The Provincial Wesleyan.

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

Volume XVI. No. 40. HALIFAX, N. S., WEDNESDAY, OCTOBER 5, 1864. Whole No. 794

Religious Miscellany.

The Knotted Cords.

"Take these things hence."

In the great temple made with hands,
Where Jewish altars drip with blood,
Behold! the true Messiah stands—
In lowly guise, but loftiest mood;
And bids the sons of Traffic flee—
His spirit stirred to shame's deep sense,
Their merchandise and gold to see,
With scourge and voice, "Take these things hence!"

From scourge and voice the guilty throng,
With fear amazed, a sudden rush,
And Zion's courts and halls along
There spreads a strange and solemn hush;
Nor Priest, nor Pharisee, the ire
Fierce seething in his bosom vents,
Awed by the brightness of the fire
Which flames the words, "Take these things hence!"

This vision comes from out the Past,
There is no Jewish temple more;
And Time and Death their spells have cast
O'er the long-buried scene of yore:
"Oxen and sheep and doves" not yet,
To God's high courts, as shambles, come;
Then why not we the speech forget,
Which smote those old offenders dumb?

Ah, never words of Christ may die,
Nor while they live their savor lose;
Instinct with force and instinct high,
Or if we heed them, or refuse;
The lessons of the knotted cords
Hasten our souls an inner sense;
Still sounds for us the Master's words
On Zion's hill: "Take these things hence!"

We sit within our sacred fanes,
One temple to a thousand grown;
And deem a glory each contains,
To dim Shekinah all unknown;
Nor mourn we the altar-fires gone out,
Nor sigh for sacrifices done;
Such nobler worth we fold about
Our bleeding Lamb, God's only Son.

Yet there, ay, there, before his cross,
Its blood prints reddened in our gaze,
We sometimes count our yellow dross,
And sometimes tread our week-day ways;
Our fields and flocks grow far more real
Than heaven's divinest influence;
Till echoes on our memory steal
Of the old tones: "Take these things hence."

Ah, lighter sin was theirs of old,
Who trafficked on the Temple's floor,
Than ours, who build a shrine to Gold,
Within the church's hallowed door.
Not sacrificial doves and sheep,
Profaned so much God's ancient place
As sordid thoughts our souls that steep
Within the pale of his sweet grace.

We carry not along the aisle
Our week-day airs, our week-day dress;
What matters this, if we, the while,
Are wedded to our worldliness!
Our lands, our stocks, our gold are there,
For barter, in a fearful sense;
And clearer than our murmured prayer
Rings the stern cry, "Take these things hence!"

The knotted scourge may be restrained,
That we the gentler speech may heed;
But God's own house too long profaned—
The guilty soul is sure to bleed;
With flaming zeal the Lord will come,
To drive the rash intruder thence,
Who, stricken sorrowful and dumb,
Will heed the voice, "Take these things hence."

How sweeter far to hold the place
Where God our supplications hears,
And pours the beauty of his face,
Like sunshine through our falling tears.
Too dear, too pure, for aught below
To wile us there on false pretence;
And never more the shame to know
Of Christ's reproach: "Take these things hence!"

—*Examiner.* W. C. RICHARDS.

The Death of Dr. Johnson.

How solemn are the closing scenes of this dying man. He is styled the Moralist. Justice, truth, virtue, were the pillars of his character; at all times and in places he was loyal in his convictions of duty, and reverent towards God. In the wide grasp of his clear, calm, comprehensive mind, he everywhere discerned a moral government, and recognized a righteous Governor; his conscience unseared by passion or self-indulgence, spoke solemnly, and was heard; the fear of God was upon him; but now, as the curtains of death close around his brave heart and unclouded intellect, he lies helpless, wrestling for hope, panting for peace, raising his eyes with a fearful looking for of judgment into the eternal world. "The approach of death is dreadful," he exclaims. "I am afraid to think on that which I know I cannot avoid. It is vain to look round and round for that help which cannot be had; yet we hope and hope, and fancy that he who has lived to-day, may live to-morrow. No wise man will be contented to die, if he thinks he is going into a state of punishment. Nay, no wise man will be contented to die, if he thinks he is to fall into annihilation; for however unhappy any man's existence may be, yet he would rather have it than not exist at all. No, there is no rational principle by which a man can die contented, but a trust in the mercy of God through the merits of Jesus Christ."

And yet when one said to him in an hour of gloomy despondency, "You forget the merits of your Redeemer," he replied with deep solemnity, "I do not forget the merits of my Redeemer; but my Redeemer has said, *He will set some on his right hand and some on his left.*"

"What man," he asks with mournful distrust, "can say that his obedience has been such as he could approve of in another, or that his repentance has been such as not to require being repented of?"

"Remember what you have done by your writings in defence of virtue and truth," urged his friends.

"Admitting what you say to be true," answered the dying hero, "how can I tell when *I have done enough?*"

An awful question, who can answer it?

At last he described the kind of clergyman whom he wished to see. Mr. Winstanley was named, and a note was despatched requesting his attendance in the sick man's chamber. Through ill-health and nervous apprehension, the clergyman could reply only in writing. Permit me, therefore, ran the note, "to write what I would wish to say, were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you considered mere pecadiloes, have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look, you see only positive transgressions, or defective obedience; and hence, in self-despair, you are eagerly asking, 'What shall I do to be saved?' I say to you in the language of the Baptist, 'Behold the Lamb of God.'"

"Does he say so?" exclaimed the anxious listener. "Read it again, Sir John." Upon the second reading, Dr. Johnson declared, "I must see that man, write again to him."

A second letter was the reply, enlarging upon and enforcing the subject of the first. "These together with the conversation of a pious friend, Mr. Latrobe, appears to have been blessed of God," continues one in a letter to Hannah More, "in bringing this great man to a renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom even of the valley of the shadow of death. The man whose intellectual powers had awed all around him, was in turn made to tremble when the period arrived when all knowledge is useless and vanishes away, except the knowledge of the true God and of Jesus Christ whom he has sent. To attain this knowledge, this giant in knowledge must become a little child. The man looked up to as a prodigy of wisdom, must become a fool, that he might be wise."

"For some time before his death all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merit and propitation of Jesus Christ," testifies Dr. Brocklesby.

"My dear doctor, believe a dying man," exclaimed Johnson, "*there is no salvation but in the Lamb of God.*"—*Life in Hall and Cottage.*

"I have not done the First Thing towards it."

I was hastily summoned not long since to the residence of a gay and worldly woman. I shall not forget her look as she said to me, "They tell me I must die, and I have not done the first thing towards it. What shall I do? She was in agony both of body and soul.

Her life, in the past of folly and sin, frowned upon her, while all before her was dark. She was young, accomplished, and fascinating; the world had great attractions for her, and she had been devoted to it pleasures. Her only great thought had been, to make the most of this present life, regardless of any other existence. The claims of fashion were fully recognized, while those of her Heavenly Father were utterly disregarded.

Suddenly God touched her. All that love and money could do for her recovery was done; but the disease was inexorable; roughly and steadily it did its work. It was fearful to see its ravages, to look upon that face which was once so beautiful.

The crisis was reached; there was no hope; in a few hours she must go; leave the world, its pleasures, all she had loved, all for which she had lived. Then came the thought, she was all unprepared, in sin and in shame. How could she die? No preparation had been made. Death, judgment, eternity, these had found no lodgment in her heart. Now they stared her in the face and shook her with agony. "Oh, what will become of my poor soul? How can I die? Save me, O save me!"

I told her of Jesus, the Saviour of sinners; his readiness to save; prayed with her. Soon she was gone. Did she go to heaven? I cannot tell. Whether the Lord Jesus heard her agonizing cry, another and swift-coming day will determine.

That death-bed taught me one thing, the folly of a worldly, fashionable life. There is nothing in such a life that can bring comfort to a dying hour. It only makes more terrible the departure of a soul. Possibly some pleasure-loving woman may read this article. Let the time past suffice. Give place now to honest convictions.—*American Messenger.*

The Bible and Science.

The thing to be lamented was, that the moment men of science get hold of a fact they instantly began to set it in opposition to God's Word. But the vaunted "fact" of Tuesday often took another shape on Wednesday, and by Thursday was found to be no fact at all. The truth is that Geology as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been 7000 years in course of formation." "No," replies a friend of his own, in a published criticism, "I think it quite possible that it has only been 700 years in growing." A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquarian soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they reply, "and we have made up our minds never to believe a miracle." Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not actmen, juntoes are in the same laudable fashion. One ing like reasonable beings. A dozen other little set is not quite certain that man was "developed" out of an ape. Well, and what was the ape "developed" out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; but they were never further off from their end than they are at present.—*Lord Shaftesbury.*

The Christian's Glorious Work.

What a glorious work, O Lord, is that which thou hast given me to do on earth! To be one with thee in love and holiness! To work with thee, not in the creation of worlds, but in a greater creation—the creating of happiness! Thou callest me to win souls, to build up saints, to make known life eternal, to offer heavenly happiness. What a glorious work for a pitiful creature, and how easy to accomplish! How easy to spread Thy Gospel, to exhibit love, to live in peace and confidence! O how comes it that my whole life is not filled with such a glorious work! How can I be taken up with other thoughts, other aims? What folly is it to leave an atmosphere so pure, so heavenly, so full of blessedness! Ah! my folly must be explained by my weakness—I would, and I *cannot.* But thus I will pray again and again unto Thee, until my power equals my desire. O give to me the vigilance, the zeal, the love which sustained thine apostles! If I cannot, like them, be employed in the conversion of a kingdom, or a town, I can at least seek to edify those around me. I can proclaim the Gospel to as many as I now daily accost without a reference to it! Ah, if I but availed myself of the opportunities which Thou affordest me! If I spoke as often of Thee as of myself, or of many who are mere strangers to me, I should now have more cause for praise, and less for self-reproach. But it would seem that I expect fruit of which I have not scattered the seed, and that I would gather where I have not sown! Proud and slothful mind! O Lord forgive and strengthen thou me, that once for all I may devote myself to thee, and to the advancement of thy kingdom, both in my own heart and among my brethren!—*N. Roussel.*

Reach out for Heaven.

You long for the bread of God to come down from heaven, and give you life such as angels enjoy, do you? You long for a warmer, tenderer, more unselfish, and sympathetic heart, for more of true neighborly love, do you? You yearn for it and pray for it? Then go out of yourself, and try to live for others. Try to do something to dissipate the darkness, to lessen the burdens, to alleviate the sorrows, to multiply the joys, to smooth the rugged pathway of some neighbor. Try to extract some rankling thorn, or to pour a little oil and wine into some bruised and wounded soul. Seek out some friendless and needy object, on which to bestow your sympathy, your generosity, your offices of kindness. And you need not go far: such objects exist in scores all around you—objects needing sympathy and comfort, if not material aid. Do this, and see how your cold and hard-hearted selfishness will begin to diminish, and your neighbourly love to increase! See how the windows of heaven will be opened within you, and your before waste and barren soul will begin to be flooded with the gracious outpourings of love from on high! It is the outgoings of our own thoughts and feeling, with intent to bless, that cause the plentiful incoming of the Divine loge and mercy, agreeable to that Divine declaration, "Give and it shall be given unto you."

Religious Intelligence.

How the Romanists do it in London.

Mr. Spurgeon, in a recent public discourse, says: "Up to this time I regarded, as unfounded, the talk about the spread of Popery; but I have reviewed England, and while I see it located in far more places than I thought, I also see provision made for its indefinite increase by the hourly multiplication of churches in which, nominally Protestant, any one would fancy himself in a Romanist chapel.

No doubt the Papists are gaining much through Romanizing Puseites of the English Episcopal Church, the extreme right wing of whom is represented by the splendid church at the west end of London with its nunnery attached, and the Church of England brotherhood of monks, under brother Ignatius, at Norwich; but they are also making progress directly in building chapels, churches, cathedrals, and literary institutions, confessedly Romish, on English soil and in the English metropolis—making progress which is surprising and mysterious and alarming—progress of such a character as compels others besides Mr. Spurgeon to open their eyes to a danger they would gladly ignore. For definiteness of impression we will give the facts in one parish in London, viz:

KENSINGTON.

Prior to 1853 this whole parish contained only one Roman Catholic chapel, which was small and scantily filled. At that time was bought by a builder three or four acres of land in the southern section of the parish. This builder proved to be the agent of some Romish priests—converts from the Church of England—Oratorians. A little chapel was put up, attended by many priests, and at first few people. Soon the congregation began to increase, and so rapidly, that in less than one year enlargements followed, until now it holds from 2,500 to 3,000, and is so full that at high mass it is difficult to find a place to stand. About two years from the date of purchase a monastery was begun, which is now finished, and "almost palatial in appearance and size, and we hear is fully occupied." The "Christian Work," in giving the account, continues:

"The Oratory, however, is not the only conventual institution (if that be the proper term) established in the south ward of the parish of Kensington. In the high road is a school and a convent of the sisters of Mercy, we believe, and further on, nearer Fulham, is another. In the town ward there are three conventual establishments, occupied principally to conversion, and the chapel already mentioned. In the north ward of the parish is Dr. Manning's Cathedral, another chapel, and three convents. How these chapels are filled may be judged from the fact, that on a certain Sunday, a few months back, we requested different friends to enter each one of them at high mass, and all were found to be inconveniently filled. Nor must it be imagined that the parish of Kensington contains the Roman ecclesiastical establishments of the surrounding parishes. Paddington has its full complement; Fulham and Hammersmith, in proportion to their population, are as well supplied as Kensington; and Chelsea and Westminister, especially the latter, have at least four times the number of Roman Catholic establishments they had twelve years since.

We are now speaking considerably under the mark when we state, that for one conversion made in that parish from Romanism to Protestantism, there are at least twenty from Protestantism to Romanism. Some idea may be formed of the power they have obtained over the minds of those of the working classes who are members of their creed, when it is stated that at the celebration of the early mass at seven o'clock, at the Oratory and Dr. Manning's Cathedral, there is an average congregation of more than four hundred, a very large proportion being laboring men proceeding to their work. A still stronger example may be found in St. George's, Southwark, where there are at least twenty-two thousand Roman Catholics, who attend the cathedral service at different hours of the day, whose houses are rated under twenty pounds a year. Taking it as a rule, that several live in one house, the general poverty of the congregation, as a body, may be easily imagined."

How is all this accomplished? (for this is but a sample of the work going on extensively over England.) 1. By government patronage, granting money for colleges and schools purely sectarian and managed by Catholic priests; also by various other facilities and influence granted by Parliament. This is done to gain the Catholic vote in favor of the party in power, lest if cast against them it would put the reins in the hands of their rivals. 2. By a growing formalism in the English Church, which naturally grows to the seeking of a formalism so gross that it seems to have *substance.* 3. By the superior skill with which the system adapts itself to the lowest classes of society, and the want of such adaptations of Protestant labors. Kay, in his "Social condition of the English People," declares that neither the English Church nor the Dissenters—not even the Methodists—succeed in effectually influencing the lowest stratum of the people, but that the Roman Catholics do.

"It selects," he says, "a great part of its priests from the poorest classes of society, and educates them gratuitously in great simplicity of habits. The consequence is, that they feel no difficulty in mingling with the poor. Many of them are not men of refined habits themselves, and are not therefore disgusted at want of refinement in others. They understand perfectly that are the feelings, thoughts, and habits of the poor. They know how to adapt their demeanor and conversation so as to make the poor feel quite at ease with them. These causes fill the Romanist Churches, both abroad and in our manufacturing districts, on the Sundays, and at the early matins of the week-days, with crowds of poor, who go there to receive the blessing of their priests, to hear prayers put up, which they believe to be for blessings, although they do not understand them. Within the last few years splendid Romanist Churches, full of free sittings, have been springing up in all the crowded districts of England, and especially in the manufacturing towns of the North. In Manchester, alone, three beautiful Romanist Churches, and one magnificant Romanist Cathedral—now by far the finest building in the town—have been erected within the last twelve years. The priests seem to be able to obtain as much money as they require, and to spare no pains to attract the people. Their exertions among the poorest of the operatives, and the lowest of their haunts, are praiseworthy in the extreme. They know that it is infinitely more important to have priests than Churches. When they build a Church, therefore, they generally attach to it not one, but several, and often many priests, some of them chosen from the lowest classes of the community and educated expressly for their labors. In the manufacturing districts of England, a large, handsome building, of the same style of architecture as the Church, and capable of serving as the dwelling-house of ten or twelve priests, is generally attached to each of the churches."

4. By a system of alms-giving among the poor. This is the whole visible business of that mighty confraternity of St. Vincent de Paul; but always done with the ultimate design of making converts to or in some way strengthening Mother Church. We quote from the "Christian World":

"Has the reader any idea of the number and power of those propogandists in London alone, or to what extent they are spread over Protestant countries? Habeneck quotes their entire number, upon what authority we know not, at 700,000. It is impossible to give their exact numbers in London, so jealousy is any information on the subject kept from the knowledge of the public; but in every parish the writer has visited for the purpose of obtaining information on the subject, they have invariably exceeded the number of Church of England district visitors; and it should be remembered that the confraternity are solely for men, the women on their side acting apart with equal energy, unity and discretion."

