is Protestant. I found the old cathedral thronged with worshippers at seven on the morning of an ordinary week day. There must have been at least thirty priests engaged in the services. The vitality of the church is indicated by a magnificent organ four years old, which equals in power and purity any I ever heard. It was built in Lucerne by Hass. It is played twice a day for one hour, and furnishes a favorable resort for travellers. I stumbled into the church first, at the very hour the organ was being exhibited and with no knowledge of its merits, and of course without any special expectations. But the hush of the little audience showed that something unusual was going on, and it required only a few minutes to bring me wholly under the most magical stops that I ever listened to.

"The player, I found after a second hearing was not a very great one, but the organ itself was wonderful, and he understood perfectly how to exhibit it. I could compare it only to the effect of a great park of artillery heard at a great distance sufficient to mellow the thunder. But the *vox humana* was the specialty of this organ, and nothing more successful in the way of imitation was ever done. At first, after a bold introduction of the full instrument, we heard a choir of children's voices, singing apparently in a neighboring cloister; then a chorus of men's voices took up the strain, and came nearer and nearer, as if one and then another door between us and them had opened.

"I could not persuade myself for a long time that a choir was not concealed in some adjoining apartment. Tones more human or more angelic were never permitted to visit my ears. At times the mighty instrument was subdued to the gentleness of an infant's breathing, and we all held our breath not to lose the least sigh of its decaying harmony. It seemed as if a choir of seraphs had strayed out of heaven, who were heard by chance as they flew by.

"A few moments after, we had a storm which, however offensive, considered as an abuse of music, was a marvellous exhibition of the power and quality of the instrument, and of the practical skill of the performer. The first sobs of the rising tempest, the distant thunder, the shrilling of the breeze, the sweeping of the winds, the pattering of the rain, the near thunder, the break in the cloud, the first down pour, the steady shower, the clearing up, the song of the birds, with the return of the sun, not with clumsy suggestion, but with such accurate resemblance, that with closed eyes one might have been defied to say whether it actually stormed or not. I waited after service to give my personal gratitude to the organist, whom I expected to find some vigorous young man, proud to display this famous instrument. What was my surprise to see a grave old gentleman in knee breeches and silk stockings, crooked and scholarly, come down from the organ loft, and answer—to my self-introduction—as the organist of the cathedral. He was modest and dignified, and might have been old Handel himself, as far as fitness of looks was concerned. It was quite charming to talk with him in bad German about his instrument, and about sacred music generally. We promised to come again about twilight, to hear the organ. A half-dozen tall tapers lighted the dim cathedral, and a hundred persons sat far an hour in absolute stillness while the old man played. It was very charming, but it was the *second* time!"

About Precious Stones.

In writing and talking about gems, it is customary to give precedence to the diamond, although a ruby of the same size and quality is really more valuable. Diamonds, however, are, after all, the crown jewels of the world. They are more used than any other gems as investments, and in this country especially the wealthy flaunt them as a sort of placard of their ability. In times of commotion, princes and nobles have found diamonds their best friends. Indeed the largest diamonds in the world have each a history, and more than one brilliant has been the witness of bloody and tragic scenes.

The Koh-i-noor, for instance, had changed hands in many an East Indian conflict before it was taken by the English troops at Lahore, and presented to Queen Victoria. The Orloff diamond, set in the scepter of Czar of Bussia, is said once to have formed one of the eyes of an idol in the Brahmin temple, and to have been set in the peacock throne of Nadid Shah. It was stolen by a Frenchman and ultimately fell into the possession of Catharine II, of Russia. The Sancy diamond was actually taken from the body of the Duke of Burgundy, and found its way, in 1849, to Baron de Sancy, who sent it as a present to the King of Portugal. The servant by whom it was sent, being attacked by robbers, swallowed the stone, and it was found after his death in his body.

The diamond is composed of pure carbon crystalized, and is the hardest known substance. The English were, at one time, famous as gem cutters, but the art is now wholly lost among them and most of the valued stones are intrusted to Dutch Jews.

The ruby is the next hardest thing in nature after the diamonds. The finest rubies are found in the East Indies, and the King of Burmah takes one of his titles from them—that of the "Lord of the Rubies." In old times, the ruby was considered to possess many magical properties. It was thought to be an amulet against poison, plague, evil thoughts and evil spirits. It was supposed to darken when the wearer was in peril, and to become bright when the danger was over.

The sapphire is composed of identically the same elements as the ruby, except the coloring matter. It is blue, instead of red, and is less valuable than its kindred jewel.

The emerald comes next to the diamond and ruby. A fine emerald is of a brilliant green color. The ancients used to ascribe wonderful properties to it, and it was though to endow the owner with courage. The finest emeralds are found among the limestone rocks of New Grenada.

The fridescent, wondrous-tinted opal, is we are told, nothing but quartz and water. Still it is the only precious stone which defies imitation. Fine opals are very valuable, and several thousand dollars have not uncommonly been paid for a large stone for a ring or a brooch.

The opal suggests the pearl, which is not strictly a gem, but an excrescence. The finest pearls are found in Ceylon, in the shells of a large species of oyster. Pearls should be pure white, regular in shape and slightly transparent. The possessors of fine pearls should bear in mind that they are liable to be discolored by contact with acids and gas, and noxious vapors of all kinds. This is the reason why gas is never seen in the balls of the British aristocracy—neither the ladies' beauty nor their pearls can bear it.

Proof Reading.

There are many people who think proof reading one of the easiest things in the world, and who get very impatient over mistakes in books and newspapers. A writer in the June number of the Galaxy gives some interesting instances of typographical errors. He mentions one edition of the Bible which contained 6,000 mistakes. He gives the following example of the difficulties in the way of selling out a perfect book. Some professors of the University at Edinburgh resolved to publish a book which should be a model of typographical accuracy. Six proof-readers were employed, and after it was thought to be perfect, the sheets were pasted up in the hall of the university, and a reward of two hundred and fifty dollars was offered for every mistake that should be discovered. When the book was printed, it was found that it contained several errors, one being in the title-page, another in the first line in the first chapter. The only books that are believed to be entirely free from errors, are an Oxford edition of the Bible, a London and Leipsic Horace, and an American reprint of Dante.

The Trouble with Unhappy People.

We wish to be happy; but we set about it wrongly and the false happiness which our generation pursues with mad desparation covers naught but profound wretchedness. Of all the fruits of the gospel, there is none that ripens less frequently than happiness. Repose is one of the essential significations of the word happiness. Even the most bustling toil, only one day to repose labors in doors, labors out of doors, labors of the body, labors of the mind, all are directed to the same end—to obtain for ourselves and ours a sure and tranquil position, the right to peaceful enjoyment. Christianity would not be human as it is did it not accord to the great question of happiness the high place which belongs to it. It is necessary that we should suffer so long as we have not by a new birth, regained our true nature. The sinner needs not only to be reconciled with his God, but also with himself. If obedience be not his first inclination, it remains his first duty. He feels himself born for it. He desires the lofty joys from which he is severed. This is the sinister shadow which darkens all lives, even those which have succeeded in rendering themselves unconscious of it, in which all seems giddiness and frivolity.—*Count Gasparin.*

TRUTH.—Some one has beautifully said:—"Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

Obituary.

MISS E. F. CAHOON, PORT MEDWAY.

At Port Medway we have lately had evidence of the power of grace even under severe affliction and in the pains of death. Miss Emma F. Cahoon, daughter of Mr. Atwood Cahoon, at the age of thirty has passed to her reward.—When sixteen years of age she was led while residing at Petite Riviere to give her heart to God, and upon her return home united with the Free Baptist Church. Afterward while in St. John, N. B., she was associated more than formerly with Methodists, and was so much pleased with their views and services that on removing to the United States she identified herself with them, and for the past seven years enjoyed all the advantages of connexion with the M. E. Church. Sometime in February last she took a severe cold, for which she could find no relief, and in May her friends at home received intelligence that she was at the point of death from consumption. Her sister went to her immediately, and finding her a little better, brought her home. Hope and fear alternated, until it was too evident she could live but a short time. At first she was considerably troubled, not with doubt as to her acceptance with God, but it was so solemn to die, and she had much for which to live. After a severe struggle she was enabled to trust in Christ to the surrendering of every earthly tie, and during intense physical suffering, her mind was kept in perfect peace. She recommended Christ to all, and a short time before her death said to her father, who watching her distress, exclaimed, "Poor girl;" "Don't call me poor, I am rich, I am going home to be with Jesus." Her dying testimony alleviates the sorrow of the bereaved ones, while God enables them to say, "Thy will be done." She died Sept. 23rd, and was buried on the subsequent Sabbath. A sermon was preached on the occasion in the Baptist church, from 1 Cor. xv. 57, to a very large gathering of friends and relatives, and it is to be hoped God blessed the word.

F. H. W. P.

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 4, 1868

Massachusetts Methodist Convention.

Our United States Correspondent has given some account of the Methodist Convention held in Boston recently. We glean from *Zion's Herald* a few further particulars of interest. Our contemporary remarks:—

The first State Convention ever held of Methodists, as such, assembled at Grace Church in this city, on Monday evening of last week, and adjourned on Wednesday evening. It was a marked and acknowledged success. The New England Convention that gathered here two years ago was larger, but was not otherwise superior. This was fully attended, and all parts of the State were represented. From Dr. Wentworth's opening sermon to Bishop Campbell's speech at the close, everything ran like oil. Not a jar, nor a blemish marred its symmetry.

Rev. Dr. Thayer, Presiding Elder of the Boston District, gave an address of welcome. He set forth the object of the Convention. One object was to secure the unity of Methodism, which is of great importance as there are parts of four Conferences in the State besides the New England Conference, which is entirely within the limits of the State. We ought to be united and identify ourselves with the educational, reformatory, charitable, and general religious interests of the State. His address was chaste impressive and eloquent.

Rev. D. Dorchester, Presiding Elder of Worcester District, read the first essay. Subject, The Present State of Methodism in Massachusetts. He referred to the fact that the first appointment in the State bears date of 1790. The valuation of church property has increased rapidly, until now the churches and parsonages are worth $2,548,000, an average of $70 per member. His subject was one of great importance, but such a student and master of his subject will ever be equal to his task.

Rev. J. D. King, of Fall River, read an essay on the Nature and Demands of the Sunday School Work. He showed what the Sunday School ought to be and ought to do. The Sabbath School will fail unless it bring to Christ. There should be such a change as will enable the pastor to give a conversational sermon. He thought half of the Sabbath work should be for the Sunday School. His thoughts were well arranged and clearly set forth. His views in regard to the importance of substituting the Sunday School for one service appeared almost prophetic. He considered teaching was preaching, and that a teacher should be a strong ally of the minister.

Rev. W. R. Clark, of East Boston, thought that not more than one fourth of the teachers were competent. The children suffered consequently. The Sunday School should be considered a part of the church. The pastor should be *de facto* Superintendent.

Rev. G. Haven advocated more time for the service, and a higher quality in the library books.

Rev. L. B. Bates, of New Bedford, a great worker in the Sunday School, addressed the Convention. He has about one thousand in his school. It is the largest in the State. His idea was that there was a difficulty growing out of separating the school from the church. The pastor should be in the Sunday School.

Rev. D. Dorchestar, Presiding Elder of Worcester District, presented a resolution recommending that the school take the place of one service.

A Committee was appointed to present a plan for the better working of the Sunday Schools. The report will be published.

In the afternoon, after various routine business Dr. Butler introduced Rev. Mr. Parker, of the mission in India. He delivered an address upon his mission work in that far-off land. He had not been accustomed to speak in English for nearly ten years, hence he did not feel at home. In India they do not go to meeting, hence we go after them, and preach at the wells and at the fairs. At these fairs large numbers assemble. They hold what might be called camp meetings. He never saw less than 600,000 at these. He had seen 7,000,000.

Rev. J. H. Mansfield presented an essay on revivals. Its facts were weighty and convincing.

Rev. L. B. Bates followed with another essay upon the same subject. He first endeavored to show what revivals are, and then the way to promote them. This essay was full of stirring thought and attended with power.

