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Religious Miscellany.

Shall we know each other There?

When we hear the music ringing
Through the bright celestial dome,
When sweet angel voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care,
In that land of light and glory,
"Shall we know each other there?"

When the holy angels meet us,
As we go to join their band,
Shall we know the friends who greet us
In the glorious spirit land?
Shall we see the dark eyes shining
On us as in days of yore?
Shall we feel their dear arms twining
Fondly round us as before?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,
For the thrilling angel voices,
And the angel faces bright,
That shall welcome us in heaven,
As the loved of long ago,
And to them 'tis kindly given
Thus their mortal friends to know.

O! ye weary ones and lost ones,
Droop not, faint not by the way:
Ye shall join the loved and lost ones
In the land of perfect day.
Harp strings, touched by angel fingers,
Murmur in my raptured ear;
Ever more their sweet tone lingers,
We shall know each other there.

The Fountain in the Heart.

There is an indescribable charm about the narrative of Christ's conversation with the woman of Samaria at Jacob's well. The locality is so well ascertained, that the traveller of to-day may seat himself with tolerable certainty upon the very spot occupied by the Saviour. How delicately and deftly does he manage the introduction of his message to the deeply-prejudiced Samaritan woman! What prompt and wise use of outward things, to illustrate and recommend inward truths! What refreshing words fell from His condescending lips—what wisdom, what beneficence, what fitness to man's need do they combine! How doubly appropriate this comparison of gospel grace to water in a warm climate and a dry country; to *living* water, by the side of a deep well; to water that quenched the thirst forever, and oft-recurring seasons of draught and need!

There is something remarkable in this gift of living water, well worthy of the Christian's regard. As something received through the Holy Spirit, from Christ, we understand it. It is the refreshing, soul-cheering consciousness of pardon and acceptance with God through the atonement. It is sustaining grace in every dark hour. It is the presence of God in the soul now, and the hope of heaven hereafter. It is the life of Jesus himself, the crucified and risen one, communicated to the soul by faith.

Yet observe, (and this is the climax in our Saviour's discourse,) it is described as acting creatively in the soul. "Having issued from the eternal fountain, it creates in the mind of him who receives it, a self-sustaining fountain." "The water that I shall give him, shall be in him a well of water springing up into everlasting life." It is not merely a passive receptivity, as that of a thirsty man receiving the cooling draught. As Christ is the great fountain of this life-giving stream, flowing out to all believers, so He will constitute each believer a separate fountain, to pour refreshment and salvation on all around. The water of life does not spread through channels into standing pools, but it breaks forth afresh in a thousand new, living, sparkling fountains, images of the great original, that give joy and brightness and music to a thousand localities.

Far, far better than the Jacob's wells of earth that can but yield out of their hidden depths a few drops to quench a selfish desire, are these wondrous waters of life. They flow from the foot of the eternal throne, springing from the unfathomed depths of the divine decrees. Whoever drinks of them never thirsts; but much more: whoever drinks of them finds himself possessed of them, transformed into their likeness, endowed with their power. He is provided with that which he can minister to other thirsty ones. His new life derived from God can be communicated to others now dead; even as flame kindles upon wood, or leaven spreads in the heavy mass.

Christian reader, does your life show an inward spontaneous activity, fresh, vigorous, enlivening, like a fountain? Does your religion consist only in receiving, like the thirsty man, or are you by earnest prayer, by judicious and faithful labors like those of Christ at the well, by liberal giving, going out as a tide of influence upon all around? Do you approach the zeal which animated Christ; or are you like his cold-hearted disciples, who were amazed when he refused, tired and hungry as he was, to eat, saying: "My meat is to do the will of him that sent me and to finish his work."—*Am. Pres.*

How Grace Changes a Man.

All changes, truly, are not from bad to good, or good to better. They may be from good to bad, or from bad to worse. Moisture dims the polish of blade, and turns its bright steel into dull, red rust; fire changes the sparkling diamond into black coal and grey ashes; disease makes loveliness loathsome, and death converts the living form into a mass of foul corruption. But the peculiarity of grace is this, that like heaven it changes whatever is applied to it into its own nature. For as leaven turns meal into leaven, so Divine grace imparts a gracious character to the heart; and this is what I call its assimilating element. Yet let there be no mistake. While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power or passion, but works by giving to those who already have a holy bent; by impressing on them a heavenly character. For example, grace did not make David a poet, or Paul an orator, or John a man of warm affections, or Peter a man of strong impulses and ardent zeal. They were born such.

The grace of God changes no more the natural features of the mind than it does those of the body—as the negro said, it gave him a *white* heart, but it left him still, to use the language of another, the image of God carved in ebony. He the meal into which that woman hides the leaven meal of wheat, or meal of barley, it will come from her hands from the progress of leavening, from the fiery oven, cakes of the same grain. For it is not the substance but the character of the meal that is changed. Even so with the effect of grace. It did not give John his warm affections; but it fixed them on his beloved Master—sanctifying his love. It did not give Dorcas a woman's heart, her tender sympathy with suffering; but it associated charity with piety, and made her a holy philanthropist. It did not give Paul his genius, his resistless logic, and noble oratory; but it consecrated them to the cause of Christ—touching his lips as with a live coal from the altar, it made him such a master of holy eloquence that he swayed the multitude at his will, humbled the pride of kings, and compelled his very judges to tremble. It did not give David a poet's fire and a poet's lyre; but it strung his harp with chords from heaven, and tuned all its strings to the service of religion and the high praises of God. So grace ever works! It assimilates a man to the character of God, it does not change the metal, but stamps it with the Divine image; and assimilates all who have received Christ to the nature of Christ, that unless we have the same mind, more or less developed, in us that was in him, the Bible declares that we are none of His.—*Dr. Thomas Guthrie.*

"I Improved the Time."

Passing through the hospital one day a young man was pointed out to me whom the nurse said was near his end. I approached, and kneeling by the side of his cot, took his hand in mine. As he opened his eyes and looked up into mine, a smile of recognition passed over his features. "I know you, I know you," said he. "Do you remember Ecklington Hospital? Not long since you and a good lady were there. Under a grove of trees in front of the building, you preached to us about the great Physican. Then the lady sung to us some of the sweet songs of Zion, and reading matter furnished by the Christian Commission was distributed among the men. Well, chaplain, I was then a convalescent soldier, and a poor, wicked young man. When I was a little boy, my mother used to kneel with me at the bedside and teach me the little prayer—'Now I lay me down to sleep,' and till I left home I was instructed how to live, but for all that I never became a Christian. Well, as I listened to the preaching and singing of those sweet songs, I began to feel that at last I ought to give my heart to God. I saw how good he had been to me all my life, and I felt that I had done nothing but sin against him while my heart was at enmity with him. I resolved to go to Jesus, and through him seek salvation. *That night* I begun to pray, and though for a time it seemed very dark, yet it was not long before I felt that Jesus was *my* Saviour. That he saved me now. No sooner did I commit my my soul to God with all its interests through Jesus, than I felt, yea, I knew I was accepted and saved. Oh, how I loved Jesus in a moment. How I love him now," he said, as floods of tears flowed from his eyes, "and how I long to be with him. I did not expect to die so soon—but a few days have elapsed—thank God I HAVE IMPROVED THE TIME."

I spoke of his mother. "Mother will be happy," said he. "I had just as lief die as not, I shall see her in heaven. Father has already gone." He was so much affected that I feared his tears and emotions would hasten his death, so I said to him, "Be calm as you can, my brother." He only whispered back, "*Jesus wept.*" I left him with the light of heaven beaming through his pale features, with his soul radiant with glory—dwelling in faint whispers, with indescribable tenderness, upon the word JESUS.

Christian Placidity.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." What a harbor, what a heaven is this assurance to the soul! How welcome a refuge it offers from the clashings and chafings of life! Have you ever proved it? Do you know its sweetness, its bliss? Kept in perfect peace! When little needless annoyances seem multiplied and mingled, when one little irritation follows another, when the failings and faults of those around us seem increasing and their virtues failing, when little vexations like little files are rasping away at the fine nerves of keen sensibility, and grating like sharp saws on the very marrow of our feelings, O then how unspeakable the privilege of being kept in perfect peace! These things will happen. They are in the same world that we are, often in the same circle of social action, often in our own homes even; and we must meet them. How is it with us in such cases? Do we writhe inwardly, and smart with concealed torture, or do our tried feelings, like overstrained guitar strings snap in the tension, and hot feelings and hasty words escape us, like the sharp twangs of the broken strings? Is not one or the other of these conditions too generally ours? Do we realize that neither of them need be? They are not perfect peace, perhaps not peace at all. Can God do nothing better than this for us? To be sure he can. We know it, we have felt it. In such moments, in such hours, or days sometimes, we have known that Jesus, by the influences of the Holy Spirit, in answer to humble, patient, submissive prayer, can shed a peaceless serenity, soft and soothing and sweet, through all the heart, and fill the inmost recesses of the breast with unruffled and unutterable repose. We know that the soul that flies to him in such an hour need never feel, much less exhibit the stings of anger. The sweet spirit of Christ can not only keep us from causing others and himself to suffer, but can keep us ourselves from suffering. Reader try it. When your spirit is harrassed and goaded, no matter how severely nor how needlessly, go with your trial to Jesus. Meet him alone, if possible, as you would prefer to meet your best loved friend. Bow on your knees, or on your face before him, and breathe out all your pain into his listening, loving ear. Be sure and not hurry. Be patient and do not ask him to remove the trial, unless for his own glory, but to give you his spirit in which to bear it. Ask him to take the gunpowder and glass out of your nature. Ask him to pour his sanctifying blood down through all your heart and soul and mind. Be willing to be wholly his, bear all for him, and only ask to sink lower at his feet, and be more filled with his image and spirit. You have done it. Blessed be God! What a change! The pain is all gone, the impatience is gone; you are soothed and filled with peace, perfect peace now; and even more, for a sweetness is diffusing through all your frame, and the placidity of your face tells of repose in Jesus, and joy even in the midst of what was so painful before.—*Ch. Advocate.*

He Careth for You.