5. By kindness to the sick poor.

"Of the lady agents of the Catholics their influence in converting is even greater than that of the men. Like them they never commence the work by speaking on theological subjects. They appear, at any rate till they have gained the perfect confidence of those they get acquainted with, to confine themselves to the performance of good works. And admirably do they perform their mission. It would be impossible to speak in too high terms of the patience, kindness, and humanity they exhibit in their duties. Their ministration of the sick is especially beautiful. No person is too poor, no malady too repulsive, no locality too squalid or demoralized, to escape their ministrations."

"A few days since a gentleman residing at Notting Hill told a cab-driver, whom he had hired, to drive him to the Oratory, and proceeded to describe the road to it.

"'Oh, sir,' said the cabman, 'I know where the Oratory is very will.'

"'Are you a Catholic?' inquired the gentleman.

"'Well, sir, I am half a Protestant and half a Catholic. I was brought up as a Protestant, but six months ago I got ill, and a gentleman at the Oratory heard of it, and sent two ladies to call on me—real ladies I mean. They were very kind to me; they brought me jelly and other things, and sent another who dressed a dreadful carbuncle I had. It is not to be supposed that I could receive all that kindness and not like those that showed it to me.'

"Again, a well-meaning protestant lady called one day at a house in Kensington. It was to let, but a poor woman was put into it to show it to visitors.—The appointment had been given to her almost as an act of charity; she was miserably poor, and had several children. When she answered the bell the lady said to her:

"'Well, Mrs. X——, I hope you are better to-day?'

"'Well, ma'am, we are very weak and ill, and my little boy cannot yet put his foot to the ground, the wound is so bad.'

"'You must pray for resignation and patience. There,' continued the lady, putting some tracts in the poor woman's hand, 'read those; they will be of more value to you than money.'

"A few days afterwards, another lady called on the woman. She not only inquired after the health of the children, but she descended into the kitchen and spoke kindly to them. She assisted the mother in dressing the boy's leg, and in making some soup for the family as well. She called the next day, and brought with her some meat and medical comforts. Afterwards she told the mother to call at the convent for some remedy for her son. The mother went several times to the convent, and the lady called more frequently on the poor woman. Before six weeks had passed over, both mother and children had joined the Church of Rome."

6. By assiduous attentions to the young.

"But even with the sick and needy their efforts are less attended with danger to Protestantism than the affectionate care they bestow on the welfare and education of children; and the result is that their schools, which open perhaps one year with half a dozen pupils, will the next count them by fifties, perhaps hundreds. We have watched with care the growth of such a one situated in the densely-crowded and poverty stricken district which lies between Lincoln's Inn Fields and Holborn. They began with but a handful, and now they number over two hundred, a large majority of them children of Protestant parents. This beautiful kindness to children appears to be one of the strongest engines in their work of proselytism. It is not solely with the children of the poor that their ministrations are concerned; they are equally expert with the children of the rich, but, from the greater care given by their parents in their education, with hardly equal success. Still, as an example of their power, we will quote the history of the Jesuits' school at Stonyhurst. It commenced a few years back with the customary insignificant number of pupils: it is now perhaps the largest educational establishment in the country, and a great majority of the pupils are the children of Protestant parents. No interference is attempted with the sons of Protestants in their religious creed. They treat them, however, with the greatest kindness and affection, and do all they can to inculcate the necessity of brotherly love among their pupils. The result is that when the boys leave the school, even with their religious faith unshaken, they carry with them a vast amount of affection and respect for their late teachers which never quits them, and, in their turn, the teachers are contented with the certainty that they not only have gained many friends among the rising generation of Protestants, but the probability as well that, later, their pupils may, when in mental distress, apply to them consolation."

Surely these are good reasons for Romanism to grow in Great Britain; and those who, like Mr. Spurgeon, have been shutting their eyes to the danger, have done so only because they have not informed themselves of the facts. Let them "*review England,*" and they will see enough to cause alarm if the submission of England to Romish dictation is cause of alarm.

Rev. Dr. Wylie, who has, perhaps, studied the facts more thoroughly than any other man, and who has just published a book on "The Papal Aggression in its relations to the Sovereignty of the Queen and the Independence of the Nation," thus speaks in the preface of that book:

"The author does not conceal his opinion that the civil liberty of the country is at this hour in very great peril—in more imminent peril, perhaps, than its religious liberty; for it is the policy of Rome to strike at the latter through the sides of the former. The Papal aggression, in the author's judgment, was a violation of the Constitution of the kingdom as settled at the Revolution; and to the extent to which that aggression has been carried, to the same extent has the throne been betrayed, and the rights of the subject invaded. His charge is not that our statesmen have tolerated the *religion* of the Pope, but that they have sanctioned the *authority* of the Pope: not that they have permitted the spread of another faith, but they have been permitted the erection of another Government.

"Of all earthly possessions, liberty is the most precious: it is bought at a greater price, and preserved with greater watchfulness, than any other. Tyranny comes with muffled foot; it steals upon us like the night; it deposits, while a nation sleeps, the seeds of arbitrary rule; and, under pretence of redressing wrong, or of advancing liberty, it strikes a fatal blow at justice and freedom.—A somewhat jealous mood is at all times one of the best bulwarks of a nation's liberties; but at the present hour, when the causes of alarm are so imminent, we can scarcely be too watchful against apathy in regard to the public interests, or too alert to repel the inroads of a tyranny of all others the stealthiest and the basest. The Protestantism of Britain, we are told, is sound, and will bestir itself when the crisis comes. The crisis is now—what will come is the catastrophe."

General Miscellany.

The Schleswig-Holstein Question.

In the current number of *Macmillan's Magazine* there is a very interesting article on the inhabitants and the literature of Schleswig-Holstein. The writer is the well-known Oriental scholar, Max Muller, who, at the outbreak of the Dono-German war, wrote several letters in the *Times* in behalf of his fellow-countrymen. The present article also is strongly German; and the following incident shows that, whatever may have been the conduct of Prussia and Austria as regards the war, there was in Schleswig-Holstein itself a strong and intense hostility to the Danish rule:—

When the war against Denmark began again in the winter of 1863, offices were opened in the principal towns of Germany for collecting charitable contributions. At Hamburg, Messrs. L. and K. had set apart a large room for receiving lint, linen, and warm clothing, or small sums of money. One day, about Christmas, a poor clad woman from the country stepped in and inquired in the pure Holstein dialect, whether contributions were received here for Schleswig-Holstein. The clerk showed her to a table covered with linen rags and such-like articles. But she turned away and pulled out an old leather purse, and, taking out pieces of money, began to count aloud on the counter: "One mark, two marks, three marks," till she had finished her ten marks. "That makes ten marks," she said, and shoved the little pile away. The clerk, who had watched the poor old woman while she was arranging her small copper and silver coins, asked her, "from whom does the money come?"

"From me," she said, and began counting again, "One mark, two marks, three marks." Thus she went on emptying her purse, till she had counted out ten small heaps of coin, of ten marks each. Then counting each heap once over again, she said: "These are my hundred marks for Schleswig-Holstein; be so good as to send them to the soldiers."

While the old peasant woman was doing her sums several persons had gathered round her; and, as she was leaving the shop, she was asked again in a tone of surprise from whom the money came.

"From me," she said; and, observing that she was closely scanned, she turned back, and, looking the man full in the face, she added, smiling: "It is all honest money; it wont hurt the good cause."

The clerk assured her that no one doubted her honesty, but that she herself had, no doubt, often know want, and it was hardly right to let her contribute so large a sum, probably the whole of her savings.

The old woman remained silent for a time, but after she had quietly examined the faces of all present she said:—"Sure it concerns no one how I got the money. Many a thought passed through my heart while I was counting that money. You would not ask me to tell you all? But you are kind gentlmen, and you take much trouble for us poor people. So I'll tell you whence the money came. Yes, I have known want; food has been scarce with me many a day, and it will be so again as I grow older. But our gracious Lord watches over us. He has helped me to bear the troubles which He has sent. He will never forsake me. My husband has been dead this many and many a year. I had one only son; and my John was a fine stout fellow, and he worked hard, and would not leave his old mother. He made my home snug and comfortable. Then came the war with the Danes. All his friends joined the army, but the only son of a widow, you know, is free. So he remained at home, and no one said to him. "Come along with us," for they knew that he was a brave boy, and that it broke his very heart to stay behind. I knew it all. I watched him when the people talked of the war, or when the school-master brought the newspaper. Ah! how he turned pale and red, and how he looked away, and thought his old mother did not see it. But he said nothing to me, and I said nothing to him. Gracious God! who could have thought that it was so hard to drive our oppressors out of the land? Then came the news from Fredericia! That was a dreadful night. We sat in silence opposite each other. We knew what was in our hearts, and we hardly dared to look at each other. Suddenly he rose and took my hand, and said, 'Mother!'—God be praised, I had strength in that moment—'John,' I said, 'our time has come; go in God's name. I know how thou lovest me, and what thou hast suffered. God knows what shall become of me if I am left quite alone, but our Lord Jesus Christ will forsake neither thee nor me. John enlisted as a volunteer. The day of parting came. Ah, I am making a long story of it sir! John stood before me in his new uniform. 'Mother,' he said, 'one request before we part. If it is to be——' 'John,' I said to him' 'I know what thou meanest. Oh, I shall weep, I shall weep very much when I am alone; but my time will come, and we shall meet again in the day of our Lord, John! and the land shall be free, John! the land shall be free!'"

Heavy tears stood in the poor old woman's eyes as she repeated her sad tale; and she soon collected herself, and continued: "I did not think that it would be so hard. The heart always hopes even against hope. But for all that'—and here the old woman drew herself up, and looked at us as a queen—"I have never regretted that I bade him go. Then came dreadful days; but the most dreadful of all was when the Germans had betrayed the land, and that they had given up our land with all our dead to the Danes! Then I called on the Lord and said, 'Oh Lord, my God, how is that possible? Why lettest Thou the wicked triumph and allowest the just to perish?' And I was told that the Germans were sorry for what they had done, but that they could not help it. But that, gentlemen, I could never understand. We should never do wrong, nor allow wrong to be done. And, therefore, I thought, it cannot always remain so; our good Lord knows His own good time, and in His own good time He will come and deliver us. And I prayed every evening that our gracious Lord would permit me to see that day when the land should be free, and that our dead should sleep no more in Danish soil. And, as I had no other son against that day, I saved every year what I could save, and on every Christmas eve I placed it before me on a table, where in former years I had always placed a small present for my John, and I said in my heart, 'The war will come again, and the land will be free, and thou shalt sleep in a free grave, my only son, my John!' And now, gentlemen, the poor old woman has been told that the day has come, and that her prayer has been heard, and that the war will begin again; and that is why she has brought her money, the money she saved for her son. Good morning, gentlemen," she said, and was going quickly away.

But before she left the room, an old gentleman said, loud enough for her to hear, "Poor body! I hope she may not be deceived."

"Ah!" said the old woman, turning back, "I know what you mean; I have been told all is not right yet. But have faith, men! the wicked cannot prevail against the just; man cannot prevail against the Lord. Hold to that gentlemen; hold fast together, gentlemen! This very day I begin to save up again."

The Mount of Olives and Bethany.

President Fairfield, in the *Morning Star,* gives the following sketch of his impression of the Mount of Olives and Bethany. "Equipped with our Indian-rubber coats, Dr. Thompson and myself set out for the Mount of Olives. My former impression of the 'mountains which are around about Jerusalem' are considerably modified by seeing them.—They are higher, and the valleys between them and the city are deeper, than I had supposed. To descend to the Brook Kedron and ascend to the height of the Mount Olives is a walk of full forty minutes. On the top is a tower, which offers a rare view of the city and its suburbs on the one side, and on the other of the Dead Sea in the distance, with the mountains of Moab still beyond. To speak of the hallowed associations that were awakened as I walked up and down among the olive-trees, and through the garden of Gethsemane, is not easy. An unspeakable peace and tenderness of spirit, a subdued and quiet joy, possessed me.—The place seemed pervaded with the heavenly presence of Him who so loved us that he rejoiced to endure poverty and sorrow, suffering and death, for our sakes. I saw him moving quietly about, undisturbed by the commotions around him; ready to help the weak, to comfort the sorrowing—with a hidden life beaming in his eye, and radiating from his face; a blessed man, upon whom all the beatitudes of the sermon on the mount rested in their fullness. My joy was complete. I looked upon the path which his weary feet had trod often as at the close of a day's patient teaching in the city he retired to spend the night in Bethany, just over the hillside, away from noise and bustle. I saw him as one day he made his entry into the city by the same road, when the people cast their garments and the leaves of the palm trees in the way and cried, "Hosanna!" I saw him in the garden skirting the foot of Olivet near the brook Kedron, as he prayed in agony, "*If* it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt;" and deep waves rolled over me. In no spot have I lingered so fondly; and none has ever seemed to me quite so much like "the house of God, and the gate of heaven." Memory will often turn to it in the future, as worn by toil, or burdened with care, I wend my way toward the "great and high mountain," where the revelator "was showed that great city, the new Jerusalem, which descended from God out of heaven." Beyond the Mount of Olives, yet not in sight from the top of it, is Bethany, the home of Mary and Martha and their brother Lazarus. Here was a spot singularly retired, and yet within an hour's walk from the centre of the city. On Saturday we took this walk, going by one road over the mount and returning by another which skirts it on the south. The latter was the common road, and just such a one as our blessed Master would love to take. For more than half the distance from the temple in which he taught by day to the little village in which he slept by night. Jerusalem is not even in sight. One loving to be still and to commune with his own heart and with God, could scarcely find such a walk in the immediate vicinity of any other city on earth. At present there is not a house on the road, and scarcely one from which he who walks over it can be seen."

The Moon and the Weather.

Mr. Merriam, deceased, who probably watched the weather, and made more close and accurate observations with instruments, for over thirty years, than any living man, declares that in all his experience he has never been able to perceive that the moon has the least influence upon the weather. And yet, to what multitudes is this rank heresy. How they run to the almanac to see when the moon is "new," when it "quarters," and when it is "full," and predict changes in the weather at these points. The fact is, the moon is new, or quarter, or is full, once a week the year round; and in our climate, the weather changes often, about once a week, when it does not remain unaltered for weeks; and so, if a change in the weather takes place anywhere near the change in the moon, she is the author of the change. I have known educated men cling to this notion instilled into their childhood. I have known men who are careful not to plant, especially beans, in the old of the moon. And I put it to my reader, who, as I have no doubt, is wise and well educated, and free from all superstition had you not a "lectie" rather see the new moon over the right shoulder than over the left? Don't you always think of it when you see the new moon? Can you tell why? It is one of those old roots which time and Christianity have not removed. So, many had rather see a crow fly over the right shoulder than over the left—a remnant of the old Roman notion of omens. The number and variety of superstitions which still linger and burrow in the world, like the remnant of the old Canaanites whom Israel "could not drive out," is far larger than many suppose. My wonder is, not that there are so many roots of the old tree remaining, but that Christianity has done so much toward removing them. I see no time when we may expect them all to be removed.—*Dr. Todd.*

Singing oils the wheels of care—supplies the place of sunshine. A man who sings not only works more willingly, but he works more constantly. A singing cobbler will earn twice as much money as a cobbler who gives way to low spirits and indigestion. The man who attacks singing would, if he could, rob June of its roses, or August of its meadow larks

Obituary.

OWEN L. BLINKHORN.

It has pleased the Great Head of the church recently, to gather home to the heavenly garner, the first fruit of our recent revival. The subject of this memoir, had only attained the eighteenth year of his age, the day of his death; he was the oldest son of our much esteemed brother Blinkhorn, one of our leaders on this circuit. Owen had been the subject of religious impressions in early life, and last winter, with several of his own family and others, he yielded up his youthful heart to the God of his parents, and was soon made the partaker of conscious salvation, and united himself with the people of God. From that time he began to exemplify the christian character, until he exchanged mortality for life.

Several weeks ago, under the impression that a voyage to sea might recruit his declining health, he went to New York. The observations of those who took passage with him, as well as his own letters, gave evident proof that he *carried his religion with him.* O, said one of the shipmen, if I but had the religion of that young man, I should not be afraid to die. In a letter written to his parents during his absence, he remarks: "I awoke the morning after I left you, praying to God to protect me, and remember you all at home. I found great comfort in reading the scriptures, and some passages also in Baxter's saints rest." And he further writes, "Tell the boys and girls to continue looking unto God, who only can guide them through life and save them forever." Thus did our young brother, whether upon the land or the sea, "Live in the spirit and walk in the spirit."

On his return home, it was painfully evident, that his health was fast failing; but it was our consolation to find him strong in faith, being well assured, that if the earthly house were dissolved, he had a building of God, an house not made with hands, eternal in the heavens. His health continued to fail rapidly, and it was but too plain that his time with us was short. He continued calm and confiding; indeed his experience is well expressed in the language of the psalmist, when he exclaims; "My heart is fixed, O God, my heart is fixed." Late on the night of Sabbath the 18th inst., I saw him, and felt afraid that his end was near. Not having received baptism, he was desirous of receiving that ordinance, but being just then extremely weak, I deferred the duty until morning. Having taken rest until about 4 a. m., I found him a little recruited. We surrounded his dying bed, and at that solemn hour, he was baptized *with water* in the name of the Sacred Trinity. It was a blessed season, and we had the most delightful assurances that God was with us. He continued gradually to sink into the arms of death, until 11 a. m., when having bade all around him farewell, he soon calmly fell asleep in Jesus, on the 19th of the past month.

