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Religious Miscellany.

A Voice from Heaven.

[The following lines, by an accomplished young lady, a member of the Society of Friends—were found in her portfolio after her death, having been written shortly before that event for the consolation of her friends.]

I shine in the light of God,
His likeness stamps my brow,
Through the shadows of death my feet have trod,
And I reign in glory now!

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have found the joys of heaven,
I am one of the angel band,
To my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing,
Whom Jesus hath set free,
And the glorious walls of Heaven still ring
With my new-born melody!

No sin, no grief, no pain,
Safe in my happy home!
My fears all fled, my doubts all slain,
My hour of triumph come!

O friends of mortal years,
The trusted and the true!
You are walking still in the vale of tears,
But I wait to welcome you.

Do I forget? Oh no!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light,
To the world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then, why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown
And another soul in heaven!

A Sermon for Harry.

'Can't you preach a sermon for my Harry, Mr. Giles?'

'A sermon for Harry! What do you mean, neighbor Jones? Your son isn't surely dead.'

'No, parson, no; but he might as well be, as to go on at the rate he is doing now. He's going to the bad, I fear, as fast as possible; and nothing that I can say seems to do him any good. I thought maybe if you'd preach a special discourse, parson, showing up the folly and sin of such a course, it might touch him a little, and set him a thinking.

Mr. Giles looked embarrassed and perplexed *at the request* of his parishoner, and seemed to hesitate *for* an answer. At length he said:

'I will consider the subject, Mr. Jones; and then, having reached his own *door, he* gravely bade that gentleman 'good *morning*,' and retired to his study.

Seldom had *the good minister* felt in such a *strain as the above conversation* had placed him in. He had known Harry Jones as a bright and promising boy, motherless from his infancy, and had suspected that his busy father, and the tidy, but crabbed housekeeper, were not training him very wisely. But the lad had been mostly absent from the village, the last two years, his father having apprenticed him to a trade in the neighboring city, and Mr. Giles had scarcely seen him.

He had heard, however, of Harry's return a few days previous; and rumors were rife of his evil habits, and of the stormy indignation of his father. It was also reported that Harry had thrown off the remonstrance of his parent, with the retort that religion was a humbug, and its professor hypocrites. This last taunt was ugly in itself; but when taken in connection with the fact that Harry's father had been a member of the church for more than twenty years, it sounded very aggravating.

And besides, the pastor had just learned what sorry occasion Mr. Jones had given for his son's hardness and unbelief. While very strict in his Sabbath observances, carefully tithing 'the mint anise, and cummin,' he had never carried his religion further into the week. He drove his business so hard as to have no time, for family devotions except on Sundays; and he drove such hard bargains in his business as to make his Sunday devotions seem a mockery and a farce to his keen-eyed boy.

And when the latter became too restive and wilful to stay longer at home, and insisted on learning a trade, his father rejected the offer of a truly pious man, where Harry would have had a Christian home, and placed him with a godless master, because he offered a larger premium. Ah, the father had sown the wind, and now was reaping the whirlwind.

But what could the pastor do? Long and anxiously he pondered the question as he walked to and fro in his study, after earnest prayer for divine guidance.—'Preach a sermon to that wayward youth?' at length he said to himself. 'Of what avail, so long as his father's example nullifies all the truth I can bring to bear upon him? If I could convert the parent first, I should have some hope of reaching the son; and does not my present duty lie with Mr. Jones, rather than with Henry? I believe it does, and, God helping me, I will try to do it.'

The Sabbath came, and found Mr. Jones in his accustomed seat, his usual sedate look hardly covering an air of complacency, as he thought of the exhortation in store for his wayward son, Harry sat beside his father, looking reckless and sceptical: Something in his father's manner, as he hastily whispered to the pastor on his way to church, flashed upon him the suspicion that a rod had been pickled for him. But he was no coward, and resolved to brave it out.

"Are you going to help me to-day?" was the significant question Mr. Jones had asked as his minister passed him.

'With God's blessing, I will try to do so,' said Mr. Giles.

So the former settled himself in his pew with self-satisfaction, while his son held his head in lofty defiance.

How were both startled when the preacher announced his subject to be,—'Hypocrisy—its sin and its danger.'—Never had Mr. Giles preached with such solemn and terrible earnestness. Without descending to personalities, the character of the hypocrite, as revealed in the Bible and seen in the church and in the world, was so clearly and faithfully sketched that farmer Jones saw himself as in a mirror, and felt that every tongue on earth and in heaven was saying to him, 'Thou art the man.'

When the sermon was ended, the deeply-convicted man hastened to his home in an agony of apprehension and shame, Harry found him thus, walking his room and groaning audibly. 'What is the matter, father?' he asked with unusual gentleness, supposing that he was suffering from severe bodily anguish. 'Matter enough,' was the reply; I have mocked God, deceived my fellow-men, and lost my soul. And worse still, if anything can be worse, I have ruined my own son by the profession of a religion which had no place in my heart or life. Hypocrite, base hypocrite; I can never be forgiven by God or man.'

Harry Jones needed no other sermon than the scene before him. It was not long before his father's despairing convictions were followed by penitence and hope; but when a humble trust in God's mercy through Christ had brought peace to his stricken heart and conscience, the once wayward son sat with his father at Jesus' feet 'clothed and in his right mind.'—*American Messenger.*

The Secret Grief.

BY THE REV. JOSEPH ALDEN, D. D.

'I wonder if Mr. Gorham thinks religion consists in being gloomy; if he does, he lives up to his idea better than most people do,' said Jane Sullivan, a bright cheerful girl, who was the pride and joy of her parents.

'I have not observed that Mr. Gorham is peculiarly gloomy. You must not expect every one to be as light hearted as you are. Few have your naturally cheerful disposition, and not every one has your cheerful surroundings.'

'I know that dear mother, and I am thankful for my disposition, and for my surroundings, as you call them; but it does seem to me that Mr. Gorham need not look so desolate. It is painful to see him, and even when he smiles, the smile is a gloomy one.'

'I hardly know what a gloomy smile is.

'Well, his smile is a sad one—as though it gave him pain to smile.'

I don't know Mr. Gorham's circumstances, but perhaps if you knew all about him, you would think he had abundant cause for sadness. In early life I received a lesson which taught me never to censure sadness on the part of others. One of my classmates at school always wore a sad expression of countenance. I often asked her what was the matter with her, and she always answered 'nothing,' and would try to assume for a time a gay manner. She lived in a fine house, dressed well, and her parents were amongst the most respectable people in the place. She had more to be joyous over than most of the members of the school. I got weary of that sad look. On one occasion I had a party, and did not invite her on account of her sadness. I did not want our cheerfulness lessened by her presence. She felt the neglect very deeply, for she was warmly attached to me—more so, she said, than to any one in the school. When I saw how much she was grieved, I told her frankly the reason.

'If you knew all, you would not wonder at my sad countenance,' she said.

'But you have often told me that there was nothing the matter with you,' said I.

'I cannot tell you some things. I will conceal nothing relating to myself.'

Ere long the mystery was solved. Her home, notwithstanding its pleasant external aspect, was a very unhappy one. Her father was secretly intemperate, and when under the influence of intoxicating drinks was savagely cruel to her mother and herself. At other times he was one of the kindnest of men. The wife and daughter tried to conceal the fault of the husband and father. Their frequent sufferings from his cruelty, and the constant dread of exposure, caused the sadness of countenance of which I was so thoughlessly impatient. I have never since allowed myself to feel impatience in view of any outward indications of sorrow.'

'I am sorry I said what I did about Mr. Gorham: perhaps he has an equally great cause of sadness.'

'Perhaps he has. He is certainly a gentle, inoffensive man, and in any case deserves sympathy instead of censure.—One thing the sorrowful can do, which they sometimes, perhaps, often fail to do. They can follow the divine direction,—'cast thy burden on the Lord and he shall sustain thee.—*S. S. Times.*

The Form without the Power.

St. Paul's tells us that in the last days perilous times shall come. Conspicuous among these perils he enumerates a formal, powerless religion, 'having a form of godliness, but denying the power thereof.' Are these perilous times upon us.' We can approximate an answer to this question only by setting face to face a godliness in power. Each has features and fruits peculiarly its own.

What, then, is religious formalism in the the church?

It is to have a creed, and never really believe it as to get any spiritual improvement from it. It is to have a covenant, and to hear it read once in two months—and that is the last and the whole of it; living up to it is out of account. It is to pledge love and fidelity to each other as brethren, and then bite and devour one another. It is to profess all confidence in the cross of Christ as the power and wisdom of God, and then demand that everything else be preached but Christ and him crucified. It is to descant on the importance of prayer and then leave others to do the praying. It is to appoint the weekly prayer-meeting and then seldom or never attend to it; or to call it a social prayer-meeting, and never lift a voice or finger to make it social. It is to covenant to have family worship morning and evening, and then to have it occasionally, when the world's business is not crowding too hard. It is to put a minister in the pulpit, and then go to be entertained with his wit, rhetoric and flashes of oratory. It is to set pastors over the churches, and to profess great love for them, and then reduce them to penury and starvation. It is to build splendid churches, and put into them a costly organ and charming quartette, and then expect these will do the work of home evangelization. It is to discourse charmingly of the service of song in the house of the Lord, and then hire strange men and women to do the singing. It is to boast of our religious progress, while confessedly the portion of church-going people is less and less every year. It is to glory over our religious organizations—our Missionary, Tract and Bible Societies—and then calculate they are going to move themselves a sort of self-running machine to convert the world. It is to write prize essays and exhort the duty of beneficence, and then scowl when a contribution is named. It is to extol our christian charities, and then average annually a sixpence apiece all told.

What is a Sermon?

There are two ways of regarding a sermon; either as a human composition or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning, for our better delight, whether of ear or intellect, we shall necessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well if the pulpit has not a golden fringe round it, and if the sermon be not fairly written in a black book, to be smoothed upon a cushion in a majestic manner before beginning. All this we shall duly come to expect; but we shall, at the same time, consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three quarters, but which, when that duty has been decorously performed, we may dismiss from our minds, in happy confidence of having another whenever it shall be necessary.

But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us which is a matter of life and death, whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there, snatched from the wayside by this wild bird and the other, and at last, when, breathless and weary with the *week's* labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastening of those doors where the Master himself has stood and knocked, and yet none has opened, and to call at the openings of those dark streets where wisdom herself has stretched forth her hands, and no man regarded; thirty minutes to raise the dead in—let us but once understand and feel all this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the bones that they may live, or if ineffectual, remains recorded in condemnation, perhaps, against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple, even when they are sweetest, and the place where he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—*John Ruskin.*

Religious Intelligence.

Syria.

A REMARKABLE CONVERT.

The pressure upon our space prevents the insertion, in our present number, of more than a portion of a long and interesting letter which we have received from a member of the Syrian mission of the American Board:—

Beyrout, May 2, 1866.

An interesting case has just occurred here. A Greek Catholic monk, named Nusrullah, for many years a prominent man in his sect, has become a Protestant. He entered the monastery Dier el Mekhullis, near Sideon, in 1835, at the age of fifteen, and has been abbot of various monasteries in Lebanon, Sidon and Damascus; and, after studying the Bible and other books for several years, has now abandoned his old faith and his monkish robes, and embraced the Gospel. For a year past we have known him, and have urged him to come out boldly and confess Christ before men; but his fears or his pride have kept him back. About three weeks since he called to bid me farewell, as he was about to leave for Adana, thinking that it would be easier to cast off his bell-crowned "kollusy," or monk's cap, and black priestly robes among strangers than here, where he is so well known. I urged him to take the step here, and, trusting in God, to fight out the battle of freedom of conscience on the spot, rather than take refuge among strangers. By coming out boldly here, he could testify to the Gospel before multitudes, and might lead some to the truth. He listened to what I had to say, but bade me farewell, saying that he would write a farewell letter to the fifty monks of the monastery of El Mekhullis, and then leave for Adana. I saw no more of him until Sunday, April 22, when I found him at my house, on returning from the morning Arabic service. He rose to salute me, and, in reply to my inquiries, said: "I have left them at last. The Lord has obliged me to come out from among them. I wrote my letter to the monks, warning them against trusting longer to a sinking ship, and telling them that I had taken refuge in Jesus Christ, the only Saviour. That letter they forwarded to Beyrout to the Greek Catholic Patriarch, who has despotic control over all the monks of his sect. As I was walking in the street, still wearing this black uniform of the evil one, a Turkish policeman arrested me and threw me into the common prison, by order of the Patriarch, who was greatly enraged, and intended to remand me to the monastery for life. I sent word to the leading men of the sect. They were mortified and indignant at such a step, and told the Patiarch he had disgraced the entire sect by throwing me into prison. He then removed me, under guard, to the patriarchate, and kept me there three days, intending to send me back to the monastery by night. I have now escaped from his hands, never to return." He then took off his black cap and outer robe and threw them under the library case on the floor, saying, "Go in peace. For thirty years I have worn you, and now I cast off the old man and his works. Farewell!"

The indignation of the Patriarch knew no bounds, but all his wrath was in vain. The monk Nusrullah ex Zenantry had thrown off his monkish name, and become Mr. Naametullah ex Zenantry, the name he had in childhood, and was now a Protestant, under a Protestant roof. On Monday the Patriarch assembled a council of all the leading priests, bishops, and wealthy merchants. Some advised violence, but others, like Gamaliel, advised him to let the man alone. This advice prevailed, though the Patriarch, who was to leave that evening for Egypt, threatened to persecute the man as long as he lived. Naametullah prepared at once a petition to the Governor of the city, Kamil Pasha, and a similar one to Mr. G. J. Eldridge, English Consul-General, asking protection. Mr. Eldridge took up the case most cheerfully and energetically. The Pasha, on receiving the petition, at once declared his determination to protect the man in the exercise of liberty to think for himself; and, to the astonishment of the priestly party, he sent, through Mr. Eldridge, an invitation to the ex monk to visit him at his own house. He went, and was received with great kindness. The Pasha, who is a man of large and enlightened views, assured him that in matters of conscience he was free. Said he—"Freedom of conscience is the gift of God to man, and the Sultan is God's minister to insure it to the people."

I returned home on Monday, from a four days' absence in Lebanon, and found our friend still at my house. The words of the Pasha had re-assured him, and he has been visiting his friends in town. Said he to me: "I now see why I was prevented from going away. It was better that I should come out in Beyrout, and the Lord suffered me to be thrown into prison to force me to this step." His priestly robes have been exchanged for the dress of a Syrian merchant, and he has sent his "kollusy," or monk's cap, in charge of Rev. Mr. Calhoun as a present to the Museum of the American Board of Missions, in Boston. This cap is octagonal, and its *form* has had quite a history. The Greek Catholic Patriarch Maximus endeavoured to make the "kollusy" of the Greek Catholic priest and monks the same as the Orthodox Greeks—i.e., a round bell-crowned cap. This was opposed with great bitterness by the Greeks, and Maximus spent *eleven years in litigation*, made numerous journeys to Constantinople, and expended immense sums of money, but finally failed, and had to accept as a compromise this angular eight-horned imitation of the Greek original.

Naametullah has now the freedom of the city, and is about entering into business to support himself. His name means the "Grace of God." He is a man of much influence, and has read all the Arabic works published at the American press in Beyrout. Many of the Greek Catholics are calling upon him, and he commends to them all the careful study of God's Word. One said to him, "You astonish me by becoming a Protestant. Are we not taught that Protestants are heretics?" He replied, "I will not say who are the heretics, but ask you to study the Bible faithfully an hour every day, and then come and tell me who are heretics."

His revelations about the immorality and corruption in the Syrian monasteries are most appalling. He says the monks are the soldiery of Satan, and continually expressed his gratitude that he has been enabled, after living for *thirty years* among them, to escape from both bodily and spiritual bondage. In several of the Syrian monasteries there is now no little stir and inquiry after the truth. In some cases it is much like the state of things in Luther's times. Monks and priests are reading God's Word, whose "entrance" "giveth light."—*Evangelical Christendom.*

General Miscellany.

Shams.

BY A WOMAN.

Perhaps we could get along tolerably well without realities, (any how we do so,) but how could we exist without shams? Intrinsic merit is all well enough in its way, but it is a scarce article, and has a habit of hiding itself, while its necessary counterfeit is always at hand. We scarcely miss gold while greenbacks are plenty. And when it is so difficult to procure real diamonds let us be thankful for the paste imitations which are equally as useful and ornamental.

The worth of jewels is to us in accordance with *our* estimation of their value; and it does not matter how worthless they are so long as we believe in them. Or rather, so long as we can make others believe in them, or pretend to do so.

These reflections, and a profound respect for humbug, came to me the other day in a daguerrean or photographic saloon. I went to have my picture taken. The artists to whom I applied have a large "concern," and facilities for executing a number of people at the same time. I was shown into a room where several people were patiently waiting to be "done," and as I never take precedence of others if I can help it, I sat down in a corner to "bide my time," and to study human nature.