EVENING SESSION. Met in Tremont Temple at seven o'clock. Rev. J. O. Peck led the devotional exercises. F. A. Clapp, Esq., of Worcester, read an able and elaborate essay on "Church Enterprise." He disclosed some of the faults of the church. He referred to facts and figures clearly showing that our church is not doing what is demanded. Rev. Geo. P. Wilson, of Lawrence, presented an essay on City Missions. It was a very earnest effort to awaken deep concern in the minds of Christians for the destitute.

The audience was evidently anxious for all other business to stop, that they might hear the Rev. Wm. Morley Punshon, who had been previously announced. Long and loud cheers attended his introduction. At first he did not appear to be at home, but he soon warmed up with his address, and some of his thoughts were completely electrifying.

WEDNESDAY MORNING.—At 8½ o'clock Dr. Wentworth commenced the love feast. Although stormy, a good congregation was present to enjoy the peculiarly interesting gathering. Between thirty and forty spoke. Some of the fathers were there who had been in the ministry nearly fifty years. All the New England States were represented in the meeting. It was a glorious time. India was represented by the missionary and his wife.

The president then called upon Rev. L. T. Townsend, of Boston, to present an essay upon the subject assigned to him, "The Controversy between the True and Pretended Christianity." It was a remarkable production. The paper might well be called an exposition of evangelical truth, and a thorough refutation of the most dangerous antagonisms of true religion. He believed while we should treat all who differed from us gentlemanly, that we should exchange shots with them—but not pulpits. His closing thoughts thrilled the large congregation who heartily cheered the speaker. The author was requested to furnish the address for publication. Fifteen hundred copies were subscribed for, and David Snow, Esq., of Boston, gave $100 to meet the expense.

Dr. True spoke of his relations to the Unitarians. He desired to have them come to the evangelical doctrine.

Rev. G Haven did not believe in the right to admit to our pulpits those who did not preach salvation through the blood of Christ. Prolonged cheers indicated the feeling of the intelligent Christians present.

Professor Eben Tourjee read a chaste and excellent essay on Church Music. He thought the masses should learn to sing. He doubted whether we should worship by exclusive choir singing. The minister should preach on sacred music. A choir is needed only to lead. They should be in the rear of the pulpit. The organ of course should be in the same place. Children should be drilled a half hour in each session of the Sunday School. He was of the opinion that there should be a concert before the Sunday evening prayer meeting to prepare for the social singing. He opposed quartette singing, and believed that at least six voices should be on each part of the music.

The session was extended to give Dr. Wentworth time to present his essay on the same subject.

He said psalms, hymns and spiritual songs should be the subjects of song. He said we needed voice to be able to sing, also training. He thought to place four persons in front of a large organ to do the singing was simply ridiculous. Congregational singing is feasible. The reason of its failure frequently is on account of the fact that the choir get their backs up.

It was a spicy address. His contrast between the poetry of Watts and Wesley was truly sublime.

AFTERNOON SESSION.—Rev. Dr. W. F. Warren, of the Boston Theological Seminary, presented his essay. Subject: "The Responsibilities of Methodism in Massachusetts in the work of Education." His essay indicated profound research and a perfect mastery of his subject. He proved clearly that our denomination had not done their share as teachers of the masses. He thought there was no reason why we should not do as much as others. He advocated earnestly the more full endowment of that Theological Seminary, and the waiving of all other projects till that is completed. When he closed by climax, long cheering followed.

WEDNESDAY.—Rev. M. M. Parkhurst, of Stoneham, presented the essay assigned him,—"Position and duty of the M. E. Church on Temperance."

He was glad that our church has always been right in theory. Last fall, out of 1050 who responded to the inquiry whether they favored license or prohibition, fifty ministers were in favor of license. One half were Roman Catholics, one fourth Unitarians, and some among the evangelical denominations. Not one was connected with the Methodist Episcopal Church.

The essay was timely, and did great credit to Bro. Parkhurst, who is an able and interesting lecturer and worker in the cause.

Rev. A. J. Church, of Edgartown, said law can be enforced. He lived where not a man has the moral courage to open a bar-room. Their jail is to let.

Rev. J. O. Peck, of Worcester, thought such truth as the lecture contained is needed even among Christian men. The party that will ignore this subject in politics ought to die.

Bishop Campbell, of the African M. E. Church delivered an eloquent address. Had no one seen his face they would have considered him an earnest and accomplished Yankee minister. When he declared that they had no idea of selling out to the Unitarians, and that he was a Methodist dyed in the wool, the cheering was loud and long.

The doxology was sung, and Father Taylor pronounced the benediction.

Thus closed one of the most interesting meetings we have ever attended. One intelligent minister said he would not have it blotted from memory for fifty dollars.

The hope that it will be repeated annually until the millenium will meet a response in many hearts.

Upon a review of the proceedings the *Herald* remarks:—The Convention took advanced ground on all the questions that come before the church. It approved the raising of $200,000 for the Theological Seminary, and took especial care *not* to disapprove of the Boston Methodist University. It approved of the publication of a first-class Methodist Literary Magazine from this centre; called on the Missionary Board to strengthen its force and policy, promised to give it the aid of the churches in the State to make its jubilee a grand success; approved heartily of the New England Educational Society; declared firmly for Prohibition, and against any party that refused to put it in its platform; and called for the development of the Sunday School department into a complete and popular service for half the Sabbath and all the people This was no small amount of work, and crowded every moment with business.

Two of its most noticeable essays were written by laymen: that on Church Temporalities, by Frederick A. Clapp, Esq., and that on Church Music, by Prof. Tourjee, the director of the New England Conservatory of Music. Both were highly creditable and popular, full of pungent teachings and broad principles. The essay that attracted the most attention was by Prof Townsend, of the Theological Seminary; a very brilliant examination of the leading ecclesiastical error of the day, which has just attained a practical triumph in the New York "Liberal" Convention. His discourse was received with the heartiest approval, and unanimously voted to be published in a pamphlet by itself. Fifteen hundred copies were subscribed for on the spot, and David Snow, Esq., added a donation of one hundred dollars, in order to make the edition as cheap and as broadcast as possible. We much mistake if all evangelical churches do not see in it a defence of the gospel most courteous, keen and conclusive.

Bishop Campbell, of the African M. E. Church, closed the Convention with an eloquent declaration of their oneness with us, and of their sure return to their mother. He declared that under no circumstances would they be false to their Methodist experience, doctrines and usages They had served God in poverty, and money would not bribe them from the faith. He was a Methodist dyed in the wool! The Convention gave him a hearty reception, and showed that so far as it is concerned, he and his church need not wait another moment before they returned.

Mr. Punshon's address before the Convention on Tuesday evening was a happy episode. Tremont Temple was filled. He declared that this was the first Methodist State Convention ever assembled, gave it a warm greeting, handsomely defended the church, and spoke inspiringly on largeness of soul as essential to all true and triumphant living, whether personal, ecclesiastical or national. The love feast was a happy hour. Brethren of all the Conferences in the State spoke of their common love and joy, and missionaries from India echoed their bliss from across the sea.

The Convention was like the broad boulevards, shaded, grassy and flowery, that encircles the narrow streets of ancient towns. It cast around our Conference bars and gates and crooked boundaries, a broad pathway full of attraction. It brought all parts of the State together, and made them feel as never before their unity and the unity of the church they love.

Mr. Punshon's great oration fitly crowned the whole. Every eligible seat was occupied, and nearly two thousand dollars taken; the largest amount ever realized in this city for a single lecture, and only excelled, it excelled, by Mr. Dickens. The most celebrated of living story tellers brought no larger sums to his purse than this Methodist minister, unknown before his coming to America to most of the city, did,—not to his purse, for he puts no money there, as he could easily do, but to the charities of the church. He conquered his situation. He came heralded chiefly by his own church; he left having achieved the highest place as a platform orator. Henceforth when he speaks here, the carriages of the most fashionable classes, like Naaman's chariot, will stand at the door of this prophet of the Lord. His best trait is his religion. He never lets you forget that he is a Christian. The too frequent abandonment by gospel ministers of their Saviour and their service when they mount the lecture rostrum, are rebuked by this master of them all, who wears on these boards the robes of his sacred office as easily and charmingly as at the very altar of sacrifice. Boston invites, hopes, and expects him to give her all his lectures. She will not be satisfied with less.

Letter from the United States.

MASSACHUSETTS METHODIST CONVENTION.

The Methodists in Massachusetts have held a very interesting Convention in Boston, which closed on the evening of the 14th inst. Its programme was as follows:—

Sermon on evening preceding the Convention, by E. Wentworth of Pittsfield.

Opening address, L. R. Thayer.

The responsibilities of Methodism in Massachusetts in the matter of education, W. F. Warren.

The nature and demand of Sunday-schools in this State, J. D. King, D. C. Knowles.

The present duty of the Methodist Church on the subject of temperance in Massachusetts, M. M. Parkhurst, E. A. Smith.

How may we more fully unite the influence of Methodism in Massachusetts? Gilbert Haven.

Relations of orthodoxy to error, Luther T. Townsend, William Rice.

The importance of local Church history, S. W. Coggeshall.

The temporalities of the Church, F. A. Clapp, Jeremiah Pease.

The state of the work in the rural districts, D. Sherman.

Church Music, Prof. Eben. Tourjee, E. Wentworth.

The responsibilities of the Methodist Church in regard to the neglected populations of our cities, George P. Wilson, of Lawrence, W. F. Mallalieu.

The present state of Methodism in Massachusetts, Daniel Dorchester.

The work of revivals, L. W. Walsworth, of Great Barrington, H. Mansfield, Lewis B. Bates.

The Convention was largely attended, and the subjects in the programme were discussed with great ability. Rev. Mr. Parker, one of our missionaries in India who had recently returned to the United States on account of ill health was present, and invited to address the Convention, which he did much to the satisfaction and profit of all present. He commenced by saying that he did not feel at home, as for the first time in ten years he was now addressing an audience like this. In India, as the people won't come to church we build none of them, but go to the bazaars where they congregate, and around the wells at night we talk and read to the three or five hundred people who scarce ever fail to number at least three hundred. This work he greatly loved. Again, we go out to the villages, and wait till the farmers begin to come in from their work, and commencing to sing, the people will cluster around till an audience is assembled, when we commence preaching. We watch for the great religious fairs that occur in the land, and the people expect us to attend them as much as they do their own priests. Formerly we gave away a book to every one that could read, and finally we adopted the practice of selling them, until we sell more now than formerly we gave away.

At one large fair at Moradabad, on the banks of the Ganges, which is nothing more nor less than a Hindoo camp-meeting, at which often 600,000 people are present, and sometimes they have been known to aggregate 7,000,000 by government count. From 7 a m, to 2, p m, and from 3 till dark, we are in the habit of preaching, three at a time, to the crowds that will gather around. I, said the speaker, have been one of four standing in a cart, and all simultaneously preaching, and though in the loudest tone of voice, without disturbing each other. The books we circulate in this way go through the country far and near. On one occasion a little fellow picked up a book and asked a comrade what it was? "O," said the one interrogated, "that is the book in which it is written, "In the beginning was the Word, and the Word was God." I overheard it, and in astonishment I asked where he had learned that, and he immediately replied, "O, I found a book just like that in such a fair!" and on further examination I found him, said Mr. P., able to repeat a great deal more of that gospel of which he had just uttered a fragment.

Mr. P. continued to describe the modus operandi in which the missionaries carry on their work, and especially how they interjected in their books, &c., such passages as "God is love," "Jesus Christ is the Son of God," seeking to indoctrinate the minds of the Hindoo readers by the frequency with which these fundamental phrases are made to recur.