There are wants of the spirit and extremities of suffering and trial when human help is utterly unavailing. It cannot come close enough to us; it cannot reach the seat of anguish. There are inner depths in our souls of which we are at times painfully conscious, where only one Voice can be heard. God sometimes permits anxiety, fear, anguish, to take possession of these, that we may be driven to him by finding, short of him, "no help in man." He would have us make him our confidence, our refuge, our strength. He would have us know him as our father and friend; not know about him, but know him. It is this for which we are training. It is this which God is teaching us during our earthly sojourn; by disappointments and sorrows, by sickness, and trial, and bodily infirmities, by dangers without and fears within, by sore and agonizing extremities where human help cannot reach us. By one and all is he drawing us to himself and bidding us put all our trust in him, "to acquaint ourselves with him and be at peace."

And, surely, it is a comforting and blessed thought that "he careth for us," that all our concerns are full of interest in his sight. Our fellow-men may refuse their sympathy. He never will. They may be distant from us in the hour of need. He is "a present help in the time of trouble." They may be occupied and engrossed with self. His ear "is ever open to our cry." They may become wearied of helping us. He is ever "touched by our infirmities," and ever ready to heal our woes. Let us, then, with feelings of increasing love and gratitude, as we meditate on the care of our heavenly Father, reveal to him all our wants and weaknesses, all our sorrows and anxieties, all our sins and shortcomings; assured that of his infinite mercy he will bestow upon us pardon, peace, help, hope, and joy.

Yes, for me, for me He careth
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear.

Yes, o'er me, o'er me He watcheth—
Ceaseless watcheth, night and day;
Yes, even me, even me He snatcheth
From the perils of the way.

Yes, for me He standeth pleading
At the mercy-seat above—
Ever for me interceding,
Constant in untiring love.

Yes, in me abroad He sheddeth
Joys unearthly, love and light;
And to cover me He spreadeth
His paternal wing of night!

—*Able to Save.*

David's Bible and Ours.

In the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds, with its glimpses of patriarchial piety, and dark disclosures of gigantic sin; Exodus, with its glorious marching through the great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas, David's eye discerned the shadows of better things to come; Numbers, with its natural history of the heart of man; Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents, and peaceful episodes; the memoir of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of Divine foreknowledge, and love and care, all converging on himself, or rather on David's Son and David's Lord; these were David's Bible, and he desired it beyond all his riches.

But you have yet an ampler Bible—a Bible with psalms and prophets in it; a Bible with gospels and epistles. How do you love that law? How often have you clasped it to your bosom as the man of your counsel? How often have you dwelt on its promises until they evolved a sweetness which made you marvel. How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?—*Dr. J. Hamilton.*

Religious Intelligence.

The Results of one Man's Faith and Prayers.

WHO IS LOUIS HARMS?—To this question our answer is: a genuine apostle, a true Christian hero. Louis Harms is a plain Lutheran clergyman. In eighteen hundred and forty-eight he was installed as pastor of the parish of Hermansburg, on the Luneburger Heath, in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people, and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor and his earnest and faithful labors the parish soon began to assume a new aspect. The Christian life began to quicken, and in a short time the reformation became thorough, to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are *now* no beggars, no rough street loungers, no drunkards, no ragged straggling children, and no paupers. In every house in the village there is family prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet, sacred melodies, which joyfully express its Christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

As was natural, when the parish of Hermansburg was brought to such a state of Christian completeness and efficiency, when it seemed by its character to invite the divine hand to use it for the benefit of the world, it came into the mind of the people to do something for others. A mission to the heathen was suggested. The simple people wanted to be missionaries themselves, and the suggestion at once took the form of a solemn purpose, and speedily grew into a plan. Twelve persons offered themselves as candidates for the missionary work, and were accepted. A separate house was assigned them as a Missionary Institute, and Harms prescribed a course of training which was to occupy four years. This course embraced much and hard work, especially for peasants without any previous preparation. Besides studying introduction, exegesis, dogmatics, history of doctrines and church history, history of missions, homiletics and catechetics, they were required to perform a daily task of manual labor. This work with their hands, as Harms told them, "was to keep them healthy; to enable them, in part, to earn their bread, and to keep them humble, that they might never be ashamed of their work any more than Peter was of his fishing or Paul of his tent-making."

Like true Christian knights they chose the hardest field they could think of. They selected the tribes of the Gallas, on the east coast of Africa, who were said to be "men without being human." True, they have not yet reached these people, but still they are among the heathen doing a good and great work. When the pupils in the Institute were nearly through with their preparatory training, the question necessarily arose as to how they were to be sent out. Where was the money to come from? Harms "knocked," as he says, "diligently on the dear Lord in prayer." But he well understood that the man who prays dare not stand still. Hence he wrote to this and the other great man, but nothing came of it. At last it was said, Build a ship! Good, thought Harms, but the money? He prayed on. He remembered that when Duke George, on his death-bed, doubted whether he should go directly to Jesus Christ with his dear merits, or to the Pope with his good works, a trusty courtier said: "Your Grace, straight forward makes the best runner." That word stuck fast in his soul. He arose at midnight and said: "Forward now, in God's name!" He was assured. The brig was built and paid for; she was supplied for the long voyage with all the needful provisions and comforts from Hermansburg, and lifted her anchor and floated away on her holy, unselfish errand amidst exulting songs and earnest, loving prayers.

And what now? Tell us of the fruit. The results are as wonderful as the means. Harms, it seems, is not a dreamer. His life and his faith are both real. The brig still continues her voyages back and forth between Hamburg and Africa. A hundred candidates are knocking for admission into the Institute; a new Institute building is about to be erected, which will accommodate forty-eight persons; more than a hundred missionaries are already in the field; nine stations have been established, and the results, in the way of converts among the heathen, are larger than usual for the time devoted to the work. And all this, humanly speaking, is the work of one man; one man, without money, without earthly power; of one man, quickening, not a great city, but only an inconsiderable village, and animating its simple population with his own unwavering and all-conquering faith. But we have not yet answered the question as to where the money came from. The answer is a purely spiritual one: he asked God for the money, and God gave it. He asked no one but God. He would neither beg himself nor allow his people to do it. His sole and continual resort was to the "dear Lord." He prayed to God in secret, and men sent the money. It came from Australia, from America, from England, and from many parts of Germany; it came in many cases, in the very nick of time, but never, never came too late.

We have here a problem. What will men of the world do with it? Upon their principles it is wholly insoluble. They must confess their ignorance or attempt to explain it as a series of accidents, strangely persisted in through a series of years, until chance itself becomes a law. But then, where do things of this sort occur outside of the sphere of religion? Why, nowhere. Christianity has a better answer. The work of God, through Lewis Harms, without being a miracle is of the nature of a miracle. It is a divine intervention, or a series of divine interventions, lying between the ordinary form in which God answers the prayers of his people and the more startling form characterized as miraculous. It is so nearly miraculous that only ignorant and stupid folly can refuse to see God in it, and yet it is not precisely like restoring dead senses to their normal condition by a word. Harms does not command it to rain gold with which to build his brig. Money does not hail down from the sky at his word. That were a formal miracle. He "knocks on the dear Lord," and men bring him the money; but still it comes as surely as if he had snatched it from above the clouds.—*Methodist.*

Educational.

From the Christian Messenger.

Dalhousie College.

The Dalhousie question is now before the public. It must have been observed, that those papers known as the organs of political parties, have been unusually silent on this subject, while the various religious journals have devoted a large space to it, and insisted upon this matter as one of grave importance. That silence may proceed from a fear least some adroit politician might be compromised, or some one prematurely committed to an opinion.

But notwithstanding the silence, the subject of Dalhousie is before the country, and a large amount of information has been supplied, so that the majority of the people are prepared to form a correct judgment. The denominations also have spoken out, and there is no mistaking their views and resolutions concerning Dalhousie. The expressions have been loud and decided, and even the Government cannot be ignorant of the opinions, held by a majority of the people of all creeds on the subject. Those in Power must now see that every denomination, not Presbyterian, are strongly, and on what they conceive to be just grounds, opposed to the present measure, and are determined to seek a modification of the Act in reference to Dalhousie College.

In viewing this question, as we are now enabled, regret and astonishment fill the mind, at either the unfairness or rashness with which the present Act for reviving Dalhousie, was conceived and matured. The plan, it is said, was to unite all denominations into one College.—Perhaps a very good one, if all denominations wished it. —Did the thought never occur that there may be objections,—what suits the Presbyterians, possibly may not be accepted by all? They knew well, that most of the denominations, had Colleges and even if the scheme received the sanction of all denominations, present arrangements in the various educational plans would require modification and adjustment in the new order of things. Did the Government forget that men like and expect to be conferred with, on all subjects touching their immediate interest? Why, we ask, were not other denominations consulted as well as the Presbyterians? Surely the Episcopalians, Wesleyans, and even the Baptists might have been consulted, as the contemplated plan was to affect interests around which the affections and sympathies of these bodies had gathered for years. Prominent men in each denomination might have represented what they know to be the interests and wishes of the people to which they belonged. Why was it then, that a plan for a Provincial College, formed by the Presbyterians, and adapted in every point to advance their peculiar interests, and secure to themselves a preponderance in the regulations of all its affairs, was, without inquiry, whether other bodies did, or did not acquiesce in the proposal forced upon the country, and because other Colleges, for which Dalhousie could not be a substitute, could not be adandoned, left with all its revenues in the hands of a class of men, renowned it is true, for their labours in the cause of education, but renowned also, for their sectarian ambition, and very decided political proclivities?