The funeral was attended by a large concourse of sympathizing friends, who after listening to a sermon preached on the occasion, in the Wesleyan Church, accompanied the mortal remains to the sanctuary of the dead.

J. G. HENNIGAR.

Canning, Sept. 26th, 1864.

Provincial Wesleyan.

WEDNESDAY, OCT. 5, 1864.

"The American War,

WITH SUGGESTIONS TOWARDS EFFECTING AN HONOURABLE PEACE."

The author of the Prize Essay on "the Resources of Nova Scotia," Mr. T. F. Knight, has given the public a well written pamphlet upon the settlement of American troubles, under the above title. The existing war has occupied so much of public attention, and so many minds have been engaged in endeavours for the solution and adjustment of the difficulties involved in the strife, that it is not an easy matter to present much that is novel and striking upon the question. This pamphlet, however, will be found to be worthy of an attentive perusal. Though no great practical good may result from its publication, in the way of settling the troubles of our neighbours, yet he who contributes towards giving the public sentiment a right direction upon so important a subject, is a public benefactor. Benevolent minds, lamenting over the fearful scenes of carnage enacted during the last three years, have been fruitful in expedients in regard to the best mode of bringing the strife to an end, and as to what should be the final issue. But it is easier to form plans of peace than to bring the combatants mutually to consent to them.

The views of the writer of this pamphlet, in regard to the inexpediency of immediate negro emancipation, and the measures necessary for the amelioration of the condition of the slave preparatory to emancipation, are sound, and would, no doubt, be assented to by multitudes both of Federals and Confederates. But the basis of settlement between the two parties, as here proposed, implies the independence of the Confederacy, which is both with North and South, the all-important question with the South all that is desired, but to which the North, in her present mind, will by no means consent. We give some extracts from the publication, by which our readers may form their own judgment of its merits.

In regard to the origin and character of the struggle, Mr. Knight remarks: "It has been already intimated that where there is no guiding principle of international law, nor any precedent to meet the case, we must resort to analogy. In first view, the most simple illustration presented to the mind, is that of a partnership in any industrial or commercial undertaking. This, be it understood, is based on the admission that the States before and at their union, were sovereign and independent. If a partner in such a concern, finds that it is not to his interest to continue therein, and is desirous to withdraw, it would appear unreasonable to present any obstacle to his retirement, or to attempt to coerce him into a continuance of partnership. This analogy however does not meet the case. One, more applicable may be adduced, if we compare the Constitution of the United States to a treaty between two or more independent nations. The treaty is binding in *perpetuum*, until modified or cancelled by the consent of all. What then does history point out to us as the mode in which such a treaty is invaded or broken? A dissatisfied party to the treaty, if powerful enough alone, or if not by uniting themselves with others who are alike interested, releases himself from the obligation by declaring war, and the issue is determined by a new treaty, with such modifications or changes as the new circumstances may have necessitated. This is exactly the position of the belligerents, who are designated the Federals and Confederates. Conflicting interests have arisen. An appeal to arms has been made. The struggle is pending. Hostilities are carried on with the greatest determination, and with unrelenting animosity; and the issue is uncertain.

Though a sincere denunciator of the system of slavery considered in itself, one may at the same time be reasonably convinced of the impracticability of complete emancipation, under certain circumstances. This dubiousness is forcibly pressed home to the judgment, in the consideration of Southern slavery. This difficulty has confronted every scheme which has been devised by moderate men for emancipating the slaves of the South. The ignorance of the slaves; their want of self-directing intelligence; their thriftlessness; and last of all, their great number; combine to render the subject one of appalling complexity. However unpalatable it may be to those who believe that slavery is the first and only cause of the war, the assertion that it is not the proximate cause must in justice be made.

That slavery is not the immediate cause of this war, is a proposition that requires no elaborate argument. It is well known that the two great political factions, the Republicans and Democrats, have ever been united on the platform of the continuance of slavery, if by such a policy alone the integrity of the commonwealth may be secured; and such was their bond of union after the beginning of the war. President Lincoln's well-known manifesto proves this. The recent Emancipation Proclamation might be considered as a *coup de guerre*, nothing more. Does he, does any man appreciate the condition of things, were four million of slaves thrown upon the country, a large proportion of whom are the aged, the sick, and helpless children, uncontrolled, unprovided, uncared for? It would be the last, the most deplorable act of cruelty.

THE WAY TO PEACE INDICATED.

It may perhaps appear to the readers of this *brochure*, that temerity must have dictated the attempt to offer suggestions on so momentous a topic, and one in which we, as British subjects, are remotely interested. The only reply that an ingenuous mind would make to such a criticism is the sentiment of the Roman poet, "*Homo sum, et humani a me nil alienum puto,*"—I am a man, and nothing which concerns mankind is indifferent to me.

The only manner of interference which has been seriously mooted, is to recognize the South. This course we need scarcely affirm would inevitably involve the country in war with the Federal States; and British statesmen foreseeing this, have wisely resisted the importunities of those who have urged recognition. The American character is peculiar. Democratic institutions while they impart a feeling of independence and self-reliance, inspire the people with a sensitiveness to foreign interference. The republican believes in a kind of omnipotence that disdains the call of assistance from others. The difficulty to contend with here is, that the natural disposition is even stronger, while the circumstances of the nation have become widely altered. He does not perceive this. He does not see that the machine is dislocated, while the power has lost none of its force; and unless timely aid is afforded, it must be dashed in pieces. It may not be the fault of the guide, but may be owing to the imperfection of the mechanism. The natural reply of an American then to any proposal of interference, if it came from the highest source of delegated authority, would be, "Better wait till you're asked." But might not a proposal made in the spirit of peace and good-will hope for a better answer?

What appears to be the most unaccountable feature of this terrible war is its isolation; the indifference regarding it which is manifested in the States that are remote from the scene of blood. Industry appears to be but little affected by it; and were it not from the embarrassment occasioned by a bloated currency, it could hardly be believed that the nation was at war. This indifferency is even more palpable in countries commercially related to the American States, but at a distance from them. In England, and in France, public opinion has been moved by the successive occurrences inasmuch as they have impeded commercial progress; but the astounding spectacle of fraternal bloodshed, of human slaughter, seem not to have affected any hearts. Contrast the accumulated sufferings of the afflicted slaves for generations, with the carnage and woe of a single combat, and they seem light in the comparison. How can Britain discharge her duty to humanity, if she selfishly enjoys the blessings of order and peace within her own dominions, and lifts not up the voice of expostulation against a crime so terrible. Some may rant about the war being an act of Divine retribution, and that it is to terminate in the ultimate emancipation of the slaves; but do they know what emancipation means? And is it a just conception of the character of our merciful Creator, to pronounce him to be a blood-loving Moloch, who must inaugurate his designs of human deliverance by the sacrifice of myriads of redeemed souls, whom He has made immortal, and endowed with capacity for reason and virtue?

What, then, is the course here contemplated? To state it boldly and broadly, it is this: *That Great Britain, by virtue of her possessions in the Continent of America, propose to the other powers occupying, or having possessions in the Continent of North America, that a Convention or Congress of Plenipotentiaries be holden, for the consideration of the questions of* PEACE AND COMMERCE. But will Great Britain do this? Afraid of the violence of exasperated pride, does she lack the courage to proffer words of reconciliation? On the other hand, will the Federal and Conservative States consent to submit their course to a mutual arbitrament. Let us suppose that ignorant of this humble appeal, the course of events should dictate some such mode of procedure. If the Convention were assembled, the questions for consideration would thus appear in order:

1. The suspension of hostilities.

2. Some well devised proposal for the amelioration of the condition of the slaves, consistent with the spirit of the XIX Century.

3. The line of separation between North and South.

4, 5, 6, &c., might include important questions of commerce and international relations.

Art. 2 of the Treaty thus proposed, would be the one on which a diversity of opinion would inevitably arise; and the consideration of this subject will conclude the essay now submitted to the public.

It has been shewn that emancipation in the present condition of the slaves would not only be impolitic but inhuman. Attribute as you may their ignorance and degradation to the system which enthrals them, it cannot affect the true aspect of the case. They must be dealt with, not as they ought to be, but as they really are; and we may safely affirm that by far the majority of the slaves of the Southern States are unfitted for any other position. Hedge them around if you will, and as you should, with the most humane laws for the protection of life and domestic peace. Restrain by the most stringent enactments the cruelty of their overseers. Provide for their education and their spiritual enlightenment. Preserve inviolate the tender relations which exist in as active exercise as in races of the whitest hue. Abolish the *traffic* in slaves, but do not, do not liberate them, as you pity them. Let us suppose that the subject were under discussion by the parties interested, before the existing war rendered it more complicated. The first measure of amelioration which philanthrophy would dictate would be, that these unfortunate beings should not be bought and sold at the shambles like the cattle of the fields; that their humanity, degraded as it is, should be respected. It would not be enough that husband and wife should not be driven into adultery, but that families should not be violently sundered; and this could be accomplished only by a total cessation of the slave traffic. If in addition to these ameliorations, their testimony is taken in evidence under certain restrictions, which under the present system is not permitted, how changed their condition! They would have nearly all the advantages of freedom. They would suffer no greater bondage than the force of circumstances inflicts on the lowest laboring class of non-slavery countries, and slavery would be little more than a bug-bear of the imagination. Their social position would be somewhat analogous to that of the Russian serf, appanages of the soil; not chattels.

The serf system is, however, drawing to a close. By a *ukase* of the Emperor, of 5th Dec., 1857, the serfs are to be finally liberated, twelve years after settling terms of liberation with the proprietors. The intervening period is consided needful to prepare them for the coming change in their position. "The reign of Alexander II, who is pledged to the measure, will be immortalized by a glorious act that can but be contrasted with the barbarous one that reduced the peasantry, two hundred and fifty-eight years ago to their present condition." It may be a longer period ere the slaves of America will be fitted for emancipation; but the day must and will come. If the sentiments of humanity do not avail, self interest will convince the slaveholder that he might as well pay money wages, and let his labourers provide themselves, as to find them in food and clothing; that they will work as hard, and with more alacrity; and that after all, the value of a slave is only his power to labour, for when he is unfit to work he is worth no dollars.

It is not intended in the reference to the serf to apply the regulations of a decaying system to the institution of slavery, but to show that a plan of amelioration must be similar to a system acknowledged to be essentially milder and more humane. The Southern slaveholder, how fearlessly soever he may enunciate his principles, and his purpose to perpetuate the "peculiar institution," will find that he must yield to the force of international sentiment, if he attaches any importance to international respect and consideration. The views of the ultra-abolitionist are tinctured with fanaticism. He is obliquitous to the great law of social progress which history has defined and illustrated, that abstract principles are not universally applicable to a mixed condition of society. Wisdom instructs us to take matters as we find them; to ameliorate as we can. Any violent disturbance of things long existing, invariably produces a reaction, which is often more calamitous than the evil itself."

Mr. Spurgeon and the Evangelical Alliance.

The sermon preached by Mr. Spurgeon on Baptismal Regeneration as taught by some of the clergy of the Church of England, continues to create no small amount of stir in certain quarters in Great Britain. In that sermon he violently denounced as grossly immoral all clergymen who subscribe the articles and use the prayer-book when they do not believe in baptismal regeneration. He said:—

"If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and, yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle; for honest men will neither ask nor accept their friendship."

Baptist Noel, who from a clergyman has become a Baptist pastor, rebukes Mr. S. for his severity, and refers to the godly lives and useful labors of the evangelical clergy, naming Scott and Newton, Simeon and Martyn, Venn and Fletcher, and others:

"To men of this character ought you to impute dishonesty, immorality, and falsehood, without very clear proof? In the time of the apostles, God cut off Ananias for a solemn lie: does he now employ liars to extend the kingdom of his Son? Were Paul here, would he not say to you, "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Why dost thou judge thy brother? For we shall all stand before the judgment-seat of Christ.' Denunciations of Christian brethren may delight those who take pleasure in hearing other men abused; but do they please God?

One issue of the controversy is the withdrawal of Mr. Spurgeon from the Evangelical Alliance, he having been given to understand that his expressions had involved a transgression of the rules of the Alliance, which enjoin that when any member shall be required by conscience to assert or defend any view or principle wherein he may differ from Christian brethren, he shall avoid all rash and groundless insinuations, personal imputations, or irritating illusions. Mr. Spurgeon has certainly made some strong assertions. He has declared in his sermons that the Evangelical clergy are guilty of "grievous dissimulation" touching the doctrine of baptism, and that their subscriptions to the Articles, so far as this particular point is concerned, are "dishonest in the highest degree." He has professed to discover, in the prevailing laxity in the practice of the virtue of truth, one natural result of their equivocation and dishonesty. It is with pointed reference to the Evangelical clergy, who have sworn assent to the Catechism, and who nevertheless in their sermons teach that men are not regenerated in baptism, that Mr. Spurgeon utters and repeats the remark, that "it is neither honest or moral for men to swear one way and to believe another." In all this he contends that he has not infringed upon the Rule in question. His accusations, he pleads, are not "rash" for he has long meditated them; nor are they "groundless," for he has abundantly sustained them. As to "personal imputations," he says that he has imputed nothing, but has proved all his charges. And he concludes by quoting passages from the writings of Noel, Robinson, Minton, and other living Preachers, with the view of showing that everything he himself has advanced had been asserted previously by others without exposing them to the displeasure of the Evangelical Alliance.

The *Methodist Recorder* on this subject says: Mr. Spurgeon has a way of expressing himself which differs widely from the manner of a courtly and polished Churchman. He possesses the iron hand, but he does not put on the velvet glove. Not dwelling in king's houses, he wears no soft raiment. His speech is the plain and homely speech of the common people, and justice and charity require that his utterances should be understood accordingly. Men are not all cast in the same mould. If Martin Luther were now living, we question whether in the heat of controversy he would at all times be able to command the respectable propriety which is required of members of the Evangelical Alliance. But the strength of Mr. Spurgeon's arguments does not correspond with the vigour of his rhetoric. His English is more forcible by far than his theology. As a talker he is without a rival; as a Preacher and winner of souls he is marvellously successful; but as a disputant he has not shown himself particularly formidable. On the question of infant baptism he has been thoroughly beaten. As to the honesty or otherwise of the Evangelical clergy whom he accuses, it is no part of our business either to revile or to defend them. So far as their position is susceptible of defence, they are abundantly capable of vindicating themselves.

The following is Mr. Spurgeon's letter to the Evangelical Alliance, signifying his withdrawal from that Association:—

BRETHREN,—I have felt it my duty to rebuke most plainly certain brethren who, having subscribed *willingly and ex animo* to the statement, "*That the Book of Common Prayer containeth in it nothing contrary to the Word of God,*" do, nevertheless, believe that book to contain many erroneous expressions; and do openly confess the same, both verbally in their public teaching, and virtually by their petition for revision. In rebuking this grievous dissimulation, I have drawn special attention to the plain teaching of the Prayer-Book concerning Baptismal Regeneration, upon which question it seems to me that the subscriptions of many Evangelical clergymen are dishonest in the highest degree; although I do not imagine that they are conscious of the enormity of their act, but on the contrary am hopeful that when their error is pointed out to them they will forsake it.

In my censure I did (at least in my own judgment) *avoid all rash and groundless imputations.* I have waited long and patiently for signs of reform in the ecclesiastical conduct of these brethren, and I have not spoken until my hopes of their spontaneous repentance have expired. Now that I have felt constrained to break my long silence, I believe that I have ground most solid, and reasons most ample for all that I have witnessed concerning them. I have only considered one part of their *public* position; I have not denied their many excellencies, or impeached their uprightness in other transactions; but upon the one point of subscription I have deliberately and with good cause upbraided them in unmistakeable terms, and I entirely deny that the former part of your rule at all touches my conduct.

Of the charge of making *personal imputations,* I also plead not guilty. I have *imputed* nothing; I have merely asserted truisms of the most obvious character. I have said, and say again, that it is neither honest nor moral for men to swear one way and to believe another, and I have not *imputed* such conduct to the brethren in question, I have *proved* it, alas! too surely. If any clergyman can say that the words under dispute exactly express his own views, and that he would not wish to see them altered, I have only so far dissented from him as your own rules allow, and have, *upon that point, but upon that only,* even vindicated his position in the Anglican Establishment.