At the request of several, Mr. P. related how the native preacher "Andreas," carries on his work. On one occasion Andreas came to him saying that a groupe of men gave him a great deal of trouble. "Well, what is the matter, Andreas?" "I don't like to let them read their elementary school books on Sunday—and they can't do anything else." He was told that the best thing he could do was to let them study their primers and spelling books, for they can only get able to read the Bible in this way. Rev. Mr. P. then gave a brief history of this native preacher, who, from one of the most degraded, and filthy, and wretchedly wicked men as a native priest, had become one of the most devout Christian workers. A delegation of Hindoos once came for Andreas to come and stay with them, thinking that they could entice him back again to his ways of wretchedness—Andreas went, and proved so great a disappointment to them, such an enemy to all their wicked practices, that they were in trouble how to get rid of him, for he was not in the least inclined to go back again, but poured in on them his earnest exhortations to turn from their sins, till some whole families were soundly converted, and commenced leading a life of prayer in the presence of all their neighbours. The account the speaker gave of the mischievous attempts of the Hindoos to put a stop to this preaching, and to break up the meetings were amusing beyond description. But the best of all the statements made by the speaker, was that the Hindoos professing conversion under the labours of Andreas stand firmly in their new faith, with no signs of yielding to the earnest and persistent efforts made to divert them again into the ways and habits of heathenism.

We have in Massachusetts one entire Conference and parts of four others, so that many of the Methodist ministers in the State never see each other at their Conferences. The Convention furnished an opportunity for them to meet and enjoy a pleasant season of Christian intercourse and fellowship. It is proposed to hold such a Convention annually, and no doubt it will add greatly to the strength and influence of Methodism in the State.

THE ANNUAL CONFERENCES

have nearly all held their sessions for the season, and the reports are most encouraging. The increase of members will be large, though not as large as last year. The literary and Theological institutions were never so prosperous. The Centenary collections, most of which were devoted to these institutions, have greatly aided in placing them on a permanent basis. Church building seems to demand the special attention of the people. Church edifices have been erected, or are in process of erection at all points, and many of them are among the best edifices of the kind in the country.

The press is well sustained. All the *Advocates*, except one or two in the Southern States, are paying their expenses, and most of them are a source of profit to the Church. The *Quarterly*, I am sorry to say is, not patronized as it should be, its subscription list being scarcely more than enough to meet the expense of its publication. The *Book Concern*, is the most extensive publishing house of the land, unless the Harper's is an exception. Its business is immense, and is a great power for Methodism in the country.

THE MISSIONARY SOCIETY

is at present somewhat embarrassed with debt, owing largely to the Centenary collections, but this embarrassment need no longer exist. An efficient administration of the Society would soon place it not only out of debt, but in a condition to do far more than ever to convert the world to Christ.

RELIGIOUS INTEREST.

Our churches are blessed generally with a good religious interest, and some of them are enjoying most interesting and extensive revivals. Our late camp meetings have contributed largely to this result. The work of holiness, which was greatly revived at these meetings, is spreading in the churches. We are looking for an extensive revival throughout our work. The prospect for a general outpouring of the Spirit is most encouraging.

BOOKS, AUTHORS, &c.

Messrs. Harpers have just issued several most interesting and valuable works, among which are "THE INVASION OF THE CRIMEA; its origin and an account of its progress down to the death of Lord Raglan," by *Alexander Kinglake*; "HISTORY OF THE AMERICAN CIVIL WAR," by *John William Draper, M.D., LL.D.*, to be completed in three elegant octavo vols, the second of which is now ready; "The Spanish Conquest in America, and its Relations to the History of Slavery, and the Government of the Colonies," by *Arthur Helps*, in four vols. "THE OLD WORLD IN ITS NEW FACE; Impressions of Europe in 1867–1868," by *Henry W. Bellows*; "Notes, critical, explanatory, and practical, on the Book of Psalms," by *Albert Barnes*, in three vols., the first of which is now ready; "THE LIFE OF GEORGE STEPHENSON, AND HIS SON ROBERT STEPHENSON; comprising, also, a history of the invention and introduction of the Railway Locomotive," by *Samuel Smiles*, author of "Self Help," &c.: and "CYCLOPÆDIA OF BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE," by the *Rev. John M'Clintock, D.D*, and *James Strong, S.T.D.*, second vol. now ready. This is the great Biblical and Theological work of the age, and should be the constant companion of all ministers and theological students. The periodicals of this extensive publishing house, were never in greater demand. They meet you every where, whether at home or abroad, or on whatever line of travel—you cannot fail to see the *Monthly*, *Weekly* and *Bazar*.

Messrs. Hurd & Houghton are issuing the works of *Robert South*, in five vols. octavo, two vols. of which are now ready. This is a most valuable work, and will be highly appreciated by all ministers. They also continue to issue in part "Dr. Wm. Smith's Bible Dictionary," revised and edited by *Prof. H. B. Hackett, D.D.*, the thirteenth part now ready. This is an *unabridged edition* of this great work, a work which every Bible reader and interpreter will find invaluable.

Messrs. Ticknor & Fields advertise no less than twenty-six new works and new editions during the fall. Among them are "*Old Town Folks*," by *Harriet Beecher Stowe*; "*Plain Thoughts on the Art of Living*," by *Washington Gladden*; "*Smoking and Drinking*," by *James Parton*; "*Diary and Correspondence of Henry Crabbe Robinson*;" and a new volume of Poems, by *James Russell Lowell*.

Messrs. Lee & Shepard have just issued several choice works for the young folks. Among them are the "*Changing Rose*," by *William Everett*; "*Dotty Dimple out West*," by *Sophia May*; "*The Little Spaniard*," by *May Mannering*; and "*Our Standard-Bearer, or the Life of Gen. U. S. Grant*," by *Oliver Optic*, a work of great interest. They have also issued "*Words of Hope*;" *Life's Morning*;" "*Life's Evening*," and "*Life's Quiet Hours*," most charming works for gift-books.

The *American Tract Society* have issued "*The Son of Man*," by *Thos. Wickes, D.D.*, a work of great value, and should be extensively circulated and read. It is the Life of Christ, written in a style the most attractive, and is just the work to put into the hands of all young persons.

CECIL.

Our Sunday Schools.

To the Editor of the Provincial Wesleyan:

DEAR SIR,—I beg to thank you for the condensed report of the proceedings of the Sabbath School Convention lately held in St. Catherine's, Ontario, which appeared in your paper of the 28th ult.

That article is perhaps the best on Sunday School affairs which has been given to us for a long time. It contains in brief, the results of much reading—observation—and experience.

I take the liberty of thus referring to the report in question, that a few suggestions may be made known, which on its perusal, and in subsequent reflection, occurred to the writer.

Would it not be well if our ministers everywhere would assure themselves that their helpers the Sabbath School Teachers in their respective Circuits have an opportunity of reading the report, either in their own, or in some kind neighbor's Provincial Wesleyan?

Might it not be well if at an early Teachers' meeting, even if a special meeting for the purpose were appointed, to have the article carefully read, and made the subject of calm, thoughtful conversation, with a view to carrying out its good suggestions as fully as possible in every School? The Teachers might converse most on those points which most concerned the state of their own School. And let us hope that a pleasing account of some of such meetings will be furnished for the columns of your journal.

Would not the Teachers do well to hold among themselves at least occasionally, say once a month, such a Bible class as was conducted at the Convention by Dr. Duryea? They would then meet their scholars *prepared* for the duties of the day. Much profit requires suitable effort, and surely in this matter the inducements are the highest.

And, finally, should not the Sabbath School Teachers of Nova Scotia, and the other maritime provinces, begin to ask whether a Convention for the promotion of Sabbath School efficiency may not be as practicable and as profitable here as elsewhere?

These suggestions are most respectfully submitted by a lover of youth, and

AN OLD TEACHER.

November 2, 1868.

The Prayer Meeting.

If it be true that prayer is the life of the Christian, it is equally true that the prayer meeting is the life of the Church. Never since the time the disciples assembled in the upper room at Jerusalem, and "all continued with one accord in prayer and supplication," has a Church that has not held fast to the prayer meeting achieved permanent success. The Quakers have ignored this Christian institution, and the consequence is manifest to the world in their expiring life. True, they have believed in and have practiced prayer, but it has been chiefly silent, and unaccompanied by the melodies of grateful song. Methodists, on the other hand, have been distinguished for the number and frequency of their social religious services, chief among which are the church prayer meetings, and the result is made known to the world, in the triumphant exhibit of its fruit, in this, its first Centenary commemoration.

The reasons why spiritual success cannot be secured in a Church without prayer meetings are obvious. In the first place meetings for prayer and supplication are enjoined as a duty by both inspired precept and example. "Forsake not the assembling of yourselves together." "Where two or three are agreed on earth as touching any thing it shall be done unto them." "Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." These and other Scripture passages, taken in connection with the fact that the Bible uniformly recognizes the acts of prayer and praise as leading elments of true worship, together with the example of the inspired apostles and their coadjutors, render the meeting for prayer sufficiently obligatory upon the Church. It cannot be supposed that where such a plain duty is disregarded piety can flourish.

Again: Christianity is adapted to the social laws of our being. It does not contravene them, but sanctifies and employs them for the holiest ends. It was never designed to expel us from society and cage us in monasteries, but with every inspiration in harmony with the laws of our nature, it inculcates the necessity of our patiently abiding in the flesh until our work is done, and teaches us the duty of letting our "light shine before men." In a certain degree this social element of religion finds development and exercise in the public worship of the churches.

But the extent to which this is effected fails to fulfill its requirements. In the public congregation on Sabbath the services are necessarily more formal, and there is restraint arising from the presence of a promiscuous assembly, and from the fact that the minister is expected to perform most of the services. Modern custom also has rendered the choir an indispensable auxiliary of the pulpit in almost every church, so that the singing of the congragation is chiefly performed by proxy. The preaching occupies most of the time, and the result is that that the ends of a social Christianity are imperfectly attained by the regular Sabbath worship.

Provision must be made, therefore, to meet our social needs is some other way. The provision is most happily attained in the weekly prayer meeting. It is the people's meeting. It affords free play to the exercise of hallowed social feeling. There is no rigid adherence to an established form. The interchange of sympathy is unrestrained. The emotions flow forth in gushes of praise. Inspiring touches of experience are given by one and another, either in the overflowing of the heart in prayer, or in the apt and timely address. Exultant shouts burst forth from souls just liberated from the heaviness of "manifold temptations," and flowing tears attest "the meltings of a broken heart." There is, too, a delightful and effectual blending of spirit in supplication to God for any special gifts of his grace, as well as for the more usual benefits of his mercy. At the close of the meeting there is excellent opportunity for warm greetings and salutations—a luxury of loving, Christian heats.

Now the commonest observer cannot fail to see that a religion whose life is imbedded in the social sympathies must derive untold advantages from such devout communings. It is likewise clearly apparent that the neglect of such a means of grace must be followed by spiritual decay. As well might a man be expected to retain his vital forces in their full vigor without inhaling the pure air, as for a church to continue spiritually healthful whose members do not avail themselves of the invigorating atmosphere of the prayer meeting.

Finally, Christians are directed to "pray always with *all* prayer." Private prayer is necessary, family prayer is excellent; but *all* prayer is not yet employed, and consequently the efficacy of prayer in all its methods cannot be tested without the use of public prayer. The public praying of the Sabbath is confined almost exclusively to the pulpit; no connected supplications are heard ascending from the pews. Besides, these prayers are few, amounting where two sermons are preached on the Sabbath, to only three or four a week in the aggregate. Now the prayer meeting affords scope and encouragement for all Christians who can clothe their petitions in appropriate forms of speech to offer them in the presence of, and in union with, the assembled church. And vain is the expectation of spiritual prosperity by that church which does not offer this sort of prayer.

—*Methodist.*

Religious Excitement.

Protests are made against religious excitements. Excitements are of different kinds and degrees. Excitements that come from without are to be suspected. Excitements that are due to the senses are full of peril. Excitements which necessarily, by a law of nature, must be followed by a reaction into *apathy*, are hurtful. These statements are past question, and need not be oracularly put forth every day as discoveries. Indifference so stolid that man, made to love God and goodness with all his heart, can not abide in it, but has to be excited out of it, is also suspicious. A coolness of repentance is also full of peril. Your worldly unbelief is hurtful. We have set off exposures and dangers against each other, in this world, and find the safe way, or the way of salvation, by coming as quickly as we can to our Guide.