The ordinary courtesy of life, if not a sense of right, should have suggested at once the propriety of a consultation, with all parties, affected by a measure touching so closely, interests of no ordinary magnitude. It is stated by the advocates of the present measure, that the Opposition was silent, and that even the champion of denominational Colleges acquiesced! All this may be true, but from the inception, the whole scheme bore the aspect of partyism. To the regret I believe of all his friends, not Presbyterian, Dr. Tupper allowed himself to be placed on the board of Governors, probably with the design of conciliation. And as the measure was introduced at a time, when all things, as a matter of course, were expected to bear upon the approaching election, all felt disposed to make political capital out of a scheme which few ever expected to see realized. But with the hope on one side of conciliating, and the fear of offending on the other, crafty men, whose entire, wondrous absence of delicacy, is often an element of success, in this instance have been allowed to slip quietly in and secure for themselves, the lion's share, which they had from the first resolved to possess.

But is an evil, an injustice to all, denominations of christians in Nova Scotia without a remedy? Are we to sit quietly and so consent to the violation of our rights? Are we to allow one denomination to enjoy the fruits of their selfishness, while the people, whose rights are trifled with, and whose existence as christian bodies is almost ignored, bow, as if by the constraint of of power, to a measure they repudiate? From what has been recently seen, we know, and the friends of Dalhousie know, that this adroit plot will not be passed over in silence. I rejoice that as British subjects, we can petition and bring our wishes and wants to that tribunal, where the voice of the people has power.

The present House of Assembly is composed to a large extent, of new members, whose opinions are not yet known, and who rejoice in freedom from all the measures of the late Government. They will therefore, I hope, be prepared to act with impartial justice.

I trust petitions will be circulated in every part of the Province, and that in this matter there will be a manly expression of sentiment befitting the interests at stake.

Attempts are made to let the whole credit of this opposition to Dalhousie rest with the Baptists, this will have little weight, especially with those who have read the recent, able articles in the *Provincial Wesleyan.* The stand taken by the Editor of that well-conducted paper, intimates with sufficient distinctness, the sentiments of the people of whom the *Provincial Wesleyan* is the acknowledged organ? Other denominations have also given utterance to their views. The Baptists therefore are far from standing alone; *their* opposition is but a part of what the present incumbents of Dalhousie will have to meet.

The petitions will not, I presume have a denominational character, but simply aim to set forth the views and will of the people. It may not be amiss to admonish those in charge of the petitions, and urge the desirableness of energy and thoroughness.

It has been stated that by the marriage of one denomination, the funds of Dalhousie are appropriated for the immediate benefit of the Presbyterians, while this cannot be doubted, yet such stress may be laid on this fact, as may give diminished importance to what is really a more important feature than all the revenues of Dalhousie,—there is a principle involved, one dear I trust to every man in Nova Scotia. If the majority yield to the intrigues of the minority in one instance, they may in another; if we yield up one just claim, another may ere long be demanded; if we bow once to the barefaced effrontery of a party, who can say how soon, that same effrontery, matured and emboldened by success, may with accumulated skill, try its hand again? Let us not forget the principle and the precedent. In this province the cause of education is yet in its infancy; plans for the future are but forming; principles are being developed; and who does not know, how much future success, depends upon the application of just principles, and wise plans well adjusted. In the work of education, the various denominations are to be fellow labourers, hence the importance of having our various positions and relations well defined, that no jarring but that of honorable christian rivalry may appear.

If by dint of superior strategy the Presbyterians retain Dalhousie, they will do so against the honest convictions of all other christian bodies in Nova Scotia. If they yield to loud expression of sentiment, relinquish Dalhousie, and submit to a division of its revenues, then will all be enabled to work in the great cause of education, with a spirit becoming our Common Christianity.

ELIJA.

General Miscellany.

For the Provincial Wesleyan

Palatine History.

BY REV. GEO. MILLER.

No. 1.

MR. EDITOR,—In correspondence of the *Provincial Wesleyan*, Dec. 23rd, to the eye of the public, the following appears:—"In the year 1709, a number of German protestants, settled in Ireland, in the County Limerick, who were proverbial for drunkenness, profanity and contempt of all religion." At the present era, this statement exhibits the character of the people, no way flattering, in the estimation of any who may now claim affinity to that race; and particularly to one, who had personal acquaintance with much of their subsequent history, for nearly thirty years. From this portraiture, it must be allowed, their moral character was not good. But considered, unconnected with previous and passing circumstances, probably they were no worse in nature, than the generality of Adam's fallen posterity. Possibly your correspondent above, had in view, a passage noted in the Rev. John Wesley's Journal, Third Edition, 2 vol., p. 161, where Mr. Wesley remarks: "Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion." But to the glory of his Divine master, and the praise of renovating Grace, he adds, "But they are washed, since they heard and received the truth, which is able to save their souls. An oath is rarely heard among them, or a drunkard seen in their borders. In other parts of the journals, we have Mr. Wesley's following testimony respecting those German protestants;—"They retain much of the temper and manners of their own country, having no resemblance of those among whom they live. I found much life among this plain, artless, serious people." On another occasion the journalist writes: "I preached at noon to a large congregation; they are a serious, thinking people." "They turn all their land into a garden." "Everywhere they are a pattern of industry and frugality." In his visit among them about 1789, which likely was his last, he notes: "I preached at Pallas, about twelve miles from Limerick. All the remains of the family, came hither from Ballegorane, Courtmatress, and Rathkeal, in all which places, an uncommon flame has lately broke out, such as was never seen before. Many in every place, have been deeply convinced; many converted to God; and some perfected in love. Some societies are doubled in number, some increase six, or ten-fold." How great the change in their moral condition, as he met them at first, and as he parted finally with them. Not unlike similar results, in the Apostolic age, as noticed by St. Paul, characterizing some of the members of the Corinthian Church, as to what they were before their conversion, saying "Such were some of you." Now recognizing them as Christian believers he adds: "But ye are washed, but ye are sanctified," &c. So in seventeen hundred years in the future, the gospel proves to be the power of God unto salvation, to morally blackened characters, among those "German Protestants," and so it will be, to the end of time, when preached by the power of the Holy Spirit, sent down from above.

But more about this race! Who were they. History tradition, and one, who in nature's blood, stands identified with them, can speak on the subject. At their native home, they formed a community, as part of the population of Lower Palatinate, or Palatinate of the Rhine, and thus called Palatines. In the progress of the Reformation in Germany, with others, they abandoned the superstitions and errors of Popery, and professionally became protestants. When exposed to the devastations of a murderous war, prosecuted by the French under Louis XIV., and the fires of Popish persecution, when their liberty, property and lives were menaced, by the crushing powers of hostility arrayed against them, thousands thus driven from their homes, in mass, or detached parties, fled to the camp of the Duke of Marlborough for refuge. In this forlorn state, Her Majesty Queen Ann, ordered a fleet about 1709, to take them on board at Rotterdam, to be conveyed to England. Here some of them remained. Others pushed their way to America. But the great body were sent to Ireland. For their accommodation and temporary abode, on their arrival at Dublin, a camp was erected, on or near Phœnix Park, which from its singular construction, not has gone by the name of "Palatine Square."

The government taking an interest in their behalf, arrangements were made with Lord Southwell, a protestant nobleman, who owned valuable Estates in land, in the County Limerick, suited for their future settlement, and to this locality their next migration was directed. On the original one, twenty families settled at Kilcornan. Next thirty families settled at Courtmatress, situated about a mile to the north of Kilcornan. Fifty families fixed their residence at Ballegarane, not far from the river Shannon. Each family held several acres of land, on a lease of three lives, for a rent far below its real value; the soil being generally of superior quality. To agricultural, many carried on mechanical industry. They had rich pasture lands in common, and in after times, many of them had their fruitful orchards, and possessed means to live comfortably, as to this world.

To review their history, from leaving Palatinate, until first noticed by Mr. Wesley, who can wonder at their moral state. Involved in confusion and dismay, when forced from their domiciles, and denuded of their property; sometime exposed under the influence of a licentious camp; then transported to a strange country, where at earliest dates, they were subject to many privations, seldom meeting with what was congenial to their ideas, tastes, and feelings; and for years seldom free from the pain of mental excitement, under apprehensions of vengeful plottings of the natives against them, by whom they were surrounded. Ever impressed with a sense of their high obligations to the British government, for succour extended to them in the time of their sufferings for their faith and political proclivities, an index the adherence to English protestantism, and particularly to the protestant of the British Throne, has always marked their progressive history. For ages past, a certain class of the Catholic Irish, have been ready to show hostility to Protestant English rule in that country, where there was a possibility of success. An opening offered to the party, chronicled, "White Boys" in the Reign of George the Third. For their own protection and support of the laws of the kingdom, a military company was organized of the Palatines, designated "The Royal German Fusiliers." When the rebellion was suppressed, and the company disbanded, in proof the confidence the government had in their loyalty, the men were allowed to retire, possessed of their fire-arms. A French invasion in the Island was encouraged by some of His Majesty's rebellious subjects, during the reign of terror in France, when there was another call on the loyalty of the Palatines. They formed a yeomanry company, officered and armed, named "The Palatine Infantry;" and whether it was to their credit or not, once it was said, "every one was an Orangeman." That was at the early period of its history, but it did not always remain so; for though all were considered protestants, all who joined the company subsequently, did not join the Orange list.