As to *irritating allusions,* I would remark that all allusions contrary to their own views or to their personal faults, will be regarded by some persons as *irritating;* but as I understand the rule, it is only needless and intentional irritation which is to be avoided, and here, I believe, I am wholly blameless. You will observe that I have not raked up the persecuting edicts of the past, nor rehearsed the black doings of a bygone age, such allusions might indeed irritate the most patient; nor have I imitated my faithful friend, the Hon. and Rev. B. W. Noel, by recapitulating as he has done the many abominations which cause the Establishment to reek with rottenness. I have not compiled a list of allusions such as this, which I find upon page 283 of my honourable and gentle brother's "Essay on the Union of Church and State:"—

"The ten thousand practical abuses within the Establishment wake no such indignant thunders—the nomination of worldly prelates—the exclusion of the Gospel from thousands of parishes in which, by the Union, ungodly Ministers have the monopoly of spiritual instruction—the easy introduction of irreligious youths into the ministry—the awful desecration of baptism, especially in large civic parishes—the more awful fact that sixteen thousand Anglican pastors leave some millions of the poor out of a population of only sixteen millions utterly untaught—the hateful bigotry of the canons, which excommunicate all who recognize any other Churches of Christ in England except our own—the complete confusion of the Church and the world at the Lord's table—the obligation upon every parish Minister publicly to thank God for taking to himself the soul of every wicked person in the parish who dies without being excommunicated—the total neglect of Scriptural Church discipline—the tyranny of the license system—the sporting, dancing, and card-playing of many clergymen—the Government orders to the Churches of Christ to preach on what topics, and to pray in what terms, the State prescribes—the loud and frequent denunciation of our brethren of other Denominations as schismatics—the errors of the Articles and of the Prayer-Book, and the invasion of the regal prerogatives of Christ by the State supremacy—the total absence of self-government, and therefore of all self-reformation, in the Establishment, &c., &c., &c.: all these enormous evils are tolerated and concealed."

—Had I made all these irritating allusions, I might be thought to have violated your rule, but in the sermon so grievously complained of, I have been as gentle and as meek as so crying an evil permitted me to be. I have not violated the union of believers, but those have done so who, knowing the truth and loving it, nevertheless lend their name, their countenance, and their subscription to a lie.

Notwithstanding, since some of those honoured brethren who are clear of this sin feel aggrieved by my witness-bearing, and consider that I have broken your regulations, I beg to submit to their evident wish, and do hereby withdraw myself from your Alliance until such time as the brethren whom I have charged with duplicity shall clear themselves of the sin, or you shall ease yourselves of their patronage and association. I hope ever to be one in heart with all who love our Lord Jesus Christ in sincerity, but I must use the liberty which my withdrawal will ensure me, to choose my friends with a severer eye to godly simplicity than you may see fit to use. My soul's desire is, that these erring brethren, so exemplary in other respects, may forsake this their great sin and minister before the Lord with clean hands. I am so far from being actuated by any personal animosities, that I solemnly avow that God alone can know how much of poignant sorrow my censures have inflicted upon my own heart, when I have thought of the many virtues of some of these offending brethren, and of all the sweet communion we have had together in days gone by. I dared not hold my tongue, or I would have been but too glad to do so. I have not said a word more than I felt bound to do, and, therefore, however severe the condemnations of my fellows may be, I can endure them; not, it is true, with indifference, but certainly with cheerful patience. Many will henceforth account me a bigot, an accuser of the brethren, and I know not what that is infamous; but this I must expect, and having a clear conscience and some enjoyment of consolation from the Master whom I desire to serve at all hazards, I shall not lack for support, though all men should turn from me and cast out my name as evil. *What I have spoken I have spoken.* After reading the many attempts at reply, and giving due weight to the expostulations of Mr. Noel, I find no reason for retraction, but abundant cause to re-assert my testimony with increased emphasis. *I impeach before the bar of universal Christendom the men who, knowing that Baptism does not regenerate, yet declare in public that it does: if Christendom does not consider the impeachment, let it stand on record before the merciful face of the Great Head of the Church, and let Him do as seemeth Him good.*

My union with the many honoured brethren of the Alliance towards whom my strictures have no bearing, will, as far as I am concerned, be only nominally severed, and only severed in that sense for the most loving reason, viz, a desire to be no hindrance to their many laudable designs. Your consciences, dear brethren, permit you to enjoy comfortable beliefs, which mine has dashed to the ground; we shall subserve true union far better apart than while united by a bond which you believe me to have broken.

Believe me, yours in patient waiting for the Lord's coming, C. H. SPURGEON.

Mr. Spurgeon also addresses a letter "To the Christian public," for the purpose of showing that the charges he has brought against the Evangelical clergy are neither novel nor singular. To do this he quotes passages in which they have been maintained from the works of the Hon. and Rev. Baptist W. Noel, the Rev. W. Robinson, the Rev. W. Thorn, the Rev. S. Minton, of Worcester College, Oxford, the Rev. Thomas Davis, and the Society for the Revision of the Liturgy. He concludes by saying:—"Dear friends, This is but a sample of the whole, and I confidently appeal to the great heart of the British peopole against the charge of inventing a rash or groundless accusation. To the Most High God I leave my work in this matter. He knoweth that zeal for his truth alone urges me to pursue my present path, involving me as it does, in all the pains which contumely and hatred can inflict."

Jubilee Services, St. John's N. F.

An esteemed Correspondent furnishes us with the following interesting intelligence:—

It must be confessed there were no very joyous anticipations of the Jubilee services appointed to be held in St. John's, the general opinion being that the time was most inopportune. There was a strong desire to participate in this great Methodist movement, but fears were entertained by our people that Newfoundland would not be able to take a creditable position on the subscription list. The past year has been disastrous to the business of the country, almost beyond example. The very numerous vessels of the sealing fleet returned late, for the most part empty, many of them having been frozen up in Green Bay from Easter to June. Then such a summer for the cod fishery cannot be remembered. A month ago, stores which in ordinary years are by that time filled with fish for exportation were nearly empty. To this day some of the shore fishermen cannot show 10 quintals for the season. Here and there are to be found a few settlements, the inhabitants of which have made a fair 'voyage;' and there is some encouragement from the Labrador; but on the whole, things looked gloomy enough, and, we are sorry to say, look so still. Under these circumstances, it was proposed to defer the celebration till the spring, in the hope that a successful seal fishery might enable the Newfoundlanders to do what it was in their hearts to do. Representations to that effect were made by the lay-members of the Deputation resident here to the Ministers appointed to visit us; and it was thought inadvisable to proceed, especially as expenses would be heavy; but one of them, the Rev. John Brewster, came on to see how things were, and to take such steps as might seem best. The Methodists of St. John's were delighted to welcome an old friend, under whose ministry many of them had received good in years gone by; and the different services conducted by him, were felt to be seasons of enjoyment and profiting. The Rev. gentlemen occupied the pulpit of our church in the morning; in the afternoon addressed the children of the Sabbath schools; and at night preached the Jubilee sermon from Matt. xvi. 3. After that, it was felt we were committed to the movement and it was resolved in spite of the hard times to make an effort to shew the English Committee practical sympathy with their desire to consolidate and extend Missionary Methodism.

The Public Meeting was held in the church on Monday the 12th inst., at 7½ P. M., when the spacious edifice was well filled. The Rev. the Chairman of the District presided, and was surrounded by the Revs. P. Prestwood, T. Harris, J. Dove, J. Winterbotham, A. W. Turner: also by S. Rendell, Esq., M. H. A., Hon. E. White, Hon. J. Bemister, and Messrs. Rogerson, Whiteford, John Woods, and P. MacPherson. After the opening services the chairman called attention to the objects of the Jubilee movement, and expressed his confident belief that, in spite of the badness of the times, even the poorer members of our church would not wish to be passed over. He referred to the help kindly afforded by the Home Committee to the missions in this colony in times past, especially with reference to the re-building of the old chapel after the fire, and to the more recent grant for extension, which had enabled us to take up several new stations.

Rev. P. Prestwood dwelt on the circumstances under which the Society was organized, and noted with gratitude to God the advance which fifty years had witnessed. Rev. T. Harris expressed his pleasure at witnessing so large an assembly on the occasion of the Missionary Jubilee. He felt bound gratefully to acknowledge God's goodness to him personally, and to them as a Connexion. The statistics presented by the speaker who had preceded him must excite feelings of thankfulness to God, who had been pleased so to prosper and extend his work throughout the world.

Hon. E. White had felt inclined to discourage the celebration at present on account of the disastrous state of things. He had thought it would be better to postpone it; but his mind was now changed. He asked who it was that had brought these troubles upon our land. We were bound to acknowledge the hand of God in them. We had not honoured Him in times past as we ought to have done. It was true this year's fishery was, to a great extent a failure, but there would be more fish next year. He was thankful to say that, in going round that morning, he had found six gentlemen prepared to put down their names for 100 dollars each. Every business man who went from that meeting without contributing, ought to consider himself as placed in the position of a person who had neglected to insure his property. He would give £25.

Rev. J. Winterbotham owed his all to Methodism. He had long been impressed with the correctness of the views enunciated in "God and the Gospel," and felt bound, as a matter of principle, to contribute one tenth of his income to religious and charitable purposes. He would give £15 and wished he could give £20.

Mr. Ayre, Chapel Steward, referred to benefits received through the instrumentality of Methodism. In connection with the labours of this Society, he had been made partaker of the converting grace of God. He valued that a thousand times more than anything he possessed or could possess in this world. He was glad to hear what Mr. White said with reference to contributions. He believed that after all they had done, they had not given half enough, or half as much as they might give without hurting themselves. He thought the fact that there was a debt on that church was a disgrace to us. It was well know that our church accommodation was insufficient for our requirements, but we were hampered with debt, and could not build and extend our work as was desired. He hoped all would join heartily in the movement, and he believed if we did, the Home Committee that had shewn us such kindness in the past, would grant us some aid towards building a new Jubilee Church.

Rev. John Brewster, of St. John, N. B., followed in his usual felicitous style. He dwelt on the prominence given by Methodism to the doctrine and experience of conscious conversion. It put to man, woman and child the question, "Do you know that your sins are forgiven?" it said to each "It is your privilege to know this." The Rev. gentleman related several most interesting and affecting facts connected with his personal and missionary experience. Referring to our hymns, he remarked there was a wonderful power in Methodist singing. He thought we did not yet understand the lesson to be drawn from the exorcism of the evil spirit from Saul by the playing of David. The devil had been sung out of many a heart, and he hoped they would sing him out of the world. He trusted our Missions would be extended till the messengers of peace were found on every coast where the fisherman pursued his toil, and till the sound of praise should be heard wherever the woods resounded to the stroke of the lumberer's axe. The Rev. gentleman gave some explanations as to the manner of subscriptions, &c. Cards were then passed round; but one or two persons, preferring the more direct mode, came forward and handed in their contributions.

Hon. J. Bemister referred to the celebration of the Centenary, and to Montgomery's hymn composed on that occasion, which was long a household word among Methodists in Carbonear. He felt sure that all would join heartily in this movement, though the present distress and dark prospects bore heavily upon the large body of fishermen, and indeed upon all classes. Several cards were then read by the chairman, the sums announced ranging from £30 to 2s. The announcements were received with expressions of pleasure, and many were evidently taken somewhat by surprise at the tone of the meeting, and at the evident determination of all classes to come up to the mark, if possible. When it was remarked that the amount was approaching that raised at the inaugural meeting at Halifax, this seemed to stimulate to fresh effort.

Hon. J. J. Rogerson said he had been present at the meeting called by the President in Halifax, and had there pledged himself to forward the movement with all his might. They had received help from the Home Committee, and they owed it to English Methodism and to themselves not to be backward on such an occasion as this. He would give £25. No one lost anything by such giving.

Rev. J. Dove wished to say one word. He felt ashamed of the littleness of his faith. He was thankful to have been present at such a Jubilee meeting, and to see so large an attendance, and to witness such enthusiasm and liberality in so good a cause. The Chairman remarked with expressions of thankfulness to God that his expectations also had been surpassed. Now they might thank God and take courage.

The doxology was then sung, and the benediction pronounced. After the formal close of the meeting, other cards were brought in. It is impossible to say exactly what the total amount raised will be. There is no doubt it will be as high as £400 ($1600) while the more sanguine expect £450 ($1800.) When completed, the list will be forwarded for publication.

Sept. 20. Jubilee meetings have been held at Carbonear, Harbour Grace, and Brigus:—at the last mentioned place last night. We understand the attendance at the services was large, for the season; that an excellent spirit pervaded the different meetings, and that the financial results surpassed all expectation. The following are about the amounts promised:—Carbonear £60, ($240); Harbour Grace £100 ($400); Brigus £75 ($300.) It is to be remarked, however, that large numbers of our people are absent at the Labrador. This is especially the case at Carbonear, and a large addition to the amount reported for that place is said to be probable.

Tractarianism in London.

On this subject the *Methodist Recorder* speaks out:—While with an unclasped, wide-open Bible, with a fair field and an open toleration we have nothing to fear, for the cause of truth in its collision with anti-Christian error, the activity of the emissaries of the Propaganda and the rapid multiplication of Roman Catholic Institutions may well arouse our vigilance and zeal. The spread of monachism, not only amongst women, but, contrary to statute law, amongst men—a thing so repugnant to our English notions of the true vocation of human life as well as so mischievous to society, we view with indignation and disgust; and while we allow that Popery is not to be combated by violence, or intolerance, or abuse, or by borrowing in any way her means of influence or her principles of policy, we think that it is a question whether the British Legislature ought not to be called upon, if not for the suppression of religious houses, at least for the exercise over such obnoxious and iniquitous establishments of a vigorous magisterial supervision.

But with far graver concern, than the increase of nunneries and convents, or the apppointment of Roman Catholic priests as chaplains of prisons, do we view the encroachments, not stealthy and insidious, but unblushing in their effrontery and audacity, that are being made upon the ancient Protestantism of this land. For some time back there has been growing up in the very heart of a Protestant country, and the bosom of a Protestant Church, a mongrel, hybrid system of drivelling superstition, and sumptuous ceremonialism, and ambitious priestcraft, which its adherents call Anglo-Catholicism, but which we call Popery without a Pope—Rome without its St. Peter's, or its Vatican. Tractarianism in its æsthetical and historical side, in its love of antiquity, in its appeal to writings of other ages and other tongues, in its wish to find a more solid groundwork of Church belief, may have, in these its higher and better aspects, some attractive and redeeming features; but, as seen in its practical and vulgar manifestations, it bears substantially the same features and works with the same influences as Popery itself. It so substitutes the emptiness of beggarly ceremony for the almighty power and plenitude of truth; it so substitutes the efficacy of the Sacrament for the grace of the SPIRIT, and the priest with his apostolical patent and prerogative for the infinite merit and sufficiency of the SAVIOUR; it so puts the Prayer-book in the stead of the Bible, the Fathers in the stead of the Apostles, the baptismal font in the place of "the laver of regeneration," the confessional in the place of the mercy-seat, and the altar of communion in the place of the altar of the cross; it so degrades the simplicity of Christian *truth* by canons and rubrics and the mystical jargon of traditionary and patristic lore; it so degrades the simplicity of Christian *worship* by forms and postures, and all the parade and ostentation of a gorgeous ritualism; it so degrades the simplicity of Christian *ordinances* by occult and magical manipulations, that religion becomes a thing of form and not of power, a thing of darkness and not of light, a thing of the flesh and not of the Spirit. An illustration of this system of man-millinery and church upholstery, of this thing of [illegible] and genuflexions, of postures and impostures, was given in one of the churches of London on last Sabbath day. An announcement of the "Brother Ignatius," a young clergyman of the Church of England, whose efforts to establish a Benedictine Monastery in the East of London have met with some success, and whose services at Camden and Norwich have recently excited some attention, was to preach in the chapel of Church at St. Mary Magdalene, Munster Square, in the parish of St. Pancras, naturally drew an overwhelming congregation. The singular scene which this Protestant sanctuary presented during its morning service is thus described in the columns of the *Times*:—

About twenty surpliced choristers entered and took their place in the chancel. They were followed by two priests wearing [illegible] but no university hoods. Then came Mr. Stuart, the incumbent of the Church, habited in the cope or full Eucharistic vestments, being different in every respect from the simple surplice, stole, and hood which are ordinarily worn by a priest of the Church of England when engaged in the duties of his Church. The "cope" is described in Roman Catholic publications as a "rich habit, covering the whole person, with a hood or cape, generally bearing some rich embroidery, and joined in front by a clasp called a morse." Mr. Stuart's cope was in this way richly embroidered, the ornamentation at the back forming a splendid rich yellow embroidered cross, extending from his shoulders nearly to his heels. Prior to the entrance of the procession, two large candles, (between which was a large cross) at the altar, were lighted. In the first place, Mr. Stuart incensed the altar. A young boy, surpliced and kneeling on the steps of the altar presented what is called a "boat" made apparently of silver, containing the incense; then the thurible or censer in which the incense was burnt, and in which it was fumed. This thurible, which was provided with long chains, Mr. Stuart took from the "Thurifer," the attendant, and swung it in the air, the result of which operation was that in a very few moments the priests and others who were officiating at the altar became for a time enveloped in a dense white cloud. While these proceedings were going on the choristers sang the "Te Deum" with much solemnity. When the Gospel of the day was announced, the Church was again incensed. It would be difficult to say whether the Gospel was read or intoned. During the recital of the Nicene creed most of the congregation knelt down at the words "and was incarnate by the Holy Ghost." At the close of the ante-communion service, Mr. Stuart stood with his back to the cross on the altar, with his face to the congregation, and stripped himself of his ecclesiastic vestment, leaving himself habited in his "alb," a long white linen garment, reaching almost to the feet, but very different from the ordinary clerical surplice, and a "girdle" round his waist, representing the girding of the priest's loins in memory of our Lord's admonition to readiness. He wore also an embroidered green stole crossed over his breast. In this dress he went into the pulpit.

Bishop Thomson in London.