Close by me was a family group who were all to be "turned off together." The papa was a tall, stooping man, with light eyes and sandy complexion and bushy red eyebrows; but his hair and whiskers were jet black. As he brushed his hair before the mirror, and made up the face that he desired the artist to take, I saw that he quite changed his profile by bringing forward his chin and raising his eyebrows. Meantime his wife occupied herself in preparing the children, seven in all, to undergo the operation. She brushed one, shook another, twisted the hair of a third into corkscrews, all the time using the most forcible language to impress upon the mind of a fourth, who squinted fearfully, the necessity of keeping his eyes fixed upon a toy in his lap. At last they were all ready, and she was at liberty to "get up" herself.

When she divested herself of her cloak and bonnet to commence her toilet I started back aghast. She was certainly the plainest woman I ever saw, with a crooked, pipe-stem neck, and a face which had no front to it except a sharp edge. Scanty locks of faded hair were twisted at the back of the head into a round plug which looked like a horn button. Of course I knew that she must be taken in profile if she were taken at all, and I caught myself giggling hysterically over the effect of that button.

But, blessed be shams, from a large basket on the table there appeared first a wig of the prettiest brown curls in the world, which hid the long neck and dropped over the hollow cheeks, and made 'mamma' ten years younger. Then a full sett of teeth, which were not commonly worn, were propped into the cavernous mouth separating the sharp chin from the sharper nose, and pushing out the thin lips. Five years more vanished at once. Then came a French sacque, padded and boned into a form of perfect symmetry, with lace sleeves and collar, and a brooch which 'believe' that it was an opal. A cluster of rose buds were carelessly placed among the bright curls, and then 'mamma' turned round, 'a thing of beauty and a joy forever.'

Now, is it not a pleasant thing that a few agreeable shams should be able to throw so charming a mantle over so much that is repulsive? The reality would have made a sorry looking picture, whereas, the family group, thus improved, might fittingly ornament a parlor. What reflective mind could witness that woman's gradual change into "something rich and strange," without an involuntary reverence for humbug?

On a chair near me sat a pale, trembling maiden of forty or thereabouts. She had never sat for her likeness, and seemed to look upon it as a surgical operation. A stout young man in sailor costume stood by her side, trying to encourage her. I soon saw that she was not going to resort to any artificial improvements. "Now, Aunt Phebe," said the young man, "don't be frightened. Why, I thought when you had your teeth out that you were a regular heroine."

"Yes; but the dentist gave ether, and the artist don't. I wish I'd stay'd at home." "So shall I, if you are going to look like that. I want the cheery home expression to take with me to sea. What do you fear?" "I don't know. Couldn't you stand by me?"

"I should get into the picture and crowd you out, if I did."

"Well, well, I'll do my best."

"That's right. Don't you want to spruce up a little?"

"No; I'll sit for my own likeness, and not for a painted Jezabel's."

"We must have a daguerreotype so that it can be finished up at once."

"I don't care what it is. The main thing is to get through with it. I should like to look as well as I can and look natural." The young man smiled, and I wondered whether any one ever sat for a likeness without thinking the wish that Aunt Phebe did not hesitate to speak.

Every one carries in secret an ideal image of himself or herself, and the faithfulest mirror seems powerless to reflect anything else; but the sun's truthful pencil *will* draw the reality, and has not the politeness to soften any of the hard features, or to give roundness to the angular outline. It is not apparently educated up to the standard of the times, and has no perception of the sublime use of shams. The portraits which are easily recognized by the merest acquaintance are strange to ourselves, and only handsome people are painted satisfactorily. I waited with some curiosity to see how Aunt Phebe liked her picture.

"Whew!" she exclaimed in dismay, as the artist held it before her, "you don't mean to say that was ever meant for me! Why, it is the ugliest looking face I ever saw in my life! What do you mean?"

"Let me see it," said her nephew. "Why, it is perfect, Aunt Phebe. Couldn't be improved."

"Don't be a fool, George. And you need not put yourself out of the way to insult your aunt, after the pains she has taken to get here. Look here, Mr. What's-your-name, can't you make a better picture than that?"

"No, ma'am; that is, not with you in that chair."

"The chair! What has the chair to do with it? I didn't choose this chair. I sat where you placed me."

"Shall we try again, ma'am?"

"No, sir. Any man who will go deliberately to work to get up such a picture as that ought to be compelled to give up the business."

I saw the nephew choose a locket for the likeness, and heard him say in a low tone to the artist, "I will call for it this afternoon;" so I suppose the portrait was a good one.

Then my own turn came. You don't suppose I am going to confess my own humbugs? No, indeed. No one does that.—*Zion's Herald*

Old Folks at Home.

BY REV. JOHN TODD, D.D.

I am now thinking of an aged couple who are are called the "old folks," who have lived together, husband and wife, in the same house, over fifty years. They came there young, sanguine, and utterly unable to conceive what they would pass through in fifty years, or indeed, that there could be an end to half a century. They have reared carefully and properly educated a large family of children. Those have all gone from them now, have families of their own, and are filling each an important place in society, and some of them high posts of influence.

They are all members of Christ's Church, in the order of their parents. And so "the old folks" are left alone, just as they started in life. They have long worn glasses; but at the hour of family worship they take each a Bible, and read in course alternately two verses, just as they did when they read with their children. Then they sing the old hymns, though the voices are not so sweet, or the pipes of the organ as perfect as formerly. They live, it is plain, from incidental remarks, in the past, the present, and the future.

There are certain things that they seldom speak of, even to one another. They keep all the playthings which their children once used, ostensibly for their grand-children when they come to visit them; but the forms that they see playing with them are those of their own dear children who have gone from them, but who left their image in their memory. The little books, and even the little shoes, of their bright and early dead, are carefully laid up, and though they never speak of them, each knows that they are precious mementoes of the past.

But to see how careful they are of each other! The fires of passion have all burned out, the beauty and freshness of life have all passed away, and the rich harvests of time have all been garnered. But no lovers could be more tender to each other. If either is absent, the time is anxiously measured till the return; and the footstep on the threshold may not be elastic as it returns, yet the ear that hears it, and the heart that feels it are awake. They seem to understand each other's thoughts without words, and each feels that life would not be life without the other. They think over the past much and often, and realize that they have together toiled, and together struggled and shared all the burdens and sorrows of life. Every memory of the past is equally vivid to each. They don't say much about their separation, so certain, to leave one or the other so desolate, but it is plain they think much about it; and from hints occasionally dropped, it is evident that each is contriving and planning how the other may be made comfortable when thus left alone, each expecting to be the first to die.

And when we think of the future, even carrying their thoughts into heaven, they seem to have an expressed fear that heaven will not be all they desire if they can there be to each other nothing more than old acquaintances. It seems as if they must carry something of the tender feeling which the sorrows and experience of life have given them, into that world, and as if they must go hand in hand forever! And the thought that they must soon separate, and the one must be left to walk alone in the rooms, sit alone at the old table, kneel alone at the altar of God, go alone to the house of the Lord, gives an inexpressible tenderness to their treatment of each other. They never, even in the days of youthful courtship, lived more in each other's thoughts than now.

Time hath covered the rough places of life over which they have walked, and years have healed the wounds they have suffered, leaving only scars; but the rough winds of life have only bowed their heads, and you see not the sturdy oak, but the soft, weeping willow. Memory brings up pictures of the past, some of them recalling sorrows heavy as humanity can bear, but mellows them down in her golden light; and hopes comes still, not to sing of earth, as she once did, but of heaven, and the ever-opening future. And faith, showing nothing to the eye, contrives to exert his power over them, by mingling his voice in the songs of hope!

They will not be with each other long; but while they do live, no part of their life has been more full of tender regard, genuine respect, unaffected kindness, or deeper love. The young world can't understand "the old folks;" but for myself, I never go into their dwelling without seeing some of the most purified, refined, and exalted traits of human nature, which, to me, are, inimitably beautiful. And if what I have said shall lead my readers to feel more kindly toward those who are all around us known as "the old folks," I shall have gained my object in writing. Let me add, that few things are more repulsive to a refined heart, than to have such a couple as I have described called "the old folks" by way of derision.—*Congregationalist.*

Some Anomalous Expressions.

Among many other queer expressions criticised by Dean Alford is "the right man in the right place." "How," he asks, "can the right man ever be in the wrong place? or the wrong man in the right place? We used to illustrate the unfitness of things by saying that the round man had got into the square hole, and that the square man had got into the round hole. That was correct enough, but it was the *putting incongruous things together* that was wrong; not the man nor the hole. This puts one in mind of the servant at school once coming into the school room in consequence of some interchange of slippers, and calling out: "Has any gentleman got *his wrong slippers?*" Now, if they were his, they were not wrong, and if they were wrong, they were not his."

The word "one," used in the sense of the French "on," or the German "man," and meaning people in general, is referred to by the author as being a very unfortunate word. In the following lines:

"In such a scene one might forget his cares,
And dream himself, in poet's mood, away."

he thinks that, having used "one" first, we must continue in its use, although at the sacrifice of elegance, and say:

"In such a scene one might forget *one's* cares,
And dream *one's self*, in poet's mood, away."

It is certainly true that "one" is a very awkward word to get into a long sentence. "We see it sometimes followed not only by '*he*' and '*his*,' but by '*they*' and '*their*,' and '*we*' and '*our*,' in all stages of happy confusion."

Another confusing word is the verb *use*, signifying to be accustomed. "I *used* to meet him at my uncle's." So far there is no difficulty; but when we introduce the negative, we have some very curious combinations. I "*didn't use*," I "*hadn't used*," "I *wasn't used*;" in the country they say, "I *didn't use to was*," I "*used to could*," etc.

It seems rather strange that the author should not be able to express the negative of "I *used to see him at my uncle's*," satisfactorily to his mind. "For," says he, "'I *used not to see him at my uncle's*,' does not express the idea. 'I *never used*' is better, but it may be too strong. I am afraid there is no refuge but in the ineligent word '*usedn't*,' to which I suppose most of us have been driven."

The author, in speaking of the frequency with which scriptural names are mispronounced by ministers, relates the following anecdote. Perhaps it is an old story, but it is vouched for by the one who relates it to the author. "My friend," says the author, "happened to be present one Sabbath in a parish church some miles north of Aberdeen, the clergyman of which (a true Gael) read to his hearers a portion of the book of Daniel, containing the names 'Shadrach, Meshach, and Abednego.' The reverend gentleman finding some difficulty in delivering himself of these vocables, resolved not to attempt the task the second time, but simply referred to '*the three "boys" just mentioned.*' In another case the officiating clergyman said the '*same three gentlemen;*' and instead of repeating the details of instruments—'sackbut, psaltery,' etc.—read 'music as before.'"—*Methodist.*

Too Exclusive Attention to Business.

This is a world of inflexible commerce; nothing is ever given away, but every thing is bought and paid for. If, by exclusive and absolute surrender of ourselves to material pursuits, we materialize the mind, we lose that class of satisfaction of which the mind is the region and the source. A young man in business, for instance, begins to feel the exhilarating glow of success, and deliberately determines to abandon himself to its delicious whirl. He says to himself, I will think of nothing but business till I have made so much money, and then I will begin a new life. I will gather round me books, and pictures, and friends. I will have knowledge, taste, and cultivation, the perfume of scholarship, and winning speech, and graceful manners. I will see foreign countries and converse with accomplished men. I will drink deep of the fountains of classic lore. Philosophy shall guide me, history shall instruct, and poetry shall charm me. Science shall open to me her world of wonders. I shall then remember my present life of drudgery as one recalls a troublesome dream when the morning has dawned. He keeps his self-registered vow. He bends his thoughts downward, and nails them to the dust. Every power, every affection, every taste, except those which his particular occupation calls into play, is left to starve. Over the gates of his mind he writes, in letters which he who runs may read, "No admittance except on business." In time he reaches the goal of his hopes, but now insulted nature begins to claim her revenge. That which was once unnatural is natural to him. The enforced constraint has become a rigid deformity. The spring of his mind is broken. He can no longer lift his thoughts from the ground. Books and knowledge, and wise discourse, and the amenities of art, and the cordial of friendship, are like words in a strange tongue. To the hard, smooth surface of his soul, nothing genial, graceful or winning will cling. He can not even purge his voice of its fawning tone, or pluck from his face the mean money-getting mask which the child does not look at without ceasing to smile. Amid the graces and ornaments of wealth he is like a blind man in a picture gallery. That which he has done he must continue to do; he must accumulate riches which he cannot enjoy, and contemplate the dreary prospect of growing old without anything to make life venerable or attractive, for age without wisdom and without knowledge is the winter's cold without the winter's fire.

A Happy Home.

What a sweet picture is that of a happy home and a fond domestic circle! Thousands of such may be found in this Christian land. We will try to tell our young readers what are the principal things which help to make home happy.

First of all is *piety*. The love of God and constant endeavor to keep his commandment an humble trust in the Lord Jesus Christ, and a good hope through his grace of a celestial home hereafter—these tend to smooth away all the troubles of life, and to highten all its enjoyments.

Next comes *mutual affection*. This helps to suppress every unkind word and action, and makes each member of the household anxious to regard the wishes and promote the happiness of every other. Love is better than sunshine in any dwelling, and far better than costly furniture or fine clothes or plenty of money.

Thirdly, in every house where there are children, comes an obedient and respectful demeanor on the part of the children toward all who are older than themselves, and especially toward their parents. Such a demeanor leads children to be regarded as ornaments and comforts to the domestic society; otherwise they are likely to be considered as plagues and nuisances.

Fourthly, a love for reading. How exceedingly pleasant it is to fill up the leisure hours and especially in long winter evenings, with loud reading! Thus the whole family may share the pleasure of reviewing the history of other times, or join in a common excursion to other lands, and all are furnished with food for reflection and subjects for conversation.

All these sources of in-door enjoyment are almost equally within reach of the rich and the poor, of families in the city or the country. Let each one of our readers try to do what he can to make his own a happy home—*S. S. Visitor.*

Old Things.

Give me old songs, those exquisite bursts of melody which thrilled the lyres of the inspired poets and minstrels of long ago. Every note has borne on the air a tale of joy and rapture, of sorrow and sadness. They tell of days gone by, and time has given them a voice that speaks to us of those who breathed those melodies; may they be mine to bear until life shall end; as I "launch my boat" upon the seas of eternity, may their echoes be wafted on my ear, to cheer me on my passage from earth to earthland.

Give me the old paths where we have wandered and culled the flowers of friendship in the days of "Auld Lang Syne." Sweeter far the dells whose echoes have answered to our voices, whose turf is not a stranger to our footsteps, and whose rills have in childhood's days reflected our forms and those of our merry playfellows from whom we have parted, and meet no more in the old nooks we loved so well. May the old paths be watered with heaven's own dew, and be green forever in my memory.

Give me the old house, upon whose stairs we seem to hear light footsteps, and under whose porch a merry laugh seems to mingle with the winds that whistle through the old elms, beneath whose branches lie the graves of those who once

trod the halls and made the chambers ring with glee.

And O, above all, give me the old friends, hearts bound to mine, in life's sunshiny hours, and a link so strong that all the storms of earth might not break it asunder; spirits congenial, whose hearts through life have beat in unison with their own. O, when death shall still this heart, I would not ask for aught more sacred to hallow my dust than the tear of an old friend.

Provincial Wesleyan.

WEDNESDAY, JUNE 27, 1866.

The St. John Conference.

The Conference of the Wesleyan Methodist Church of Eastern British America opens today in the Centenary Church, St. John, N. B. More than ordinary interest will attach to the proceedings. There will probably be a larger attendance than usual. Not less than one hundred ministers, exclusive of the candidates, and it is hoped also a good attendance of the lay members of the Conference Committees. In addition to these a deputation is expected from the Canadian Conference, to consist of Rev. E. Wood, D.D., Rev. W. Jeffers, D.D., and the Rev. Richard Jones, Ex-President. The presence of these highly esteemed and influential brethren from a sister Conference, will be a matter of high satisfaction. It is said that a plan, submitted to the recent Conference at Montreal, for the division of the Canadian Conference into three or more Conferences, and the formation of a Federal or General Conference, embracing also the idea of the Confederation of Methodism in the British Provinces in one body, was deferred until next year; and among other reasons, for the purpose of presenting it to the consideration of the Conference of the Lower Provinces. To this project there can be no valid objection, except the difficulties of a financial character as arising from the existence and management of the Funds of the two Connexions. But we imagine that the financiers of the Conferences will be able, by devoting their attention for a little time to this subject, so to engineer the scheme, that all hindrances of such a nature may be obviated. We cannot but believe that a good plan of Union might be matured, by which Methodism in the whole of British North America might be consolidated to the great advantage of the cause of Christ, thereby multiplying our facilities for the extension of our work, giving us greater strength by united action, affording wider scope for evangelistic effort, encouraging christian enterprise in promoting church objects, and also by rendering available an opportunity of obtaining suitable supplies of ministers to meet the necessities and demands of the varied portions of our fields of labour. But what action the Conference may see fit to take, should the scheme be brought under consideration, we cannot conjecture. It is not probable that much more will be done in the matter at present than to talk it over freely, leaving it in abeyance until a future session, and perhaps appointing a Committee to consider the subject carefully, to report next year.