A Story about the Jasmine.

We are told that a Duke of Tuscany was the first possessor of this pretty shrub in Europe; and that he was so jealously fearful least others should enjoy what he alone wished to possess, that strict injunctions were given to his gardener not to give a slip—not so much as a single flower—to any person. To this command the gardner would have been faithful, had not love wounded him by the sparkling eyes of a fair, but portionless peasant, whose want of a dowry, and his poverty, alone kept them from the hymeneal altar. On the birthday of the maiden he presented her with a nosegay; and to render the bouquet more acceptable ornamented it with a branch of jasmine. The *Povera Figlia*, wishing to preserve the bloom of this new flower, put it into fresh earth, and the branch remained *green all* the year. In the following spring it grew, and was covered with flowers. It flourished, and multiplied so much under the fair nymph's cultivation, that she was able to amass a little fortune from the sale of the precious gift which love had made her; when, with a sprig of jasmine in her breast, she bestowed her hand and wealth on the happy gardener of her heart. And the Tuscan girls to this day preserve the remembrance of this adventure by invariably wearing a nosegay of jasmine on their wedding day. And they have a proverb which says, "a young girl worthy of wearing this nosegay is rich enough to make the fortune of a good husband."

A Test of Character.

The use of money has come in modern society to be a test of character. As men use money, they use everything, and every body. If they are honest and equitable in that, they will be honest and equitable in other things. If not, not. The intense and universal pursuit of society, it follows that men will manifest in it what manner of spirit they are of. The eagerness with which they pursue "the main chance," absorbs all other feelings and desires. Even the eternal laws and ordinance of God, which have been established as a bulwark against the mad assaults of human passions, are no barrier to the master passion. It may be that the test comes in a matter of mills, or of millions; but whenever it comes, and however large or small the transaction is, how few comparatively, out of the immense multitude engaged in business can lay their hand on their heart and say, "I have not overreached or taken advantage, or put a cent into my pocket that was not honestly and clearly my own." How few have so scrupulous a sense of honor and honesty, that they would no more overreach the government than their own brother! For besides the amazing ambition to get rich, another feeling comes into play. To gain the better of a man in a bargain is accounted smartness. The filip of a great intellectual keenness is added to the love of money. There is something peculiarly fascinating in being quicker, earlier, brighter, faster than your neighbor. It is not that you care so much about the "filthy lucre," O, no, but you are resolved not to be beaten in the trial of wits. Thus it is that false intellectual pride often joins with the dominant passion of riches to trample the golden rules of honesty and fair dealing under foot.

But in spite of all solicitations, how beautiful beyond comparison is unswerving uprightness!—*N. Y. Christian Inquirer.*

Silent Influence.

Silent influences are continually about us on every side, and they are busily perfecting their mystic work. Unobtrusive, in secret, the diligent task goes on, till the gigantic results, in all the finished completeness of a master hand that never errs, startles us into the belief, a miracle is wrought. Noiseless, with untiring vigilance, secret agents toil in Nature's vast laboratory, and their grand and mighty achievements awaken our admiration and awe. Stealthily, silently, has the mighty water changed its course; and where erst but a glimpse of the silvery sheet could be caught, the foaming billows now dash and roll in their wild sport; and terra firma has arisen on the other side, far beyond, where, but a little time ago, and the sheety wave danced at our very feet. The workings of a power unseen spreads from the tiny acorn the majestic oak. Atom by atom, grain by grain, rock against rock, pile the lofty mountains, whose cloud-capped summits, shrouded in eternal snows, pierce far heavenward, "where the eagle builds not his eyrie and the startled chamoise fears to climb." Within us, around us, on either hand, silent influences toil on their mystic mission, moulding the destinies of nations, [illegible] of worlds. Separated from [illegible] and friends, far out on the [illegible] conflict with the raging storms that rave against the mariner on "life's tempestuous sea," the si-

lent influence of a gently spoken precept in bygone years, comes to soothe and calm the troubled spirit, and incite higher, nobler aspirations. —Welling up in perrennial freshness from the record of departed years, a word, a look, come to us when the lips that uttered, the eye that gave, are closed and still, and the freed spirit beyond—

"That river stream whose tide
Theirs and unknown worlds divide."

is solving the hidden mysteries of eternity. Their silent influence, like the welcome beacon, cheers the dreary way, dispels the darkening shadows, and casts a bright halo around the gloomy voyage.

On the other side, too, the word of scorching, withering scorn, the tone of bitter, biting irony, the look of supreme contempt, sink, seething, rankling, to the secret depths of the human soul, to wither and discolor all the fountains of purity—to wow the broken spirit in agony—to breed a cankerer there, and shall goad and urge the writhing spirit to deeds that

"——Make the devils blush
And angels and righteous men grow pale."

Be careful, then, oh man, of the words of thy mouth, lest wrecked innocence, departed purity, lost hope and truth, and even life itself be required at thy hands.

Provincial Wesleyan.

WEDNESDAY, JANUARY 20, 1864.

"The Word of the Lord Endureth For Ever."

How consoling to the Christian's heart, is that declaration of Jehovah, "My word shall not return unto me void." Mighty kings and rulers of the earth, subtle statesmen, philosophers, and sceptics, aided by a powerful press, have been marshalled in a daring confederacy, to pollute, to conceal, to proscribe the word of the most High God. The defenders of that word have been opposed, their character maligned, their freedom jeopardized, and their property confiscated: Heaven's truthful register alone could recall the number of those, who for the sake of God's word have sacrificed their lives, and passed away to the martyr's crown and throne above. Yet, despite the combined opposition of earth and hell, the word of God still lives; yea, 'tis more vigorous, more potent, more influential, more diffusive than ever!

The light of divine truth never shone brighter, or illumined more minds, than at the present hour. Nations, that a few years since were groping in darkness, have now the light and rejoice in its cheering beams; and, it is the design of its divine author, that it shall visit and bless every people, and kindred, and tongue upon the face of the whole earth. To human reason the thing appears impossible. Formidable barriers present themselves. There are avowed enemies, manifesting deep-rooted antipathy to the truth; systems of idolatry, that have been maturing for ages; long cherished superstitions; army upon army, with the uplifted banner of error, and with defiant front, and malicious impulse. But, multiply their number a hundred fold, still Jehovah's decree *shall* come to pass, his purposes *shall* be consummated. Over all, and amidst all, truth shall be triumphant. The standard of the Prince of peace shall be unfurled, where now **Satan has his seat.**

The word of the Lord shall flourish amid arctic snows, and beneath a tropical sun; beside the Nile, the Ganges, and the Tiber. Amongst the varied tribes of Africa, the cannibal Fijians, the superstitious Brahmins, and the followers of Mohammed and Confucius. When puny man can chain the ocean, or hush the storm, or seal the heavens, or conquer death, then may he hope to roll back the flood of truth, and arrest the spread of the gospel. In vain man's most studied most gigantic efforts! Why do the heathen rage, and the people imagine a vain thing? To no purpose are the edicts of Emperors, the malice of priests, the penalties of statute books, the obloquy and hatred of the Jew, the resolute opposition of infidels, the powerful co-operation of demons, all, all are as nothing before the terrible greatness of Him, who is King of Kings, and Lord of Lords among Princes. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

As the gloomy morn is often succeeded by a bright noon, so the darkness of error shall be dissipated by the dawn of God's work, and there shall follow a long millennial day. To speed that happy time, never were so many and powerful agencies employed as now. Missionary and Bible Societies are responding to the urgent heart-stirring appeals of the dark and erring in distant lands. The word of the Lord is being introduced into places, where until recently it was impossible to circulate it. Thus the power of the word is working, and permeating all classes of influence. The branches of the tree of life, whose leaves are for the healing of the nations, are extending wider and yet wider, and the time will come when the sons of Adam shall rest beneath their ample shade.

The seed of the living word is being sown by many agents, and in many spheres; in mansions, in prisons, in the sick room, in the factory, in the alleys of crowded cities, on shipboard, in the wigwam, in the lonely bush, on the distant prairie, and where the soldiers' camp-fires glow; and the seed, sown in faith and hope, and watered by prayers and tears, and made to germinate by the Divine Spirit's influences, shall produce an abundant harvest, to be reaped by angel hands, and be cause of endless exultation to the spiritual labourers, who shall return bringing their sheaves with them. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

One Hundred Days Harvest Work.

We [illegible] recorded a series of meetings on this Circuit, N. B., extending over a period of one hundred days. It may be well to place on record in the *Wesleyan*, some facts connected with these services, and especially as such a record will not only be interesting to some, but may also be stimulating.

DONEGAL.

These services commenced at Donegal on the first Sabbath of October. We have seldom had seven weeks of such large membership there. The interest during that time has never flagged. Our cry has been, we hope for a revival. The meetings were crowded every one days, and many there have been added to the church.

Wesleyan Methodism was an unknown, unsought for thing in Donegal twenty years ago. About that year 1843 an Irish class-leader found his way into the wilderness there, and came for himself and his family, a home. He sent to old Donegal for help, and, for his kinsfolk according to the flesh, and, according to the Spirit. In consequence, some years they came. And now we have there an extensive Wesleyan settlement occupying a tract of country some five miles square. This wilderness hath been made to rejoice beneath the smile of Him, who hath blessed the dwellers there, with worldly prosperity, and rich spiritual good.