There are indiscretions, we hear. No doubt of it. The question is, whether the indiscretions are so many, and so glaring, as to overbalance the palpable and lasting good that comes of engaging many people heartily in the new conviction that they have a spiritual, immortal capacity. and owe their lives to their Creator. When we have governments without indiscretion, families without indiscretion, colleges without indiscretion, manners, trade, navigation, over any sort of sea, without it, we shall have an administration of Christianity without indiscretion. But, remember, the greatest indiscretion we can possibly fall into about religion is to let it alone.

It is said, the eager demonstrations that attend strong religious movements disgust the "cultivated and the refined." Men have been found saying this who are not usually overforward to appear as the advocates or patrons of these particular classes—who have generally found in them, in fact, only a spirit of selfish aristocracy and a conservative anti-Christ, but now, all at once, by "sudden conversion," are jealous for their scruples. Doubtless, there is such a thing as a high Christian expediency, Thought is to be taken for the weak conscience. for the fastidious taste, and even, I think, sometimes for the narrow prejudice. Christianity is broad enough, generous enough, strong enough for that. Paul expounds the law in the fourteenth chapter to the Romans, and acts upon it wherever he becomes "all things to all men that he might gain the more." Religion wants the intrusion of no impertinent appointments, and no bad manners. That complete Apostolic gentleman, just referred to, knew very well the need of the receipt, when he directed the Corinthians that "all things should be done decently and in order;" yet he was the central and animating figure in many a scene quite as excited and exciting as any witnessed this year among us. Christian wisdom will deprecate any violations of true dignity or decorum, will carefully forestall them, the ranting appeal, the rude phrase, the distasteful arithmetic definiteness, the publicity and prematurity in computing converts, the vulgar interruptions. Our God is a "lover of concord" in forms and sounds and seasons and colors and ceremonials, as in the temper and disposition of men, and "He hath made everything beautiful in His time." But nothing is so "beautiful" in His sight as the heart that trusts and loves Him. He has made the laws of fitness and of grace to be steadfast and sacred; but He tells us that all the outward graces of propriety and art are but dim symbols of the clustering groups of spiritual graces that his own immediate Spirit makes to bud and unfold and yield their ripened fruitage, in the believing soul of man, that to hasten now, in the accepted time, to present our bodies a "living sacrifice," is a most "reasonable service;" and that all the "fitness He requireth" is to "feel our need of Him."

We have to remember that the "cultivated and refined" are to be considered, just because culture and refinement are a positive good, and because every human being is to be considered. Christianity says, "Honor all men."

But something, in turn must be asked of these well-bred persons, and something must be expected of intelligence. Among other things, it is expected intelligence will consider the variety of adaptations, the limits of occasion, the pressures of emotion, the fallibility of human understandings, the adventitious disfigurements that attach to the noblest works, and consider how gloriously, blessedly true it is, that while there are "diverities of operation" there is "the same spirit" and while there are "differences of administration," there is the same Lord."

If, when the actual blemishes are put away, or only a few are left, and these so insignificant as not to be appreciable beside the grand earnestness overshadowing them—as in these days generally happens—if then, still the cultivated and refined are repelled from a large blessing or duty by a trivial indiscretion, that will be something for the cultivated and refined to look to. A positive, aggressive Faith, like the Gospel of Christ, has too much to do to stoop and smooth away every little human roughness from its rugged reformations. Prophets that are full of the preaching of repentance and a new kingdom will sometimes wear camel's hair instead of broadcloth, and a leathern girdle instead of fine linen, and we must get used to as we can. There is such a thing as an overweening pride in the knowledge of this world, which shuts the spiritual sense. There is disproportionate zeal for the advantages and splendors of a material civilization, which hides the loftier glory of the skies. "Not many wise, not many mighty.' "They have *their* reward." In that day of simple, spiritual revelation, when the secrets of all hearts shall be revealed, all earthly distinction, levelled, and all earthly distinctions and badges forgotten, the question shall not be, Who was highest, who lowest? who richest, or who most beautiful? who cultivated alone, or refined alone? But, who loved God and man, who honored the right, who was loyal to truth, who walked in the spirit, who had faith in the Lord Jesus Christ, and out of that faith, as towards Christ himself, did minister to those hungry, athirst, naked, strangers, sick, in prison? So many that are here first shall be last, and the last first.—*Texas Advocate.*

Spiritual Hydropathy.

Zion's Herald has the following on the New Version: St. Paul was willing to be counted a fool for the sake of the truth as it is in Jesus. But when a man is willing to be counted a fool because of his misrepresentation of the truth in the interest of sectarianism, he displays no such eminence of grace. He is simply willing to be counted what he is. A body that ought to be styled "The Society for Perverting of the Scriptures in the Interests of Immersion," has issued a translation of the New Testament, in which they appear ridiculous or wicked, as the sense of the ludicrous or reverence for God's word predominates.

Take a few examples:—"The Pharisee wondered that he did not first immerse himself before dinner." "And coming from the market, except they immerse themselves they do not eat." "They received to hold the immersions of cups and pots, and brazen vessels and couches." These often being very large, so as to accommodate several guests at table, Mr. Carson suggests that they may have been made to be taken apart, so as to be immersed easily. But what a falling off from daily, and perhaps tri-daily, immersions, to one only, and that for a lifetime.

Christ said:—"Ye shall be immersed in the Holy Spirit." Peter made a very bad application of this promise, according to this same translation. "The Holy Spirit *fell on them, as on* us at the beginning, and I remembered,—it is hard to see why he should—the word of the Lord, how he said, "John indeed immersed in water, but ye shall be immersed in the Holy Spirit." "I will immerse you in fire." A promise never fulfilled. For Peter says the promise to "pour out" was fulfilled at Pentecost, and Christ "poured forth this." "Immersed unto Moses in the cloud and in the sea.' We need only to remember that they went on dry ground, and that the cloud was not over but behind them during the passage,—the baptism in the cloud being on other occasions at Seir, Edom, and in the desert generally when they were weary,—to see the propriety of immersing candidates in rubber clothes, or of omitting the contact of water altogether.

"We, who were immersed into Jesus Christ, were immersed into his death." "We were all immersed into one body" That they recoil from no plunge where *baptizo* is concerned, is seen from the translation of 1 Peter iii. 21, "Immersion now saves us." We doubt it. They will certainly require an emersion, or they will be drowned both soul and body, as scholars and as saints.

Dull Pulpit vs. Dull Pew.

A writer in the *Central* on this topic has the following:—"It should be remembered that the pulpit has to deal with matters that are antagonized by the deep-rooted enmity of the human heart, and that, therefore, its best efforts may apparently fall short of their aim, because the heart is steeled against the truth. What a want of interest prevails among all classes on the subject of vital religion! The pew, as well as the thoughtless multitude that throngs the way of death, is "proverbial for its dulness" on this point. But let the minister commence a series of discourses on "How to make money"—"How to succeed in politics"—"How to reconcile dancing, card playing and theatre-going with piety"—"How to get to heaven without purity of heart and life"—and his congregations will be overflowing. His preaching will be voted by a majority wonderously anti-opistic, anti-somnolent, live, fresh, sharp, earnest, wide-awake, elequent, sublime, brilliant, pathetic, acute, logical, philosophical, practical, magnificent, grandilequent—because the pew is *not dull* on these subjects. If the pulpit could read the heart and mind of the pew it would no doubt select, as the fittest peroration of its discourses, the following truthful lines:

"Some go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
BUT FEW GO THERE TO WORSHIP GOD."

When the happy time shall have arrived, when all "go there to worship God," there will be no more dulness in pulpit or pew. Come happy time, come quickly! Amen.

Spirit of the Press

THE CHURCH CONGRESS IN DUBLIN.

The object of the Congress was to bring forward questions affecting the practical work of the Church, to elicit information and invite suggestions; and it is surprising to find how large a measure of agreement exists among men of rival schools upon questions like these. The management of Sunday-schools was a theme which brought out a great deal of valuable information and hints based upon the experience of various systems. The delicate and difficult question of the relations between science and theology, and the influence of the study of the former on the religious views of those engaged in it, was treated with singular ability and moderation. A paper on the "The Church and the Periodical Literature of the Day" evoked one of the most masterly speeches delivered before the Congress from the eloquent Bishop of Derry. The question, "How the efficiency of the Church services may be increased" supplied the text for a debate which may be said to have fairly exhausted it. Some of the speakers were for revising the Liturgy, others for dividing the services; the High Church party urged Holy Communion should be administered more frequently as a separate service; the Low Churchmen extolled preaching. Some recommended the provision of additional services for special occasions, and others represented the pew system as the great hindrance to an adequate attendance at public worship. The idea of revision after the plan of Lord Ebury was generally scouted; but there seemed to be a strong feeling that something should be done, either by dividing or abbreviating it, to bring the present form of Morning Service with sermon within a less onerous compass than a two hours' stretch.

In compliance with a general understanding to that effect, the present situation of the Irish Church with regard to the State was regarded as a tabooed question. The Congress was in no sense to be made the vehical of a demonstration in favour of the Establishment. As to the wisdom and propriety of this reservation under present circumstances it is now needless to express any opinion, but it is due to the Irish dignitaries to say that they were the first to enforce the understanding. The Dean of Cork, in his admirable sermon at St. Patrick's Cathedral, and the Archbishop of Dublin, in his opening address, were especially carefully to let it be known that the Congress was not to be identified with the cause of the Irish Establishment. At the same time there can be no doubt whatever that, whether formally and intentionally or

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not, the Congress was a very earnest and enthusiastic demonstration in favour of the Church in Ireland and against the disruptionists. The very considerable body of English Churchmen, of all shades of opinion, who were present day after day, would scarcely have crossed the Channel to express their sympathy with a Church which they held to be so entirely a failure and so rotten to the core as to justify the harsh doom with which it is menenced. —*Standard.*

General Intelligence.

Colonial.

THANKSGIVING DAY.—Thursday, the 12th instant, will be proclaimed a day of General Thanksgiving throughout the Province.

The Fifty-fifth Anniversary of the Nova Scotia Auxiliary Bible Society, will be held (D.V.) in Temperance Hall, on Monday evening the 9th inst. Chair to be taken at half-past seven and the usual Collection in aid of the Society's Funds will be made.

SABBATH DESECRATION.—Several young men were brought before the Stipendiary Magistrate of this city for sporting on the Sabbath, and were fined $1 each.

Two trunks were stolen from a Schooner on Sabbath evening last, while the crew were at church. They contained in money $30.

Two prisoners lately sent to the Penitentiary, made their escape, one of whom was captured on Monday morning.

About forty American fishing vessels were driven to our harbour on Sunday and Monday by stress of weather. They have been doing well, considering the scarcity of fish.

It is stated that the Granville Street Baptist Church contemplate erecting a new and handsome sanctuary.

The Methodist Church at Block House Mines was blown down and destroyed by the gale of the 17th ult.

PENMANSHIP.—Mr. B. F. Staples, after spending the summer in P. E Island, has returned to Halifax, and may be found at his old stand, No. 57 Granville Street, (up stairs). His abilities for beautiful penmanship cannot be surpassed.

ANNAPOLIS RAILWAY.—The railway from Windsor to Annapolis (we learn from the Berwick *Star*), is being pushed forward vigorously on this part of the line. There are only about three miles of track to lay to connect Kentville and Bridgetown. Both Mr. Tracey and Mr. McLeanan are now ballasting. The Station houses, except the one at Berwick, are also progressing favorably. The Engine house at Kentville is being supplied with the requisite apparatus, such as turn table, well, &c. A wood-shed 25x100 feet is also about completed. Several men are engaged building flat cars at Wolfville. The bridge at Bridgetown is nearly completed.