The Preparatory Committees have been assiduously employed during the week, and, it is hoped, will have their several departments of work so matured, as greatly to facilitate the business of the Conference. The Committee for the examination of candidates recommended to the Conference from the several District Meetings, to be received on trial, met on Thursday morning. It was found that seven young men, who had passed satisfactorily the District examinations, were recommended, viz., three from St. John District, two from Sackville District, one from Truro, and one from Newfoundland. A lengthened oral examination of these young brethren took place before the Committee, followed in the afternoon and evening by examination by written papers upon Theological and literary subjects. No person will be found in the present day to raise objections to the most thorough tests being applied to ascertain the qualifications of those who seek admission to the Ministry of the Gospel. As that Committee has adjourned to meet again before Conference, the result of the examination will be given in the report of Conference proceedings in our next issue.

The Stationing Committee met on Thursday afternoon, and again on Friday evening. The duties of this Committee involve grave responsibilities, which will doubtless be discharged with much prayerfulness, with all fidelity, and with a wise regard for the necessities of every Circuit. Many prayers have been offered that those upon whom this duty devolves may be endued with heavenly wisdom, and that the appointments may be of the Lord.

The Book Committee met on Friday morning, and had under review the affairs of the Book Room and the *Wesleyan* Office. It is gratifying to find that the Book Room in its present state affords some reason to hope that by continued careful management, it will prove a blessing to our Connexion. The same hope and belief exist in regard to our official organ, the *Provincial Wesleyan*, though it is to be regretted that owing to the large number of subscribers who fail to make their payments in good season, this branch of the Concern is not as encouraging in its aspect as could be desired. The recommendations which the Conference may adopt on this matter will be given in our account of Conference proceedings.

On Saturday the Parsonage Aid Committee met in the forenoon, to receive applications for assistance in building residences for Ministers, and in recommending appropriations to those having reasonable claims for consideration, agreeably with the regulations of the Fund.

In the afternoon of Saturday, the Committee of the Missionary Society met, and made arrangements for the Anniversary. The report of receipts in full will be given in our Conference report, as well as the further business of all these, and of other Committees.

The Rev. George Scott, D.D., arrived from Montreal, on Thursday last, and has been present in several of the Committees. He left for Fredericton, on Saturday morning, would spend the Sabbath in that city, and return to St. John on Monday. The opportunity already afforded to many of our Ministers and people, of intercourse with Dr. Scott, establishes the conviction that his visit to the Provinces, and his Presidency of our Conference, will be a blessing to our Connexion. Let prayer be offered that the Session now commenced may be not only one of great harmony, but also may be distinguished by the wisdom of its proceedings, and that the presence and blessing of the Lord Most High may be largely realized in all the assemblies and services of the Conference. There is reason to believe that the Conference held at Yarmouth last year, contributed somewhat towards that remarkable prosperity with which our Church in that place has since been visited. Let us hope that similar results may follow the present Session in St. John, and that, as the result of this gathering, great glory may redound to God, and that upon our whole Zion the Spirit may be poured from on high.

Sackville District

The annual meeting of this District Committee was held in the beautiful village of Sackville, commencing June 13th. All the ministers of the District were present and two Supernumeraries. The very trying affliction of our esteemed chairman, the Rev. Charles Stewart, elicited the affectionate sympathy of his brethren, and the many earnest prayers for his restoration to full strength, will we trust soon be answered. It is cause of thankfulness to God to find such an improvement in his voice, that he was able to preside at all the meetings of the Committee, direct its deliberations, conduct throughout the examination of probationers and candidates, and with the occasional assistance of the District Secretary, to discharge fully all the duties of his office. It is worthy of note, that, though unable to labour in the public ministry of the Word since the beginning of the year, yet the Amherst Circuit has steadily advanced under his faithful and energetic supervision; and a request for his re-appointment, speaks as much for the honour and sympathy with their minister, of the Amherst Methodists, as for his faithfulness. A reported increase of 95 in the membership of our church in this District, evidences the continued presence, and effectual power of the Lord the Spirit with the ministry of his servants in their various fields of labour. The accounts of the several Circuits shewed an increase in the receipts for ministerial support, and all the Connexional Funds are in advance of the preceding year. The meeting was pleased to hear the determination of the Sackville Circuit to assume a *First Class* position, that is, to meet the full expenditure, including the claims of the Childrens' Fund. It may not be irrelevant to suggest to the Quarterly meetings of other Circuits the consideration of rising to such a position.

The members of the District Committee sympathized deeply with the brethren engaged in the Educational work at Sackville, and with the Trustees in the difficulties into which they were cast by the destruction by fire of the Male Academy, and pledged their aid as far as possible to secure its re-erection and completion.

The devotional services of the District Meeting were pervaded with a sense of God's gracious presence, and the business was conducted in a fraternal and harmonious manner. After votes of thanks to the Superintendent, and friends in Sackville by whom the ministers were hospitably entertained, the brethren separated; the most of them to meet again in a few days in Conference, to which assembly we trust, all will "come in the fullness of the blessing of the gospel of Christ." C.

The Causes of Methodistic Success.

DR. STEVENS' Centenary Sermon is a very able production, and he has become a kind of authority in whatever relates to Methodist history. We were particularly interested in his statement of the causes of the rapid growth of Methodism. It is a vital question, and one respecting which it is essentially important to get at the truth. We entirely agree in the opinion that the growth of Methodism was not owing to any one cause; neither to its theology, nor means of grace, nor agencies, nor itinerancy, nor organization, *alone*. Each contributed to the success, but no one of them was the sole and sufficient cause.

But we venture to think that the Doctor has not given sufficient prominence to the theology of Methodism, understanding by its theology its entire *doctrinal* system. The distinctive doctrines of Methodism were not those which stated the nature of redemption, wrought out for us by Christ, which Mr. Wesley held in common with the Reformers; they were these doctrines that stated the nature of *salvation*, as wrought in us by the Holy Spirit. By partially neglecting the latter, belief in the doctrines of redemption became, to a great extent, a mere dead faith in a creed—merely a set of opinions which had little effect on those who held them. Mr. Wesley preached redemption as containing facts and truths which had in them *a power to change the heart*, to fill the soul with love, to cleanse from sin; and he taught that if the gospel had not these effects our belief in it was worth nothing; and that God would give his Holy Spirit to *apply these truths*, making them vital and effective in us. To say that the spread of Methodism was not owing so much to theology—to its doctrines—that it was caused chiefly by its *spirit*, its *spiritual life*, its *warmth* and *fervour*, its *baptism of fire*, seems to us to be separating two things essentially related to each other, one of which is necessarily dependent upon the other. The Spirit saves only by the truth; when he applies the truth to the heart, the spirit, life, warmth, power of true religion are felt. The power of godliness is the power of the Gospel, the Holy Spirit revealing the Gospel to the heart, revealing God in Christ reconciling the world unto Himself. Any kind of spiritual life, or fervour, or goodness, whatever glow of feeling it may imply, if it is not produced by conviction of Divine realities, by a realizing review of Gospel truth, is mere unintelligent feeling, and cannot sanctify.

The Methodist doctrinal system contained not only a distinct recognition of the effects of the *fall*, but also an equally distinct recognition of, not only the nature, the doctrines of the *gospel*, but of the *effects* of the gospel in restoring human souls from the fall. Here we see, as it appears to us, the true and original source of the life, vigour, activity and success of the system celebrated by the Centenary. The doctrines of the gospel contain in them—when the Holy Spirit is given to us—the power of God, the power of godliness, the power of the world to come, the powers of salvation. All the other parts of Methodism were only the corollories of its view of the nature of salvation, the means and agencies which the doctrines of salvation suggested. You must be converted or lost; you will know when you are converted, the change is so great, and you will have the witness of the Spirit; but the Spirit will witness only while you live by faith, and while you are faithful, so that you may fall from grace; you may be perfected in love, and must go on to perfection if you would be saved finally. Does not such a religion require constant prayer and fellowship to maintain its spirit and life? Such constant necessity for watchfulness and faith must lead to meetings for prayer and fellowship; must require something like the prayer meetings, class-meetings, and love-feasts of Methodism. And then these meetings must show the church gifts in its members that ought to be made as useful as possible; thus class-leaders, exhorters, local preachers, arise, and all the membership is stimulated to active zeal. The doctrine of conversion, of the necessity of an entire change of heart, makes the preaching of the gospel necessarily aggressive, and this, with the necessity of constant activity and life in the membership, makes the *itinerancy* necessary; for the itinerancy brings the ministry into new fields, and produces ever renewed attempts and efforts to extend the work of God. And then the voluntary principle and aggressive spirit of the system produce its financial spirit and Missionary enterprizes, while its activities of speech and thought lead to its wonderful zeal in the cause of education. All the parts are mutually dependent on each other for their effects. But they would all be unmeaning and powerless without those *doctrines* which state the *nature* and *EFFECTS* of the gospel. The faithful preaching of the doctrines has produced the other parts of the system. Without them the preaching could never perpetuate its *effects*, and without the *effects* the doctrines would soon be abandoned; so, also, the other parts of the system without soul-saving doctrines would never have arisen, could not be maintained, and would be quite ineffectual—for what would be the use of activity in keeping up a mere party, or fellowship without interesting thought, or activity in spreading principles that had no effect.—*Ch. Guardian.*

Aggressive Power of Christian Experience.

It is only when Christianity is absorbed by the faith and love of the heart that it becomes powerful. Till then its creed and its ethics and its historic facts are like the armor waiting for the soldier to put on. What is the sword without the sinewy arm and hand to wield it? What is the gold in the mine until the miner's force has dug it out, and started it in productive circulation round the world? And in like manner, what are the great facts and dogmas of Christianity until the inner man has donned them as armor and appropriated them as sacred treasure?

True, the earlier stages of the inner life relate entirely to self; the warfare it wages is only against the soul's own sin; its concern is solely for its own safety; in a word, its whole interest centres in itself. We mean that in wakening, the soul has a revelation of its own endangered condition; and the sorrow which follows is for its own transgressions. The publican in the temple is the centre of interest to his own thoughts. In his prayer he emphasizes the 'me;' 'God be merciful to me a sinner,' is the expression of an agony for his own spiritual danger. The same is true of the first struggles of personal religion in every genuine instance. Before Paul can say that he considers himself 'a debtor to the Greek and a barbarian,' before he declares that 'he does not count his life dear to him,' for the sake of his ministry, he must first say, 'Oh, wretched man that I am, who shall deliver me from the body of this death?' Before those who were converted on the day of Pentecost can 'go everywhere preaching the Gospel,' they must first 'be pricked in their hearts' and become intensely interested about their own salvation.

And even when this stage of experience gives place to the joy of conversion, the first movement of the new life still has respect to self. The soul now shouts its *Eureka*; it congratulates itself upon its triumph, and its song is an ode of gratitude for what God, through Christ, hath wrought for it. But the first gush of personal joy over, besides gratitude and love to God there now arises another love—the fulfilment of the second great commandment,—'Thou shalt love thy neighbour as thyself.'

One of the most striking characteristics of this new love is its universality. The love of kindred and of country, however noble, is restrictive; and the very intensity of each of these may contribute to their narrowness. The love of family and of country is scarcely a virtue, if we shut ourselves up within these spheres. The experience which supervenes upon the new birth reaches out in sublime charity over geographical limits, and counts mankind a universal brotherhood; it sees a brother in a human form of whatever hue, and hears a *neighbour* in whatever language. It also transcends mere philanthropy, which loves mankind without taking note of their immorality or their lost condition as sinners. The charity which is kindled in the soul on its second birth, regards not merely the ordinary and outward human personality, but also the inner and immortal. It yearns over the man as a marred image of God; and longs, not only to satisfy his hunger, to clothe his nakedness, to give him every right, but also and especially to bring him the highest deliverance in the salvation of the Gospel.

This love of men involved in the new life is no quiet passion, no Platonic mood, finding content in feeding on itself. It is not found knocking at the door of the convent, asking for living burial. Indeed, if found in the convent, it knocks on the inside of the egress, and in the souls of its Luthers breaks forth to shake heaven and earth with the blast of its trumpets. We cannot explain this soul passion. We can only describe and illustrate it. It were little to the purpose to say we love the image of God in our brother man, however disfigured by sin; it were no better explanation to affirm that the love of man is a necessary result of the love of God; all we really know about this divinely imparted love of humanity is, that love is the essence of personal religion, the single bulb out out of which flowers every grace, every utility, every charm, every force of real virtue and true christianity. When this is wanting, any religion that may be present is a sham or a self-deception.

This experience in the soul is the aggressive power of the church. The bride of Christ is vital, and the gates of hell harmless against her, only as she is possessed by this experience. The great workers in the church who have warred successfully against sin, and carried forward the standard of Christianity, have possessed this experience in the greatest distinctness: Paul, Luther, Wesley, Whitfield, and such as they, were fairly consumed with this holy love for man.—It was the force that bore them through the storms of persecution, it was the fervor of their divine eloquence, the bone and sinew of their persistent toil, the secret of their sublime contempt for earthly glory, the wings of their speed in travel, the secret of their lives of self-sacrifice, and the dew of their piety for want and woe and sin.

Religion must be measured by this aggressive charity, for this charity is religion. A truly spiritual church is therefore aggressive. It builds up new societies to the extent of its ability; it contributes to the flowing stores of benevolence; it erects Christian schools which shall be seminaries of this divine charity; it sends the Gospel to the heathen—those at its own door, and those dwelling on foreign coasts; and just as sure as stagnant water becomes impure, just so sure will a church or an individual Christian die, or at least shrivel, without aggressive activity.—*Methodist.*

The Methodists and Dancing.

We have heard members of the Methodist Church use a plea for indulgence in dancing, that it is not condemned by other Christian societies, and that the only objection to it is in an ignorant strictness of a fanatical sect. Strange as it may seem, there are those in the church, who will not scruple to depreciate its character in order to gratify their spirit of conformity to the world. But while to the Methodist Church is accorded the sole honour of classing dancing among the forbidden amusements, and while we would accept the compliment if it were our meed, we must confess that we are not altogether entitled to it. During the best days of the Church, before the rise of Protestantism, dancing was strictly forbidden. The Council of Laodicea prohibited it positively; the third Council of Toledo forbade it under the name of *Ballimathiae*, which was a union of dancing and singing; and the Council of Agde strenuously interdicted the clergy from being present at marriages where such diversions were practiced. In the Book of Discipline of the French Protestant Church, at the beginning of the seventeenth century, we find the following plain language: "That all dancing shall be suppressed; and such as make a trade of dancing, or used to be present at dances, having been sundry times admonished in case they prove contumacious or rebellious, they shall be excommunicated; and all consistories are charged to see that this custom be most faithfully kept and observed."

At the time when the Wesleyan movement took its rise, the Anglican Church had thoroughly departed from the instructions of her own best teachers on this point. The clergy indulged freely in social excesses; and if any of the number exhibited an earnest evangelical spirit, he was stigmatized, like Crabbe, as a "Methodist." The Wesleyans opposed all fashionable sins, and they therefore received severe rebukes, and even expulsion from their venerable mother. Coneybeare, himself a churchman, says: "Unbelieving bishops and a slothful clergy had succeeded in driving from the Church the faith and zeal of Methodism, which Wesley had organized within her pale. The spirit was expelled and the dregs remained."—*Meth. Prot.*

The Great Want

There is a feeling prevalent in the present day, among pious people of almost every part of the Church, that they are not individually what God wishes them to be; and that, as Churches, they are not accomplishing the work for which he raised them up. It is not difficult to account for this. A little thought results in the conviction that the feeling is, in the main, a just one. Thousands of the people of God are living below their privileges. Their experience is as unsatisfactory to themselves as it is plainly deficient when compared with the requirements of the word of God. Any one who has thoughtfully attended to the statements of Christian experience, such as we have in our class meetings, or has observed the burden of many public and social prayers, will have heard confessions like this, "We want something higher; we are not living as we ought. May God arouse us, and revive us again!" In our Sunday-schools, where the seed of God's blessed truth is sown in ground most favorable to its taking root, the laborers, in many cases, are discouraged. "We teach," they say, "and the children give attention; we pray, we exhort; but our scholars are not being converted to Christ." It is matter of fact, too, that in our chapels thousands of most regular and attentive hearers remain unsaved. The most searching preaching appears to fall powerless; and the ministers of God return, Sabbath after Sabbath, to their closets, to grieve, and sorrowfully to ask, "Lord, who hath believed our report?" And as to the masses outside the walls of our Zion, the thousands who are daily living in open rebellion against God, and dying in acknowledged unpreparedness for eternity, the influence of the Church seems scarcely to touch them. Hence the prevailing sense of want. We need, as individual Christians, as Churches, something more than we have. What is that something?