BUTTERNUT RIDGE.

Before closing our special services at Donegal the work of revival commenced at Butternut Ridge. This is an old settled locality. It is, however, new to Methodism. Here a specially good work had been done by my excellent predecessor, Rev. Richard Smith. He had cleared away the ground. He had uprooted prejudices. He had scattered the precious seed. He had built a beautiful sanctuary. It only remained for us to put in the sickle, and, with the Divine blessing, gather in the sheaves. The services continued here twenty-eight days, and thirty-two were received into class.

CANAAN.

The revival cloud passed over into Canaan. There were showers of blessings there. This locality is about seven miles from Butternut Ridge, and supplementary services were held there for a week. Like gracious results followed. Our small society was strengthened by an addition of eight new members.

SUSSEX.

We next commenced special services in our new chapel at Dutch Valley. This was not a promising field, but it yielded a more abundant harvest than we had expected. After a fortnight's labours there we removed to Sussex, four miles distant, whither the guiding Hand seemed to point. Here the services were continued three weeks longer. Blessed were the developments which night after night indicated. Munificent was the Giver of all good in granting the requests of his people. Bounteous was he in bestowing pardons to those who came in His way unto him. And wonderfully loving he was in adopting them into his family. In these two localities thirty-eight persons have been received into class.

In a harvest work like this, there are, of course, blessed results which we have no arithmetic to compute; but there are also results which may be estimated. Here are churches revived. Here are souls converted. One hundred and eleven persons have been, during this campaign, added to the company of believers. Of this number, forty-seven are heads of families. We have had several interesting occasions of adult baptism in the different localities, thirty-five persons in all having received that ordinance since these meetings commenced.

In looking back at the toils, the anxieties, the heart-struggles, incident to such a work, I can not but be thankful to God for his rich and effectual blessing, and that I have had such worthy co-labourers, in the persons of my zealous colleagues, the brethren Mosher, and Watters. Where "other men laboured," it has been our happy lot to "enter into their labours," and humbly rejoice, while the harvest work of the Spirit was being accomplished, and the fruit ingathered to the church.

D. D. CURRIE.

Sussex, N. B., Jan'y. 1864.

Newfoundland Mission and its Missionaries.

BY REV. W. WILSON.

No. 4.

Second Age.—Before the Organization of the District.

William Ellis was the other colleague of Mr. McDowell, and although his senior by one year, yet I have placed him last, because of his closing his life on this Mission. With Mr. Ellis the writer was well acquainted, as he was his fellow-labourer for the space of fourteen years. Mr. Ellis was born in the county Down, North of Ireland, in 1780, and was converted to God in the sixteenth year of his age. When about eighteen, the Irish Rebellion broke out, and to some of its fearful scenes he was an eye-witness. At the battle of Ballynahinch his parents with all the family had to leave their house and hide themselves in the field as best they could, where the crying of one of the children exposed the place of their concealment, and but for the timely arrival of the troops, they would have been massacred by the ruthless rebels of those times. But the Providence of God preserved him through those dangers, placed him in several important positions in the church in his native land, and then conducted him safely across the ocean to the Island of Newfoundland, where he spent his remaining days (29 years) in preaching the word of life and salvation. He was a kind and amiable man, of good natural abilities, and very eloquent as a speaker; he was faithful, laborious, and successful in his work; and continued to labour until a few months of his decease. He died in peace in Harbour Grace, Sept. 21, 1837, in the 57th year of his age, and the 31st of his ministry. It is remarkable that while Newfoundland was the first Mission field occupied by our connexion, yet the first Missionary who died on the Island, was William Ellis, in the year 1837; which was sixty-five years from the time that Mr. Coughlan came to Harbour Grace.

In the year 1810, William Ward was appointed to assist the Brethren Ellis and McDowell, and was stationed at Bonavista. Two years after, in making a passage from Bonavista to St. John's in a fishing-boat, he with all the boat's crew were lost.

In 1813, Sampson Busby came to the Island, having been ordained the previous year by Dr. Coke. Carbonear was his chief station, where he continued until the year 1816 when he removed to Prince Edward Island. He was afterwards stationed in Nova Scotia, and spent 29 years of his useful life in some of the most important circuits in that Province, and New Brunswick. He died March 31, 1850, in the 61st year of his age, and the 38th of his ministry. The name of Sampson Busby was long cherished in Carbonear, and the name of his excellent and intelligent wife ought not to be forgotten. She it was, that commenced the first female school on the Island. When she arrived, it could scarcely be said that there was a school of any kind either in Harbour Grace, Carbonear, or any where on the shore; and if respectable persons wished to give their children an education, they must send them to England. Mrs. Busby was an accomplished and deeply pious lady. She opened a school for young ladies, which was numerously attended, and which gave the first impetus to female education in Carbonear, now so generally enjoyed by the inhabitants of that important town.

In 1815, our list of Missionaries stands thus: Newfoundland, William Ellis, Samuel McDowell, Sampson Busby; and our membership was 400. The year 1813 is the great epoch of Methodist Missions; not of their origin, for it was now 50 years since John Hoskins had begun to preach in Old Perlican; 41 years since Lawrence Coughlan opened his Mission in Harbour Grace, and 28 years since John McGeary by appointment of the British Conference had commenced his itinerant labours on the North Shore of Conception Bay. But hitherto the labours of the Missionaries had been desultory; the management of the Mission informal; and the Wesleyan church, as well as the Evangelical church in general, was only very partially imbued with the true missionary spirit. A brighter day now began to dawn, professing christians were about to feel for the salvation of men in a manner they had never felt before; christian liberality to develope itself to an extent that would silence gainsayers and infidels; and British Missions, instead of being local in their efforts, or limited to the Provinces of the Empire, were to expand in every direction until the gospel of the crucified Jesus should be preached in every nation under heaven.

DIGRESSION.—We crave the indulgence of the reader for leaving our narrative for a short time, so as to present a bird's-eye view of Wesleyan Missions up to this date. The first notice of Foreign Missions on our Minutes after the discontinuance of the word America, was in 1785, and reads as follows:—Nova Scotia, F. Garrettson; Newfoundland, John McGeary, Jas. Cromwell; Antigua, J. Baxter, J. Lambert.

Our membership also stands thus:

Nova Scotia,	300
Antigua, whites	8
Blacks	1,100
	1,408 Total.

From this time the Foreign stations, and the appointments to these stations were regularly made on the minutes, but no question was formerly asked until the Conference of 1793, when we met with the following entry:—

Question 36. "The fund for the support of the missions in the West Indies being exhausted, yea considerably in debt, what can be done for its relief?

A. A general collection shall be made for the missions in our congregations, for this year."

This was two years after the death of Mr. Wesley. Of the Fund here named, we have no information, it seems, however, to have been raised as a special mission Fund, and by its judicious management, our mission Stations in eight years have increased from 3 to 13 our missionaries from 5 to 23, and our members from 1408 to 7840. In 1797 foreign missions were again brought to the notice of Conference, and formally placed before our people by one of its miscellaneous regulations, which ordered:

1. Let a collection be made in the course of this year, for the support of the missionaries, in every congregation where it is practicable.

2. The district committees in the month of May are to inquire whether any preacher is willing to go to the West Indies; and the chairman of those Districts in which any Preacher offers himself, are to inform Dr. Coke of it before the meeting of the Irish Conference."

There is no published statement of the amount of missionary collections as the result of these special applications; but the appeal for missionaries was nobly responded to, for our men in the West Indies, were increased next year from fourteen to twenty-two. In 1798 the Conference authorized Dr. Coke to make private application for missionary subscriptions, instead of the public collections ordered the previous year. The temporal circumstances of the connexion are given, as the reason for this change.

In 1799, recourse was again had to public collections, and the mission work, which had hitherto been under the direction of Dr. Coke, the Conference took under its own control, and appointed the Dr. its agent. We quote the minute made on this subject.

Q. 44. "Are there any further directions or regulations in respect to the West India missions?

A. 1. We, in the fullest manner, take those missions under our own care, and consider Dr. Coke as our agent.

2. We agree, that a general collection be made, as soon as possible, in all our Sunday congregations in Great Britain, for that blessed work.

N. B. The collections are to be sent up to London, and lodged in the hands of brother Whitfield. George Whitfield was then booksteward, and he was the first Missionary Treasurer in our Connexion.

In 1802 the first general instructions were issued to the West India missions, by which was arranged the time of service in that Archipelago:

1. That Preachers who had been previously in full connexion should remain four years.

2. Preachers who had travelled on trial in Europe should remain five years.

3. Preachers who had not travelled at all in Europe should remain in the West Indies six years.

Six years was the longest term of service required of missionaries in those early days. A general missionary collection was again ordered in all our congregations in Great Britain, which order was repeated at the Conference of 1803.

In 1804 Dr. Coke who five years before had been appointed "Conference Agent" in reference to Foreign Missions was now "re-appointed to the office of general Superintendant of all our missions." A committee of Finance and advice was also appointed, with Dr. Coke as *President*, Mr. Entwisle *Secretary*, Mr. Lomas *Treasurer*, and all the preachers stationed in London, then, but one circuit, as members. This was our first missionary committee. Thus far missionary collections were only taken occasionally, and donations also only occasionally solicited; but in 1805 our missions had arisen to great importance, so that pecuniary means more systematic and regular, were absolutely necessary. At this Conference it was therefore resolved, "1. Let *annual subscriptions* be taken by the general Superintendant of the missions, or the Superintendants of Circuits." 2. Let the collection, which has been frequently made for their support in our congregations, in town and country be *annual*." This was the first movement to raise a regular income for missionary purposes.