GRAND DIVISION OF SONS OF TEMPERANCE. This body met in annual session at Temperance Hall on Tuesday evening of last week. A large number of representatives of subordinate Divisions were present, and some thirty new representatives were elected. Wednesday morning the Grand Division met at 10 o'clock, and a delegation from the Grand Division of P. E. Island, and a member of the Grand Division of the State of Maine, were received. Messrs. David Marshall, of New Glasgow, Avard Longley, and R. M. Barrett, of Halifax; John Scott, of Charlottetown, P. E. I.; O. S. Beale, of Portland, Me., and C. H. Harrington, of Sydney, addressed the meeting. The following officers for the ensuing year were then chosen:

Hon. Samuel Creelman, Stewiacke, Grand Worthy Patriarch.
W. O. Bill, Billtown, Cornwallis, Grand Worthy Associate.
Patrick Monaghan, Halifax, Grand Scribe.
John Heenan, Halifax, Grand Treasurer.
Rev. G. O. Huestis, Lunenburg, Grand Chaplain.
C. H. Harrington, Sydney, Grand Conductor.
Robinson Thomson, Economy, Grand Sentinel.

A soiree and public meeting was held on Wednesday evening in the Division room. The Hon. Samuel Creelman, G.W.P., presided, and addresses were delivered by several members of the order.

The two men arrested here last week on the arrival of the English Steamer, on charge of fraud and robbery, are still in jail. They are likely to be sent back to England by next Steamer.

The Supreme Court is sitting in Halifax. The Chief Justice states that the amount of crime in this Province is less than in any part, equally populous, of the world. He urged the appointment of another Judge. The present Judges are over-wrought, and all of them are men of nearly 70 years of age and over. He did not approve of the Act which extended the jurisdiction of magistrates to £20, as it gave rise to many appeals. He urged the establishment of District Courts as in other parts of the Dominion.

The appeal for aid to the sufferers at Red River has been finely responded to in this city. The Government give $1000, and the city subscriptions amount to nearly $2000. The City Council refused to vote any sum.

THE OARSMEN AT HOME.—Nearly half of Tuesday was spent by 15,000 to 20,00 people in St. John in waiting for the Oarsmen, talking of the Oarsmen, looking at the Oarsmen, and taking part in the Oarsmen's torch-light procession. There was a grand Triumphal Car—designed by Gray—constructed by Cunningham,—drawn by Robertson's blacks, driven by Austin,—occupied by Sheriff Harding and the Oarsmen, who were musicked and hurrahed at by the City and Volunteer Bands and a great multitude. The Oarsmen have nobly vindicated the honour of St John, sustained their great reputation, won heavy stakes, received $500 a piece from admiring citizens, besides the freedom of the City, and a lot of land each.—*Telegraph.*

CALL BY ATLANTIC TELEGRAPH.—A few days ago, the congregation of Calvin Church St. John, forwarded by Atlantic Cable an invitation to the Rev. Samuel Houston, of Londonderry, Ireland, to become their pastor. A cable dispatch announces the acceptance of the call.

FREDERICTON, Oct. 28.—Judge Fisher took his seat on the Bench on Wednesday, and is to day trying a civil cause. His charge to the Grand Jury was a good one.

Mr. Pickard was the only candidate nominated to-day for the Commons. He said he was going there as an independent member; he would support or oppose the Government as he thought best for the country. Confederation being accepted by the people, he would do his best to make it a success. Less than a hundred people were present, and there was no excitement of any kind.—*Telegraph.*

The Truro *Mirror* states that a schooner owned by James Hamilton of Clifton, and Robert Higgins of Tenth River, laden with apples from Cornwallis, was capsized off Tenecape during the gale, and all hands perished. There were four persons on board: Mr. James Hamilton and Robert Higgins mentioned above, a son of Mr. Higgins, and a Mr. Peppard from Londonderry. Mr. Hamilton leaves a large and helpless family, consisting of a widow and nine children. Mr. Higgins also leaves a widow and family. We have just heard, since writing the above, that two young men from North River, Onslow, named Lynds and McDonald, were on board the ill-fated boat returning from Horton, where they had been working during the past summer. We do not know whether this is so or not.—*Witness.*

OBITUARY.—It is our melancholy duty to record the death of Mr. Asher Black, Merchant, of this place, son of Joseph Black, Esq., of Bedeque—who died this morning at 9 o'clock, after an illness of about six weeks. Mr. Black was for about fifteen years in the employ of the Hon. James C. Pope, and last Fall commenced business on his own account. The grief exhibited by Mr. Pope and others who stood around him until the vital spark had flown, bore evidence of the love and esteem they cherished for him.—He died trusting in Christ. The Wesleyan Church, of which he was an active and most useful member, is in his death deprived of a truly worthy man, and society of one of its justly esteemed and honoured members. It is said he died without leaving an enemy. Well might all who knew him adopt the words of one of old—"Let me die the death of the righteous." He died in the prime of life—in his 37th year—leaving an aged father, brothers and sisters and a wife and three children, to mourn the loss of a kind husband, loving parent and dutiful son. We deeply sympathise with his family.—*Summerside Journal.*

TORONTO, Oct. 27.—Extensive robberies in connection with the Post Office Department have been discovered.

A package of fifteen registered letters sent here by the Grand Trunk Railway is missing.—This is the third stolen during the past three weeks, and no trace of them has been discovered.

United States.

NEW YORK, Oct. 27.—Ohio gives an official Republican majority of seventeen thousand three hundred and seventy-two. Pennsylvania nine thousand six hundred and seventy-one; Indiana ten hundred and fifty-four.

NEW YORK, Oct. 29.—C. W. Wooley was robbed of one hundred thousand dollars yesterday, principally in United States Bonds. The package was taken from the counter of a Broker, where the owner had just laid it.

O'Baldwin and Wormald, two noted pugilists, were arrested to-day while engaged in a prize fight, and held in bail in five thousand dollars for trial.

NEW YORK, Oct. 30.—A locomotive engine exploded yesterday, near Louisville, Kentucky, killing five men. The recent riot in New Orleans, resulted in killing six colored men, and wounding many others, and the death of but one white man. United States troops now patrol the streets of the city, and keep good order.

NEW YORK, Oct. 31.—The registration of voters in this city now numbers 150,464, and one day remains in which to register before the election. Gold 134.

Valparaiso dates state that great damage has been caused throughout Chili by heavy rains. Forty persons had been drowned in the swollen rivers, and the crops in the Southern provinces were seriously damaged, entailing much suffering. Communication between Talcahuano and Conception is now suspended at high water owing to the extraordinary tides which have done much damage. The water at Talcahuano has been so hot as to throw up all the fish in a cooked state and great subterranean rumblings were frequent.

European.

LONDON, Oct. 27.—Light shocks of an earthquake were felt in various places in Cork County, Ireland, yesterday.

The house of Mr. Wymere, near Cork was entered last night by a body of men, and a quantity of arms and ammunition carried away. The culprits are supposed to be Fenians.

LIVERPOOL, Oct. 27.—Hon. Reverdy Johnson was last night entertained at a Banquet given in his honor by Mayor Whatley, at the Town Hall. In his speech on this occasion, he said he did not know how the people of the United States would regard his conduct since he had been in England, and he was sanguine of their approval; but he would accept their censure with Christian resignation.

John Bright opened the Parliamentary canvass in Birmingham last evening by addressing an immense meeting of the citizens.

The Birmingham Chamber of Commerce have invited Mr. Johnston, the American Minister, to visit that city, and partake of its hospitalities.

LONDON, Oct. 28.—The Provisional Government of Spain has issued a manifesto concerning the administration of the Kingdom. After passing in review the various reforms decreed by the late central Junta, they proceed to argue in favour of the decentralization of the administrative power, and conclude by promising to render a faithful account of their doings to the constitutional Cortes.

Some Spaniards of advanced ideas, advise the sale of Cuba to the United States, as the most direct and speedy method of solving the question of the abolition of slavery.

VIENNA, Oct. 27.—The ministerial bill fixing the basis as to the number and equipment of the army and navy when on a war footing, after much opposition, has been passed by the Reichrath. It is said that Baron VonBeust gave a number of secret names for the passage of the bill, which caused it to be carried, and this rumour creates some uneasiness. It is said that in his speech in secret session, urging the adoption of the measure, the Prime Minister alluded to the good relations which existed between Austria and the other great powers, but intimated that in the event of a rupture between Prussia and France, Austria must be ready to guard her own neutrality.

LONDON, Oct. 28, (evg).—Despatches from Bombay report that additional success has been gained by British troops in the North-Western Provinces.

Right Rev. Chas. T. Longley, D.D., Archbishop of Canterbury, died to-day aged 74 years.

The Dowager Duchess of Sutherland is dead.

The reports that Great Britain, France, and Italy have renewed diplomatic relations with Spain, under the new Government, are confirmed. It is authoritively announced that Prussia and Portugal have also recognized the new Government, and that the Papal Nuncio at Madrid has put himself in communication with the Spanish Minister of Foreign Affairs.

LONDON, Oct. 29.—The Leaders of the Liberal party, have after a careful survey of the field, become convinced that they are sure of the choice in the coming elections, of a large majority of liberal members, to the new House of Commons. The following have been quietly named among Liberal circles as the cast of the new ministry:—Premier, Rt. Honorable W. E. Gladstone; Foreign Secretary, Earl Russell; Home Secretary, John Bright; Chancellor of the Exchequer, Hugh Culling Eardly Childers; Lord Chancellor, Sir Roundell Palmer; Secretary of War, Marquis of Hartington. Specie in the Bank of England decreased one hundred thousand pounds in the week.

The Austrian Diet on Thursday passed the Bill giving authority to the Government to recruit forty thousand additional soldiers, Baron Beust having given a formal assurance that the men to be enlisted will merely fill up the deficiency in the standing army, and not swell above the number fixed by law.

The announcement is made by the Austrian Ministry that the interpretation which has been put upon the recent speech of Baron Beust is a false one, and that the policy of Austria is peace. The Ministry have made an explanation to the Reichsrath as to the strength of the army. The normal war footing is fixed at eight hundred thousand men, and the present active forces are not to be increased.

The Session of the North Germain will be formally opened by King William of Prussia in person, Nov. 4th, and it is asserted on official authority that his address from the throne will be of a reassuring and pacific character.

Queen Isabella of Spain and her suite are expected at Paris the sixth of Nov.

LONDON, Oct. 30.—Maps which are now said to have been prepared by orders of the French Government, have been issued to show that the Second Empire has strictly regarded its frontiers as laid down in treaties with neighbouring Powers. It is inferred that this explanation is to cover the Emperor's abandonment of a war policy.

Lord Stanley has not commenced the Parliamentary canvass at Lynn Regis. It is said he remains in London awaiting Secretary Seward's reply in regard to the protocol for the settlement of the Alabama claims.

MADRID, Oct. 30.—It is estimated that the deficit in the revenues of this year will reach fifty millions pounds sterling.

The Spanish Government seeks to raise a loan of two hundred millions of crowns at an interest of six per cent.

LIVERPOOL, Oct. 31st.—Two scientific expeditions to the North Pole are now fitting out: one at Bremen, under Peter Mann, and the other at Havre under Lumber.

Gen. Dulce has finally accepted the appointment of Captain General of Cuba, and will soon sail for Havana.

The South American mail steamer brings dates from Rio to the 9th inst. Latest advices from Poraguay state that Gen. Lopez held Villetto, with all his forces.

The allied army was near at hand, and news of a battle was daily expected. The Portuguese Consul had been forcibly taken from the American Legation at Ascension and shot. The U S. war steamer had gone up the Paraguay River, and a peremptory demand would be made by the American Consul for redress.

SUNDAY SCHOOL PAPERS.—Those who wish to order the *Sunday School Advocate*, or other periodicals now sent free by mail, will bear in mind that from the first of January, 1869, postage will be charged at the rate of a half-cent per number when weighing less than one ounce, or one cent for four ounces, to be prepaid by stamp.

THE WATCHMAN TO MINISTERS.—A letter from Dr. Hoole, published in the *Christian Guardian*, announces that the gratis supply of the *Watchman* to the Ministers will be discontinued after December next.

Letters and Monies.