A little attention to the matter will convince us that our want is a spiritual one. There is no lack of *truth*. We have in our own tongue, and in almost everybody's hand, the Bible; God's completed revelation of his will. The grand old doctrines with which Peter and Paul shook men's consciences are preached in the ears of hundreds of thousands every Sabbath. The truths which, in the hearts and the lips of Luther, Wesley, Whitefield, and others, wrought such wonders, are ours to-day—salvation by faith, the new birth, the Spirit's direct witness, a full salvation through the blood of Christ; these truths are held and proclaimed. Nor is it knowledge that is needed. Never was light more widely spread, or acquaintance with biblical truth more prevalent. It has been rightly taken for granted that ignorance is a great barrier to conversion; that the instructed are more likely to be saved than the ignorant. And, accordingly, the young in our congregations know the truth, and have been taught to reverence it. And, assuredly, means of grace are not infrequent. Houses of prayer meet the eye in every direction; preaching, prayer-meetings, and meetings for religious fellowship abound. Means are not wanted; but life and power in the means. Knowledge of God is not wanted, but power to apply the knowledge. Truth is not wanted, but power to force the truth upon the consciences of men. The body of Lazarus in the tomb had its organization perfect—head, hands, feet; but it lacked life. And the Church to-day has its Heaven-bestowed truths, its divinely-appointed ordinances, and its wide-spread field for work. All things are ready; but it wants power.

Let it be distinctly understood that the power needed is a purely spiritual one. It is to be felt in the heart and conscience, manifested in prayer and faith, and to exert an influence on the souls of men; a power which rich and poor may have alike, and old and young, and which may dwell in the heart of the unlettered peasant as in the doctor in divinity. The power needed is such as will overthrow the dominion of internal evil, change stubborn rebels against God into his obedient children, make vile hearts true and holy, and render men meet for God's service on earth and for his presence in heaven. O for this power in our hearts and in the Church!

Inquiring as to its source, we are by the word of God directed to the Holy Ghost: "Ye shall receive power after that the Holy Ghost is come upon you." In the divine scheme of redemption the Father is made known as the great source of grace; he gave his Son, gives the Spirit, and bestows salvation. The Son is the Divine Mediator; he dies to reconcile the world to God, stands between the Father and sinners, and receiving from him spiritual blessings, dispenses them to men on earth. The Holy Ghost is the great agent of the Father and Son in bestowing salvation. He dwells in the Church, and communicates the blessings which the Father confers for the sake of the Son. He is all-present, and makes known the purposes of the divine will to believing hearts, helping them in all their infirmities, and "making intercessions for them with groanings which cannot be uttered" Hence the presence of the Holy Ghost is the power we seek to possess. He is God in us. He fills us with his light, sheds abroad his love, makes us hunger for his holiness, and writes upon our hearts his law. He is the Spirit of truth, the Sprit of holiness, the Spirit of faith; and wherever he is, the Church is full of energy and life, "endued with power from on high."

In exact harmony with our acknowledged want, the power of the Holy Ghost is spiritual. It may dwell where the body is weak and the mind uneducated. It works not to make men intellectually strong or eloquent, but to make them holy. In anything that concerns the soul's salvation, the blessed Spirit finds his proper work. He makes the truth evident to the mind and felt in the heart; removes the barriers and breaks down opposition. His presence is con- [illegible] doing her duty—shows a generous and [illegible] spirit toward those that labor in word and in doctrine, and if then the laborers are few and inefficient, it is time to complain. But

1. Begin farther back. To have better preaching you must have better preachers. These do not come of themselves. They will not be endowed miraculously with what they can acquire by study and hard labor. If you want better qualified men, then support the schools. Put them into a vigorous life, and instead of speaking and using your influence against these institutions, encourage promising young men to go there. Give them money if they need it, and books and clothing—at least give them good words and encouragement. As soon as the people send better candidates to Conference the Conference will send better preachers to the people.—*Evan. Mes.*

Early Conversions.

In a new settlement in New Jersey, one of the new-comers was desirous of starting an orchard, and being anxious to save time, he went to the nursery to procure a variety of young fruit-trees. Having selected the kinds most desirable, they were delivered in due time. He now proceeded to the bushes, dug out the brush with which the soil was filled, and there planted them.

A few months afterwards the nursery-man came along, and inquired concerning the trees. The settler was full of complaints. His trees were wilting and dying. He was utterly discouraged. Very much surprised at this report, the skillful pomologist desired to see them. But his surprise changed into indignation when he was led to the spot where they were planted. They were indeed stunted, unhealthy, and dying. Less care had been exercised in planting these valuable trees, than would ordinarily have been bestowed upon the simplest vegetable. They were dying victims to nature's inexorable laws.

Are not many Christians equally injudicious? How many fathers in Israel are utterly opposed to the reception of young children into the church of Jesus Christ, even though they give evidence of a change of heart! Their theory is, that they had better be permitted to remain in the cold world until their experience has been developed, and they have given full proof of being Christians, even though they give evidence of a change of heart. Truly little less than a miracle of grace can preserve them from dying.

Is there not as great a defect in the prayers of Christians in behalf of their children? How many pray for their conversion with an eye to the future, as though this were impracticable in the present. Thus faith is weakened and becomes objectless; the promises of Jesus nullified, and those who love the Saviour wonder that their children grow up unconverted. This is a sad mistake, and its fruit is as bitter as wormwood and gall.

It is with deep sorrow I review my past experience in this connection, and will relate how my views were changed.

It was mid-winter in 1847-8 when the Lord was graciously pleased to visit the church I served, with the reviving influence of his Spirit. A deep solemnity pervaded our meetings, and many were converted to God. Strong men were bowed down, and tears of penitence and joy fell from many eyes. My oldest daughters were respectively aged thirteen and eleven years, and they attended the meetings. One evening after an unusually solemn season, I returned home and found my family sitting round the fire, all looking very sad. I saw my second daughter had been weeping, and kindly inquired the reason. In a moment the pent up flood broke forth and she said, 'Oh, father, I am afraid that I have sinned my day of grace away, and that now there is no mercy for me.' What a position for a faithless parent! I stood before God and my child astonished, humiliated, and joyous. God had come into my own family while was labouring for others, hoping that the time would come when my children would be converted, but having no present expectation of such a result. Most joyfully I pointed her to the 'Lamb of God, which taketh away the sins of the world;' and while pleading for her before the throne, the dove of peace descended and hovered over her heart, and there was joy in the presence of the angels of God, over one sinner that had 'repented.' This was a direct rebuke of my faithless opposition to the reception of children into the bosom of the church, and I had deeply regretted the course I had taken. Now, having been taught of the Lord; I feel privileged to present the glad tidings of salvation to the little ones, and when converted, to welcome them to the fold of Jesus, and train and nourish them for Him.

Free Salvation and Calvinism.

It was a lovely Sabbath morning, in the month of May. The air was fragrant with the perfume of flowers, and the feathered songsters warbled their sweet notes in the groves and woodland. The Toby family, in "best attire," had wended their way to P—— Creek Church, and were seated in their accustomed pew, not far from the place of entrance. Mr. G——r, having passed through the preliminaries, announced for his text the words of Isaiah: "*Ho, every one that thirsteth, come ye to the waters.*" Whether the speaker was seized with a strange fit of forgetfulness, or had by mistake picked up the wrong skeleton, the writer cannot tell. One thing, however, is certain; whilst bobbing up and down, over his MSS., he succeeded in *reading*, what would have passed inspection any where, as an *orthodox Methodist* sermon. The Westminster confession of faith, Calvin's Institutes, and the writings of Toplady, for the time being, were forgotten. Man's moral agency and gracious ability, were clearly set forth. The declaration made that the provision of grace extends far as the curse and misery of sin extend. The speaker even quoted the passage, "*God so loved the world, that He gave His only begotten Son,*" &c., without throwing in, parenthetically, "the elect world," and also "Jesus Christ by the grace of God, tasted death for *every man*," without adding by way of explanation, "*every elect man.*" It would have seemed as though the minister had drawn his inspiration from Fletcher, the Wesleys, Adam Clark, Watson, and that class of *orthodox* theologians.

The *usually sleepy yawning* lay Elders in their pew near the pulpit, were remarkably wakeful that morning. Their countenances betrayed anxiety. Significant glances were exchanged. As though they feared that parson G——r had taken leave of his senses, or was seized with a sudden fit of mental aberration! Service over. An intermission of about three-fourths of an hour intervened, in which children had an opportunity of eating their cakes, and older folks to inquire after each others health—the crops and the exciting topics of the day. Then the afternoon's exercises took place. Mr. G——r's theme was the "*Potter and his Clay.*" It was like a *killing frost* in June—blasting, blighting, withering! Entirely different in theory and doctrine from the discourse of the morning; as though two entirely opposite systems of theology had been placed side by side in the same [illegible] "Man was no moral agent at all, but a mere machine, operated upon by influences over which he had no control. Christ had only died for the elect world." The non-elect world was unpreved for and left to perish. God has a revealed will, and a secret will." His revealed will is that his gospel shall be preached to every creature—that all mankind shall be invited to partake of the provisions of grace, &c. His secret will, that *none* but the elect shall have power to obey the call! To such the call is irresistible." "Men may hope that they are of the elect," but cannot have the assurance of the divine favour in the present life. "Temporal life, which comes to pass is *unchangeably* fixed." "The number of the elect," and also of the reprobate is so definitely "fixed" that neither can be "increased or diminished." Even innocent children and unborn infants are included in both catalogues! No marvel that Calvin himself, when reflecting upon the theory of unconditional reprobation, termed it "*the decree horrible.*" The intelligent readers of the *Protestant* will please pardon Uncle Toby for giving this synopsis of a *very remarkable sermon*. The probability is, that the P—— Creek congregation that Sabbath afternoon left the sanctuary in a state of *mystified bewilderment*, not knowing what to believe or what to disbelieve.

Early next morning Mr. G——r, with the self-satisfied air of one who was conscious of having made a successful effort on the previous day, came riding by the writer's quiet secluded home, when the following conversation in substance took place between him and a parishioner:

Parishioner. Good morning, Mr. G——r. This is a beautiful morning. How are you?

Mr. G——r. Thank you, I am remarkably well. Nevertheless I feel somewhat jaded after the labors of yesterday. How did you like my sermons?

Parishioner. Your sermon in the morning contained sound doctrine. It reminded me of a sermon I heard Mr. Snethen preach a few years since. I believe salvation is free for every man. If any are lost, it is the result of their own actions. Your sermon in the afternoon was a jargon of inconsistencies. It did no credit to your head or to your heart. Your premises would lead to the revolting conclusion that God is the author of sin. If everything relating to man's destination is determined before he comes into existence, where is the use of preaching, or of going to church? Accepting to your theory results cannot be changed or affected in the slightest degree.

Mr. G——r, slightly coloring. I perceive you do not comprehend the doctrines of grace. These things *are* mysterious. Men are short-sighted creatures. I spent six years in college and ought to know more about theology than one whose attention is chiefly taken up with other matters.

Parishioner, somewhat agitated. I think any novice could comprehend the contradictions between your two sermons yesterday. College studies are of no account when they do not guard a minister against doctrinal inconsistencies and contradictions. *Now preach* that doctrine of unconditional reprobation again. I don't want to hear it.

Mr. G——r, greatly excited. Such *doctrine* as you have received in the past, you may *expect* in the future, *and none other*. Remember *that!*

Parishioner. Then *keep your doctrine*, and I will *save* the stipend. Good day, sir, you and I cannot agree.

Mr. G——r. Good day, sir. I hope you will come to your senses, and learn to treat a minister with proper courtesy.

So ended the interview, the last straw broke the camel's back. A thorough reconciliation was never effected. Both parties were suffering, and no doubt, blame attached to both. The pew-rent was sent to the collector, and the "Toby family" *never* again occupied their customary seat in the P—— Creek Church.—*Corr. Meth. Prot.*

General Intelligence.

Colonial.

We understand (says the *Colonist*) that in deference to the wishes of the Imperial Government, the Provincial Governments have been obliged to consent for the *present* to the landing of American fishing vessels to the privileges on our coasts which *they have* hitherto enjoyed under the Reciprocity Treaty, and that the Hon. Provincial Secretary left for Canada yesterday afternoon to assist in arranging the terms and conditions of the licenses.

Thursday was observed as a general holiday. All places of business, except groceries were closed, and we regret to say that as usual on such occasions the groceries were not idle. Still the day passed pleasantly. *The Emperor* steamed round the North Western, and up and down the harbour, thus affording an opportunity to hundreds to breathe the fresh air. The day from morning till evening was most genial and beautiful. The Concert in the Gardens of the Horticultural Society was a grand success. The Band of the 4th Regt. played admirably, and the Garden looked very lovely, reflecting the highest credit on the skill and care of Mr. Hutton.—*Pres. Witness.*

On Thursday afternoon last, Mr. Alfred Newcomb, a clerk in the dry goods store of Bell & Anderson, Mr. J. Stamper, in the employ of E. W. Chipman & Co., and Mr. Thomas Woods went out in a sail boat. When in the Narrows passage, a squall struck the boat and she capsized. Mr. Stamper and Mr. Woods succeeded in catching hold of the boat, but the other unfortunate young man sunk and was drowned.—*Reporter.*

The North Common now presents quite a neat and creditable appearance, thanks to the indefatigable exertions of Ald. Tenneman, and the members of the committee of which he is Chairman. Since the improvements commenced there have been 270 trees planted, forming nearly a perfect enclosure. Those lately set out are flourishing vigorously, and promise in course of time to present quite a picturesque appearance.—*Recorder.*

Lee and Williams, the persons charged with having murdered a man named Fleming, whose body was recently found lying beneath Vaughan's Bridge, near the Acadia Iron Mines, had their trial at Truro a few days ago. The accused were acquitted.—*Chron.*

H. M. Ships *Duncan*, Flagship of Admiral Sir James Hope, and *Wolverine*, arrived here on Friday afternoon from Quebec. The Gunboat *Cherub*, 60 horse power, arrived here from Bermuda and Bermuda.

The returns of the Nova Scotia Railways for the month of May show an increase of $[illegible] over the corresponding month of last year.

There were over nine thousand persons took a ride on the Street Railway on Thursday.

Yesterday afternoon, a man named Michael Warren, truckman, was accidently killed while working in a gravel pit on the Tower Road. He was engaged in excavating in the bank, when the earth above, in which were several large stones, fell upon him and crushed his skull. He lived but ten or fifteen minutes after the accident occurred.

The St. John *Journal* thinks that Mr. [illegible] will be chosen Speaker of the New Brunswick Assembly, and that Mr. James Johnson will get the office of Auditor General.

Hon. William Black, President of the New Brunswick Legislative Council, died at Fredericton on Monday last.

The Canadian Government has granted $[illegible] towards the erection of a light-house at the point of Prince Edward Island.

FENIAN ROBBERIES.—The [illegible] at Frelighsburg; five [illegible] The Fenians helped themselves [illegible] on the new; the old still lie [illegible] stores. An examination showed [illegible] regarding the raiders were [illegible] behind are filled with vermin [illegible] touch. They opened most of [illegible] Frelighsburg post office. [illegible] examined all the stores [illegible] the damage considerable. [illegible] waggon-loads of goods were [illegible] Fenians. I went through several [illegible] which had been ransacked [illegible] shows the damage will exceed [illegible] —*Canada Paper.*

The Government of the United States, [illegible] be admitted, stands in no di[illegible] fore the world, in connection [illegible] attack on this country. [illegible] leaders complain that they [illegible] into the enterprise by the di[illegible] agement of the Federal E[illegible] prevented them from carrying [illegible] American papers, Republica[illegible] argue that the movement [illegible] arrested long ago, or not in[illegible] by the United States authorit[illegible] believe that it should have [illegible] ago, and the public opinion [illegible] contain as in that view of the [illegible] that no civilized country has [illegible] us; and if the loss has falle[illegible] disgrace is theirs, excepting [illegible] it which belongs to their [illegible] mere hypocrisy on their p[illegible] they could not have put a st[illegible] tions openly avowed and m[illegible] of British North America, [illegible] attempted; for as the New [illegible] President Johnson, it is now [illegible] to say the word," and not a [illegible] would have intruded on [illegible] —*Transcript.*

The Ottawa correspondent [illegible] says:—I think people on y[illegible] fall into error in ignoring [illegible] Province and in undervaluing [illegible] and resources. In the first [illegible] ely more loyal than the En[illegible] selves—a proposition freely [illegible] know both countries well. [illegible] display of its martial spirit [illegible] existed on two or three oc[illegible] four or five years, and the [illegible] really remarkable. The pre[illegible] good proof of this. Withi[illegible] first alarm, several thousand [illegible] to different points as directe[illegible] order. Within three days [illegible] four hours fifteen thousand [illegible] at the disposal of the Go[illegible] more of real necessity wou[illegible] hundred thousand prepare[illegible] I speak now only of volun[illegible] troops here are numerically [illegible] haps some six thousand in [illegible] ever, composed of veterans [illegible] alarms"—men who have [illegible] of India against Sepoys an[illegible] fox, and been exposed to t[illegible] ter trenches of Sebastopol [illegible] recovered batteries in the [illegible] also stationed in Canada. [illegible] which adorn the breasts of [illegible] great amount of active ser[illegible] and the manner in which t[illegible] speak of the rank and file, [illegible] and the gallantry of the [illegible] worthy to command such [illegible]

RESOURCES OF CANADA. [illegible] *Journal*: "Throwing out [illegible] spective mines of gold, th[illegible] coal; and the claim of oil [illegible] torily developed, the real s[illegible] based upon its cereals and [illegible] is worthy of attention. [illegible] 000 bushels of wheat were [illegible] bushels of peas, 40,000,00[illegible] 1,500 000 tons of hay, 1[illegible] buckwheat, 28,000,000 of [illegible] 000 bushels of turnips. [illegible] 30,000 000 lbs. of beef, sh[illegible] wool, and made 45,000,0[illegible] number of milch cows, h[illegible] is considerably over 2,000 [illegible] alone has over 2 000 saw [illegible] cut nearly 800,000 000 [illegible] coast line from the Gulf o[illegible] Superior is over 2,000 m[illegible] over 2,000 miles of railro[illegible] try in various direction[illegible] Canada liable to do milit[illegible] 000, the enrolled milit[illegible] 30 000. There are 300 [illegible] schools educating 60,000 [illegible]

THE REMARKABLE P[illegible] Bronchial Troches have [illegible] since first introduced. [illegible] has steadily increased, [illegible] own merits, they have [illegible] who, from Pulmonary, [illegible] complaints require the[illegible] Bronchitis, Asthma, and [illegible] truly efficacious, remov[illegible] increasing at once the [illegible] the voice.