In 1806 our West India mission Stations were first divided into districts. These districts were four in number, viz.: Antigua District; St. Christophers; Jamaica; and Bahama district, containing in all twenty missionaries, and a membership of 14,940

A few more entries in reference to Foreign missions of a similar character are found on the pages of our minutes, but nothing is recorded there, and nothing was done by the Conference calculated to awaken the dormant spirit of the Connection to its duty, as to the important part it was designed to take in giving the gospel of salvation to the whole world, until the year one thousand eight hundred and thirteen.

At that time the number of mission stations, exclusive of Ireland was 22; we had 27 missionaries in the West Indies, and Bermuda; 13 in Nova Scotia, and New Brunswick; and three in Newfoundland. The total number of Wesleyan missionaries was 43. We had not then a mission station in any part of Canada. Our missionary membership was 16,742. So that our increase in twenty-two years, namely, from the year 1791 the year that Wesley died, was only 22 Missionaries and 9,118 members.

The year 1813 will be famous in Wesleyan annals in all time, as the year when the mission to India was inaugurated, and the Wesleyan church became missionary in earnest. As early as the year 1784, Dr. Coke looked upon India with deep interest, and desired to occupy it as a mighty field of missionary labour; but India was then hermetically sealed against all efforts to christianize its teeming millions.

Great Britain seems in the order of Divine Providence, raised to her present high position among the nations; to destroy slavery everywhere; and to carry liberty, knowledge, civilization, and evangelical truth to every country upon earth. But in India she was for many years fearfully recreant to her trust. After a series of brilliant conquests, the country on the 23d of June, 1757, occurred the battle of Plassy, by which the whole Peninsula was placed under British control, and the standard of our Empire waved over every fortress of the vast country. But strange! we assumed the government there, as a nation of Atheists; we ignored Christianity; and professed no religion; we dallied with, we fondled and nursed, every system of idolatry and crime by which the people had been enslaved and cursed for three thousand years. And so determined was the East India Company, who then held the reins of Government, that Christian truth should not be known there, that when Robert and James Haldane, two Scotch gentlemen of fortune, offered to establish a mission at Benares the "*maynooth*" of India, at a cost of £40,000, the offer was insultingly refused, and one of the Directors of the East India Company is reported to have said "I would rather see a band of devils land in India, than a band of missionaries." Dr. Coke's plan for the conversion of India, therefore of necessity, stood for several years in obeyance. But he never lost sight of this grand project. He constantly mentioned it to his friends, and earnestly sought the sanction of the Conference for the truly philanthropic measure; and in the year above named his efforts were crowned with success. That year he was President of the Irish Conference, and to that Conference he first applied for official sanction. It was voted with enthusiasm. He next appeared before the British Conference to plead for idolatrous India. Some of the brethren opposed his plan; when he burst into tears, and exclaimad, "If you will not let me go, you will break my heart!" His brethren now withdrew their opposition, his regret was granted, and six missionaries were appointed to accompany him to India; and one to be left at the Cape of Good Hope.

The Dr. and his missionary band left the British shores in the month of January 1814; but he died of apoplexy on the night of May 2d, 1814; and when the ship was within eighteen days sail of Bombay. The brother of the writer of this article was on board the ship *Calcutta* at the time and assisted in lowering the body of Dr. Coke into the sea.

The Doctor had been so identified with the missionary work, that many thought when he left England the work would come to an end. But no; "God can bury his workmen and still carry on his work."

While Dr. Coke lived, the responsibility of the missions rested upon him; most of the missionary subscriptions, and collections were taken up by him, and he supplied large sums, sometimes to the extent of £1,800 or £2,000 from his own purse.

As soon therefore as the Conference had given this good man to India, some of its members began to feel that the responsibility of providing for the support of the Missionaries already in the work, as well as the men the Doctor was taking with him, must be thrown upon the church; and that therefore some new and more productive plan of raising finance must be adopted. The Rev. George Morley was the first to move in this matter, and in the month of October following and nearly three months before the Doctor sailed for India, the first auxiliary missionary society was formed in Leeds, since which, societies of a similar kind have been formed in every place where Methodism exists, and millions of pounds have thereby been raised for missionary purposes. The immediate success of this movement was obvious, for the very next year the number of mission stations was increased from 22 to 31, and our missionaries from 12 to 60. In 1811, our list stands thus:

Countries.	Stations.	Miss.	Mem.
Gibraltar,	1	1	65
Ceylon,	1	6	
New South Wales,	1	1	
Sierra Leone,	1	1	96
Cape of Good Hope,	1	1	
West Indies,	14	31	17,009
Nova Scotia and New Brunswick,	9	13	1,170
Canada,	2	2	32
Newfoundland,	1	4	400
	31	60	18,765
Increase.	4	18	2,023

This was certainly a noble advance for the first year of our regularly organized missionary existence. It will be seen, also, that this year Gibraltar which had hitherto been found among the English Circuits is now placed in the list of foreign missions; and that New South Wales, Sierra Leone, Cape of Good Hope, Montreal, and Quebec, are for the first time occupied as mission stations.

We shall now return to our narrative of Newfoundland. This first, and very important station, received an increase of *one*, to its staff of missionaries, during the year 1814; it stands thus on the minutes, Newfoundland—William Ellis, Sampson Busby, John Lewis, John Pickavant.

St. John's the Capital of the Island began to receive occasional visits from the brethren whose labours had been mostly confined to Conception Bay. There resided in St. Johns at that time Messrs. Jonathan Parsons, and William Freeman,—who had long been accustomed to Methodist preaching at Harbour Grace. Mr. Mark Coxen who had been in the army, and had sat under our ministry in different places, and James Bailey, Esq., who had been a member of our Church in England. The only two Protestant places of worship were the Episcopal Church, where there was no pretentions to experimental religion, and a Congregational church, where the teaching was ultra-Calvinistic. Such theology did not suit the little Wesleyan band; they therefore invited the preachers from the Bay; who coming to St. Johns were received with much affection, preached with much success, and laid the foundation of our now large, prosperous, and highly influential church in that town.

Methodism had thus existed twenty-two years before the British Conference appointed any minister to Newfoundland, and twenty-nine years while its ministers itinerated through the land, without any fixed abode, or any fixed salary; receiving what the people might think fit to give them, and drawing for their remaining necessities upon Dr. Coke, or upon their kind friends in England, who deeply and constantly felt for the neglected inhabitants of that rock-bound Island.

But this was the last year, when this irregular and desultory method of evangelizing the land was to continue; for the missionary society being now organized in England, the effect was soon to be felt through all its branches and ramifications in distant lands. Proximate mission stations were to, connected, and formed into districts where ever practicable; so that a whole country might be brought under the view of the committee at once; and that the brethren, might be able to exercise a watchful care over each other; and also might have regular opportunities for consultation on all matters relating to the cause of God. The West Indies, also Nova Scotia and New Brunswick had some years before, been formed into districts, and this same arrangement was now to be made in reference to Newfoundland. The stations of this mission were made into a District by the Conference of 1815. I shall here close the second part of my narrative, and beg to say my next will be "The Newfoundland mission under a District."

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAP. I.

There was a wild grandeur in the scene which opened to the vision of a few anxious spectators from the deck of a becalmed ship on the coast of Newfoundland, some few years ago. The Island of Baccallon (Sebastian Cabot's Baccaloas) was distant about four leagues. The sluggish waves rolled toward the shore interrupted only by an occasional ledge, over which the swell towered and combed till the white spray formed a picturesque contrast with the deep blue waves of the morning heavens and placid ocean, which seemed to meet and embrace in the majestic Bays of the adjoining Island. White specks dotted the waters, revealing the nearer approach of fishing boats passing to their anchorage, while the swift sea-birds floated quietly in the air, or screamed a welcome discord to the otherwise splendid monotony of the prospect. The ship dipped and rose to the ground-swell, her sails flapping against the rigging, and anon filling, as if to prophecy a speedy, favourable gale. In the distance was the wide Atlantic, everywhere expanding and heaving, true image of eternity—to the vision at least—boundless, infinite, awful. The sunbeams shooting out ten thousand rays as he seems to burst upon the horizon; and the crescent moon fades into ethereal invisibility before the more dazzling light. Another June day ushers in its hopes and happiness.

"You will have prayers on shore by Sunday, Mr. Clericus, please goodness" said the man at the wheel, addressing a thoughtful youth who leaned upon the land-ward gunnel, gazing with intense solicitude upon the rugged cliffs before him. The speaker was a muscular man, with an honest face, one of the few seamen in British commerce who have courage to brave the storms of blasphemy as they meet the wild elements of the ocean. A religious man he was.

"May the good Lord grant it, Robert" was the clergyman's fervid response. They had scarcely commenced the conversation of which these salutations formed the key, when the hoarse voice of the mate startled the youthful minister with the command so joyful to every seaman: "Square away the main-yards—steady there! now the headsails. Now run out the studding-sail booms and get the canvass up. "Mr. Clericus," he added in an under tone, "there is a cup of coffee on the binnacle for you."