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

Rev. G. Harrison (P.W., W. McAfee $2, will send shortly), Rev. G. Johnson (P.W., Mrs. C. Jost $2, E. Cook $2—$4), Rev. W. E. Shenstone, Rev. G. Forsey, Rev. J. Goodison (one charge was for parcel delivered to yourself. Will look up minutes), L. W. Drew (see notice), Rev. Dr. Pickard.

A SEVERE FELON CURED.

Amesbury, March 22, 1862.

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

Yours respectfully,
JAMES CURLIN.

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

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

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

FELLOWS' COMPOUND SYRUP.

To Mr. JAMES I. FELLOWS,
Manufacturing Chemist,
St. John, N. B.

We, the undersigned, have much pleasure in recommending your Compound Syrup. After a fair and protracted trial of the same, we consider your preparation a very valuable nervous tonic, far surpassing many others of considerable repute, and well worthy the confidence of the profession generally.

We beg to remain, yours very truly,
A. H. CHANDLER, M.D.
H. A. JACOBS, M.D.
Moncton, N. B., November 9, 1867.

Mr. JAMES I. FELLOWS, Manufacturing Chemist.

Sir,—For several months past I have used your Compound Syrup in the treatment of Incipient Fhthisis, Chronic, Bronchitis, and other affections of the Chest, and I have no hesitation in stating that it ranks foremost amongst the remedies used in those diseases. Being an excellent nervous tonic, it exerts a direct influence on the nervous system, and through it it invigorates the body.

It affords me pleasure to recommend a remedy which is really good in cases for which it is intended, when so many advertised are worse n useless.

I am Sir, yours truly,
Z. S. EARLE, Jr., M. D.
St. John, N. B., Jannary, 1868.

Sold by Apothecaries. Price $1.50 per bottle, or 6 for $7.50. On the receipt of $7.50 the proprietor will forward 6 to any part of Nova Scotia or New Brunswick, Free.
JAMES I FELLOWS, Chemist,
St. John, N. B.
Nov. 4 2w

A "COUGH," "COLD," OR IRRITATED THROAT,—If allowed to progress, results in serious Pulmonary and Bronchial affections, oftentimes incurable.

Brown's Bronchial Troches reach directly the affected parts, and give almost instant relief.—In Bronchitis, Asthma, and Catarrh they are beneficial. Obtain only the genuine Brown's Bronchial Troches which has proved their efficacy by a test of many years. Among testimonials attesting their efficacy are letters from—
E. H. Chapin, D.D., New York.
Henry Ward Beecher, Brooklyn, N. Y.
N. P. Willis, New York.
Hon. C. A. Phelps, Pres. Mass. Senate.
Dr. G. F. Bigelow, Boston.
Prof. Edwd. North, Clinton, N. Y.
Surgeons in the Army, and others of eminence
Sold everywhere at 25 cents per box. 2m.
Oct. 14.

What is more unsightly than a coat collar or a lady's dress covered with dandruff? And what is more uncomfortable than a head of hair filled with it? Reader, you have no good excuse for either. Use Ring's Vegetable Ambrosia and you will join with us in praising it.
oc 14 1m

ALLEN'S LUNG BALSAM!—For the cure of Consumption, and all diseases that lead to it such as Coughs, Neglected Colds, Pain in the Chest, and all Diseases of the Lungs. As an expectorant it has no equal. It has now been before the Public for a number of years and has gained for itself a World Wide reputation. Physicians recommend it in their practice and the formula from which it is prepared is highest commended by Medical Journals. Call at the Druggists and get a Phamphlet.
Every Druggist sells the Balsam.
PERRY DAVIS & SON Montreal.
aug 19—3m Sole Agent for Canada.

The season for coughs and colds is rapidly adproaching, and every one should be prepared to check the first symptoms, as a cough contracted between now and Christmas frequently lasts all winter. There is no better remedy than "Johnson's Anodyne Liniment." For all diseases of the throat and lungs, it should be used internally and externally.

Lung fever, common cold, catarrhal fever, and usual discharge of a brownish color in horses, may be checked at once by a liberal use of "Sheridan's Cavalry Condition Powders."

e builder and first Pastor of the church, d Jonathan P. Heck, great grandson of rbara Heck. Many were there who more an half a century ago were members of the urch or congregation.

In the more public service held at 10 a. m., a storic sketch of the three several erections on

AT Brunswick St. Wesleyan Church, on the 20th ult, by the Rev. John A. Clarke, Mr William Yould, to Miss Ellen Lovitt

At Truro, by the Rev. R. Morton, Mr. George McLellan, of New Annan, to Wilhelmina Mary, daughter of Mr. Ralph Russell.

Deaths.

At Hillsboro', N. B., of consumption, Oct. 1st, Mariam, second daughter of Capt. Wm. Irving, aged 17 years. Her end was triumphant.

At the same place, of Typhoid fever, Oct. 8th, Malvena C., beloved wife of A. A. Bliss, Esq., M. P. P., aged 35 years. Mr. Bliss also buried his two youngest children a few days before the death of Mrs. Bliss

On the 29th ult., Mrs Sarah Brown, aged 76 years, relict of the late Capt. Brown.

On the 29th ult., Thomas, son of John Thomas, Esq., aged 25 years

On the 30th ult., Seth Webb, aged 88 years, leaving a wife and large family.

At Windsor, on the 28th ult., Annie, only daughter of Joseph and Margaret Vonmaider, in the 4th year of her age.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, Oct 28

Ship China, Spence, Liverpool; brig John Duffes, Marchand, Sydney; brigt Firm, Crowell, Baltimore; schrs W Kandick, Matheson, C Breton; Scotia, Hewitt, Labrador; Tyro, Smith, Liverpool; Zenobia, do; Rival Smith, do; Sophia, Morriscey, P E I; Jennett, Smith, do; Filette, McNeil, do; Ida, LeBlanc, do; California, Kendrick, Cornwallis; Belgrade, Boudrot, Sydnny; Mary Givan, Bell, do; Effort, Tomlimson, Bridgetown; M Elva, McAvoy, P E I; Jas A McKeen, Ritcey, do; James, McKenna, do, Mary Hart, Darrow, North Bay; Gladiator, Westhaver, N York.

SATURDAY, Oct 31

Steamers Commerce, Doane, Cherlottetown; Alpha, Hunter, Sydney; brigt A R Dunlap, Dunlap, Boston; schrs Hero, Crowell, P E I; Catherine, Martell, Gowrie Mines; M E Purney, Marsin, P E I.

SUNDAY, Nov 1

Steamer City of Durham, Jamieson, St John's, N F; barque Observer, Providence, R I; brigts Emily Jane, Roche, Jamaica; Minnehaha, Cow Bay; schrs Valiant, Foster, New York; J Ritcey, Ritcey, P E I; Tomperance, Fougere, do; W S Giffan, Niekerson, do; Bonita, and Handy Andy, do; Mary Ann, Sydney; Wave, Evens, do; Elizabeth Boudrot, Glace Bay; Bessie Gardner, do; Mary Jane, Gowrie Mines; Progress, do; Experiment, do; Alpine, Cow Bay; Greenock, Bay of Islands; Lilly Dale, Smeltzer, North Bay.

MONDAY, Nov 2

Steamer Carlotta, Colby, Portland; schrs Edward, Gerrior, Blockhouse; Emma, John Gilpin, and Atalanta, Sheet Harbor; M Hopewell, Ormiston, Sydney; Edward, Jarvase, C Breton; Idella, Matherson, P E Island.

CLEARED.

Nov 2—Brig Italia, Hays, Ponce; schr J R Stewart, McDonald, P E Island.

Lumber, Shingles, &c.

THE Subscribers have on sale—a large and well assorted Stock of dry seasoned and other Wood Material, comprising—
PINE, ¾, 1, 1¼, 2, 2½, 3, 4 and 5 inch.
SPRUCE, 1, 1 1-4, 1 1-2, 2, 3, 4 and 5 inch.
SPRUCE SCANTLING, assorted sizes, some long lengths.
SPRUCE 1 1-2 inch flooring, plained & matched.
SPRUCE 1 inch flooring, plained.
New Brunswick PINE CLAPBOARDS, Nos. 1 2, 3, 4, 5, 6 and 7 feet.
Pitch Pine, White Oak, Birch.
Pine Scantling, Sawed Laths.
Cedar and Pine Split SHINGLES.
ALSO—LIGNUMVITÆ.
Which they offer for cash or approved credit.
Apply to Mr. SMITH or
GEO. H. STARR & CO.
aug 19 3m

99 GRANVILLE STREET. 99

Wholesale and Retail!

WE have much pleasure in intimating to the City trade that we have per Arcadia, Rosneath, and City of New York, nearly completed our FALL IMPORTATIONS. These Goods having been bought in the very best markets, will be offered on the most reasonable terms.

KID GLOVES.

In these we are prepared to show a thoroughly assorted Stock of the makes and prices for which our House is so well known, and our customers may always get them fresh, as the stock is replenished by nearly every mail steamer.

MOURNING GOODS.

In these we are prepared to show a better variet than ever. Our Stock of

BLACK CRAPES.

Have been bought from the very best Manufacturers in London is surpassed by none in the trade

Wholesale Buyers,

OUR STOCK OF
GREY COTTONS,
WHITE COTTONS,
WARPS, PRINTS, TICKINGS, &c.
Will be found of really good value, as they have been purchased to a large extent for CASH from the leading Manufacturers in Manchester, and will be offered at a small advance.
SMITH BROTHERS.
sept 30

LATHS & JOISTING.

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

THE MOUNT ALLISON EDUCATIONAL INSTITUTION,

SACKVILLE, N. B.

THE Second Term of the Current Academic Year is to begin, in all the Branches of this Institution, Thursday the 12th of November.

Superior educational advantages are now offered to young persons of either sex.

Ample provision is made for thorough courses of instruction by the constant employment of twelve or more well qualified and experienced Professors and Teachers.

The best possible arrangements have been made to secure the domestic comforts of the Students in both of the Academic Families. The Vice-Principals with their wives, as well as several of the other Teachers, are members of these families, sitting at the same tables with the Students.

For further information send for a Catalogue.
H. PICKARD.
Oct 21, 1868. 3ins.

New Dress Goods!

COMMERCE HOUSE,
144 GRANVILLE STREET.

New, Plain and Fancy Dress Materials

FOR AUTUMN.

Repps, Poplinetts, Mohair & Alpacca Lusters, Wincoys, &c.
—ALSO—
Black Baratheas, Coburgs, Lustres & French Merinoes,
oct. 22 R. McMURRAY & CO.

Carpets, Carpets.

New Tapestry Carpets.

All Wool, Scotch, and 3-ply Carpets, Union and Hemp Carpets,
At No. 144 *GRANVILLE STREET.*
COMMERCE HOUSE.
oct 21. R. McMURRAY & CO.

MOOSEWOOD BITTERS.

Fall Tweeds!

The Subscriber has received by late arrivals:
250 PIECES Heavy Canadian TWEEDS, suitable for Fall and Winter wear.
—ALSO—
Cases Under-shirts and Drawers, in white, Shetland, Brown and Scarlet.
English Black and Colored Doeskins,
Machine Sewing Silks
Tailor's Trimmings
Grey and White Shirtings
Flannels and other Staple Goods All of which are offered at lowest masket prices
JOSEPH BELL,
Depot for Canadian Tweeds,
sept 28 4w

Ayer's Ague Cure.

New Advertisements.

FLOUR

TORONTO FLOUR.

The following popular Brands.
Wheeler's Best, York Hill, White Rose, New Dominion, Lark XX, River, Holmedale, Whitevale, Clifton, Rockwood.
Also.—Alpha, Clarendon, K. D. Cornmeal, White Beans, Matches, Bales Hops
For sale by
R. C. HAMILTON & CO.
Nov 4 119 Lower Water Street.

Halifax, October 24th, 1868.

FLOUR after this date we have resolved not of less than SIX BARRELS OF FLOUR MEAL (except to the trade) feeling that in justice to dealers we cannot do otherwise.
R. C. HAMILTON & CO.,
119 Lower Water Street.
Nov 4 Produce Commission Merchants. 2w.