A few days ago, the Rev. Edwd. Thomson, D. D., late editor of the New York *Christian Advocate*, and now one of the newly-elected Bishops of the American Methodist Episcopal Church, arrived in London on his way to the East. Spending Sabbath-day in the metropolis, the Rev. Luke H. Wiseman obtained the promise of the Bishop to preach in the Wesleyan Chapel, China-terrace, Lambeth. The chapel has only just been re-opened, it having undergone re-pewing in the body, and other useful alterations. The evening being fine, a large company filled the sanctuary. Dr. Thomson was accompanied by two well-known Wesleyan friends, having on his left the fine and gentlemanly person of Mr. John Corderoy, and on his right, the genial and substantial-looking person of Mr. Wiseman; the somewhat diminutive and spare-looking figure of the Bishop being thus considerably dwarfed down by his much more portly companions. A more perfect living example of the well-known picture of Wesley, Hamilton, and Cole walking together in Edinburgh, we never saw; the proportions of the three gentlemen exactly adapting themselves to those of the famous trio referred to. The Rev. L. H. Wiseman opened the service. It must have delighted the Bishop to hear the earnest manner in which the large audience sang the hymn commencing,

"Father of me, and all mankind."

In Mr. Wiseman's opening prayer, the petition, that war, slavery, and every other evil might cease, met with a sympathetic response. Mr. Wiseman read Isaiah xli., as the lesson, which was followed by the singing of Hymn 37,

"Jesus, the name high over all,"

when the Bishop had selected. Not only was there the absence of lawn sleeves, which Englishmen associate with a bishop, but gown and bands were absent, and a black tie occupied the place of the usual white cravat, altogether a very unepiscopal presentation externally. The text announced was Acts ii. 22—24, and the sermon was read. Its scope and design was to scatter the infidel arguments which would set at nought the miracles of Christ. It was a masterly discourse, philosophic logical, and convincing; too abstruse for some of the more juvenile portion of the large audience, who were somewhat restless before half had been delivered; but the intellectual portion of the assembly manifested the utmost attention and delight to the end of the sermon, which concluded within the hour. The spiritual deductions and general application of the whole subject could not fail of doing much good to any who might have doubts on the vital points under discussion. Although the sermon was read, yet occasionally the preacher's animation was very impressive, and when he contrasted the gradually diminishing fame of the greatest of

General Intelligence.

Colonial.

DEATH OF HON. W. A. BLACK.—It becomes our painful duty to record the sudden death of the Hon. W. A. Black of this city, which took place at his residence, Bellevue, on Saturday evening last. Mr. Black was one of the oldest members of the Legislative Council, from which position he retired a few months since.

CIVIC ELECTIONS.—The elections for Mayor and Aldermen, on Saturday last, resulted in the choice of M. H. Richey, Esq., as Mayor, and the following gentlemen as Aldermen, viz.; Ward 1, J. McCulloch; 2, W. Dunbar; 3, W. Ackhurst; 4, S. Trenaman; 5, J. Lindsay; 6, John Starr, Esqrs. The indiscreet action of a few Orangemen in binding themselves to vote for Mr. Richey, was unwisely sought to be turned to the disadvantage of Mr. Richey by his opponent, Mr. Tobin, in mustering the Roman Catholics in strength to vote for the latter. We are happy that this effort was fruitless. If we are to have this kind of party strife in our civic matters—and none will be more disposed to this than Roman Catholics themselves—the Protestants should be careful to qualify themselves, and to do their duty as occasion may require. It is time that the apathy of intelligent and respectable citizens in regard to our city government, should be cast aside. We are satisfied that the aldermen elect are gentlemen to whom the public may look up with confidence. At the close of the polls on Saturday an entertainment was given by Aldermen Nash, at which the Mayor elect thanked the electors for the honor conferred upon him, and assured them that no efforts should be spared by him to promote the interests of the citizens.

AWFUL CALAMITY.—We learn from the *Chronicle* that the house of Saml. Hamilton, Esq., of Kempt-ville, Yarmouth County, was on Monday night of last week burned to the ground, and sad to relate, his wife and three children perished in the flames.

CORONER'S INQUEST.—The jury on the alleged murder of Keefe, were unable for want of evidence to say by whom the deed was committed. Woodill was accordingly liberated.

THE NORTHERN KINGDOM.—A pamphlet under this designation has been received by us from the publishers, Messrs. Dawson of Montreal, written by a Colonist, who strongly advocates a Legislative Union of the Provinces, with Prince Alfred as Viceroy or King. A well established Union of the Provinces would be fraught with advantage to all concerned, but it is not to be thought of at the sacrifice of our position as a part of the British Empire.

RAILWAY WEST.—The Government organ gives the information that at a Cabinet meeting recently held, it was unanimously decided to secure the construction of the railway to Annapolis. We hope that nothing will occur to prevent this purpose of the Government from being carried out.

THE CONFEDERATION.—A Conference of the delegates from the several Colonies is to meet at Quebec on the 10th inst. Those from the Maritime Provinces, including Newfoundland, go by the Steamer *Victoria* this week, which has been despatched to Pictou by the Canadian Government, and will call at Charlottetown and Shediac for this object.

LECTURE IN ST. JOHN, N. B.—The Rev. T. Power, A.M., lectured on "Ezekiel's Vision of the Divine Government," in the Institute. Considerable interest was attached to the lecture, from the fact that explanations were to be made relative to a declaration of Judge Wilmot at a Bible Meeting held some time ago, which was to the effect that Powers, when a boy, had been whipped by direction of a Catholic Priest for reading the Sacred Volume. At the close of the lecture, in which there was evinced an extended knowledge of the Sacred Writings, the rev. gentleman pronounced the statement of Judge Wilmot correct.

NEWFOUNDLAND.—Gov. Bannerman in retiring from the responsibilities of office in Nfld., appears to have left a host of friends behind him. A farewell address had been presented to his Excellency, with a request to sit for his portrait, to be placed in the Council Chamber. Sir Alex. gracefully declined the honor, but suggested that instead, an engraving of the Prince of Wales, commemorative of his visit to the colony, with a suitable frame, tablet, &c., be procured. The fishermen have not, on the whole, been successful. On the western shore, in some places, there will be a fair average. In some harbors they are very short. Plenty of fish and bait are on the ground, and it is hoped much fish may yet be taken. The French bankers, it is said, have never done so well. Some vessels have taken to St. Peter's three loads.

BERMUDA.—We regret to learn that Yellow Fever continues in Bermuda. At Ireland Island it had broken out with violence. There is, however, reason to hope that the worst ravages of the pestilence is over.

American States.

Late despatches inform us of the pushing of the Federal forces on towards Richmond, and of heavy battles on Thursday and Friday last. Reliable information of this movement has not yet been received. Gold during the past week has ranged from 189 to 200.

The latest intelligence from Gen. Sherman is contained in a dispatch from that officer, in which he says, "Everything continues well with us." He has issued a congratulatory order to the army under his command, dwelling upon its victories and the hardships through which it has passed, and which have been so happily terminated. A truce of ten days duration had been established between the armies of Sherman and Hood, expiring Sept. 22.

A deserter who came in on Thursday evening says the rebel army is very much discouraged on account of Early's defeat, and he thinks before long Lee will have to evacuate Richmond and Petersburg. The people of Richmond and vicinity are suffering terribly for the necessaries of life, and particularly firewood, the cost of which places it almost beyond the reach of the mass of the community.

Richmond papers contain very little news. They admit their defeat in the Valley, and give their loss at 2500, about 500 of whom are prisoners. Rhodes division lost 1000 men. They put our loss at from 6000 to 8000.

WASHINGTON, Sept. 25. Late Charleston newspapers contain an advertisement requiring all male persons in that district between the ages of 16 and 50 to immediately report themselves for enrollment. The order extends throughout the South, the object being to ascertain the present and prospective military strength of the Confederacy.

In general military districts slaveholders are required forthwith to furnish one-fourth, and in some cases one-half their slaves to work on the Charleston fortifications. Adertisements are also published for the collection of 33 per cent. on profits, as a war tax, and for the sale of foreign and domestic goods of recent importation from Nassau.

The *Mercury* says Gen. Sherman has seized and sent North every bale of cotton in Atlanta to the credit of the United States treasury, and that on the 14th the Federals were apparently very busy hauling ammunition, &c., to batteries Wagner and Gregg.

The same paper remarks that Kentucky, Maryland, and Missouri are either lost or paralyzed, and bound neck and foot to the car of the usurping despotism at Washington.

The Savannah *Republican* says the losses during the bombardment of Atlanta reach $5,000,000 worth of real estate, embracing 47 houses burnt. There were 497 persons killed and 69 wounded.

The Salisbury (N.C.) *Watchman* says: "We protest against the inhuman treatment extended to the Yankee prisoners, who are subjected to a course of treatment which makes life far more uncertain than the battle field itself. A general pardon from Lincoln would doubtless relieve the South of at least 50,000 of these miserable beings, provided they have strength enough left to enable them to make their escape North. Five Federal officers, consisting of a Colonel, Lieut.-Colonel, Major and two Captains, who were dishonorably expelled by Gen. Sherman from his army, and sent into the rebel lines for speaking disrespectfully of the President of the United States in presence of the enemy, while accompanying a flag of truce, have arrived in Richmond, where they are to be confined during the war for fighting against their principles."

The sudden appearance of congestion chills and billious fever in Newbern has driven all transient persons out of the department, including many established business men, who supposed they were fleeing from yellow fever. Through the skill and untiring labors of the surgeons a material abatement of the epidemic has been effected.

ST. LOUIS, Sept. 24.—The train captured at Cabin's Creek, K., on Monday last, consisted of 200 waggons instead of 100. Several ambulances and sutler's waggons were amongst the lost. Total value estimated at $1,000,000. McDonald and Fuller of Leavenworth are heavy losers. McDonald and Lougle lose about $300,000. The escort numbered 800, all of whom were captured except Lieut. Col. Wilder and a few wagon masters. The attack was made by 1500 rebels and must have been a complete surprise. The train was destroyed on the spot.

A despatch from Mound City, Ka., says large forces of rebels are moving north, one column toward Fort Scott and another toward Springfield, Mo. The same dispatch mentions a rumor of the capture of Fort Gibson by 3000 rebels. Price is reported at Cane Creek.

Two hundred guerrillas plundered the town of Keytville, Mo., on Wednesday, and burned the Court House and killed the sheriff and two noted Union scouts. Gen. Fisk is in pursuit of the gang.

THE SOUTH ON THE PRESIDENTIAL ELECTION.—The Richmond *Enquirer* says:—As a sincere secessionist, preferring war and nationality to peace and the Union, we looked upon the fact of a difference between Mr. Lincoln and Gen. McClellan as to the proper policy of conducting the war, as peculiarly fortunate for our cause. We hailed the proclamations of emancipation and confiscation, and the policy of plunder and devastation as sure pledges of our ultimate triumph; they were terrible ordeals, but they most effectually eradicated every sentiment of Union, and arousing the pride as well as the interest of our people, inflamed the patriotism of the whole, until they would have accepted death as preferable to ultimate defeat.

Now, between McClellan and Lincoln there are many points of difference—the former is a man of talents, of information, of firmness and great military experience and ability—the latter is a supple, plient, easy fool, a good but vulgar joker. While McClellan has the interest of the Union only at heart, Mr. Lincoln has the fanatical object of freeing negroes for his inspiration. Between "my plan," as General Grant has conducted it, and one by Gen. McClellan, there could not have been the same success that has already attended our arms, for we lost more men fighting the science of McClellan on the Peninsula, than we have in repelling the furious, but ill-conducted assaults of Gen. Grant.

Thus, whether we look at this nomination in the light of peace or of war, we prefer Lincoln to McClellan. We can make better terms of peace with an anti-slavery fanatic than with an earnest Unionist. We can gain more military success in a war conducted on "any plan" than one of a real soldier like McClellan, and sooner destroy the resources and strength of our enemy, where they are managed and manipulated by the light-fingered gentry of Messrs. Chase and Fessenden, than when husbanded and skillfully controlled by such a man as Guthrie. Our best hope is from the honest fanatics of the United States, men who believe in their hearts that slavery is the "sum of all villanies," and who really and sincerely believe it to be their duty to separate their country from this "relic of barbarism." Such men, when they find that their people are tired of the war, will end it by a peace that sacrifices territory to freedom, and will let the South "go," provided she carries slavery with her. These men believe no less that the just powers of government are derived from the consent of the governed, than "that all men are created free and equal." The two postulates are of like importance to an abolitionist.

Both the abolitionist and the Democrat is our enemy—the one, because we have slaves, the other because we are disunionists. Nor does their enmity differ in degree; they both hate us most intensely. The Chicago platform is, that "peace may be restored on the basis of the federal union of the states"—that is, reconstruction of the Union as it was, with slavery protected by the nominal laws, but warred upon by a real sentiment, aggravated and embittered by the war. The reconstructed Union of the Chicago platform would be the certain destruction—first, of slavery and next of slaveholders. With Lincoln and the Baltimore platform, we of the confederate states know where we are—outside of the pale of mercy devoted to ruin and destruction, with no hope save in the justice and protection of God, and the courage and manliness of our soldiers. With swords and muskets and cannon we fight Lincoln, and the past affords no reason of apprehension for the future. But in the reconstructed Union of the Chicago platform we would be deprived of our weapons without being reconciled to our foes.

THE CHICAGO PLATFORM.—The N. Y. *World* says:—The pledge of the Chicago platform, which Gen. McClellan accepted, of course, when he accepted the nomination of the Chicago Convention, was that one earnest, frank, and fraternal effort should be made for peace—for peace if possible "without the effusion of another drop of blood"—for the peace which every honest and intelligent man "would hail with unbounded joy"—for peace on the basis of the Union—the condition *sine qua non*. And whenever there is good reason to believe that the rebels are "ready for such a peace"—in God's name, should we not make all haste to give them peace?" Will any Republican who loves his country and his fellow-men answer us that?

This is what the "peace sentiment of the Democratic party" means. We share this peace sentiment, avow it, and now and at all times will uphold and defend it. This is all what it means. There is no division in our ranks. If any man who has called himself a Democrat means more than this—which is fairly implied in the much abused Chicago platform, and clearly expressed in the much-praised letter of acceptance of General McClellan—then he is a Democrat no longer.

And we wish to be understood as meaning precisely what we say when we add that this and nothing but this is the peace sentiment of the great West, and then in full and satisfied expression of this sentiment, the whole Democracy of the West will cast its vote for McClellan and Pendleton next November, God sparing their lives.

The Chicago *Journal* says: "Rev. Dr. Evarts mentioned in his sermon last Sunday the following incident: The spot in our lake can be pointed out to you where a young lieutenant of the United States army was once well nigh drowned. He went down, as it was supposed, for the last time, when assistance reached him. He was rescued, and after much difficulty restored to consciousness. The young lieutenant is now the President of the insurgent 'Confederacy'—Jefferson Davis." There is an old proverb which says "he who is born to be hanged will never be drowned."

THE LAKE ERIE PLOT.—The Cleveland *Herald* says the ringleader of the pirates who seized the steamers on Lake Erie is a man named Charles H. Cole. He appeared in Cleveland about six weeks ago, made a large display of gold entered into negociations for the purchase of two schooners, pretended to be very loyal, made the acquaintane of the officers of the United States steamer Michigan, gave them suppers and created a sensation generally. Two weeks ago, however, he was recognized by a Southern refugee as a former captain in the rebel service. Information of his real character was given to the police, and he was placed under surveillance, which resulted in securing ample evidence of his guilt, when he was arrested and confessed the plot that had been formed. It seems that he intended to get the officers of the Michigan ashore to a grand supper and drug them, his confederates in the meantime attacking and capturing the steamer. Six citizens of Sandusky have been arrested for complicity in the plot.

The Montreal *Herald* denounces the conduct of those pirates who have taken advantage of the asylum afforded them in Canada to a make war on the United States and calls on the government to prevent such acts.

THE FRIGHTFUL ACCIDENT ON THE PENNSYLVANIA CENTRAL RAILROAD.—*Many persons burned to death.*—The telegraph has given a brief narration of a terrible disaster which occurred on the Pennsylvania Central Railroad about half-past four o'clock on Wednesday morning, in consequence of the collision of two trains. The following additional particulars are from the Philadelphia *Press*:

"The morning being quite cold, about half an hour before a fire had been kindled in the first car. The stove was instantly upset by the collision, and, the hot coals spreading over the floor of the car, the flames burst up and soon enveloped it. Frantic efforts were made by the passengers to escape. *They rushed to the doors, but found them locked.* The key was probably in the pocket of the Conductor, who was on this car, and who must have been killed instantly. Many of the passengers were stupified at the imminency of danger, and made but feeble efforts to escape.

Some endeavored to get out of the windows, but this was difficult, and in some cases impossible. Some after having thrust their head and shoulders through the windows, were unable to get further, and found a slow and torturing death from the flames. Others had their limbs broken while getting out. By continued efforts, to which was lent all the desperation of dying men, the doors of the cars were then finally kicked open, and a few escaped through. It is thought that not more than twenty, if that many, escaped from the car. Probably more than thirty were crushed or burned to death, but in most cases bodies are utterly consumed, and it will be some time before their number and names can be ascertained. The car was burned to cinders.