And while the *Evening Star* careens to the breeze, her prow crushing the waves into seething foam, or dashing them into hissing spray, let us look at the stranger who has been addressed so respectfully by man and officer. He is about twenty-four. The countenance is bronzed with the influences of a sea voyage; but above the brown shades there is a full, bulbed forehead, white, and lined with thought. His dark flowing locks appear under the folds of a darker head-dress. We shall say little of his previous history; simply that he had formed high hopes of commercial success and cherished judicious purposes, until a few years anterior to the date we now write of, when religious counsel resulted in his thorough conversion and subsequent call to the ministry; that his plans became changed with his life, and placing himself in the hands of the Wesleyan Conference Committee, he was appointed to Newfoundland to preach and bring souls to Christ. Among the crew he is already respected. One especially, a native of Newfoundland, and a true christian, the helms-man of the morning—looks to the young ambassador with reverence, and has exhausted in his hearing at different times the knowledge he has acquired of habits and toils and discomforts in this his new home. There are lessons long after-ward to be remembered in the old tar's colloquies.

When the sun set that evening it was behind the land so long looked for; but the sea-breeze had died away and the *Evening Star* now lay at anchor, stemming the swift current of St. John's narrows, on either side most precipitous mountains, the abrupt gorge between these forming the entrance to a magnificent harbour. The conversation which had been interrupted in the morning was about being resumed by the minister and the sailor, when a terrific report from a nine o'clock gun on the right hand eminence, went pealing and crashing in a thousand echoes over their heads. "What is that for?" asked Mr. Clericus in astonishment, for the situation gave the report a frightful reverberation.

"That," replied Robert "is the signal gun, 'a preacher, Passon. It's frightened more men than you in its time. When the big Kitheedril, which you'll see in the mornin', was fust opened, there was Priests and Bishops from all 'round for to jine the catholics here in the great bizness. So they sez, fur I was a coasting down to Labador. Well, the Bishop he histed the green flag above the Union Jack, and the old sojer yonder jes turned his gun to the Kitheedril, and seys he to an officer on horseback, you tell 'em to haul down that green flag in twenty minutes, or *I'll* do it. The green flag has never been histed so since, Passon, but always *under* the Union Jack."

We may as well state that "Parson," spoken usually without the "r," is in Newfoundland the favourite designation for all clergymen save the Romish Priest,—"Skipper" being the highest title of honour for each other. There have been judicious instances of union between the two. On such occasions the fisherman salutes the minister with the double superlative—"Skipper-Passon, how be you?" or adding with the hand-grasp of a blacksmith's vise, "how you been sence?"

The conversation was continued until a late hour, during which the youthful stranger experienced various emotions as one subject after another threw light upon the people and country to whose hospitalities he was about to commit himself for years, perhaps for life and death. When the early watch, making the hills vocal with the din of tramping feet and lusty cheering at sail and anchor, aroused Mr. Clericus from the night's brief and nervous dreams, the ship was rounding the inner point of the entrance to St. John's harbour. The sight was such as to impress a stranger with ever-enduring interest. A deep basin extended some two miles to the left, until it appeared to lave the bases of hills stretch in a connected chain everywhere before the eye. Directly in front lay a city numbering 10,000 inhabitants, its highest summit surmounted by a stupendous edifice which overlooked every other object and obliged the spectator to forget for a moment all subjects but itself. This was the Cathedral of which Robert had spoken. The same ambition which selects for these chapels the most prominent sites in all the North American Colonies, has actuated Romish votaries to the like results in Newfoundland. So there stands the largest, grandest edifice, save perhaps one or two, in British America. The capacious harbour resembled some naval rendezvous. A hundred ships at least, of various size and construction, lined the wharves, filled the anchorage, or floated with the ebbing tide out to the block house, and beneath an elevated Fort and signal staff from which the wild blast of artillery had thundered its nine o'clock signal on the previous night. A wooden scaffold extended along the precipitous hill opposite the town, and north of several large warehouses in which ships stores were provided for the trade. It was a pardonable curiosity which led Mr. Clericus to ask "if that was a Railway bridge?" The revolution of steam had been levelling hills and spanning chasms in his own novel land; the locomotive was king when he left its shores, and every pen-and-tongue poured homage upon its throne. But, alas! our friend's cheeks were suffused with wounded pride, when the muscles of surrounding countenances twitched and quivered to suppress the laugh at his "That sir, is a suspension!" And here opens the first page in the stranger's home history.

A Lack of Competent Teachers in the Sunday School.

The Sunday School is a powerful instrumentality for doing good—God has greatly blessed it as an agency, and it may be emphatically the "*nursery*" [illegible] The youngest, the most constant, and the most valuable accessions to her membership come from the ranks of the Sunday School. The preacher who loves souls and desires their salvation, to be consistent, must love the Sunday School as the most valuable human agency in his congregation's work. If he be careless, or even indifferent to his instrumentality, or, if he fancies would be, that he is either incapable of discerning the relation of appropriate means to needed end, or, that he is not really in earnest in his office work. This remark applies with equal truth and force to laymen; in fine, to any and every private member of the church. All those who profess to love Christ, should show by unmistakable signs, that they love the lambs of his flock, as well as the sheep of his fold.

Good as the Sunday School is, highly as we prize its gracious privileges, it is doubtless a fact, that it does not accomplish for God, for the church, and for souls, one-half of the good it might be made to accomplish, by simply calling into active exercise the talents of the church, which now lies buried, like the talential servant's, in the earth. Among several visible defects we would call in this article, the serious attention of our readers to one, and only one; *a lack of competent teachers*. Many of you may not be aware of the extent of the embarrassment, occasioned by this lack, in carrying the Sunday School enterprise. Some perhaps think that it exists only in the schools with which they are connected, or in the little section of country surrounding them. But on inquiry we find that it is widespread.

We have some excellent teachers, prompt and reliable, who would make almost any personal sacrifice in order to meet their classes regularly; but we have not enough of that kind. Their number needs to be greatly augmented. Many of the Sunday School teachers now employed are unreliable in their attendance. Some of their pupils soon become discouraged and leave the classes, and the interests of the school suffer greatly from such neglect. Where is there a superintendent who has not had, in this particular, a painful experience? But our schools in almost every place could be greatly augmented by accessions of new pupils, if a sufficient number of competent teachers could be secured. No one familiar with Sunday School operations can doubt this.

The loss of numbers from the school is not the only evil growing out of this defect, although that is a great one. The loss of moral and spiritual power over those who remain in the school, under the care of unsuitable teachers, may prove to be a much greater evil. Why are there not more conversions among the pupils of our schools? This question is not only *grave* but *pertinent*. Another one is equally so, Why are not our Sunday School children converted at an earlier period of their life? Does any one doubt that there would be *earlier* and *more numerous* conversions, if faithful teachers made the conversion of their pupils a matter of *direct effort* and *earnest daily prayer*? Such, and such only, would we put in the category of competent teachers. It does comparatively but little good to keep up the form of a Sabbath School, if the spirit of Christ, which is its power, is wanting. In simply keeping up the form of Sabbath Schools, we do only a part, an essential part it is true, but only a small part, of our legitimate work. We should seek to make them places to interest and attract the children and youth, but we should seek with equal earnestness to make them places of spiritual power. To do this we need a greater number of competent instructors.

The church has in her membership ample material for most this deficiency. She has the *talent*, the *mind*, the *moral talent*, to supply the demand. A sinful and suffering world calls for the immediate investment of that talent in this enterprise. The spirit of the age, sweeping men on rapidly to destruction, calls for it; perishing children and youth call for it; Providence calls for it; and the voice of the Great Teacher himself says, "*Feed my Lambs*."

There are some church members who cannot engage in the labors of the Sunday School. The infirmities of age, or of disease are upon them. Others are necessarily detained at home in taking care of the sick, or of helpless children. Some have other duties which may prevent their attendance. But the great rank and file of the membership have health, and strength, and leisure, to be in the school, if they were so disposed. It is only *indisposition*, and not *duty*, which keeps them away; and that too, when the cause of God is suffering and souls are perishing for the want of their services. If they would engage in this work they could do good, in many instances immense good. By going into the school as teacher or pupil, their example would draw others there. They would encourage the hearts of those already engaged, and they might incidentally win some youthful minds, which would spring up and bear much fruit. They *know* that such a course would do good. No sane person can doubt it. Let them carefully consider this—"He that knoweth to do good and doeth it not, to him it is sin." How can persons retain justification, who could engage in the Sunday School, if they would, but do not? Are they not sinners? Does not their neglect to serve Christ in this open, suffering field of labour, incur the guilt of sin. We are frank to confess, that we do not understand how a person can neglect such a palpable duty, and not be guilty. We would not affirm that such cannot be living in a state of justification, but simply that, with the Scriptures and the facts before us, we do not see how they can feel justified before God.

It only requires the exercise of self denial to bring the hands at once into the Sabbath Schools. Does not Christ require the duty self-denial and cross-bearing of his followers? Can a Christian be justified in self-indulgence when Christ's cause is suffering for his service? These are direct, pertinent, and logical questions, which every one should answer at the bar of his own conscience. Perhaps those who most need to read these remarks will not see them. We cannot dismiss this part of the subject without stating what a preacher told us the other day, who has been a very active Sunday School man for the last twenty years. He reports as the result of his observation, that for the most part those church members who are obliged to labor during the week for a living, or to carry on their business, are most easily induced to labor in the Sunday Schools; while those to whom God had given a competency of the good things of this life, cannot easily be induced to engage in such labors on the Sabbath. To both of these rules there are doubtless some exceptions. But if this is the general rule, what a startling inference must be on the ingratitude of those to whom God has laid the greatest obligations.

To the question, "How shall we secure the mature talent of the church for efficient service in our Sunday Schools?" we would make the following suggestions.