TO MOTHERS.—MRS. [illegible] SYRUP for children, is [illegible] remedy. It has stood [illegible] years, and never know[illegible] relieves the child from p[illegible] stomach and bowels, cur[illegible] rest and health to the ch[illegible] mother.

United

One of the most valu[illegible] tural history in the Unite[illegible] at the recent burning o[illegible] ences in Chicago. The c[illegible] had been gathered with g[illegible] sonian Institute, and by [illegible] the Arctic explorer. Th[illegible] at $30,000, and was tot[illegible]

The wholesale plunder [illegible] after the assassination [illegible] prompted the creation o[illegible] as the steward of the Pr[illegible] is to be responsible for [illegible] give bonds for the faithf[illegible]

In the Senate two me[illegible] to the Paris Exhibition [illegible] Napoleon is a "tyrant, [illegible] no gentleman."

TERRIBLE CATASTR[illegible] killed, nine others wou[illegible] heart-rendering and [illegible] which we have ever bee[illegible] occurred at the villag[illegible] Augusta branch of the S[illegible] seventy-six miles from Q[illegible] and four o'clock Tuesd[illegible] nearly every family o[illegible] thrown into the deepe[illegible] The scene of this dis[illegible] about three hundred ya[illegible] two-story frame building

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TRIPLE ROBBERIES.—The Fenians pillaged ...burg; five stores were entered. ... helped themselves to boots, hats, ... They pulled off their old clothes and put ... the old still lie on the floors of the ... An examination shows what beggarly ... the raiders were. The clothes left ... filled with vermin, and too filthy to ... They opened most of the letters at the ... post office.

...all the stores here to-day, and find ... considerable. It is stated that ... kinds of goods were carried off by the ... I went through several private houses ... Fenians. I went through several private houses ... had been ransacked. In some of the ... the damage will exceed one thousand dol-—*Canada Paper.*

The Government of the United States, it must be admitted, stands in no dignified position be-fore the world, in connection with the recent raids in this country. While the Fenian leaders complain that they were first inveigled into the enterprise by the direct or tacit encour-agement of the Federal Executive, and then prevented from carrying out their design, American papers, Republican and Democratic, argue that the movement ought to have been stopped long ago, or not interfered with at all by the United States authorities. We, of course, believe that it should have been arrested long ago, and the public opinion of Christendom will decide, as in that view of the case. We believe that no civilized country has ever acted towards another as the United States has acted towards us; and if the loss has fallen to our lot, all the disgrace is theirs, excepting always the share of it which belongs to their Fenian allies. It is mere hypocrisy on their part to pretend that they could not have put a stop to their prepara-tions openly avowed and made for the invasion of British North America, long before it was attempted; for as the New York *Tribune* says, President Johnson, it is now evident, "had only to say the word," and not a hostile Fenian foot would have intruded on our soil.—*Montreal Telegraph.*

The Ottawa correspondent of the N. Y. *Times* says:—I think people on your side of the lines fall into error in ignoring the loyalty of this Province and in undervaluing its martial strength and resources. In the first quality it is undoubt-edly more loyal than the English at home them-selves—a proposition freely admitted by all who have both countries well. The necessity for a display of its martial spirit has unfortunately called on two or three occasions within some four or five years, and the response has been truly remarkable. The present occasion affords the proof of this. Within a few hours of the first alarm, several thousand men were marching to different points as directed. Within twenty-four hours fifteen thousand were marching under arms. Within three days forty thousand were at the disposal of the Government. A week more of real necessity would find an additional hundred thousand prepared to defend the soil. I speak now only of volunteers. The regular troops here are numerically inconsiderable—per-haps some six thousand in all. They are, how-ever, composed of veterans "trained in war's alarms"—men who have confronted the hosts of India against Sepoys and other more worthy foes, and been exposed to the colds of the win-ter trenches of Sebastopol. Some of the most renowned batteries in the English service are now stationed in Canada. The number of medals which adorn the breasts of these men attest the great amount of active service they have seen, and the manner in which they performed it. I speak of the rank and file, who have but to obey, and the gallantry of the officers makes them worthy to command such men.

RESOURCES OF CANADA.—Says the Boston *Journal*: "Throwing out of account the pro-spective mines of gold, the annual production of coal, and the claim of oil wells not yet satisfac-torily developed, the real solid wealth of Canada, based upon its cereals and its immense forests, is worthy of attention. Last year over 25 000,-000 bushels of wheat were harvested, 12,000,000 bushels of peas, 40,000,000 bushels of oats, over 1,500 000 tons of hay, 13,000,000 bushels of buckwheat, 28,000,000 of potatoes, and 10,000,-000 bushels of turnips. Canada also produced 30,000 000 lbs. of beef, sheered 5 500 000 lbs. of wool, and made 45,000,000 lbs. of butter. The number of milch cows, horses, sheep, and pigs is considerably over 2,000,000. Lower Canada alone has over 2 000 saw mills, and in one year cut nearly 800,000 000 feet of lumber. The coast line from the Gulf of St. Lawrence to Lake Superior is over 2,000 miles, and there are now over 2,000 miles of railroad traversing the coun-try in various directions. The population of Canada able to do military duty is about 500,-000, the enrolled military 90,000, volunteers 30 000. There are 300 newspapers, and 800 schools educating 60,000 children."

THE REMARKABLE PROPERTIES of Brown's *Bronchial Troches* have been thoroughly tested since first introduced. The demand for them has steadily increased, and purely upon their own merits, they have found favor with those, who, from Pulmonary, Bronchial, or Asthmatic complaints require them. For Coughs, Colds, Bronchitis, Asthma, and Influenza, they are en-tirely efficacious, removing all obstructions, and increasing at once the power and flexibility of the voice.

TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP for children, is an old and well-tried remedy. It has stood the test of many many years, and never known to fail. It not only relieves the child from pain, but invigorates the stomach and bowels, cures wind colic, add gives rest and health to the child and comfort to the mother.

United States.

One of the most valuable collections of na-tural history in the United States was destroyed at the recent burning of the Academy of Sci-ences in Chicago. The ornithological collection had been gathered with great care by the Smith-sonian Institute, and by Mr. Robert Kinnecutt, the Arctic explorer. The museum was valued at $30,000, and was totally destroyed.

The wholesale plundering of the White House, after the assassination of Mr. LINCOLN, has prompted the creation of an officer to be known as the steward of the President's household, who is to be responsible for the plate, and who is to give bonds for the faithful discharge of his duty.

In the Senate two members opposed a grant to the Paris Exhibition on the ground that Louis Napoleon is a "tyrant, a robber, a despot and no gentleman."

TERRIBLE CATASTROPHE.—*Seven Children killed, nine others wounded.*—One of the most heart-rendering and appalling catastrophes which we have ever been called upon to record, occurred at the village of Bamberg, on the Augusta branch of the South Carolina Railroad, seventy-six miles from Charleston, between three and four o'clock Tuesday afternoon, by which nearly every family of that village has been thrown into the deepest gloom and mourning. The scene of this distressing occurrence was about three hundred yards from the depot, in a two-story frame building, known as Allen Lodge of Freemasons, used as a school-house by Mr. Robert Seabrooke and his sister. Into this building some eighteen of the scholars, boys and girls, had assembled about three o'clock for the purpose of joining in a festive party given by the young misses to their youthful male friends. While in the act of spreading a table with refreshments, candies, cakes, &c., the building was struck by a violent gale of wind or Tornado from the west, which passed over the village, taking a northeasterly direction, sweep-ing trees, fences, and everything else before it. The chimney was carried away at the same time that the roof was rent asunder.

An attempt was made by George W. Patrick, one of the older boys, to open the door, but that was found to be so jammed as to defy removal. Another of the youths, Charles Steward, then proposed to escape by the window, and jumped out for the purpose of assisting the others, when the whole building fell, killing young Steward and five others instantly, and wounded five others, one of whom expired shortly after reaching home.

Most of those who were saved were found where they had crept under the school benches upon which the timbers had rested after the falling of the building. But a few moments sufficed to spread the news of this awful catas-trophe in the village, and the whole community soon gathered round the place. The bodies of both the living and dead were either covered or wedged in between the heavy timbers, and re-quired the use of axes to release them.—*Charlottetown, (S. C.) Courier, 7th.*

GEN. SCOTT'S RECEPTION BY THE 'SPIRITS.'—At a spiritualist meeting in New Jersey, one of the mediums, gave the following account of the reception of Gen. Scott in the spirit land:

"Gen. Scott was received by all the spirits *en masse*. At his right stood Washington.—Behind him was Wellington, the Iron Duke.—At his left appeared the late Czar of Russia. Before him, with folded arms, Napoleon was stationed as the representative of France. Jef-ferson, Madison, Taylor, Lincoln, and the other deceased Presidents of this republic, whose names the medium had clearly forgotten, acted as the reception committee. All the dead heroes of the recent war were on duty, with many thou-sands of other famous people, whom the medium would not name. A little child whom the General had dearly loved, was deputed to pre-sent him with a crown of laurel, and as it was placed upon the hero's head there were exclama-tions from the vast throng."

FRIGHTFUL TRAGEDY.—The New York *Times* of the 1st inst., gives the following par-ticulars of a case of poisoning in which there were 213 victims:—

"It is now nearly two months since the peo-ple residing along that portion of the Walkill Valley which lies in the western part of Orange county, were attacked by a disease which for some time baffled the skill of the physicians, they being at a loss to divine the cause. The malady exhibited the most positive symptoms of lead poisoning. In some cases whole families were stricken down, while in others only one or two members of a family were attacked. To day hundreds are suffering from its effects, many of whom will never be able to do anything, and will in time waste away and die, the victims of this terrible disease.

After considerable research it was found that the lead was conveyed into the stomachs of the sufferers by bread and meal, and as a greater part of those staples were manufactured at the mill of a Mr. Marsh at Philipsburg, an investi-gation was at once made in that direction, and, greatly to the surprise of every one, the miller himself included, it was discovered that the lead became mixed with the meal at the mill in con-sequence of a run of stone, which was old, hav-ing the cavities filled up with lead. In this way every pound of flour became mixed with as much lead as would make a small buckshot. When the flour was fermented and subjected to the baking process, this lead became immediately transformed into carbonate of lead, the deadliest of all poisons. Besides the 213 poisoned by this process in the immediate vicinity of Mid-dleton, about 100 have been poisoned in Goshen. Several of these cases have terminated fatally.

NEW YORK, June 20.—Col. Roberts, Presi-dent of the Fenian Brotherhood, was introduced on the floor of the Senate at Washington by the Hon. Mr. Wilson, on Monday, and to the crowd assembled at Sailors' and Solders' Orphan Fair in the evening, by the Speaker of the House of Congress, Mr. Colfax. He addressed the crowd on the subject of Irish liberty, and Speaker Col-fax also delivered a few remarks. Head Centre Stephens was to have been introduced on the floor of Congress by invitation of Speaker Col-fax; but understanding that similar honors were intended for Roberts, he declined, as he thought it would look like a collusion between himself and Col. Roberts to the people of Ireland.

Gold 153.

NEW YORK, June 20, p m —A Neutrality Bill was introduced into the Congress to-day. It makes it legal for the people of this country to sell munitions of war, vessels of war, &c., &c., to any government and people with whom we are at peace. It takes England's example dur-ing the last American war, and makes it the rule for the future.

Gold 152.

NEW YORK, June 21.—The Panama *Star* says that when last seen the Spanish fleet was steaming for the south-west evidently bound through the straits to Montevideo for supplies. Two vessels had left the fleet, probably for Manilla, where the Spaniards have a large store of munitions of war, and the entire fleet may come back again.

The last steamer from Point Lookout had on board 180 Spanish subjects who were compelled to leave the country. Gold 151 1-4.

NEW YORK, June 21, p. m.—A Galveston (Texas) despatch says the steamer *Crescent* brings an extra Rio Grande *Courier* of the 19.h inst., with details of the capture by the Liberal forces under Grevin of a large merchandize train from Matamoras to the interior. The train was conveyed by 10 Imperialist companies, numbering 350 men under Captain Heppa; 100 guer-illas, made up of Confederates, and 1500 Mexi-can Imperialists. It had 8 pieces of artillery and 6 Mexican guns. The fight lasted one hour when the train was captured on the 16th inst., about 3 leagues from Canango Canal, and Maranina and Escabado with their remnants and placed themselves under Grevin. The Li-berals numbered 2500, well armed and equipped. The train contained merchandize and ammuni-tion of great value. Gen. Olivaras was wounded, and passed through Reynoas on Saturday night. Several officers of his command had ar-rived at Matamoras who confirmed the capture of 800 prisoners of Olivaras, and about 400 others with the convoy were sent to Canango under a double guard, with orders not to allow anything to be touched. Rumor says the Mexi-can Imperialist regiment changed sides in the fight. The Imperialists have suffered an irrepa-rable loss by this capture. Twenty-one of the Austrians escaped.

A Monterey specie train is reported as being at Calva for 6 days attempting to return to Mon-terey, and fears entertained that it would also be captured. Gold 148.

BOSTON, June 22.—Judges Metcalfe and Thomas, of Boston, and Holmes, of St. Louis, awarded the first prize for first-class law disser-tations at Harvard University to J. Travis, of St. John, N. B., against very formidable compe-tition.

NEW YORK, June 22, p.m.—A Vera Cruz letter dated the 15th, states that the yellow fever is raging in that city fearfully. The last steamer from Europe brought 800 troops for Maximilian. The liberals have released 28 of the confederates captured near Cordova. All work on the Im-perial railroad to the city of Mexico has been discontinued for want of funds and from the aggressions of the Liberals. The Imperialists have lost and abandoned most of their impor-tant cities in the interior, and the general im-pression is that the Empire will not last long. Maximilian is in great financial distress. The Americans on the Cordova settlement are dis-heartened and preparing to return to the United States. Tampico is surrounded and closely in-verted by a strong force of Liberals. The Liberals are very active in the neighborhood of Matamoras.

Gold 149¼.

NEW YORK, June 22.—A despatch from Toronto says:—"It is expected that the New Brunswick Legislatures will adopt the Confeder-ation Scheme, and delegates from the various Provinces will probably leave for England at the end of the present month."

A fire at St. Joseph's, Missouri, yesterday destroyed property valued at $300,000.

An Austrian decree has been received at Washington, stating that all American vessels not having goods contraband of war on board, shall be unmolested by her Navy.

Gold 149 1-4.

NEW YORK, June 23, p. m.—Six deaths from Cholera have occurred in Elizabeth, N. J.

An Ottawa Canada despatch says, much ex-citement was caused in the Canadian Parliament, by a speech of Mr. Chambers, who declared that it was impossible for Canada to support troops enough to defend herself against the United States. It was three millions of people against thirty-five millions. He also called for an investigation into the conduct of some of the Commanders of Provincial troops in the recent trouble, and denounced the management of the Volunteers as a blunder. The speech origina-ted in a motion by Mr. Galt, to indemnifiy the Government for the expenses incurred in the invasion, which was adopted.

GALVESTON, TEXAS, 22nd.—The train cap-tured near Camarao consisted of 368 wagons, and was valued at 300,000 dollars.

Gold 158.

NEW YORK, June 25, P. M.—It is reported that the steamer which sailed from Vera Cruz on the 6th inst., took 5,000,000 dollars from Maximilian to Napoleon.

It is stated that the Fenian Col. Crotty was arrested near Cornwall, Canada, on Saturday, on the canal. He was in uniform. He was lately commander of the St. Louis Fenian Regiment.