Of the conductor nothing could be found except his ticket-punch. His name was John Mallison. He is believed to have lived in Middletown. A sergeant of one of our returned regiments was in this car, and succeeded in getting his head and shoulders out of a window, but could get no further. Every effort was made to extricate him from his fearful position, but in vain, and the heat of the fire finally driving away those who were trying to help him, the poor soldier was left to perish. When the car was so much burned that it fell to pieces, a head and arm rolled out, which are supposed to have been those of this unfortunate man.

Some of the bereavements suffered are terrible. One woman lost three children, who were burned in this car. Her aunt was also burned. One poor boy, who was badly injured himself, lost his father in the flames. Many parents lost their children, and their agony exceeds the power of words to picture.

The second car caught fire from the first, but from this, although the doors were also locked, I believe all the passengers escaped with their lives, but some of them were badly burned before being rescued. Two died after they were taken out. One was a woman. A man had his legs completely burned off. This car, like the first, was burned to cinders. The other cars (four in number) were saved by the passengers, who uncoupled them and pushed them back out of danger.

Two Army Surgeons were fortunately upon the part of the train which was uninjured, and they with a physician residing near by, rendered most efficient assistance to the unfortunate passengers. Other physicians were sent from here.

The coal train, the stoppage of which caused the accident, was bound in the same direction, but had stopped beyond its usual time, and had only partially observed the precaution usual on such cars. It is customary to place a man upon the track, with a light, at a sufficient distance from the waiting train to give the coming one timely warning of the danger. In the present case the man who was stationed to give the warning was only about fifty yards from his train, and the morning being very dark and foggy, the light was not seen till too late. The engineer reversed the engine, but the collision could not be prevented. The fault seems to rest entirely with the parties in charge of the coal train."

Eighty-six of the passengers who escaped injury have signed a protest against the locking of car doors, which is a dangerous practice.

THE PRESIDENTIAL ELECTION.—Congress has decided that none of the States which have been formally declared in insurrection shall vote for President till re-admitted into the Union. The States thus excluded from participating in the approaching Presidential contest are as follows: Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi, Louisiana, Florida, Arkansas and Texas. The next President and Vice President are, therefore to be chosen by the following:—

States.	*Electors.*	*States.*	*Electors.*
Maine,	7	Ohio,	21
New Hampshire,	5	Indiana,	13
Massachusetts,	12	Illinois,	16
Rhode Island,	4	Michigan,	8
Connecticut,	6	Wisconsin,	8
Vermont,	5	Minnesota,	4
New York,	33	Iowa,	8
New Jersey,	7	Kansas,	3
Pennsylvania,	26	Kentucky,	11
Delaware,	3	Missouri,	11
Maryland,	7	California,	5
West Virginia,	5	Oregon,	6
Total (24 States) electors,			231
Necessary to choose,			116

European.

The R. M. S. *Asia* arrived at this port on Thursday last, 12 days from Liverpool.

The weather had been unfavorable for the getting in of the harvest. Her Majesty is enjoying herself among the Highlands. The Crown Princess of Russia has given birth to a son. Prince Humbert of Italy, eldest son of Victor Emmanuel, is in London.

The Prince and Princess of Wales had been received very coolly in Denmark owing to the disappointment of the people of that kingdom in regard to the aid they had expected from Great Britain in their troubles. One of the Danish journals has the following:—It is not possible for the nation to shake off the weight of sorrow which presses it down, and the welcome which, under happier circumstances, would have awaited the Princess of Wales must now, it is feared, be changed into one more solemn and more silent than it would otherwise have been, and into one which is more in accordance with the feelings of a people who are in deep mourning, and who are nearly overwhelmed with their sufferings. No one could think of festivities at a time when the independence of Denmark and the national existence of hundreds of thousands of our fellow-citizens are about to be made a sacrifice. The heir to the throne of England, who now for the first time visits the native country of the princess, his wife, will understand that the Danes must consider him as the representative of that Great Britain which has allowed their enemies to place 'might above right,' though she saw and condemned the treachery and the violence with which they assailed Denmark; and his royal highness will also comprehend that the people of this country cannot with propriety show any appreciation of his *private sympathies* for the just cause of their country, as they might have done to men in positions that are less elevated than his. There is, and there must be, sorrow in the house of Denmark, and the exalted princess, who during our adversity has proved herself to be a daughter of that house will most assuredly understand that if she is not received with acclamations and flowers as, she was when she left us, it it not because she could have lost any particle of our love and sympathy of former days, but because there can be no joy in a house of sorrow, and that all the flowers of Denmark have been laid on the graves of the fallen.

Captain Speke, African explorer, has been accidentally killed. He was getting through a hedge, when his gun went off and shot him through the heart.

Navarez has succeeded in forming a new Ministry in Spain.

The supposed new privateer Alabama, at Bremerhaven, has been purchased for the Prussian navy.

NEW CONFEDERATE PRIVATEER.—An agent at Lloyd's reports that a large steamer is stated to have put into Niedup with signals for a pilot. She changed colors at Bremerhaven and hoisted the Confederate flag. The pilot who took her to Bremerhaven believes she still remains there. She steams ten knots at half speed. She is reported to be commanded by Captain Semmes, has 300 men on board, and is pierced for forty guns.

A frightful colliery explosion took place on Wednesday night, 7th inst., near North Shields, England. Eighteen men and lads were at work in a part of the pit known as the Far California Bank, when suddenly the gas fired, and in a moment they were all killed. Fortunately, the explosion did not extend to other parts of the pit, where a large number of men were at work.

The Liverpool Female Penitentary had been totally destroyed by fire. There were 40 inmates at the time of the outbreak, but all escaped without injury.

The Paris *Moniteur* says the cotton crisis is well nigh passed, and Ceylon, Algeria, Guiana, and the West Indies, will soon produce cotton for France.

THE CHOLERA IN LINCOLNSHIRE.—It is asserted that Asiatic cholera has made its appearance in Lincolnshire fens, and proved fatal in several cases, owing (it is said by the medical men) to the long continued drought, which has caused the drains to become little better than stagnant pools. The East Fen, in the neighbourhood of Boston, and along by the banks of the Fel Drain, are the places where it has made the greatest devastation.

It is stated that the Prince and Princess of Wales show themselves favourable to shortening the long morning service, or rather three services of the Church of England. An attendant at Sandringham Church states that when the Prince is at his country seat, he does not enter the little parish church till the second service, the Litany, commences; and that so well is his practice understood, that the Clergyman has occasionally waited for him a short time before commencing that part.

It is said that the project of a cat exhibition in London is seriously entertained.

THE DANISH-GERMAN QUESTION.—Denmark is getting impudent on Austria and Prussia's hands. The *Ost Deutsche Post* says:—"The reports of difficulties which have arisen in the peace negotiations of new pretensions put forward by the Danish Government, as regards Northern Schleswig, are daily renewed. In vain does the press point out the inexorable necessity of Denmark as she is circumstanced, to conclude peace, the rumor of a postponement of peace still prevails."

The Vienna *New Free Press* says:—"Denmark would never have dared to raise objections as regards the financial question or threatened to abandon the clauses stipulated in the preliminaries, if she were not backed by the three great powers. Russia, France and England are now acting in concert with the sole object of paralyzing the work of peace, to save at least North Schleswig to Denmark by the aid of the fatal question of succession, which still remains pending."

Deputations from Northern Schleswig had arrived at Copenhagen with addresses to the King, demanding protection for their nationality.

Commander-in-Chief of allies in Schleswig issued proclamation prohibiting circulation of petitions and collection of signatures, under penalty of vigorous martial law; this is for the prevention of getting up addresses from Northern Schleswiggers praying against separation from Denmark.

Denmark consents that Duchies' claims on public property of Kingdom should be satisfied with payment by Denmark of a round sum.

Denmark's demand that troops of allied armies in Jutland are not to be provisioned by Denmark, absolutely rejected by the German Powers.

THE NEW ZEALAND WAR.—The *Melbourne Argus* of July 25 furnishes the following details of the war in New Zealand:—"There is still no appearance of a speedy termination to the New Zealand war. This month, however, we have to record a success which goes far to compensate for the reverse our arms sustained at the Gate Par.

Prince Edward Island District.

MISSIONARY AND JUBILEE MEETINGS.

Charlottetown, *Deputation*, Rev. Messrs. R. Smith, H. Pope, and W. Ryan. The time to be determined by the Local Committee.

Cornwall and Little York. The Rev'ds. Dr. Richey, R. Smith, W. Ryan and H. Sprague Jan. 7, 8, 9, 10, 11.

Pownal. The Rev'ds. Dr. Richey, H. Pope, H. Sprague, and J. G. Bigney, Oct. 9, 10, 11, 12.

Bedeque and Margate. The Rev's Dr. Richey, J. B. Strong, E. Evans, and Richard Pratt, Oct. 16, 17, 18, 19.

West Cape and Cascumpec. Arrangements left to the Brethren on those Circuits.

By order of the Fin. District meeting.

HENRY POPE, *Fin. Sec'y.*

Halifax District.

MISSIONARY MEETINGS.

Halifax and Dartmouth, Feb., left with the Superintendent of Halifax, and Bro. Angwin to make arrangements.

Musq. Harbour, Jan. 8th, from Halifax.

Midd. Musquodobit, Jan. 8th, Barrett and J. Angwin.

Sambro, &c., Dec. 18th, from Halifax.

Lunenburg, Dec. 11th, Botterell and Martin.

New Germany, Dec. 4th, Bro. Buckley.

Windsor, Jan. 15, 16, Bros. Botterell, Smithson, and Gray.

Falmouth, Jan. 17, 18, 19, same as Windsor.

Newport, Oct. 16, 17, 18, 19, Bros. England, Tweedy, Gray.

Kempt, Nov. 6, 7, 8, 9, 10, Bros. Smithson, and England.

Maitland, Oct. 9, 10, 11, 12, 13, Bros. McMurray and Teasdale.

By Order of the F. D. M.

JAMES ENGLAND.

"We the undersigned inhabitants of Cornwallis having observed the astonishing effect resulting from the use of *Graham's Pain Eradicator and Magnetic Oil*, and having used it ourselves and in our families with the best success, for the removal of complaints for which it is intended, confidently recommend it to the public as surpassing any other Liniment or Pain Killer now in use.—

WILLIAM MURRAY, Pastor of the North Cornwallis, Presbyterian Church.
JAMES PARKER, Pastor of the 3rd Cornwallis Baptist Church.
JAMES G. HENNIGAR, Wesleyan Minister, Canning Cornwallis.
JOHN R. KEAN, Pastor of the Congregational Church, Canning, Cornwallis
DAVID FREEMAN, Pastor of the Baptist Church Canning, Cornwallis

Ebenezer Bigelow, J. P. Amasa Loomer.
Levi W. Eaton, J. P. James W. Sharp,
John H. Clarke, J. P. Hanley C. Shafner,
David Ellis, J. P. S. G. Kerr,
Philip Weaver, J. P. Charles E. Burbidge,
Peter Wickwire, J. P. Joseph Jackson,
Thomas Lovett, J. P. Benjamin W. Jacques
John Northup, John W. Ells,
James Blenkhorn, James Hundy,
Arnold S. Burbidge, James Tupper,
George E. Eaton, Albert Chase,
Elijah Loomer, Thomas H. Giffiatt,
Daniel Cogswell, David Palmer,
Foster Woodbury, Henry Porter,
David Harris Newcomb, J. N. Coleman,
Charles E. Parker, Thomas B. Jacques,
Campbell Bowles.

1863

SPECIAL NOTICE.

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

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S UNIVERSAL COUGH REMEDY,

For all *Throat and Lung Complaints.*

HUNNEWELL'S TOLU ANODYNE,

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

HUNNEWELL'S ECLECTIC PILLS.

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

INDIGESTION, DYSPEPSIA, BILIOUSNESS, LIVER COMPLAINTS, PILES, WORMS,

and all derangements of stomach or bowels.

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

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

NEVER FAILING SAFETY AND SUCCESS.—Mrs. Winslow's Soothing Syrup is a safe and certain for all diseases with which Children are afflicted during the process of teething. It has stood the test for thirty years. Never known to fail. Gives rest to the mother and relief to the child. Cures wind colic and regulates the bowels. 25 cents a bottle.

HOPES REALIZED.—Young women lamenting in secret, the first grey hairs, those ugly harbingers of decay. MRS S A Allen's World's Hair Restorer and Zylobalsamum, or Hair Dressing, never fail to restore grey hair to its youthful color. They act directly upon the roots of the hair invigorate them, render the hair soft, silky and glossy, and disposing it to remain in any desired position. Every Druggist sells them.

SACKVILLE INSTITUTION.—We direct attention to Mount Allison Academy advertisement. The next term commences the second week in November. We are gratified to notice that Mr. Thos. Harrison, LL.B. an alumnus of Mount Allison, and more recently a graduate with honours of Trinity College, Dublin, has entered upon his duties as one of the Faculty of Mount Allison College and Academy.

KING'S COLLEGE—We have received the Calendar of King's College for 1864, presenting annual report, courses of study, &c., and rejoice in the indications of progress which it presents.

☞At a meeting of the Committee of the Bible Society, held on Monday afternoon, it was agreed that the Fifty-first Anniversary of the Nova Scotia Auxiliary, be held, D.V. in Temperance Hall, on Tuesday evening next. The Children of the several Sabbath Schools of the City, will be addressed by the Rev. H. Gill, the Delegate from the Parent Society, on Monday afternoon at four o'clock.

JUBILEE OF THE WESLEYAN MISSIONARY SOCIETY.—We have been requested to notify the contributors to the Jubilee Fund, that the Treasurer for the Halifax District is Mr. D. Henry Starr, of the firm of David Starr and Sons Halifax. 2in

Parsonage Aid Fund.

The Committee of the Parsonage Aid Fund will meet (D. V.) in the College Hall, Sackville, on Wednesday, Nov 9th. at 2 p m. It is very desirable that all applications to the Committee, which have received the sanction of the District meetings, be forwarded to the Secretary at the earliest possible period.

By order of the Co-Delegate.

G. BUTCHER, *Sec'y.*

Dorchester, Sept 24

REV. MR. LATHERN returned from England by steamer *Asia*, we are happy to say, in greatly improved health.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. G. Butcher (P.W. S. Mills $5, 2 new subs), Rev. J. Shenton (P.W. A. Elliot $2, R. Stafford $1, J. N. Moore new sub $1—$4), E. Neary $2, John Higgins $1, S. B. Elderkin $2, Rev. Jas. Taylor (B.R. 50cts., M. Durland $2, Mrs. G. Sulis $2, E. Syphers $3.50—$8), Rev. R. H. Taylor (B.R. $5), Rev. Dr. Pickard, E. Hurst P.W. $1, E. A. Forsyth P.W. $2, J. Woodman $2, Rev. A. DesBrisay (P.W. E. Davison $2).

CHIRIQUI IMAGES.—We have had the pleasure of examining a quantity of gold received by Dr. J. C. Ayer & Co., from Honduras, in payment for their medicines, which are extensively sold throughout Central America. Among massive crosses, bracelets and chains, are the rude images which have been taken from the graves of the Chinqui chiefs—birds turtles, serpents, bugs and reptiles done in solid gold. They carry us back beyond historic times, to periods and places where barbarism reigned supreme. They serve to come here now in mute appeal from the winding sheets of their ancestors, to ask for the simple Indians in the mountains, medical protection from cultivated skill, against diseases which gather them up in too early graves. Ignorant and unlettered as they are, they have learned of the white man enough to know where to apply for relief, and what will bring it. Our well known townsmen, above named, infrom us that they require their remittances from foreign countries now to be made in silver and gold.—*Lowell, Mass., Sentinel.* Oct 5—1m

GRAHAM'S PAIN ERADICATOR.

How many Consumptives owe their afflictions to that fatal mistake of "*waiting for a Cough to get well of itself.*" Avoid this error, by availing yourself of that sure remedy for Coughs, Colds, and all pulmonary complaints—"Graham's Pain Eradicator."

Read the following from John Murphy, Esq. Coroner, Petersville, Queens county, N. B.

"In the autumn of 1861, one of my sons was seized with a distressing Cough which rapidly increased in severity, accompanied by pain in the chest, spitting of blood, etc.; under the combined effects of which he became rapidly reduced—Hearing of the astonishing results of Graham's Pain Eradicator in the cure of disease, I procured a bottle, by the use of which, I am happy to say, he was restored to perfect health.—From this, and other instances of its efficacy, I can with increasing confidence, recommend it to the afflicted."

Marriages.

At the Wesleyan Parsonage, Amherst, on the 29th ult., by the Rev. A. M. DesBrisay, Mr. Silas Crane Dawson, of River Philip, to Miss Elizabeth King, of Westmorland, N. B.

At the Parsonage, Amherst, 27th ult., by the same, Mr. Albert Page, of San Jose, Cal., to Miss Mary Jane Hodgson, of River Philip.

At Fairville, on the 10th of August, by the Rev. J. Shenton, Mr. Lewis Law, of Calais, Maine, to Miss Sarah A. Aitkins, of St. John.

On the 27th ult., by the Rev. R. F. Uniacke, Mr John Brinales, of Gibraltar, to Miss Ellen Grey, of this city.

Deaths.

At Belle Veu, suddenly, on Saturday at midnight the Hon. William A. Black, aged 76 years. Funeral to-morrow, Thursday, at 4 o'clock, P. M.