1868 NOVEMBER 1868

INLAND ROUTE.

St. John, Portland, Boston, &c

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

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

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

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

At Boston with the Bristol Line for New York

FARES:

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

Through Tickets and any further information can be had on application to
A & H CREIGHTON,
may 6 Agents, Ordnance Square.

British Shoe Store.

A Large and Splendid Variety OF American Boots!

JUST RECEIVED:
1000 pairs Children's copper-toed Boots
Fancy and Goat Lace Boots; Misses Skating Boots
Boy's and Youths' Boots; Grain Napoleon do.
Calf Wellington Boots; Women's Skating do
Women's Fine Kid Slippers, beaded
Do Prunella Elastic Front Shoes
Men's Congress Boots, Stout; do Calf, do do
do Fancy Patent Slippers
Superior Rubber Shoes.
A. J. RICKARDS & CO.,
oct15 145 Granville street,

WHOLESALE,

ANDERSON, BILLING & CO.

WHOLESALE DRY GOODS MERCHANTS,

95 & 97 Granville Street, Halifax.

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

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

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

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

All of which they are prepared to offer to Wholesale Buyers on the most favorable terms.
ANDERSON, BILLING & CO.
sep 30

Avery, Brown & Co.

8 & 10 George St., Halifax.

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

Drugs, Medicines and Spices

of all kinds.

TEA

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

Indigo, Dyewoods,

and Dyestuffs of every description.

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

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

All the popular Patent Medicines.
oct 14—4 ins

INTERCOLONIAL RAILWAY.

To Contractors.

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

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

5 & 6 SOUTH WHARF,

ST. JOHN, N. B.

Flour, Flour, Flour.

Now Landing and to arrive.

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

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

Ayer's Cathartic Pills.

LONDON HOUSE,

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

DRY GOODS,

We earnestly solicit a call and inspection of the Goods in the various departments if only for our pastime.

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

READY MADES,

the largest selection in the Province and we think the cheapest.

An immense stock to choose from in the Made to Order Department.

House Furnishing Goods including a special lot of GREY BLANKETS—cheap.

English Floor Cloth well seasoned in all widths

THOMSON & CO.

P S.—From the general depressing Trade we as Cash Buyers are enabled to offer some goods below their current value. T. & CO.
October 14.

132, BRITISH WOOLLEN HALL, 134

WHOLESALE AND RETAIL.

KNOX & JORDAN

Would beg to announce that they are now recei

The Family.

Johnny's Lesson.

Johnny, come here and look at the cat!
Notice how nicely she washes her face;
Now rubbing this cheek, now rubbing that,
Carefully putting each hair in its place;
Johnny, you dear, little, dirty elf,
Don't you feel a little ashamed of yourself?

Her hands she takes next—now Johnny look there!
Carefully—daintily—see her scrub!
Now she arranges her soft, silken hair,
And her tail and ears have an extra rub.
She owns neither looking-glass, towel nor comb,
Yet she keeps herself neat, abroad and at home.

Johnny, what do you think of this?
With that smile on your bright, little, smutty face,
I declare there is not a spot I can kiss!
And you know that your hair is never in place,
No wonder your hands in your pockets go;
You're ashamed of them, Johnny! you are you know!

Playing with marbles, down on your knees,
Grubbing for angle-worms under the ground,
Riding the fences and climbing the trees,
You're the dirtiest fellow anywhere round—
You know you are, Johnny; you need not look hurt!
You know you delight to play in the dirt.

O Johnny! O Johnny! what *shall* I do,
Is a question that puzzles me evening and morn,
With a dear, loving, little fellow like you,
Who is always dirty, and tumbled, and torn
Johnny, if you don't do better than that,
I believe I shall send you to school to the cat.

Mother.

Would I paint thee, mother, as thou art:
Limn the sad glory of thy silver hair—
That dear worn forehead, trench'd so deep with care—
That cheerful smile, fresh from a guileless heart!
Alas! I am not skill'd thy grace to impart;
But I a simple verse will weave for thee,
In love and honor, who hast borne for me
Sad burdens—many more than were thy part.
For thee how far! yet oft I feel again
The gentle pressure of thy tender hand,
So sweet to soothe the racking throbs of pain.
And never fails that soft, low voice of thine,
When on the brink of some ill deed I stand,
To hold me back with power that seems divine.

The Babes in the Balloon.

Ten years ago there was a great comet in the sky, which many children of that day yet remember. The following story of an event which then happened is taken from *All the Year Round*, an English Magazine. It is said to be "an American true story."

We remember that comet-summer, not so much for its great astronomical event as for two singular incidents that more nearly touched our human sympathies, which will grovel in poor earthly affairs, even in sight of the most august celestial phenomena.

One pleasant Saturday afternoon during the comet's appearance, an æronaut, after a prosperous voyage, descended upon a farm in the neighbourhood of a large market town in one of the Western States. He was soon surrounded by a curious group of the farmer's family and labourers, all asking eager questions about the voyage and the management of the balloon. That, secured by an anchor and a rope in the hand of the æronaut, its car but a foot or two above the ground, was swaying lazily backward and forward in the evening air. It was a good deal out of wind, and was a sleepy and innocent wonder in the eyes of the farmer, who, with the owner's permission, led it up to his house, where, as he said, he could hitch it to his fence. But before he thus secured it, his three children, aged respectively ten, eight and three, begged him to lift them "into that big basket," that they might "sit on those pretty red cushions." While the attention of the æronaut was diverted by more curious questioners from a neighbouring farm, this rash father lifted his darlings one by one into the car. Chubby little Johnny proved the "ounce too much for the aerial camel, and brought him to the ground; and then, unluckily, not the baby, but the eldest hope of the family, was lifted out. The relief was too great for the monster. The volatile creature's spirits rose at once, he jerked his halter out of the farmer's hand, and with a wild bound mounted into the air! Vain was the æronaut's anchor. It caught for a moment in a fence, but it tore away, and was off, dangling uselessly after the runaway balloon, which so swiftly and steadily rose that in a few minutes those two little white faces peering over the edge of the car grew indistinct, and those piteous cries of "Papa!" "Mamma!" grew faint and fainter up in the air.

When distance and twilight mists had swallowed up voices and faces, and nothing could be seen but that dark, cruel shape, sailing triumphantly away with its precious booty, like an aerial privateer, the poor father sank down helpless and speechless; but the mother, frantic with grief, still stretched her yearning hand toward the inexorable heavens, and called wildly up into the unanswering void.

The æronaut strove to console the wretched parents with assurances that the balloon would descend within thirty miles of the town, and that all might be well with the children, provided it did not come down in water, or in deep woods. In the event of its descending in a favourable spot, the thought that the elder child might step out, leaving the younger in the balloon. Then, it might again rise, and continue its voyage.

"Ah, no," replied the mother, "Jennie would never stir from the car without Johnny in her arms!"

The balloon passed directly over the market town, and the children seeing many people in the streets, stretched out their hands and called loudly for help. But the villagers, though they saw the bright little heads, heard no call.

Amazed at the strange apparition, they might almost have thought the translated little creatures small angel navigators on some voyage of discovery, some little cherubic venture of their own, as, heading towards the rosy cloud-lands and purple islands of sunset splendour, they sailed deeper and deeper into the west and faded away.

Some company they had, poor little sky-waifs! Sometning comforted them and allayed their wild terrors—something whispered them that below the night and clouds was home; that above was God; that wherever they might drift or clash, living or dead, they would still be in his domain and under his care; that though borne away among the stars they could not be lost, for his love would follow them.

When the sunlight all went away, and the great comet came blazing out, little Johnny was apprehensive that the comet might come too near their airy craft and set it on fire with a wisk of its dreadful tail. But when his sister assured him that the fiery dragon was "as much as twenty miles away," and that God wouldn't let him hurt them, he was tranquilized, but soon afterwards said, "I wish he would come a little nearer, so I could warm myself, I'm so cold!"

Then Jennie took off her apron, and wrapped it about the child, saying tenderly: "This is all sister has to make you warm, darling, but she'll hug you close in her arms, and we will say our prayers and you shall go to sleep."

"Why, how can I say my prayers before I have my supper?" asked little Johnny.

"Sister hasn't any supper for you or for herself, but we must pray all the harder," solemnly responded Jennie.

So the two baby-wanderers, alone in the wide heavens, unawed by darkness, immensity, and silence, by the presence of the great comet and the millions of unpitying stars, lifted their little clasped hands and sobbed out their sorrowful, "Our Father," and then that quaint little supplementary prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"There God heard that easy, for we are close to him up here," said innocent little Johnny.

Doubtless divine love stooped to the little ones, and folded them in perfect peace—for soon younger, sitting on the bottom of the car, with his head leaning against his sister's knee, slept as soundly as though he were lying in his own little bed at home, while the elder watched quietly through the long, long hours, and the car floated gently on in the still night air, till it began to sway and rock on the fresh morning wind.

Who can divine that simple little child's thoughts, speculations, and wild imaginings, while watching through these hours? She may have feared coming in collision with a meteor—for many were abroad that night, scouts and heralds of the great comet—or perhaps being cast away on some desolate star-island, or more dreary still, floating and floating on, night and day, till they should both die of cold and hunger. Poor babes in the clouds!

At length, a happy chance, or Providence—we will say Providence—guided the little girl's wandering hand to a cord connected with the valve; something told her to pull it. At once the balloon began to sink, slowly and gently, as though let down by tender hands; or as though some celestial pilot guided it through the wild currents of air, not letting it drop into the lake or river, lofty wood or impenetrable swamp, where this strange, unchild-like experience might have been closed by a death of unspeakable horror; but causing it to descend as softly as a bird alights, on a spot where human care and pity awaited it.

The sun had not yet risen, but the morning twilight had come, when the little girl, looking over the edge of the car, saw the dear old earth coming nearer—"rising towards them," she said. But when the car stopped, to her great disappointment it was not on the ground, but caught fast in the topmost branches of a tree. Yet she saw they were near a house whence help might soon come, so she awakened her brother and told him the good news, and together they watched and waited for deliverance, hugging each other for joy and warmth; for they were very cold.

Farmer Burton, who lived in a lonely house on the edge of his own private prairie, was a famous sleeper in general, but on this particular morning he awoke before the dawn, and, though he turned and turned again, he could sleep no more. So, at last, he said to his good wife, whom he had kindly awakened to inform her of his unaccountable insomnolence, "It's no use; I'll just get up and have a look at the comet."

The next that worthy woman heard from her wakeful spouse, was a frightened summons to the outer door. It seems, that no sooner did he step forth from his house than his eyes fell on a strange portentous shape hanging in a large pear tree, about twenty yards distant. He could see in it no likeness to anything earthly, and he half fancied it might be the comet, who having put out his light, had come down there to perch. In his fright and perplexity he did what every wise man would do in a like extremity; he called on his valiant wife. Reinforced by her he drew near the tree, cautiously reconnoitering. Surely never pear-tree bore such fruit!

Suddenly there descended from the thing a plaintive, trembling little voice: "Please take us down. We are very cold!"

Then a second little voice: "And hungry, too. Please take us down!"

"Why, who are you? And where are you?"

The first little voice said: "We are Mr. Harwood's little boy and girl, and we are lost in a balloon."

The second little voice said: "It's us and we runned away with a balloon. Please take us down."

Dimly comprehending the situation, the farmer getting hold of a dangling rope, succeeded in pulling down the balloon.

He first lifted out little Johnny, who ran rapidly a few yards towards the house, then turned round, and stood for a few moments, curiously surveying the balloon. The faithful little sister was so chilled and exhausted that she had to be carried into the house, where, trembling and sobbing, she told her wonderful story.

Before sunrise a mounted messenger was despatched to the Harwood home, with glad tidings of great joy. He reached it in the afternoon, and a few hours later the children themselves arrived, in state, with banners and music, and conveyed in a covered hay-waggon and four.

Joy-bells were rung in the neighboring town, and in the farmer's brown-house the happiest family on the continent thanked God that night

The Little Boy's Escape.

"Fire! fire! fire!" Little orphan Georgie was fast asleep.