Stephens spoke to a large crowd, yesterday, near Jones' Woods. There was no disturbance. He predicted a successful blow for Ireland in 1867.

The cholera patients at quarantine are conva-lescent. There has been no death since Satur-day up to last evening. The passengers on the steamer *Union* will be sent to the city. No new cases reported in the city on Sunday.

Paris dates, of the 12th inst., state that the Emperor of France, in a letter to M. Drouyn Lhuys, has defined the attitude France would have observed if the Conference had met.—She would have repudiated all idea of territory aggrandizement so long as the European equi-librium should not be disturbed. Gold 153.

European.

NEW YORK, June 25.—The steamer *Germa-nia*, from Southampton, with dates to the 12th inst., has arrived.

The London *Times* says: "An opinion seems to have arisen here, that after last week's expe-rience, no serious attempt will be made to op-pose the seven pounds franchise.

FRANCE.—*La France* believes the rumours of an expected Imperial message and the issue of a new loan are unfounded, and says: "Should Mons. Rouher be questioned on the policy of the Government, he will only repeat the third of May declaration.

SPAIN.—Marshal O'Donnell has expressed opinion that the year 1866 will not pass without Spain having to defend her territory.

ITALY.—In the Chamber of Deputies, the first article of the Bill for the suppression of all relig-ious bodies throughout Italy, was almost un-animously adopted.

AUSTRIA.—The passport system has been in-troduced. The Emperor has started for the Head-quarters of the army of the North.

PRUSSIA.—The minister of the Interior has been deputed by the King to rely to the various addresses in favour of peace. He regrets the absence of that devotion, which characterized the Breslau address. The Convocation of the Holstein States has not been annulled. The Austrian Ambassador has not left Berlin.

BAVARIA.—The popular agitation against Prussia increases. The Ultra Montaine party is desirous that Bavaria should take part with Aus-tria. Efforts are being made to arouse the King to change his Ministry, who maintain the policy of declaring against the powers that shall com-mence the war.

THE DUCHIES.—Austria has protested against the policy of putting the Prussians into Holstein, declaring such a step to be a violation of the Gastein Convention. The Prussians have occu-pied Bramstadt, Horst, and Itzehoe, and will oc-cupy immediately Gluckstadt and Elmshorn. Gen. Manteuffel had arrived at Itzehoe. Prus-sia has appointed Baron Sheel Plessen Pre-sident of Schleswig Holstein. He has issued a proclamation stating that Gen. Manteuffel will proceed against any act that Prussia regards as illegal on the part of the former Government or the States about to meet. The opening of the Estates is expected with much anxiety. Austria will not permit the meeting in any part of the Holstein. Gen. Manteuffel has issued a procla-mation, stating that the King of Prussia intends in conformity with the principle of the unity of both Duchies to convoke the Estates of Schles-wig Holstein in order to prepare for this unity. The necessary preparations for this convocation have been made.

Breadstuffs firm.
Provisions steady.
Consols 86½ to 86¾.
U. S. 5-20's. 65 3 4.

NEW MUSIC.—We have received, and would recommend to lovers of good music, the follow-ing pieces, published by O. Ditson & Co., Bos-ton, and for sale by Z. S. Hall of this city.—"I built a bridge of fancies," by Fricker. "Be gentle with the fallen," by Bailey; two simple, but effective songs. "Kathleen Avoon," with variations by Brinley Richards. "Sunbeam Schottish," by Gilbert. "Humming Bird Waltzes," by Coote;—all attractive Piano Forte compositions.

From the establishment of Horace Waters, New York, we have before us "Sunlight" a brilliant instrumental piece by Mr. Parkhurst. "I'll marry no man if he drinks," a Temperance song; and "You must be a lover of the Lord," a sacred air, set with a pleasing chorus to a fa-miliar hymn.

Marriages.

At Sheffield, on the 13th inst, by the Rev. James Tweedy, at the residence of the bride's brother, Rich-ard N. Knight, Esq., of Carleton, St. John, N. B., to Sarah J., youngest daughter of Thomas Harrison, Esq., of Sheffield.

At Christ Church, Brooklyn, New York, on the 30th ult., by the Rev. A. Partridge, Edwin S. Taylor, to Annie Victoria, daughter of E. G. W. Greenwood, of this city.

Deaths.

On the 21st inst, in the 72d year of his age, Mr John Philip, a native of Kircaldie, Scotland.

On the 22nd inst, Mr. William Mitchell, in the 43d year of his age

On the 22d inst, Elizabeth Maria, eldest daughter of the Hon. Judge DesBarres

On the 20th inst., Margaret Watson, aged 80 years, a native of Aberdeenshire, Scotland.

At Hantsport, on the 10th inst, Rachel, beloved wife of Peter Shey, Esq., in the 68th year of her age.

At Dartmouth, on the 20th inst, Mr John J Par-ker, a native of Shropshire, England, in the 67th year of his age.

On the 23rd inst., Ann, wife of William Holland, aged 37 years

Drowned, on the 21st inst., Alfred, son of Mr. Wm. Newcomb, aged 23 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, June 20

Brigs Fawn, Doat, Barbadoes; Margaret Leah, London; brigts Wanderer, Layhold, Cienfuegos; Minnehaha, Taylor, New York.

THURSDAY, June 21

Steamers Alhambra, Nickerson, Charlottetown; Commerce, Paine, Boston; brig Chanticleer, Matson, Boston; schrs Prince of Wales, McNab, Cienfuegos; Robt Noble, Ormiston, do; Cordelia, St John, N B.

FRIDAY, June 22

Steamer Africa, Anderson, Boston; H M S Dun-can, Capt Gibson, Quebec; H M S Wolverine, do; H M S Cherub, Plymouth; barque Jean Lithgow, Doo-dy, New York; brigt Elsie, O'Brien, Porto Rico; schr Spray, Boston.

SATURDAY, June 23

Brigt Enterpise, Gould, New York; schr Julia, Fenton, do.

SUNDAY, June 24

H M S Jason, Portsmouth; H M S Minstrel, do; schrs Six Sisters, Grant, Boston; Geo McKeen, Ham-met, Kingston, Jam.

MONDAY, June 25

Brigt George F, Glasgow; schrs Will o' the Wisp, Power, Sheet Harbour; John Gilpin, Kenny, do; El-len, Thorpe, do; Emma, Balcam, do; Gipsy Bride, Watt, do; Ellen, Shehnutt, Bay Chaleur.

CLEARED.

June 23—Barks Klockman, Shubenhaden, Mira-michi; Wilhelmine, Beckmar, Buctouche; brig Frank, Jones, Barbadoes; brigt Eliza, Boudrot, Bad-deck; schrs Meesenger, Young Lunenburg; Foam, McLeod, Liverpool; Eliza, Young, Port Mulgrave; Father Matthew, Boudrot, Arichat; Superb, Swaine, Sydney; Mary, Nickerson, Liverpool.

June 25—Steamer Island City, Wood, Liverpool, Shalburne and Yarmouth; ship Lebanon, George, Quebec; barques Fearess Ivlktout, Greenland; Mil icite, Munn, Richibucto; brigt Clora, White, Lingan; schrs C McKean, McKean, Yarmouth; Margaret A, Thomas, Arichat; Saladin, Charlton, Bridgewater; Martha, Orong, Bay St George.

THE

SINGER

FAMILY MACHINE.

OUR Letter A. Family Sewing Machine, with all the new improvements, IS THE BEST and CHEAPEST, (working capacity considered) and most beautiful Sewing Machine in the world.

No other Sewing Machine has so much capacity or a great range of work, including the delicate and ingenious process of Hemming, Braiding, Binding Embroidering, Felling, Tucking, Cording, Gathering, &c.

The Branch offices are well supplied with Silk Twist, Thread, Needles, Oil, &c., of the best qua-lity. Machines for Leather and Cloth work always on hand.

The Singer Manufacturing Company,
No. 458 Broadway, New York,
Oct 25 H. A. TAYLOR, Agent, Halifax.

New Advertisements.

New and Choice Piano Music!

Afloat on the Tide. *M Keller.* 30
Gently our boat glides along o'er the stream,
Wood by the tide, and we woo by our dream.
Be kind to Darling Sister Nell. *H P Danks* 30
Kiss me while I'm Dreaming. *Wimmerstedt.* 3
I am happy thus to slumber,
While such sweet dreams come to me;
Kiss me Sister while I'm dreaming,
Let me dream again of thee.
I love the little rippling Stream. *Crosby.* 30
The ragged cliff, the ragged plain.
The brooklet in the valley,
I love them all, but not so dear
As my sweet charming Nellie.)
Dear Father, drink no more. *Ackerman.* 30

The above sent by mail postpaid on receipt of price. OLIVER DITSON & CO, Publishers, 27, Washington street, Boston.

BAZAAR

and TEA MEETING.

THE Ladies of the Wesleyan Congregation at Shubenacadie purpose holding a Bazaar and Tea Meeting in the School house near Mr. Black-burn's, on Thursday, the 12th day of July. To open at 1 o'clock, p. m.

june 27

JUNE—1866.

INLAND ROUTE

St. John, Portland, Boston, &c.

Fares Reduced

THE Steamer Empress will leave Windsor for St John during the month of June, as follows:—

Saturday, 16,	2 00 p m
Wednesday, 20,	5 00 a m
Saturday, 23,	7 00 p m
Wednesday, 27,	10 30 a m
Saturday, 30,	1 00 a m

Connecting with International Company's Steamers, which leave St. John for Eastport Port-land, and Boston, every Monday and Thursday mornings at 8 o'clock.

FARES

Halifax to St John,	$4 00
" to Eastport	5 50
" to Portland	7 00
" to Boston	8 00

Connecting with the Grand Trunk Railway at Portland for all parts of Canada and the West. Through Tickets and any further information can be had on application to

A & H CREIGHTON, Agents.

june 13

R. N. BECKWITH & CO.

89 Granville Street,

HAVE by recent arrivals from London, Liverpool and Glasgow, completed their

Spring Importations

COMPRISING A VARIED ASSORTMENT OF

STAPLE AND FANCY

DRY GOODS.

And are now prepared to attend to their customers WHOLESALE AND RETAIL.

may 23.

E. REMINGTON & SONS.

MANUFACTURERS OF

Revolvers, Rifles,

Muskets and Carbines,

For the United States Service. Also,

Pocket and Belt Revolvers,

REPEATING PISTOLS,

RIFLE CANES REVOLVING RIFLES,

Rifle and Shot Gun Barrels, and Gun Materials sold by Gun Dealers and the Trade generally.

In these days of Housebreaking and Robbery, every House, Store, Bank, and Office, should have one of

REMINGTONS' REVOLVERS.

Parties desiring to avail themselves of the late improvements in Pistols, and superior workman-ship and form, will find all combined in the New

Remington Revolvers.

Circulars containing cuts and description of our Arms will be furnished upon application.

E. REMINGTON & SONS, Ilion, N. Y.
MOORE & NICHOLS Agents,
No. 40 Courtland St New York.

ju 6

Steamer "Africa."

JUST OPENED AT

99 Granville Street 99

NEW MILLINERY.

99—GRANVILLE STREET—99

ju 13. SMITH BROS.

REV. A. McBEAN,

Superintendent of Colportage

FOR THE

Am. Tract Society,

147 Lockman St.,

HALIFAX, N. S.

Communications respecting Colportage may be addressed as above may 9

Horrockse's White Cottons

At 99 Granville Street.

JUST received a full supply of the above, which will be offered by the piece considerably lower than heretofore.

SMITH BROTHERS,
may 9 99 Granville street.

IS THERE

any VIRTUE in

Mrs. S. A. ALLEN'S

WORLD'S

HAIR RESTORER

AND

ZYLOBALSAMUM?

CONVINCING TESTIMONY

FROM

DISTINGUISHED CLERGYMEN.

REV. C. A. BUCKBEE, *Asst Treasurer American Bible Union, N. Y. City*, writes: "I very cheerfully add my testimony to that of numerous friends, to the great value of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum."

REV. J. WEST, Brooklyn, L. I.: "I will testify to their value in the *most liberal sense*. They have restored my hair where it was bald, and, where gray, to its original color."

REV. A. WEBSTER, Boston, Mass.: "I have used them with great effect. I am now neither bald nor gray My hair was dry and brittle; it is now soft as in youth."

REV. H. V. DEGEN, Boston, Mass.: "That they pro-mote the growth of the hair where baldness is, I have the evidence of my own eyes."

REV. JOHN E. ROBIE, Buffalo: "I have used both the Restorer and the Zylobalsamum, and consider them in-valuable. They have restored *my gray hair to its original color.*"

J. H. EATON, LL. D., President Union University, Tenn., writes: "I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. The falling of my hair has ceased, and my locks, which were quite gray, are restored to their original color.

Sold by Druggists throughout the World.

PRINCIPAL SALES OFFICE,

Nos. 198 & 200 Greenwich St., New York.

Numerous Certificates as above.

A RARE CHANCE!!

The 'Brooklyn Farm,'

Is Now Offered FOR SALE.

THE property of John Lane, DeSable, P. E. Island. It is long and well known as one of the best Farms in the District, comprising 120 Acres—chiefly cleared. The rear is covered with a valuable growth of Hardwood; in front is a small Marsh, cutting 4 or 5 tons hay. The fields are well watered, and in size, from 4 to 6 acres, separated by Thorn and Spruce Hedges, and Dykes of Stone and Sod.

As this FARM has never been offered for sale before, nor intended so to be, the land is in the most perfect state of cleanliness and high culture.

There is a commodious Dwelling House, fronted by a beautiful Garden, soft and hard water, and a good Dairy in connection with the kitchen; ac-companied by Barns, Carriage House, Granary, Workshop Woodhouse, Washhouse, and all the necessary supply of buildings and other conveni-ence and appurtenances requisite about such a residence.

This Property is most beautifully situated at the entrance of DeSable River, convenient to market and manure, marl, &c., &c.; all of which, with many other indescribable advantages, renders it one of the first residences in the country, either for a farmer or private gentleman.

This Property will only be in the market by private contract, until the 1st of July. Any party desirous of embracing such a chance will do well to apply early.

Half the purchase money may remain on the place on interest. For further particulars enquire of the Subscriber on the premises.

ap25 C. S. LANE.

NOTICE OF REMOVAL

DURING the proposed alteration of the pre-mises

THE LONDON DRUG STORE

will be located at 149 HOLLIS STREET, (the Store lately occupied by W. D. Harrington, and next door north of Jas. Hunter,) where the subscriber will be happy to see his old customers and as many new ones as will do him the honour of employing him

GEO JOHNSON,
ju 13 Family & Dispencing Chemist.

BRITISH SHOE STORE!

A. J. RICKARDS

HAS opened a large stock of Boots & Shoes suitable for the Wholesale Trade, comprising the different styles of

Elastic Side and Balmoral Boots.
Women's French Merino, Prunella, Memel, Serge and Kid Boots at very low prices,
Women's stout Leather Boots and Buskins,
Men's Calf and Grain Wellington Boots,
do Stout Grain and Kip Boots, custom made,
do do Lace Shoes, Congress Boots,
Boys' Grain, Balmoral, Calf, Elastic Side, and Pegged Boots, Brogans, Lace Shoes, &c.
Children's Memel, Balmoral, Kid, Elastic side and coloured Prunella Boots, copper tips, and Lace Shoes.

HATS AND CAPS,

At Wholesale only.

Our stock of Boots is very superior, and is offer-ed at exceedingly low prices, Wholesale & Retail.

145 GRANVILLE STREET.

june 18

BAZAAR.

THE Ladies of the Church and Parsonage Aid Society of River John, purpose (D V) holding a Bazaar in aid of the contemplated New Church some time in July next. As the good old Chapel erected chiefly by the zeal of our revered Father McNutt during the early part of his minis-try on this circuit is worn out and unfit for ser-vice, it is now indispensably necessary to build a new one—the friends of Methodism are most ear-nestly and respectfully solicited to render all pos-sible help to accomplish that object. The Com-mittee who will very thankfully receive the "free will offerings" are as follows:

Mrs. J V Jost, Mrs. S. Burns, Mrs. C. Henry Mrs J. Kitchen, River John; Mrs. E. Jost, Hali-fax; Mrs. Wm Harrison, St John; Mrs. James Burns, Guysboro'; Mrs A B Black Truro; Mrs Geo Johnson, Wallace; Mrs. H. Narraway, Pic-tou; Mrs. E. B. Stinson, St. Andrews; Mrs. T. M. Lewis, Yarmouth. CASSIE JOST, Secretary.

N. B. It is requested that the prices be put upon the articles sent.

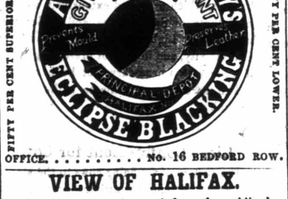
Notice to the Public.