At Westfield, Kings Co., N. B., on the 19th of July, John Stephenson, Jr., aged 24 years. As a consistent member of our Church we mourn his loss, which is to him gain.

At Pisarinco, St. John Co., on the 7th ult., Mary, wife of Robert Splane, aged 34 years, leaving a husband and 3 children to mourn her loss.

At Headingly, near Leeds, England, on the 12th ult., aged 24 years, Fannie Sarah, beloved daughter of the Rev. Charles Churchill, Wesleyan Minister, formerly of this city.

On the 29th ult., James Alfred Spargo, infant son of George R. Anderson.

At Demerara, of Yellow Fever, on the 26th of Aug., Capt Robert Welsh, of St John's, Nfld, in the 34th year of his age. Also, on the 1st Sept., his brother William Welsh, mate, aged 22 years.

At Brackley Point, P. E. I., on the 23rd ult., Mr. Wm Prowse, in the 70th year of his age, for many years an exemplary member of the Methodist Church.

At Buckingham, C. E., on the 8th ult., aged 64 years, the Rev. Wm. Morris, brother of John Morris, Esq., of Charlottetown, P. E. I.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, Sept 26

Brigts Jane, LeBlanc, Qhebec; Abeliue, Nelson, New York; schrs Margaret, Hall, Bathurst; Ripple, Reddy, Montreal,

THURSDAY, Sept 29.

Steamer Asia, Moodie, Liverpool; brigts Queen of the West, Jollymour, Cienfuegos; Falcon, Wilson, Trinidad.

FRIDAY, Sept 30.

Steamer Arabia, Stone, Bostan.

CLEARED.

Sept 28—Steamer Franconia, Niekersod, Boston, brig Hound, Campbell, Sheet Harbour; brigts Mary, Merphy, B W Indies; Cassie Gray, Cunninghani Kingston, Jam; Eolus, Forbes, Cork; schrs Linnet, Giawson, Richibucto; Rival, Williams, Liverpool; Calerity, Crescer, Sydney; Allegro, Oxner, do

Sept 29—Steamers Asia, Moodie, Boston; Merlin, St Johns, Nfld.; Constance, Fisher, Nassau.

Sept 30—Steamer Arabia, Stone, Liverpool.

REMOVAL.

DR. ADDY

BEGS to inform the public generally that he has removed his office to Colchester House 169 Barrington St., nearly opposite the General Post Office where he can be consulted Professionally. Hours 8.30 to 10.30 A. M., 1.30 to 3, & 6 to 7 P. M.

Messages for visits may be left at any hour.

April 20

WHITE NET AND LACE CURTAINS.—Just opened, a splendid assortment.

ENNIS & GARDNER.
Prince William Street,
St. John, N. B.
May 25.

New Advertisements.

Tea Meeting.

A TEA MEETING will be held in the FREIGHT HOUSE of the Sussex Railway Station, Sussex Vale, N. B., WEDNESDAY, Oct. 19th.

THE proceeds of the meeting will be appropriated towards the erection of a new Methodist Church in Sussex.

Arrangements have been made by which persons attending the meeting from St. John, Shediac, and intermediate places, by Railway, can come and return for one fare.

Tea at 5 o'clock. Appropriate speeches may be expected. Refreshments at the close of the meeting.

Tickets 50 cents each, for sale at the principal Stores in Sussex and vicinity, and by Mr James Botterell in St. John.

Sussex Vale, N. B., Oct 1, 1864

The Mount Allison ACADEMY, Sackville, N. B.

Principal—The Rev. H. Pickard, D D.

Male Branch.

Thos Pickard, A M, Teacher of Mathematics, &c.
D. Allison, A M, " " Latin and Greek Languages, etc.
T. Harrison, LL.B., " " Natural Science, etc.
Jos Dixon, Teacher of Primary Department, etc.

Female Branch.

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Sackville, N B, Oct 3, 1864. Chron & Col.

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To which they invite the attention of their friends and buyers generally. oct 5—4w

FALL GOODS.

Boots and Shoes.

115 CASES received per America—Mens Enamel and Calf Congress Boots; Oxford Shoes, Kip, Split and Enamel Brogans, Long Grain Boots, C

The Family.

"Going Alone."

With curls in the sunny air tossing,
With light in the merry blue eyes,
With laughter so clearly outringing,
A laugh of delight and surprise:
All friendly assistance disdaining,
And trusting no strength but its own—
The past fears and trials forgotten,
The baby is "going alone."

What woful mishaps have preceded
This day of rejoicing and pride!
How often the help that he needed
Has carelessly gone from his side!
He has fallen while reaching for sunbeams
Which, just as he grasp'd them, have flown,
And the tears of vexation have followed;
But now he is "going alone."

And all through his life he will study
This lesson again and again;
He will carelessly lean upon shadows,
He will fall, and weep over the pain.
The hand whose fond clasp was the surest,
Will coldly withdraw from his own,
The sunniest eyes will be clouded,
And he will be walking alone.

He will learn what a stern world we live in,
And he may grow cold like the rest,
Just keep a warm sunny welcome,
For those who seem truest and best;
Yet, chastened and taught by past sorrow,
And stronger and manlier grown,
Not trusting his all in their keeping,
He learns to walk bravely alone.

And yet not alone, for our Father
The faltering footsteps will guide
Through all the dark mazes of earth-life,
And "over the river's" deep tide.
Oh, here is a Helper unfailing,
A strength we can perfectly trust,
When all human aid unavailing,
"The dust shall return unto dust."

The Lost Parchment.

"Be quiet, my dear boy, and don't disturb me," was Mr. Edwards' reply to his youngest son, little Georgie, who had come again and again to his father, when busy over his papers.

"I want you to mend my drum,—see what a big hole I have cut in the top; it won't make a noise no more!" and the child, with a rueful face, held up his broken toy.

"Ask me in the evening, I am busy now," said the gentleman, waving him away.

At that moment a servant entered the room and informed Mr. Edwards that some one was waiting to speak with him below.

Impatient at being again interrupted, the gentleman rose from his seat; before he left the room, he glanced to see that little Georgie was safe, and out of the way of mischief. The child was seated in the corner with his broken drum on his knee, trying to pull off, entirely, the parchment which had covered the top of his toy.

"Papa won't mend my drum; I'll mend it my ownself," muttered the child, who was not yet five years of age; "I'll get some strong paper, and tie it round with a string, and make my drum sound as well as ever."

So Georgie trotted up to the table on which lay his father's papers, in search of something that would answer the purpose. But, child as he was, he could see that none of the letters or bills were, in the least, like the tough parchment, which he had been tearing off from the drum, nor could he find a morsel of string.

A key was in the lock of the drawer of the table at which Mr. Edwards had been sitting; pursuing his search, Georgie pulled the drawer open, and putting in his plump little hand, felt for what might be within.

At the very end of the drawer lay a roll, which seemed to be harder than paper; Georgie drew it out, and to his joyful surprise found it to be made of a firm, tough material, just like that which had covered his drum, only there was a good deal of writing upon it, and a large red seal set at one end.

"I will ask papa when he comes back if I mayn't have this," said the child to himself; "I dare say it's of no use to him, as it was pushed so far back in the drawer. I wonder what such tough paper can be made of."

Georgie unrolled the parchment with a little difficulty; the moment that he let go of one end, it curled round again into a roll.

"I can't use this tiresome thing for my drum if I can't make it lie flat, quite flat," said Georgie, and he looked round him for some means of pressing down the parchment, so that it should lose its inclination to curl. He thought of putting his father's desk upon it, but the desk was too heavy to be easily moved. Georgie tried sitting upon the parchment, but that had no effect; as soon as he rose, it curled up as readily as it had done at the first.

Georgie then fixed his eyes on the very large family Bible, which, ever since he could remember, had lain on a table near the window, but which he could not recollect having ever seen any one open. That would be heavy enough to keep anything pressed down flat. Georgie clambered upon a chair, with the parchment roll in his hand. He had not strength enough to raise the great Bible, but he could lift up one of its thick, well-bound sides, and some of the gilt-edged leaves. Supporting them with his shoulder, while he unrolled the parchment, and kept it straight with his little hands, Georgie then let the heavy cover and leaves drop upon it, and left them thus to press, as he hoped, the troublesome roll into flatness.

Georgie clambered down again from the chair, and had scarcely begun playing with his toys, when the nurse entered the study in haste. His aunt had just come in her carriage to take him to spend the day at her house, he must be instantly dressed to go with her. Georgie jumped up in delight, for a day spent at Netherby Grange was to him the greatest of treats. No more thought of the broken drum—no more thought of the curling roll! Georgie forgot all about them as completely as if they had not occupied his mind for two moments. He went to enjoy himself in careless pleasure, little dreaming what mischief he had done, when in ignorance of its value, he had hidden the parchment between the leaves of the Bible.

About ten days after this pleasant visit to Netherby Grange, Georgie, young as he was, could not but be aware of an unusual stir and bustle in the house. Bells were rung loudly, anxious voices were heard, servants were summoned, children were questioned, even Georgie was called into the study. There stood his father, surrounded by papers, his brow all furrowed into frowns, looking as he might have looked had he been going to be tried for his life. Where was the deed—the parchment deed,—a document of the greatest importance,—such was the question asked of every one in the house. Georgie knew nothing about deeds and documents and had never heard of parchment before; it never entered his young brain that the anxious search now going on was for the roll of tough yellow paper which he had taken to mend his drum ... ret to the cellar, every likely and unlikely place searched, drawers pulled out, boxes emptied, desks examined, nay, every corner of the dust hole looked at again and again. But even little Georgie was soon to learn that the loss of a deed, whatever that might be, would turn out to be a serious evil. His father's face grew thinner and sharper, and had a look so gloomy and stern, that the young child feared to go near him. Georgie's mother was often in tears. The servants spoke plainly to each other, even in the presence of the boy, about warning being given to them all, about master and mistress having to leave their good house, put down their carriage, and begin life again, all from the loss of the deed by which their estate had been held! Georgie was in bitter distress when he learned that his beautiful house would be his no more, that his very playthings must be left behind, that his favorite dog must be parted with! He was ready to stamp with passion when he saw strange men come into the house to put tickets upon tables and chairs, that everything might be sold.

Mr. Edwards was almost in despair. He was a man who had hitherto lived only for enjoyment and pleasure. In his prosperity he had seldom given a thought to God, from whom all his blessings had come, and now in his grief and perplexity the unhappy man knew not where to turn for counsel and comfort. He searched and searched again for the deed, put advertisements into the Times, stuck up placards offering large rewards to whosoever should discover the parchment. He thought of it all the day long, he dreamed of it every night, he looked for it every where, except in the pages of his family Bible.

And so it had been with Mr. Edwards in what regarded his soul. He had eagerly searched for happiness in his first entrance into life. He had sought it in pleasure, in luxury, in human praise, and in earthly gain; he had sought it in every thing but religion! Now his hopes of happiness were crumbling away; poverty stared him in the face; he had no peace of mind,—no solid hopes to rest on in his trouble. Life was to him a burden, death was to him a terror. And yet pardon, peace and joy, were all within his reach! A Saviour was yet willing to receive him, a heavenly Father to bless. Knowledge better—far better than all the gold which mortal ever possessed, was to be found where his lost deed lay, in the pages of the Holy Bible!

Very sad were Mr. Edwards and his wife as they sat together in the Study on the day before that on which they were to go forth from their home. Little Georgie was beside them; even the child had no heart for play; he looked up into his mother's tearful face, and the shadow of her grief lay like a cloud on her boy.

"O, Philip!" sain Mrs. Edwards to her husband, drawing a heavy sigh, "why has all this trial come thus suddenly upon us! I lay awake almost all last night, and so many thoughts passed through my mind! It seemed to me as if God—the God whom we have too long forgotten—must have had some purpose in sending us this grief. We have not thanked Him for His blessings, therefore He takes them away; we have not honoured Him with our substance, and so he removes it from us."

Mr. Edwards did not at once reply; his conscience had been also whispering to him. Sadly his eyes rested on the large Bible, which had been a wedding gift to him and his wife.

"That must be sold too," he murmured.

"O!" exclaimed the lady, bursting into tears, "we do not deserve to keep it, for we have not studied—we have not valued our Bible! Week after week, year after year, have passed, and we have never gathered our children around us to read to them God's blessed word! That book is a witness against us; its unopened pages will, in the judgment, condemn us."

Mr. Edwards rose from his seat. "Louisa," he said to his weeping wife, "we have indeed neglected our duty; the cares and pleasures of this world have weaned our hearts from God. Now, for once at least, we will open that Bible, and read the word of truth together. God may have a message of mercy for us; we may find some comfort there, now that all other comfort is gone."

He walked up to the family Bible and opened it with a deep sigh. Georgie's eyes were resting on his father, and great was the child's amazement at the effect of the first glance at the book. Mr Edwards started, gasped, looked eagerly, almost wildly at what was before him, then caught up something from the Bible with an exclamation of joy.

"Thank God! thank God! cried Mr. Edwards, staggering back to his seat, with the lost deed grasped in his hand.

It is impossible to describe the joy, the wonder, the thanksgiving of both husband and wife, at the sudden and most unexpected recovery of that which had so strangely been lost. It appeared to them almost as if the deed had been by a miracle restored. All the anxiety, fear, and grief of the last months but served to deepen the happiness at that moment enjoyed.

"But how could the parchment have ever found its way into the Bible?" exclaimed Mr. Edwards.

"I put it there!" cried Georgie, to whom the sight of the "tough yellow paper" had brought back like a dream, the rememberence of what had occurred.

"You!" exclaimed both parents, in indignant surprise.

"O, papa, I meant no harm," said the child, "I never knew you were looking for that. I had forgotten all about the yellow roll. I did not think that such an old common looking thing could be of any use at all."

"It is of priceless value!" exclaimed Mr. Edwards, with some impatience in his tone.

"Nay, dearest," said the lady, gently laying her hand on the arm of her husband, "do not let us be angry with the child. It is God himself who has been teaching us a lesson through the thoughtless act of our boy. Have we not," here she glanced at the Bible, "known as little as he did the value of a treasure *beyond all price?* Have we not carelessly put away from ourselves that by which alone a heavenly inheritance can be ours? O, Philip! if this strange incident has but shown us something of its worth, we may bless God indeed for all the sufferings caused by the loss of the deed!"

Temperance.

Consistency.

In last week's *Journal* we mentioned the fact that four friends—one of them a magistrate of this city—hold, or held, for longer or shorter periods, property unlet, to the value of £370 per annum, while they had received various offers of lease, from parties in the spirit trade, for their premises at enhanced rentals. Their consistency, and consistency at no little cost out of pocket, gives these men influence in the temperance circle, and not less out of it. They are entitled to, and possess the earnest respect of the community. It is with regard to money matters, for the most part that men go wrong. It is when their real or pecuniary interests are at stake that men feel the power of temptation and yield their most cherished principles. And if you find a man who remains steadfast to truth and right, when he himself is made out of the right kind of stuff, But the element of his consistency is far too reaching in its character to be summarily dismissed thus. The thoughts and feelings, the motives of actions, the words uttered, the course of conduct pursued, are all, it is perhaps trite to say, within the sphere of its domination. There is a two-fold aspect in which this subject may be regarded.—How my conduct looks, how my words sound to myself, within the shell of the body—is one thing: how my conduct looks, how my words sound, to the men around me, is another, a totally different, yet an equally important thing, important to me, my position, influence, important to the cause which I espouse, important to the friends whom I have gathered around me, and on whose favour my happiness to some extent depends; and in both respects, the outward and the inner, most momentous of all, in my relations of dependence and responsibility to that great Being, to whom in the wind-up of my life, I must render an account. There is an exercise an experiment of the mind and of the moral nature depending for its effect on the law of habit, which I make to good purpose every day of my life. By way of illustration, we might take our temperance principles. It would be a gross form of inconsistency for me an abstainer, expressly to construct a building with all the peculiar and suitable conveniences, and then to let it for a dram-shop—perhaps too gross for me to fall into. A connection in business is offered, valuable in many ways, as introducing me into a good connection, and highly remunerative in its immediate returns, but there is some entanglement or ramification of the drink traffic which would involve me in giving it countenance or support. I must hold out against these inducements. My consistency is at stake, and I must refrain. But there are certain usages of society in vogue too among people whom I respect, and which with my principles, I must condemn. "Wine with you, Sir," is said with the utmost kindness and utmost courtesy at the friendly dinner-table. Am I to blush, hesitate, stammer, and politely bow to hide confusion and return or be held as returning the compliment, although I do not lift the glass? Nay—consistency gives me voice courteously to say, "Thank you I am an abstainer," and the cool firm countenance gains me respect. Then there is the formal testimonial dinner to be given to A B, as a recognition of his services in carrying out some project or other. How far I may go or participate in such a thing is a question I must answer, with reference to pure principles first, and then with regard to my position as holding or promoting abstinence. I may feel personally at liberty to go and join in the good wishes expressed towards the guest of the evening. But this ever more returns upon me. Do I not compromise myself with the cause or with my friends? I may create misunderstanding among the adherents. I may give the enemy cause of triumph over my presumed disaffection, and help perhaps innocently but fatally to retard the movement.—While therefore I may feel at liberty to attend, of course not joining in the practice which offends, consistency seems to me clearly to require that I should certainly not partake and should certainly not join in exhorting others to partake, and far more, that I should not proffer the evil beverage to the lips of any one, who might therefore be led astray. I may indeed by the example of abstinence, impress those around and win some to my side, but it would be grossly inconsistent—it appears to me—to join in the request that any sentiment or toast should be deeply or heartily drunk.—*Glasgow League Journal.*

Agriculture.