"Fire! fire!"

Georgie jumped up in bed, and sat a second or two rubbing his eyes. He was wide awake now, and all shaking, for he was alone, up stairs, in his little room.

The room was one blaze of light; he was dazzled by it, and before he could get to the door the smoke was choaking him.

The door was locked! Yes, Georgie remembered now. He had been naughty before tea, and his grandmother had sent him up stairs, and then came herself and locked the door.

He pulled and pulled at the door; then kicked at it, stricking frantically, for he was faint with heat, and almost suffocated with the thick smoke. The house was filled with the tramp of feet and the sound of voices, so that poor little Georgie's despairing cries and shrieks for help were lost.

"O, grandmother! grandmother! send somebody!" cried orphan Georgie. "Dear Jesus, *do* send somebody?"

Georgie gasped and fell backward in the smoke. Two strong arms lifted him up. Those two strong arms held him close to a brave and kind heart, and two swift feet went quickly down over the burning stairs; rushing with him through the light, and heat, and smoke, till Georgie and his strong deliverer were safe outside among the crowd.

Yes, grandmother was all safe, and so was Georgie.

"O," said the little orphan boy afterward putting both arms around the strong man's neck, and pressing his lips to his rough bearded cheek "O, I'll *always* love you so! I'll *always* work for you."

"Poor child!" said the strong man folding him in his arms, "I could'nt let a little boy burn to death while my own little Jimmy was lying safe in his bed."

Georgie was a very little boy, but he was old enough to know that Jesus had loved and died for him; and he was soon afterward able to say in his heart, "Now I'll always love Jesus?" for he thought this fireman's love was nothing to God's love. And I hope orphan Georgie did love Jesus; and he might well praise God if his escape from a burning room was the means of turning his heart to the Saviour.

Perhaps the fireman did not think that Jesus died to save us from death—from a far worse death than that of the body. But this is what is taught by the kind Saviour himself. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." To save us from death, and that we might have eternal life through Him, the holy and blessed Son of God gave his life for us. Can we love Him too much?

Mary's Prayer.

Little Mary's mother had occasion to correct her the other night. Mary was angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said: "God bless papa, and don't bless mamma." Her mother took no notice, and Mary jumped into bed without her good-night kiss. By-and-by she began to breathe hard, and at length she whispered: "Mamma, are you going to live a great while?" "I don't know," was the answer. "Do you think you shall." "I cannot tell." "Do many mothers die and leave their children?" "A great many." "Mamma," said Mary with a trembling voice, "I am going to say another prayer;" and clasping her little hands, she cried: "God bless papa, and the *dearest, best* mamma any little girl ever had in the world." That's the way, children. If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you not know that, be they long or short lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"—Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent and sting like an adder.—*Well-spring.*

In an apple country like Nova Scotia the following item is valuable: "By packing apples in casks with dried leaves in the autumn they will be kept in a perfect state of preservation, and in spring will be found as firm and as juicy as when first plucked."

The poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you in innocence.

Agriculture.

Work for Indian Summer

"The summer is passed, the harvest is ended," the equinoctial storm has spent its force, and the early frost has put a stop to the growth of every crop; but there still remains to the farmer, the pleasantest and fairest season of the year—the Indian summer. In too many instances this beautiful season is allowed by farmers to run to waste, although there are few portions of the year that might be improved to better advantage.

In many instances the farmer can materially hasten his spring work by getting his fields ready in the fall: It seems to occur to few farmers, that the fall is a good period to set new fences and to repair old ones. The ground is ordinarily in better order for digging post holes; while fencing materials are almost invariably cheaper than in the following spring. Ordinarily, the spring is a bad time in which to do fencing; the roads are in a wretched condition for hauling lumber; the frost is not out of the ground, so that posts can be set, till after the fields are ready for the plow, and then every farmer knows that his time must be devoted to putting in his crop. The consequence of this delay is that stock are liable to tramp down the fields after they are sown, and are tempted to take sumptuous meals on the fields of winter grain. We all know how difficult it is to keep stock out of a field that they have once been accustomed to going into, and from this we should learn the advantage of having our farms well protected in the fall.

Next to the fence, the farmyard should claim attention. The droppings of the cattle, which have been accumulating all the summer; the coarse manure that was not sufficiently rotted to be carted out last spring, together with the manure that has been thrown out from the horse stable, should all be taken out to the field which is to be planted next season. After the spade and fork have done their work the hoe should be brought into requisition, and the yard should undergo a thorough scraping.

After the farm yard has been treated in this manner, the farmer will gnd various apartments where horses, cows calves, hogs and and poultry are kept, these will require a vigorous hoeing and brushing. After this, the floors should be repaired, and all the cracks closed by battens, or filled with mortar.

The orchard may be improved in productiveness, and the back yard in appearance, if the chips and leached ashes in the latter are carted off and placed around the trees in the former. The yard will now be in good condition to receive the wood which should soon be got up and prepared for winter use.

The outer cellar door ordinarily opens into the back yard, and probably if you will look in therest, you will find that there is work to be done there. Several barrels have fallen to pieces, and had better be used as fuel. Considerable dirt has accumulated on the floor, that could be well disposed of in filling up various holes and ruts about the lawn or mowing field. When this is done, you will undoubtedly think that the wall will look better for a coat of whitewash.

Having gone thus far in putting farm matters to rights, it would seem to be a sin to stop and leave the walks and drives that lead from the road to the house in so bad a condition as many of them are. The frost has already helped you in killing the vegetation that grew upon them, but you must complete the job, with the hoe and shovel. Lay a straight edge along the border, and cut the turf by it; then round them up carefully, and they will be in good condition to be traveled over during the rainy seasons of the winter and spring.—Prairie Farmer.

THE CHURCH UNION.

THE FREEST ORGAN OF THOUGHT IN THE WORLD.

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

It aims to *lead* public opinion upon all subjects, and to *represent* or *echo* the sentiments of no party or sect. Edited by seven editors, from seven different denominations, whose names are not known even to each other.

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A Sewing Machine worth $55, for 25 subscribers and $62 50. Agents may choose their machines.

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A Gold Watch, American Watch Co., worth $1 25, for 85 names. Silver Watch for 15 names.

10 Bottles Woodworth's Violet Ink, for 10 Subscribers and $25.

The CHURCH UNION is the only paper that publishes Henry Ward Beecher's Sermons, which it does each week, publishing the morning or evening Sermon of the Sunday preceding.

Send for a specimen copy, enclosing 10 cents.

Address, HENRY E. CHILD,
PUBLISHER,
9 Beekman Street, New-York City.

April 22.

The N. Y. Musical Pioneer.

Issued in monthly numbers of 16 pages, royal 8vo, at the low price of 50 cents per annum, Clubs of ten and upwards, 40 cents with premiums. Send for Circulars. Choirs and Sunday Schools will find its 8 pages of music glowing with all that is lovely and animating. Its eight pages of reading matter aim at supplying Choristers, Superintendents of Sunday Schools and all Music lovers, with stirring articles, dealing with the living present. It numbers among its contributors,

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

Respectable Agents (Ladies or Gentlemen) in every city and county throughout the United States and British Provinces, to act as canvassers for the new and magnificent engraving: "THE LORD'S PRAYER" just published. This beautiful engraving will be welcome to every Christian amily, and good agents, by engaging in its sale can make from ten to twenty Dollars a day.—Address FREDK. GERHARD, Post Box 4601, New York City, when a circular with full particulars for agents will be sent.

Woodill's Worm Lozenges!

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

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

Freedom from all Mercurial Agents.

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

WORMS IN CHILDREN

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

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

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

FRED R. WOODILL,
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SOAPS, SOAPS.—If you want Toilet Soaps or Fancy Articles call at
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RADWAY'S READY RELIEF.

Price Twenty-Five Cents per Bottle.

IMPORTANT NOTICE.

PERSONS in Canada and the British Provinces are respectfully notified that RADWAY'S READY RELIEF is only 25 Cents per bottle in specie. In the United States, in consequence of the great advance of materials, and the high premium in gold, the retail price is 50 Cents per bottle; but in the Canadas and British Provinces of North America, where specie is the currency used in exchange for goods, the sum of Twenty-Five Cents only is charged. Dealers and Druggests are supplied at prices to enable them to sell at this price.

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RADWAY'S READY RELIEF.

ITS THREE METHODS OF APPLICATION.

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

RUBBING THE SPINE.

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

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

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

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

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

SECOND METHOD OF APPLICATION.

APPLIED EXTERNALLY.

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

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

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

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

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

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

THIRD METHOD OF CURE.

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

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

CANADA CHOLERA.

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

RADWAY'S READY RELIEF AS A LINIMENT.

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

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

DR. JOHN RADWAY & CO.,
220 St. Paul Street, Montreal.

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THE GREAT SORE MEDICINE.

RADWAY'S RENOVATING RESOLVENT.

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

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

One bottle of RADWAY'S RESOLVENT possesses more of the active cure of disease than six bottles of the best approved Sarsaparillas in use.

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Also, on hand—100 Panel Doors, made from Kiln Dried Materials of the following dimensions:
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Also—Will make to order 1-4 inch veneered Oak, or Walnut Doors of superior description, not liable to rent, warp or split, as those made in the solid.

Also on hand 60—Southern Pine Timber and 3 in Plank, common Ranging Timber, Oak, Birch, and Pine Boards and Planks, Sawed Pine, Split Pine and Cedar Shingles. Also—Weather Boards.

The whole of which the subscriber offers low for cash. Apply to H. G. HILL,
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Easy of access. The Street Cars pass the head of Victoria St., every quarter of an hour.

Feb 13

Strange, but True.

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

It is Equally Strange & True

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

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

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Rev. F. H. W. Pickles, Mill Village, Queens Co, N. S.; Messrs. Calder and Fraser, do.; Dr. J. M. Barnaby, M.D., do.; E. D. Davison, Esq., do.; James Forbes, M.D., Liverpool, N. S; James Turner, Esq., Jordan River, Shelburne Co, N. S James T. Bines, Shelburne; Rev T. W. Smith, do; Wm McRey, Esq, Clyde River, Shelburne Co, N S Rev Thos Smith, Barrington, do; Wm Sargent Port Medway, Queens Co, N S; Spencer Cohoon do.; Rev C. W. T. Dutcher, Caledonia, Queen's Co. Dr. Pope, M.D., Petite Riviere, Lunenburg Co. Rev. Christopher Lockhart Horton, N. S.; Wm. Merry, Bridgewater, Lunenburg Co.; Wm. Owen, Attorney at Law, Bridgewater, Lunenburg Co.; H. B. Mitchell, Esq., Chester.

sept 26

MOOSEWOOD BITTERS.

A COUGH, COLD, or sore Throat.

BROWN'S BRONCHIAL TROCHES

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

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

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

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A SACRED SONG.

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Every Man his own Physician

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The Stomach is the great centre which influence 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 billious disorders, pains in the side, &c The bowels sympathise by Costiveness, Diarrhœa and Dysentry. The principal action of these Pills is on the stomach, and the liver, lungs, bowels, and kidneys participate in their recuperative and regenerative operations.

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

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Mercurial Eruptions,	Sprains,
Piles,	Stiff Joints,
Rheumatism,	Tetter,
Ringworm,	Ulcers,
Salt Rheum,	Venereal Sores,
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nov 6

MOOSEWOOD BITTERS!

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Vegetable Pain Killer,

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TAKEN INTERNALLY, CURES Sudden Colds, Coughs, &c, Weak Stomach, General Debility, Nursing Sore Mouth, Canker, Liver Complaint, Dyspepsia or Indigestion, Cramp or Pain in the Stomach, Bowel Complaint Painters Colic, Asiatic Cholera, Diarrhœa and Dysentery.

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The PAIN KILLER is by universal consent allowed to have won for itself a reputation unsurpassed in the history of medicinal preparations. Its instantaneous effect in the entire eradication and extinction of PAIN in all its various forms incidental to the human family, and the unsolicited written and verbal testimony of the masses in its favour, are its own best advertisements.

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