THE CITY RAILROAD CARS will com-mence running for public accommodation on Tuesday morning, 12th inst., at 8 a m, to meet the early trains leaving the city, and will continue throughout the day in each direction at intervals of 15 minutes. The cars will stop at any point di-rected to take up or let down passengers (save on curves.)

Tickets are on sale at the following places:—Messrs. Jacobs & Boyle Hollis st.; George E Morton, Hollis st; R. T. Muir, London Book Store; Lowe's Freshwater Grocery, and also by Conducters on board the cars, and at the Company's Office, in parcel's to suit purchasers.

june 20 1m

FOR SALE EVERYWHERE!



OFFICE..... No. 16 BEDFORD ROW.

VIEW OF HALIFAX.

THE Subscribers beg to inform the public that the delivery of the View of Halifax, cannot be ready for circulation before July. The completion of such an important work of art could not be calculated upon to a week; the artist is deter-mined not to spare time or means in making it satisfactory to the citizens of Halifax. It is, how-ever, confidently expected that copies will be in the hands of each Subscriber by July next.

W. B. WOODBURN, Artist.
may 30. D. McALPINE, Agent.

R. McMURRAY & CO.

NEW SPRING DRESSES,

PER STEAMSHIP "AFRICA"

A large assortment of good and useful dresses at economical prices.

New Fancy Checked Mohairs, 6d to 9d per yard;
Do Chene Checked Mohairs, 1s per yard;
Do Striped and Fancy, 1s 3d. to 1s 9d per yard;
Silk Striped & Brocade Poplins, 2s to 2s 6d per yard;
Shepherd's Plaid Challi, 1s 3d per yard;
New Printed Cambrics, etc.

Commerce House,

144 GRANVILLE STREET.

A large lot of Fancy Goods, Carpets, etc., just arrived per Annette and Ottawa.

may 2

EVERY FAMILY SHOULD HAVE a bottle of

LANGLEY'S CORDIAL RHUBARB,

(Patented 10th March, 1866)

Or a Bottle of

New York Cholera Mixture,

In the house for the time of need—especially in case of attack by night. A dose when the bowels are out of order will speedily act as a corrective.

To be obtained at the London Drug Store, 148 Hollis street. GEO. JOHNSON,
ap 25 Druggist,

JUST PUBLISHED

And for sale at the Wesleyan Book Room, Halifax.

"Newfoundland and its Missionaries,"

In one handsome 12 mo volume;

BY THE REV. WILLIAM WILSON,

Fourteen years a missionary on the Island.

Price $1.50. ap 18

LONDON HOUSE,

GRANVILLE STREET. 103

The Spring and Summer Stock of

DRY GOODS,

&c., at the above Establishment is now complete, and embraces a variety, that for cheapness is unsurpassed (we believe) in the city. Call and judge and act accordingly.

A splendid STOCK of MADE CLOTHING now in stock.—Clothing made to order—Floor Oil Cloth. TEA—Ex "Sir R. G. McDonnell" & "Annette."

THOMSON & CO.

may 30.

THE STANDARD

Life Assurance Company,

Establishdon 1825.

With which is now united the

Colonial Life Assurance Comp'y

Colonial and Foreign Assurances.

AS amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the bus-ness of the Unit d Companies will henceorth be conducted under the title of the

STANDARD LIFE ESSURANCE COM'Y

The Annual Revenue of the Standard Company is now upwards of £650 000, and the Accumulat-ed Funds amount to upwards of £3 500 000. Sig. The New Business transacted during the past year amounted to the large sum of £1,375 000 sterling, the corresponding Premiums amoun

The Little Children.

God bless the little children!
We meet them everywhere;
We hear their voices round our hearth,
Their footsteps on the stair;
Their kindly hearts are swelling o'er
With mirthfulness and glee;
God bless the little children
Wherever they may be

We meet them 'neath each gipsy tent
With visage swarth and dun,
And eyes that sparkle as they glance
With rogery and fun;
We find them fishing in the brook
For minnows with a pin,
Or creeping through the hazel-brush
The linnet's nest to win.

We meet them in the lordly hall,
Their stately father's pride;
We meet them in the poor man's cot—
He has no wealth beside;
Along the city's crowded street
They hurl the hoop or ball;
We find them 'neath the pauper's roof,
The saddest sight of all:

For there they win no father's love,
No mother's tender care,
Their only friend the God above,
Who hears the orphan's prayer;
But dressed in silks, or draped in rags,
In childish grief or glee,
God bless the little children
Wherever they may be.

A Child's Dream of a Star.

There was once a child, and he strolled about a good deal, and thought of a number of things. He had a sister, who was a child too, and his constant companion. These two used to wonder all the day long. They wondered at the beauty of the flowers; they wondered at the height and blueness of the sky; they wondered at the depth of the bright water; they wondered at the goodness and power of God who made the world lovely.

They used to say one to another, sometimes, supposing all the children upon earth were to die, would the flowers, and the water, and the sky, be sorry? They believed they would be sorry. For, said they, the buds are the children of the flowers, and the little playful streams that gambol down the hill-side are the children of the water; and the smallest bright specks, playing at hide and seek in the sky all night, must surely be the children of the stars; and they would all be grieved to see their playmates, the children of men, no more.

There was one clear, shining star that used to come out in the sky before the rest, near the church spire, above the graves. It was larger, and more beautiful, they thought, than all the others, and every night they watched for it standing hand in hand at a window. Whoever saw it first, cried out, "I see the star!" And often they cried out both together, knowing so well when it would rise, and where. So they grew to be such friends with it, that, before lying down in their beds, they always looked out once again, to bid it good night; and when they were turning round to sleep, they used to say, "God bless the star!"

But while she was still very young, oh very, very young, the sister drooped, and came to be so weak that she could no longer stand in the window at night; and then the child looked sadly out by himself, and when he saw the star, turned round and said to the patient, pale face on the bed, "I see the star!" and then a smile would come upon the face, and a little, weak voice used to say, "God bless my brother and the star!"

And so the time came, all too soon! when the child looked out alone, and when there was no face on the bed; and when there was a little grave among the graves, not there before; and when the star made long rays down to him as he saw it through his tears.

Now, these rays were so bright, and they seemed to make such a shining way from earth to heaven, that when the child went to his solitary bed, he dreamed about the star; and dreamed that, lying where he was, he saw a train of people taken up that shining road by angels. And the star opening, showed him a great world of light, where many more such angels waited to receive him.

All these angels, who were waiting, turned their beaming eyes upon the people who were carried up into the star; and some came out from the long rows in which they stood, and fell upon the people's neck, and kissed them tenderly, and went away with them down avenues of light, and were so happy in their company that lying in his bed he wept for joy.

But there were many angels who did not go with them, and among them one he knew. The patient face that once had lain upon the bed was glorified and radiant, but his heart found ou his sister among all the rest.

His sister's angel lingered near the entrance of the star, and said to the leader among those who had brought the people thither:

"Is my brother come?"

And he said "No."

She was turning hopefully away, when the child stretched out his arms, and said, "O sister, I am here! Take me!" and then she turned her beaming eyes upon him, and it was night; and the star was shining into the room, making long rays down toward him as he saw it through his tears.

From that hour forth the child looked out upon the star as the home he was to go to, when his time should come; and he thought that he did not belong to the earth alone, but to the star too, because of his sister angel gone before.

There was a baby born to be a brother to the child; and while he was so little that he never yet had spoken a word, he stretched his tiny form out on his bed and died.

Again the child dreamed of the opened star, and of the company of angels, and the train of people, and the rows of angels with their beaming eyes all turned upon the people's faces.

Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Not that one, but another."

As the child beheld his brother's angel in her arms, he cried, "O sister, I am here! Take me!" And she turned and smiled upon him, and the star was shining.

He grew to be a young man, and was busy at his books, when an old servant came to him, and said:

"Thy mother is no more. I bring her blessings on her darling son!"

Again at night he saw the star, and all that former company. Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Thy mother!"

A mighty cry of joy went forth through all the star, because the mother was re-united to her two children. And he stretched out his arms and cried, "O mother, sister, and brother, I am here! Take me!" And they answered him, "Not yet," and the star was shining.

He grew to be a man whose hair was turning grey, and he was sitting in his chair by the fire-side, heavy with grief, and his face bedewed with tears, when the star opened again.

Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Nay, but his maiden daughter."

And the man who had been the child saw his daughter newly lost to him, a celestial creature among those three, and he said: "My daughter's head is on my sister's bosom, and her arm is round my mother's neck, and at her feet there is the baby of old times, and I can bear the parting from her, God be praised!"

And the star was shining.

Thus the child came to be an old man, and his once smooth face was wrinkled, and his steps were slow and feeble, and his back was bent. And one night as he lay upon his bed, his children standing round, he cried, as he had cried so long ago,

"I see the star!"

They whispered one another, "He is dying."

And he said, "I am. My age is falling from me like a garment, and I move toward the star as a child. And, O my Father, now I thank thee that it has so often opened, to receive those dear ones who await me!"

And the star was shining; and it shines upon his grave.

Two Sides to a Tale.

"What's the matter?" said Growler to the black cat, as she sat mumping on the step of the kitchen door.

"Matter enough," cried the cat, turning her head another way. "Our cook is very fond of talking of hanging me. I wish heartily some one would hang her."

Why, what *is* the matter?" repeated Growler.

"Hasn't she beaten me, and called me a thief, and threatened to be the death of me?"

"Dear, dear!" said Growler; "pray what has brought it about?"

"O, the merest trifle—absolutely nothing; it is her temper. All the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be managed much more easily."

"Not a drop of milk have I had this day," said the black cat; and such a pain in my side!"

"But what," said Growler—"was the immediate cause?"

"Havn't I told you?" said the black cat, pettishly; "it's her temper—what I have had to suffer from it! Everything she breaks she lays on me—such injustice!—it is unbearable!"

Growler was quite indignant; but, being of a reflective turn, after the first gust had passed, he asked, "But was there no particular cause this morning?"

"She choose to be very angry because I—I offended her," said the cat.

"How? may I ask," gently inquired Growler.

"Oh, nothing worth telling—a mere mistake of mine."

Growler looked at her with such a questioning expression, that she was compelled to say, "I took the wrong thing for my breakfast."

"O!" said Growler, much enlightened.

"Why, the fact was," said the black cat, "I was springing at a mouse, and knocked down a dish, and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice, and"—

"You finished?" suggested Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was I left the head;"

"The head of what?" said Growler.

"How inquisitive you are! said the black cat.

"Nay, but I should like to know," said Growler.

"Well, then, of some grand fish that was meant for dinner."

"Then," said Growler, say what you please; but now I have heard both sides of the story, I only wonder she *didn't* hang you."—*Original Fables.*

Temperance.

The Responsibility of Moderate Drinkers.

I am no advocate of the practice of moderate indulgence in the use of liquors by any one, but more especially by professed followers of the Lord Jesus Christ.

And now a reason for my prejudice:

Among the closest and most intimate friends of my early youth, there was a young man, whom I will call for the present purpose, Thomas Lovejoy. Both of his parents died when very young, and left him under the guardianship of his uncle, a man of means and very easy habits of life.

Thomas gained a very good common-school education, and, as he had considerable natural talent, and not a little independence of spirit, he began very early in life, to do for himself. So staid were his habits and so correct his general deportment, so careful was he of the interests of his employers, that he rose very rapidly, and before he was well out of his teens he was put in charge of the books of the house in which he had laboured so faithfully. At this time, our acquaintanceship was formed.

Although not identified with any church organization, he was strictly moral in his habits. I do not know of a single vice of which he was guilty. So correct were his principles, and so precise his conduct, that he formed very few friendships. Young people shunned him because he was not 'fast,' enough; he was too old fogyish to suit them.

I remember he was a radicalist, so called, upon the Temperance question—a thorough teetotaler. One could not more clearly of deeply offend him than to invite him to take a glass of liquor.

A New-Year's day came, upon which, with two or three friends, Thomas went calling, more really to please his companions than for his own enjoyment and pleasure.

The first one on whom he called was his aunt, a very amiable woman, and a member of Dr. A's church. Here he was not a little surprised to find liquor upon the table; and, after a very short stay, he was about to withdraw, when his aunt urged him to take a "little of something" before he went.

At first he stoutly refused; but upon being pressed to take just a small glass of wine with her, as it was her birthday, and not wishing to be uncomplimentary, he yielded, and drank his first, and, as he then resolved, his last glass of wine. Alas! it was not so to be! He was carried home *drunk.*

From that day he was another man. His morals were loose, his company less select, and not unfrequently was he to be seen staggering home in an intoxicated condition. Delirium tremens finally set in, and he was placed in the City Hospital for treatment.

This hard experience was not calculated to reform him. So confirmed was the habit, that a second and third, and, finally, a fourth attack of the delirium came upon him. Previous to his last attack he became straightened in circumstances, and, having no means in hand with which to gratify his strong passions, he became a *thief.* He robbed his employer's safe of some $500, and then, in one of the dens of the Five Points, he lay for nearly two weeks, all the while drinking by the bottleful the poison that was so surely working his ruin.

The Sabbath after his conveyance to the hospital, I received word that he was dead!

I hastened with a sad heart to see him, scarcely able to realize the fact of his death. I never shall forget my feeling as I looked upon his face. "Can it be," I said, "that this horribly bloated figure is the remains of my friend? Is this the end of one for whom I had indulged such fond hopes?" Alas! it was too true! he had found a drunkard's grave!

Reader! candidly, what think you? Upon whom rested the responsibility of the ruin of my friend? At whose door lies the guilt of plunging his soul down deep into hell?

Alas! that the example of a Christian woman should have led such a one down to an untimely and disgraceful end.

My Christian friend, are you a moderate drinker? Let me be a little plain—a *tippler?* If you are, beware! The eyes of many are upon you. Your example is quoted extensively as an excuse or license for others, and it were better for you that you had never been born than that your example should lead an immortal soul to present and immortal ruin!

Agriculture.

The Kitchen Garden.

A suitable patch devoted to a garden, and well attended, would produce more annually, than several times as much land to any other crop of the farm. Without the garden, the family must subsist principally upon bread, meat, and potatoes; in the spring, the system requires food of a somewhat different character,—less stimulating, more cooling and juicy. Vegetables, fresh from the soil, seem to supply this need, and in no way can they be procured so economically as from a well-kept garden. Vegetables and fruits as a diet for most people, and especially for children, are recommended as conducive to health; it would, therefore, seem as if it were the duty of every farmer, especially, to raise sufficient vegetables and fruit to supply his own family at least one meal a day through the season, from the earliest vegetables in spring to the latest in autumn; but how often do we find it otherwise!—*Prairie Farmer.*

The Way they Make Butter in France.

It is well known that cream may be converted into butter by simply being buried in the ground, but it is not generally known this mode is in common use in Normandy and some other parts of France. The process is as follows: "The cream is placed in a linen bag of moderate thickness, which is carefully secured and placed in a hole in the grounds, about a foot and a half deep; it is then covered up and left for twenty-four or twenty-five hours. When taken out the cream is very hard, and only requires beating for a short time with a wooden mallet, after which half a glass of water is thrown upon it, which causes the butter-milk to separate from the butter. If the quantity of cream to be converted into the butter is large, it is left more than twenty-five hours in the ground. In winter, when the ground is frozen, the operation is performed in a cellar, the bag being covered up with sand. Some persons place the bag containing the cream within a second bag in order to prevent the chance of any taint from the earth. This system saves labor, and is stated to produce a larger amount of butter than churning, and of excellent quality, and is, moreover, said said never to fail.—*Journal Society of Arts.*

Light in Stables.

It is a great mistake to construct stables without light. It is necessary both for the health and comfort. Repeated experiments show that disease is much more frequent in dark, than in well lighted apartments. One who was long at the head of the medical staff in the Russian army, states that cases of disease on the dark side of an extensive barrack, were uniformly, for many years, in the proportion of three to one, to those on the side exposed to strong and uniform light. Humboldt has also remarked, that the residents of South America, who wear light clothing—thus allowing a free ray of light to the skin—enjoyed immunity from various diseases, which prevailed extensively among the inhabitants of dark rooms, and under-ground locations. "Light, therefore, is a condition of vital activity, and in view of preserving the sight of a horse it is necessary that he have free access to the sun's rays while he is the hibitant of the stable."

Close Confinement for Cows.

The custom of confining cows to the stanchions for weeks or months without exercise, has, of late, found numerous advocates, on the ground that thus kept, they will lay on more flesh and give more milk. A recent writer on this subject says: "Such cows may give more milk and lay on more flesh, but at the expense of health and vitality. There is not a respectable medical authority in the universe, that dare recommend the dispensing with daily exercise in the open air for man or beast, where health and physical development are sought. Horses for the race-course and man for the ring, are subjected to severe and regular exercise. Weakness and incapacity are induced by confinement. Beware of sacrificing indispensable ends to temporary profits and convenience. Provide warm sheds and well ventilated stables, with bedding, and then feed well, groom well, and furnish plenty of good water, and opportunity every day for free exercise of at least two hours."