Gathering Apples.

The following seasonable suggestions and advice about gathering and keeping apples, may be worth the reader's attention:—

The season for gathering apples is approaching, and what I wish to say to farmers upon that subject is, to *pick* your apples. If they are worth gathering at all they are worth *picking*. There are many kinds of apples that ought to be handled just as carefully as you would handle eggs, for what would break an egg would bruise them, and when they are bruised they are spoiled for long keeping.

But I suppose there are many who think it is more than apples are worth to pick them; if so, it is because they do not know how to do it, and for the benefit of such I will give something of my plan for gathering apples.

I have light ladders of different lengths; the one most used is about 18 or 20 feet long; another 8 or 15 feet long, and another, which is very convenient in many places, is a double ladder or two ladders kept together at the top by letting the top round of one answer for both; then leave out the rounds of one except the lower one, so they will shut up together, and be just as handy to carry as a swing ladder, and when you set it up spread the lower ends apart so it will stand alone. They can be made of any length, but about 10 feet is most convenient. They should be made of light material; the side may be nothing more than narrow strips of board. The lower ends of the ladder should be about 3 feet wide to prevent turning over; the top may be as narrow as you desire it.

To pick the apples, you want a half bushel basket with a hook attached, so that it may be hung upon a limb or ladder round, while being filled. The barrels should be placed as wanted at each tree, and when the basket is filled do not pour them from the top of the barrel as you would a basket of potatoes, but lower the basket into the barrel, and then turn it over carefully. You may think this is a slow way to gather apples, but it will pay much better than to shake them off. One man will pick in this way from 10 to 15 barrels in a day.

When the barrels are filled, they should not be headed up tight, as I have often seen recommended—for there is nothing that will spoil an apple quicker than shutting it up in a close place without air.

The best way is to leave the barrels open, but if necessary to head them up, there should be holes in the sides of the barrels, so they may have a free circulation of air, for without it they very soon lose their taste, and become worthless, if not rotten.

They should be stored in open sheds, or other airy places, until there is danger of their freezing, when they may be taken to the cellar, which should be kept cool and airy.

In this way apples may be kept sound a great length of time.

TOP-DRESSING MEADOWS.—The best mode of manuring meadows is thoroughly enriching the soil by manure, applied to crops which precede laying down. But scarcely inferior, and perhaps equal to this treatment, on clayey soils, is autumn top-dressing. The manure for this purpose should be broken fine, and very evenly spread. Harrowing, some weeks after the application of the manure, will often be useful where the grass is short. The manure thus applied, causes a strong autumn growth, enriches the surface soil by washing in of autumn rains, and both the manure and the increase of grass protect the roots during the winter, and give an

Dr. Ridge's Patent Food

For Infants and Invalids.

TESTIMONIALS.

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Sept 21st, 1863.

SIR,—I beg most sincerely to thank you for recommending your Patent Food to my little boy, and to speak of it in the highest terms. At the age of 7 weeks he was brought down so low that I despaired of his recovery. Various means having been used without effect, I commenced using your Patent Food, and from that time to the present he has lived entirely upon it, and gradually regained health and strength, so that all that see him consider him a fine little fellow. He is now 19 weeks old. I remain sir, yours respectfully
DR. J. J. RIDGE. WM. HANKINS,
29, *Prior Place, East Street, Walworth, S. E. December, 12th* 1863.

DEAR SIR,—Please send me one dozen of your Patent Food and oblige. I find it sell very well; and indeed it is used with general satisfaction by mothers who dry nurse their babies, who always seem to thrive and do well; and having seen its good qualities in young members of my own relations, it is a sufficient guarantee for me to strongly recommend it when opportunity presents itself
I am dear sir, yours very truly
To Dr. Ridge. PAUL STRANGE.

Carlton House. Enfield, N,
April 23rd, 1863.

I have examined Dr Ridge's Patent Food and find it a very useful thing for children and Invalids. It has a great advantage over many patent articles of diet, by possessing an agreeable flavour and leaving no acidity behind. It is easy of digestion and being made of the best material will keep for any length of time, even in a warm climate.
(Signed)
BENJAMIN GODFREY M.D., F.R.A.S.
Fellow of the Royal Medical and Chirurgical Societ

Eastbourne,
SIR, October.

Please forward me the enclosed order for your "Patent Food." It *gives great satisfaction.* Yours obediently,
To Dr. Ridge H. CLAYTON.

Long Row, Nottingham, November.

SIR,—Forward me immediately, as per order, as I am quite sold out. Your "Patent Food" is approved and strongly recommended by our leading Physicians and Surgeons. I have been selling a great deal lately for children suffering from Diarrhœa, &c., and it agrees admirably with them.
I remain, yours truly,
To Dr. RIDGE. J. SHEPPERLEY.

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Disorders of the Stomach, Liver and Bowels.

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

Erysipelas and Salt Rheum.

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

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

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

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

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

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

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

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☞ There is considerable saving by taking the larger sizes

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

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IN SUDDEN ATTACKS OF

Inflammation of the Bowels or Stomach, Liver, Spleen, Dangerous or Kidneys, Bilious Cholic or Bilious Fever, Erysipelas or Congestive Fever, Small Pox, Measles, or Scarlet Fever,

SIX TO EIGHT OF DR. RADWAY'S REGULATING PILLS WILL PURGE THE PRIMARY CAUSE OF THESE FROM THE SYSTEM IN SIX HOURS.

One dose of Dr. Radway's Pills will cleanse the intestinal canal, and purge from the bowels all offending and retained humors, as thoroughly as lobelia or the best approved emetic will cleanse the stomach, without producing inflammation, irritation, weakness,

STRAINING,

or other unpleasant symptoms. There are no other purgative pills in the world that will secure this desideratum.

BETTER THAN CALOMEL OR BLUE PILL.
BETTER THAN CALOMEL OR BLUE PILL.
BETTER THAN CALOMEL OR BLUE PILL

AS ALTERATIVES,

They exercise a more powerful influence over the liver and its secretions than calomel, mercury, blue pill, hence their importance in cases of Liver Complaints and Spleen Difficulties, Jaundice, Dyspepsia, Biliousness, Headache, &c. In the treatment of Fevers, either Bilious, Yellow, Typhoid, and other reducing Fevers, they are superior to quinine. Their influence extends over the entire system, controlling, strengthening, and bracing up the relaxed and wasting energies, and regulating all the secretions to the natural performance of their duties, cleansing and purifying the blood, and purging from the system all diseased deposits and impure humors.

DR. RADWAY'S PILLS.

ONE TO SIX BOXES WILL CURE

Costiveness,	Jaundice,	Rush of Blood
Constipation,	Congest've Fever,	to the Head,
Congestion,	Sleepiness,	Obstructions,
Heart Disease,	Gen'l Debility,	Dropsy,
Diseases of Kidney & Bladder,	Dimness of Sight,	Acute Erysipelas,
Disease of Liver,	Fits,	Headache,
Biliousness,	Lowness of Spirits,	Bad Breath,
Typhus Fever,	Quinsey,	Inflamation of the Intestines,
Slop Fever,	Dyspepsia,	Apoplexy,
Malignant Fever,	Measles,	Enlargement of the Spleen,
Loss of Appetite,	Melancholy,	Scurvy,
Indigestion,	Hysterics,	Whooping Cough,
Inflammation,	Amenorrhœa,	Worms,
Palpitations,	Fainting,	Bad Dreams,
Scarlet Fever,	Dizziness,	Pleurisy
Bilious Fever,	Retention of Urine,	

I AM CURED.

"I have taken six doses of Radway's Pills, of three pills each, in six days; they cured me of Constipation, Indigestion, and Dyspepsia. I have taken Brandreth's, Anderson's, and many other pills for years, and could only obtain temporary relief. If I stopped the use of these pills for a week my old complaint would appear. Six doses of Radway's Pills cured me.
STEPHEN BENNETT, U. S. C. S."

"I have suffered with Dyspepsia and Liver Complaint for seven years—have used all sorts of pills—they would give me temporary comfort, but was compelled to take them all the time. I have used one box of Dr. Radway's Pills; I am cured. I have not taken a particle of medicine in six months.
C. M. CHILDS, Roxbury, Mass.

PILES, STRAINING AND TENESMUS.

PILES, STRAINING AND TENESMUS.—Are the results of inflammation or irritation of the mucous membrane of the bowels, induced by drastic pills; these imperfect pills, instead of being dissolved by the chyle, are carried to the lower bowels, and induce a peristaltic movement or evacuation by their irritation—*hence the straining, cramps, wrenching pains, piles and tenesmus, and the frequent false calls to the water closet, that millions of sufferers who take these imperfect pills.*

You would avoid these annoyances, whenever a purgative medicine is required, take a dose of RADWAY'S REGULATING PILLS.

THEY WILL PURGE THOROUGHLY AND LEAVE THE BOWELS REGULAR.

Persons afflicted with PILES, may rely on a positive cure in their case.

COATED WITH GUM.

COATED WITH GUM.

COATED WITH GUM.

Dr. Radway's Pills are elegantly Coated with Gum, are free from taste or smell, can be taken at all times in all occasions. No danger will result from cold. If exposed to wet or damp weather after taking these pills.

SIX OF RADWAY'S PILLS

Have secured a vigorous evacuation, in severe cases of inflammation of the Bowels, Purgatives, &c., after Croton Oil, Harlem Oil, injections and other means completely failed. A dose of Radway's Pills will remove all obstructions, and secure a free passage. Directions for use are inside each box. Price per box, 25 cents. Sold by Druggists, Medicine Dealers, and store-keepers.

N. B.—Every Agent has been furnished with fresh and new made Pills. As each box is enclosed with a steel Engraved Label, take none other but RADWAY & CO.

A PORTABLE
SEA WATER BATH.
At a Trifling Cost.

Allgood & Towl's Celebrated
SEA SALT.

This Salt, from the careful manner in which it has been prepared and preserved, contains all the Salts of Iodine and Bromine, together with the Chlorides and Sulphates of Sodium, Magnesium, Potassium and Lime, in a perfect state of preservation, ready to impart their virtues to water when dissolved in that liquid, thereby producing a genuine

Sea Water Bath!

Medical men have heretofore refrained from prescribing Sea Bathing, owing to the danger incurred (even in summer) by exposing delicate patients to the drafts of common bathing houses, and in the winter the trouble in obtaining sea water. Those difficulties are now removed by the introduction of

Allgood's Real Sea Salt,

which enables all to enjoy that luxury in the privacy of their own bath rooms.

Experience has proved sea water to be an invaluable strengthener for infants and invalids; and also for preserving the health of those who already enjoy that inestimable blessing

This Salt is especially recommended to those living in the interior, where salt water cannot be obtained.

Done up in seven pound packages at 1s stg. A large discount to wholesale buyers.

M. F. EAGAR,
151 Hollis street, Halifax, NS, Wholesale Agent for North America.

☞ Sub-agents wanted in every town and village. Address M. F. Eagar, 151 Hollis street, Halifax, N. S. March 30.

GRAHAM'S
PAIN ERADICATOR,
AND MAGNETIC OIL.

The best remedy in use for the following complaints

Rheumatism,	Neuralgia,	Abscesses,
Felon or Whitlow,	Broken Breasts,	Salt Rheum,
Sores,	Erysipilas,	Sprains,
Wounds,	Bruises,	Frost Bites,
Burns,	Scalds,	Influenza,
Hives,	Diptheria,	Pain in the Chest
Asthama or Phtisic,	Coughs,	or Back,
Colds,	Earache,	etc, etc.
	Spinal Complaints,	

It quickly and effectually reduces INFLAMATION, and eradicates PAIN and HUMOR.

It is equally efficacious on Horses and Cattle,
Prepared by THOMAS GRAHAM
Late of Canning, Cornwallis, N.
Now T Graham & Co. Carleton, St John

REMOVAL.

The Proprietor of Graham's Pain Eradicator and Magnetic Oil has removed from Canning, Cornwallis, N S, to St John, N B, for greater facilities of supplying the largely increasing demand for his Medicines, where the business will in future be conducted by T. GRAHAM & CO.
Carleton, St John, N. B. Aug 3

CITY DRUG STORE.

20 packages per "America."

—Containing—

RADWAY'S Relief, Kennedy's Discovery Lyon's Kathairon; Spaulding's Rosemary Hungarian Balm; Hunnewell's Medicines, Clarke's Croup Syrup; Electric Oil, Burnett's Essences Davidson's Enemas, India Rubber Combs Richardson's do.
" " Funnels; Sugar Candy,
Chewing Gum; Gum Drops,
Hops, etc., etc., etc., etc.

—ALSO—

2 Pkgs. Photographers Material

—Consisting of—

Cases and Trays, in great variety, Varnishes, Collodion, Gilding, Enamelled Cloth, Albumen Paper, Matts, Preservers, Plates, Cotton, Chemicals, etc., etc.
Cameas imported to order.

ALWAYS IN STOCK.

English Drugs, Medicines, Perfumes, Pomades. Hair, Tooth, Nail & Comb Brushes.
Dec. 21 A H WOODILL.

LANGLEY'S PILLS.

ARE a purely Vegetable preparation, and may be taken at any time by either sex without fear or danger, as they are free from all deleterious compounds of *mercury* and Drastic Purgatives. Their action is gentle, without causing the least uneasiness, yet effectual in removing all impure and acrimonious accumulations from the blood and system, gradually compelling the various functions of the body to act in a regular and spontaneous manner. Unlike many remedies, they do not induce liability to take cold nor establish a necessity for the habitual use of purgatives. They thus strongly recommend themselves as a first class FAMILY MEDICINE.

Sold by GEO. JOHNSTON, London Drug Store, 148 Hollis street. March 16.

Country Produce Depot.

S. J. COLAHAN,

WISHES to inform his Country Customer that in addition to his large stock of

DRY GOODS

Boots and Shoes, Hats and Caps

Ladies' and Gentlemen's Rubber Boots and Shoes
Hoop Skirts, &c., &c.
He has added a large stock of STAPLE

GROCERIES,

Selected especially for the Country Trade, and can now supply the best article of Tea, Coffee, Sugar, Molasses, Flour, Leather, Tobacco, Dry Fish and Herring, etc., etc., at the lowest Cash prices, or in trade for Country Produce, on the same terms.

☞ Remember the One Price Stores,
197 and 203 Barrington Street, Halifax, N. S.
☞ Near Cody's Country Market.
March 18. 1m.

BROWN'S BRONCHIAL TROCHES / COUGHS AND COLDS

A neglected Cough, Cold, an Irritated or Sore Throat, if allowed to progress, results in serious Pulmonary Bronchial and Asthmatic Diseases, oftentimes incurable Brown's Bronchial Troches reach directly the affected parts, and give almost immediate relief. For Bronchitis, Asthma, Catarrh, and consumptive Coughs, the Troches are useful Public speakers and singers should have the Trochesto clear and strengthen the Voice Military Officers and Soldiers who overtax the voice and are exposed to sudden changes should use them. Obtain only the genuine 'Brown's Bronchial Troches, having proved their efficacy by a test of many years are highly recommended and prescribed by physicians, and have received testimonials from many eminent men.

Sold by Druggists and Dealers in Medicine at 25 cts perbox.

MRS. WINSLOW'S
SOOTHING SYRUP
For Children Teething.
IT RELIEVES COLIC.
June 15

ENNIS & GARDNER

Would call attention to their Stock of

FRENCH DELAINES,

For Ladies' and Children's Wear.

STILES QUITE NEW.

Prince William Street, St. John, N. B.
ap 27,

BROWN'S
Bronchial Troches
FOR COUGHS, COLDS,
AND THROAT DISEASES.
June 15.

JUST PUBLISHED,

And for sale at the Wesleyan Book Room.

BAPTISM,

ITS NATURE AND SUBJECTS.

BEING the substance of the Arguments generally used by *PEDO BAPTISTS.* Abridged from the writings of eminent Divines.

BY THE REV. ANDREW GRAY.

This compilation will be valued by many who cannot afford to procure larger treatises upon this topic.
Price—Single copies 10 cents, 12 copies $1, 100

CONSUMPTION.

This Disease is not Incurable.

THE REV. W. HARRISON, of the Methodist Conference, New York, has discovered a cure for the above disease in its worst form, and the proprietor, obtained from the inventor, now offers to the suffering a remedy which he believes will cure Consumption, Bronchitis, Asthma, and all affections of the Lungs. Many physicians have used it in their practice and testify it is a cure.

TESTIMONIALS.

From Rev. L. D. Stebbins, Pastor of the Methodist church, Galaway, Saratoga Co., N. Y.—Suffering from a severe lung disease, attended with a cough and spitting of blood, I tried many medicines for the disease, such as Wistar's Balsam, Pulmonic Mixture, Balsam of Myrrh, Dr. Harrison, Rome, Oneida Co., N. Y., and received conscious benef