RASPBERRIES—CARE OF TYING AND PRUNING.—Many persons allow the raspberries to grow at will, until the fruit begins to weigh the canes to the ground. Then they are tied up. This is all wrong. The new shoots or fruit-spurs have put out with reference to this free and easy growth, and when crowded together, as is necessary in tying, many of them are either broken or entirely forced out of a growing position. It is always better to tie them up as soon as uncovered in spring, so that all the growth may be with reference to their permanent position, but if neglected till now leave them no longer. A few of the strong-growing kinds may do without staking, but the majority should be tied up. Of course the pruning-shears have been among them, cutting out all dead and unsightly branches.

FOR CHAPPED HANDS.—Wash the hands, and without using the towel, apply a small quantity of honey and rub in well. Use once a day, and it will make the hands very soft, and cure as well as prevent chapped hands.

Apply it in the same manner to a cow's teat.

LOOK HERE!!

J. B. FITCH'S Golden Ointment.

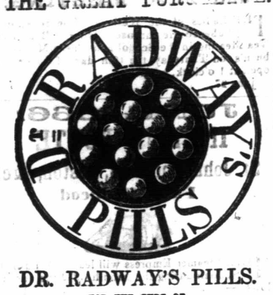
CURES all diseases of the skin, and is not only a cure, but a preventative from taking any humor that is contagious by rubbing a little of the Ointment on the hands when exposed.

The world is becoming astonished at the healing properties this Ointment possesses for curing BOILS, MELONS, CORNS, CHILBLAINS, PILES, BRUISES, BURNS, BLISTERS, &c.

COGSWELL & FORSYTH 193 Hollis Street, Agents for Nova Scotia. May 24.

Sabbath-school Books AND INTERESTING WORKS FOR YOUNG PERSONS, *in great variety,* and AT VERY LOW RATES, *a large assortment,* just received at the Wesleyan Book Room.

THE GREAT PURGATIVE.



DR. RADWAY'S PILLS.

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

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

DR. RADWAY'S PILLS

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;

Superior to all Purgative, Cathartic, or Alterative Medicines in general use,

COATED WITH GUM,

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

THE GREAT WANT SUPPLIED.

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors of the most approved cathartic, or cathartic without occasioning inconvenience or sickness.

Professor Reid.—College of Pharmacy.

THE GREAT PURGATIVE.

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

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

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

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

U. S. INVALID HOSPITAL, NEW YORK.

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

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

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

3d CASE.—Sarah Burns, aged six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters. I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable, having a greater controlling influence in Liver and Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; their soothing, tonic, and mild aperient properties render them invaluable.

Yours, etc.
SYDNY STEVENS, M.D.

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

NEWARK, N. J., Oct. 10th, 1863.

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

Yours very truly, J. G. HODGSON.

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

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

LET DYSPEPTICS READ.

AS A DINNER PILL,

To promote digestion, sweeten and strengthen the stomachs of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs being out of order and indigestion, are obliged to sacrifice their appetites, to enjoy the most savory meats and hearty food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of the Dyspeptics, for in six days they so prepare the stomach to receive, relish, and digest such food as it craves for. No Heartburn, no Palpitation, no Distress, no Vomitings follow the use of these excellent Pills.

SOLD BY ALL DRUGGISTS
Price 25 c.

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

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

They do not contain Calomel, or any other mineral substance, but are purely VEGETABLE and therefore SAFE. They act on the WORMS only, producing no other constitutional effect than that which would follow a dose of SENNA, CASTOR OIL or SALTS.

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

The combination of these two modes constitutes Woodill's Worm Lozenges

thus not only destroying by their anthelmintic, but removing immediately by their purgative properties. It is upon this union that we claim the SUPERIORITY AND ORIGINALITY OF Woodill's Worm Lozenges,

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

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

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

Prepared only by
WOODILL BROTHERS,
City Drug Store,
131 Hollis St., Halifax.
Aug. 9

Mrs Winslow

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

SOOTHING SYRUP, For Children Teething,

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

Sure to Regulate the Bowels.

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

Relief and Health to your Infants.

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

This valuable preparation is the prescription of one of the most EXPERIENCED and SKILFUL NURSES in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

Griping in the Bowels, *AND WIND COLIC,*

and overcome convulsion, which, if not speedily remedied end in death. We believe it is the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices nor the prejudices of others, stand between your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, on the outside wrapper.

Sold by Druggists throughout the world.
Principal Office, No. 48 Dey Street N. Y.
Aug 9 Price only 35 Cents per bottle.

Books! Books!

Intercolonial Book Store,

92—GRANVILLE STREET—92

(Shop formerly occupied by W. H. Newman).

A. F. PORTER

HAS just opened a very great variety of Choice Books, suitable for old and young, grave and gay:—Beautiful Gift Books; splendid Photograph Albums, cheaper than any in the city; large Family Bibles, gilt, clasp and plain, and a variety of Pocket Bibles; Quarto Dictionaries (illustrated), English, French, Greek and Latin; also every grade of smaller sizes; Medical Books, Histories, Memoirs, Sermons, Poems, Prayer Books, Commentaries, Concordances, Music Books, Pictures, Cards, Toys.

Blank Books of all kinds; also, a general assortment of Sabbath School Books, Union and Denominational, very cheap; work of art, science and fiction; School Books, Paper Hangings and Blinds, also, Stationary of all kinds, very cheap and good.

Large discounts made to the trade and satisfaction ensured to all customers. Please call and examine before buying elsewhere. my 23

TASTELESS PILLS.

HIGHLY IMPORTANT

To the Medical Profession!

J. H. WOOLRICH recommends with confidence the following Pills, which are covered with a non-metallic film, rendering each Pill perfectly tasteless. The Pills present an elegant pearl-like appearance, and may be kept in the mouth several minutes without taste, although readily dissolving, even in coldwater, in a short time.

ASSORTED STOCK ON HAND:

Pilulæ Aperiens	Pilu'æ Rhei Co.
" Ferri Co	" Rhei Co c Byar.
" Aloes c Myrrh et	" Quaue et Ferri Carb
Ext Gent.	Ext. Gent.
" Opii	" Rhei Co c Capsici.

Every Pill is warranted of an uniform strength, and manufactured with pure English Drugs. Prices made known on application. Any formula dispensed and corked at a small charge extra.

Put up in gross boxes

N. B. Doctors and Druggists in the country will do well to forward their orders as early as possible, as time is required to dry and prepare the Pills

A remittance of $4 will ensure *liberal* and *prompt attention.*

Always on hand, a well selected stock of Pure, English DRUGS and CHEMICALS, Pharmaceutical Preparations, &c. Adress—

J. H. WOOLRICH,
English Pharmacy Halifax N
ap 18

Hams, Maple Sugar, CONFECTIONARY, Nuts, Figs, Raisins, Apples.

All fresh and in prime order, at
H. WETHERBY & CO'S.
NEW GROCERY STORE,
Opposite the Colonial Market.
may 9.

Flour, Oatmeal and Lard

Just arrived and for sale low by
H. WETHERBY & CO.
Argyle Street
Opposite Colonial Market.
may 11

DR. LAROOKAH'S Sarsaparilla COMPOUND.

The great Spring Medicine and Blood Purifier.

Dr. Larookah's Sarsaparilla Compound

Cures Liver Complaints and Dyspepsia.

DR. LAROOKAH'S Sarsaparilla Compound

Cures Scrofula and Salt Rheum.

DR. LAROOKAH'S SARSAPARILLA COMPOUND

Cures Erysipelas, St. Anthony's Fire and Dropsy.

Dr. Larookah's SARSAPARILLA COMPOUND

Cures Elipsy and Rheumatism.

Dr. Larookah's SARSAPARILLA COMPOUND

Cures Pimples, Pustules, Blotches and Boils.

DR. LAROOKAH'S Sarsaparilla Compound

Cures Pain in the Stomach, Side and Bowels.

DR. LAROOKAH'S SASRAPARILLA COMPOUND

Cures Uterine Ulceration, Syphillis and Mercurial disease.

DR LAROOKAH'S SARSAPARILLA COMPOUND

Purifies the Complexion, rendering it clear and transparent.

DR LAROOKAH'S Sarsaparilla Compound

Is double the strength of any other Sarsaparilla in the market.

EVERYBODY

Should purify the blood and invigorate the system by the use of

DR LAROOKAH'S SARSAPARILLA COMPOUND

PREPARED BY

Dr. E R Knights, Chemist,

Melrose, Mass

$1 per bottle—6 bottles for $5.

DR. KNIGHTS Hair Dressing

A dressing for children's hair, which can be used without fear of injury to its growth and texture, has hitherto been unattainable. Most, if not all of the Hair Dressing heretofore sold at the drug stores are composed chiefly of oil and alcohol—ingredients which are antagonistic to the life of the hair. Knights' Hair Dressing contains neither oil nor alcohol, is purely vegetable in its composition, and is the most perfect Hair renewer and invigorator that has ever been made available to the public. Persons whose hair has been thinned by sickness or age should give this preparation a trial, with the assurance that a luxuriant growth of hair will result, unless the roots are dead, when such an effect is impossible.

KNIGHTS HAIR Dressing

is an elegant preparation, exquisitively perfumed inclines the hair to curl, will not soil the skin or any article of apparel, and is fast superseding the pernicious artic es which have so long deceived a credulous public. Price $1 a bottle.

For changing grey or faded hair to its original color, Dr, Knights' Oriental

Hair Restorer.

should be used, and is the only preparation for that purpose upon which the public can rely with confidence.

KNIGHTS' ORIENTAL HAIR RESTORER

☞ What the Press says and what the people know.

Knights Oriental Hair Restorer,
Restores grey and faded hair to its original color

Knights Oriental Hair Restorer
Removes Dandruff and cures nervous headache.

Knights Oriental Hair Restorer
Prevents the Hair from falling off, and promotes its luxuriant growth.

Knights Oriental Hair Restorer
Is the only preparation of its kind that performs all it promises

KNIGHTS ORIENTAL Hair Restorer.

Acts directly upon the roots of the hair, and its effects are speedy and permanent.

Large bottles—price $1 00
Large bottles—price $1 00
Large bottles—price $1 00

SAVANNAH, Ga., Feb 4, 1866.

DR. E. R. KNIGHTS, Melrose, Mass.

Dr. Sir,—I am happy to inform you that the use of one bottle of your Oriental Hair Restorer has restored my hair which was nearly white, to its original brown, and it is soft and glossy as in earlier days. Dr. Walsh tells me that it is the only preparation of the kind that is worthy of confidence.

Gratefully yours, Mrs. A. D. LAMAR.

Knights Oriental Hair Restorer.
Knights Oriental Hair Restorer.
Prepared by, E. R. KNIGHTS, M. D., MELROSE, MASS.

DR. LAROOKAH'S PULMONIC SYRUP.

Is acknowledged by all to be the surest, safest, and speediest cure for coughs, colds, Influenza, Bronchitas, Consumption in all its early stages, and all diseases of the Throat and Lungs, that has been made available to the public. Clergymen members of Congress, Singers and Actors, and in fact every one who has given it a trial, give it their unqualified praise.

Price $1 per bottle; 6 bottles for $5.

Prepared by
E. R. KNIGHTS, M. D.
MELROSE, MASS.

SOLD BY
COGSWELL & FORSYTH, 193 Hollis street, Halifax, General Agents for N S. Also by Geo Johnson, M F Eager, H P Burton, T. Durney, J H, Woolrich, H A Taylor, Avery, Brown & Co. Brown Bros., Woodill Bros., and by all druggists and merchants throughout the Province.
May 2.

For the Diseased Suffer!

THE Subscriber, finding so large a demand for his Medicines, supported by notices of some of the very first men in the country, has now to offer the Medicines now before the public, the GREAT BLOOD PURIFYING PILLS, having been now for a year in use, in the cure of his acquaintances, and having received many testimonials of the benefit they have given, and cures they have effected; and feeling and experiencing, some of the same, he now feels it his most sanguine expectations, he may safely, in duty, to Suffering Humanity, to use this means of making the remedy more extensively known. At this time but one of the various certificates which might be given, will be published.

Carsonville, March 30th, 186

Mr. Silas Bishop.

DEAR SIR,—For the last six months I have suffered from most severe pains in my back and side, and in fact a feeling of extreme lassitude and debility of my whole system, so much so that I have been unfit for either mental or physical labour. A short time ago I procured a box of your Anti-Billious Pills. I had not used half of them before I began to feel like myself again, and now am quite restored. I can attribute my recovery to no other source than your invaluable Pills. And may your life long be spared to give health to the sick and afflicted. I know of others who have used your Pills with equally beneficial results. I do not have great confidence in saying to others, try them, and after that you will never wish to be without them.

I remain, yours truly,
A. STANLEY FISHER,
School Teacher.

Son of George Fisher, Esq., of Somerset, Cornwallis.

The Pills are a purely vegetable preparation, and may be taken at any time, by either sex, without fear or danger, as a remedy not surpassed for the following diseases:—Bowel Complaints, Chronic Liver diseases, Jaundice, Asthma, Dyspepsia, Costiveness, Billious Headaches, Influenza, Piles, &c.

By the dozen, these Pills will be sold to dealers at a large discount. They may now be had at retail, from Henry Piers, Esq., Halifax.

Arrangements will be made to forward them to such as may wish to get them.

SILAS BISHOP.
Aylesford, N. S.

HIGHLY IMPORTANT!

Let the Afflicted read, —AND— Know of the Astounding Efficacy OF THE Great Humor Remedy

HOWARD'S VEGETABLE CANCER & CANKER SYRUP.

Surpasses in efficacy, and is destined to supersede all other known remedies in the treatment of those Diseases for which it is recommended.

It has cured Cancers after the patients have been given up as incurable by many physicians.

It has cured Canker in its worst forms, in hundreds of cases.

It has always cured Salt Rheum when a trial has been given it, a disease that every one knows is exceedingly troublesome, and difficult to cure.

Erysipelas always yields to its power, so many who have experienced its benefits do testify.

It has cured Scrofula in hundreds of cases, many of them of the most aggravated character.

It cures King's Evil.

It has cured many cases of Scald Head.

Tumors have been removed by it in repeated instances in which their removal has been pronounced impossible except by a surgical operation.

Ulcers of the most malignant type have been healed by its use.

It has cured many cases of Nursing Sore Mouth when all other remedies have failed to benefit.

Fever Sores of the worst kind have been cured by it.

Scurvy has been cured by it in every case in which it has been used, and they are many.

It removes White Swellings with a rapidity no other medicine has.

It speedily removes from the face all Eruptions, Pimples, &c., which though not very painful, yet perhaps, are extremely unpleasant to have.

It has been used in every kind of humor, and never fails to benefit the patient.

Neuralgia, in its most distressing forms, has been cured by it when no other remedy could be found to meet the case.

It has cured Jaundice in many severe cases.

It has proved very efficacious in the treatment of Piles, an extremely painful disease.

Dyspepsia, which is often caused by humors, has been cured by it in numerous instances.

In Female Weaknesses, Irregularities and Diseases peculiar to that sex, has been found a most potent remedy.

In cases of General Debility, from whatever cause, the Syrup can be relied on as a most efficient aid.

It is a most certain cure for Rickets, a disease common to children

Its efficacy in all diseases originating in a depraved state of the blood or other fluids of the body is unsurpassed. Its effects upon the system are so astonishing and almost beyond belief to one who has not witnessed them.

This Syrup will as certainly cure the diseases in which it is recommended as a trial is given to prove the cure will be permanent, as it, by its searching power, entirely eradicates the disease from the system. The afflicted have only to become convinced of what we say in regard to it, and to find relief from their sufferings.

Price, $1 per Bottle—or $5 for 6 bottles.

Prepared by D. Howard, Randolph, Mass. James O. Boyle & Co, (Successors to Redding & Co, 8 State street, Boston. Proprietors.) To whom all orders should be addressed—and by all dealers in Patent Medicines.

☞ Cogswell & Forsyth and Thomas Henry, agents in Halifax. ly

BROWN'S BRONCHIAL TROCHES

A Slight Cold, Cough, Hoarseness, or Sore Throat, which might be checked with a simple remedy, if neglected, often terminates seriously. Few are aware of the importance of stopping a cough or *Slight Cold* in its first stage; that which in the beginning would yield to a mild remedy, if not attended to, often attacks the lungs.

Brown's Bronchial Troches were first introduced eleven years ago. It has been proved that they are the best article before the public for *Coughs, Colds, Bronchitis, Asthma, Catarrh,* the Hacking Cough in *Consumption,* and numerous affections of the *Throat,* giving immediate relief.

Public Speakers and Singers, will find them effectual for clearing and strengthening the voice.

Sold by all Druggists and Dealers in Medicine, at 25 cents per box.

THE CANADIAN CHURCH HARMONIST,

FOURTH Edition, 3000 copies sold in a little over one year. Popular Music Book, for sale at the *Wesleyan Book Store.* This collection has been arranged with great care and judgment, and has only to be introduced into choirs and congregations to be greatly prized. The preface remarks—The attempt has been made to exclude everything of a tame, montonous, imbecile character, and