First, Let all the facts connected with the matter be distinctly and fairly laid before the people. This should not be done in any censorious, fault-finding, censorious spirit, but kindly and fairly as a brother will do when he feels the interest of his heart, and is anxious to save souls. God works upon the heart and conscience through the instrumentality of truth, and it depends much upon the manner in which the truth is presented. It should be always in the spirit of love. This should be done in public, and in private as opportunity may present itself, not only by the preacher, but by every person interested in the success of the school, and the welfare of souls.

Second, Let special and earnest prayer be offered to God for the outpouring of the Holy Spirit upon the church, and especially upon all those persons whose services are so much needed in the Sunday Schools. It seems to us a matter of so much importance, that it would be well for the friends of the Sunday School not only to pray for this on the Sabbaths, but also to appoint special seasons when they will meet together for prayer. It would not be unnatural, nor unreasonable, to fast as well as pray. This evil may be of that kind which "*goeth not out but by prayer and fasting*." Why should not the whole church have at least one day in the year devoted to prayer for God's special blessing upon the Sunday School cause? Let us not forsake the old paths, but look in faith to God for help in every time of need.

Thirdly, Let earnest personal effort be made, by all concerned, to persuade and draw the needed help into active service. If all these means should be faithfully and perseveringly used, there can be no reasonable doubt of ultimate success.—*Zion's Herald.*

Philosophy of Wesleyan Missions.

Christian Missions are the glory of many lands. They are schools of Christ, and their instrumentality, directed and energized by the Spirit of God, is the leverage power by which men are lifted from the woes of earth into the well being of heaven.

In a general survey of Churches and their Missions, whether great or small, whether recent or remote in their origin, nothing invidious is to be said, where the motive and the means are scriptural; and honour is to be rendered them for their work's sake. And how many differently denominated Churches there are whose Missionary acts claim our admiration!

They have not only done the will of God, and pushed forward to accomplish the very same object the Son of God has in view, the salvation of mankind; they have given existence to a literature, authentic, marvellous, fascinating, and Rollin, Milton, and Macaulay have to be put on a lower shelf—and without disgrace—than Harris, Malcolm, Hamilton, Marriatt, Huie, Campbell, Crantz, Buchanan, Philippo, Ellis, Judson, Tyreman and Bennett, Williams, Moffatt, and among many more, the Book and its Missions.

Not less attractive are Wesley's and Asbury's Journals, Coke's Life, Harvard's Ceylon, Hoole's India, Arthur's Mysore, Boyce's Africa, Shaw's Story, Miss Farmer's Fonga, Cargill's and Hunt's Biographies, Lawry's Journals, Young's Southern World, Jobson's Australia, the Journals of Peter Jones, the Missionary Reports and Notices, and many other Wesleyan Missionary publications.

These, of every church, tell of the dissemination of the Bible; the call of holy and heroic men; of unsurpassed deeds of daring; of sterile deserts being irrigated and beautified; of whole systems of idolatry being demolished; of hell in trepidation; and of the joins of transformed Pagans ringing in wilds and temples where the mighty Gospel has—without blood-stained weapon—triumphed gloriously.

We could linger on the Missions of other Protestant churches; for they have made glory and joy; but this is the year of JUBILEE to our beloved Parent Wesleyan Missionary Society in Great Britain, and the things relating to us are too animating for us to make our entire remarks generic; and whilst hearing the songs of thankful to God, and their music-gear astonishes us, we may briefly inquire into the philosophy and reasons of a work so holy and benevolent.

As with other Christian Missions, the philosophy of the Wesleyan Missions is LOVE. The transcendant motive—the propelling power—the rule of action is the love of God in Christ, who is all, and in all—he hath died for all men.

This love being displayed to, and bestowed on, men, humbled and believing, they love God because He first loved them. We do not stay to satisfy controversialists on some of the things which belong to conversion, and agree on the main point, that man cannot love God till he knows experimentally that God loves him. When love takes its place in the believing heart it looks out for the destitute and endangered, gives tone to the voice of warning and invitation, makes eyes fountains of tears, gives fleetness to the feet which hasten to make rescue. Hence Wesleyan Missions.

The Doctrines preached by Wesleyan Missionaries are doctrines of love; some expressly so, and all because suffused with grace. They never forget that God so loved the world, that he gave his only-begotten Son; that He has tasted death for every man; that where sin abounded, grace did much more abound. They will not fear of partiality, of favouritism, for they cannot find it in the Scriptures. They love Christ themselves, and for that reason love all men, and would promptly reject any but the language of truth, catholicity, and love.

The Discipline of Wesleyan Methodism largely partakes of sympathy and love, and its Conference and other official decisions, minutes, rules, regulations, deeds, and provisions all amount to guardianship, the guardianship of souls. Love is the spirit of its Connexionalism. Whatever necessary chastisement it may sometimes inflict, the good of souls is sought, and the purity of Christ's church. It is paternal, and the absorbing object is, to present to the Judge at

ian Christians; the gratuitous services of lay Officers are eminent; and that the thousands of Collectors seem by their promptness and success to know little of what Mr. Watson attributes to the begging labours of Dr. Coke, the "drudgery" of charity. This fact is cheering to them: the income of the Wesleyan Missionary Society is providentially larger than that of any other voluntary Protestant Society.

The Conferences created by the British Wesleyan Missionary Society are affiliated: herein is love, paternal, beneficial. When the centenary of Wesleyan Missions shall come, what, by the Spirit of Light and Love, will be their number, magnitude, and influence! There is vitality to-day. The conservative, Divine command is, Mind the same things. Then, like Paul and Barnabas, God's servants shall journey by way of some Lystra and Iconium, and preach the the word thoughout Pisidia and Pamphylia, and at length reach their Antioch, and have this said of them,—"And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—*Guardian.*

General Intelligence.

Colonial.

THE CHESAPEAKE.—In the adjourned investigation upon the case of the *Chesapeake* before the Vice Admiralty Court on Wednesday last, Judge Stewart strongly condemned the conduct of the Federal Commander in the seizure of the vessel, yet he could regard the first capture in no other light than as an act of piracy. It is to be hoped that the vessel and cargo will be restored to their rightful owners. It appears that the murdered engineer, Shaffer, was a native of this Province; and it would also appear that of the party who captured the vessel in the name of the Confederate States, several belong to these Provinces.

COLD WEATHER IN CANADA.—The weather in Toronto in the early part of this month was so extremely cold that three persons perished in consequence, and several others narrowly escaped death.

ICE SHOVE AT MONTREAL.—By the blocking of the ice in the St. Lawrence above Montreal recently, a part of that city was flooded, occasioning to many families, who were obliged to remove in the night, great inconvenience and loss.

EARLY CLOSING.—The Merchants at Lower Town, Quebec, have agreed to close their places of business on Saturdays at 1 p. m. from Jan'y till 1st of May.

REV. J. R. NARRAWAY, A.M.—A Lecture is to be given by Mr. Narraway on Friday evening next in St. John, on behalf of the City Mission, Subject:—"My English Tour and the thoughts it suggested."

N. B. RAILWAY EXTENSION.—The St. John Chamber of Commerce have under favourable consideration the necessity of railway connection with the U. States.

American States.

Latest intelligence from East Tennessee represents Longstreet as occupying a good position largely reinforced from Lee's and Johnston's armies, and, being joined by Ewell, preparing again to attack Knoxville.

Southern despatches state that Federal batteries at Charleston have been damaged by a storm. Gen. Lee announces having captured 200 prisoners and 250 head of cattle. A Wilmington despatch speaks of the blowing up of a Federal steamer and the capture of 74 prisoners.

The Governor of New Jersey in his message to the Legislature disapproves of the government policy on the slavery question, and argues for the restoration of the union under the Constitution as it was.

The names of Bishops Bailey, Timon and McCluskey had been nominated to Rome for the selection of a successor to Archbishop Hughes.

The third attempt to launch the famous ironclad, *Dictator*, at New York, has been successful. She is 420 ft. long, 52 breadth of beam, 22 depth of hold. Her armour is composed of 6 one inch plates, backed by 4 inch wrought iron bars, and backed again by 4 feet of solid oak. The turret guns are of 13 inch bore, carrying a 304lb shot, with a charge of 100lbs of powder, making these weapons powerfully destructive. There are six boilers, giving 5000 horse power. The ram composed of solid iron and wood, and sharp as a chisel at the end, projects 15 feet. She will be ready for service in about 3 months.

RECIPROCITY TREATY.—The Governor of Maine is dissatisfied with the Reciprocity Treaty and in his message to the Legislature recommends action to be taken with a view to its abrogation. He says:—"This Treaty in terms gives us another market, but in point of fact it is an utter delusion, the whole advantage of the Treaty is with our Provincial neighbors. It grants to them that ever consuming demand of British commercial policy, a market—a market for their surplus products of field and forest, giving us in return access to their markets, which our people can never seek for the reason that they are at all times gorged to repletion by provincialists themselves. * * * Engaged in the prosecution of a war upon a scale of unprecedented magnitude, our financiers and statesmen are perplexed to provide means of supplying the National Treasury and sustaining the National credit. The tax gatherer is met at every door. * * * The range of suitable articles has been so enlarged as to embrace some coming almost within the range of necessaries of life, consumed alike upon the tables of the rich and poor, and upon which, for a generation, the tax gatherer had not laid his finger. While our own people are so taxed and bear it so cheerfully without a whisper of complaint, because demanded by the necessities of the country, it is not unjust that the citizens of foreign States, who contribute not a penny to the support of our government, should be permitted to an equal participation of commercial privileges with our own citizens and to their serious injury.

The terms of the Treaty, providing its abrogation after ten years, clearly indicates that it was regarded as an expedient. (2) As such it has been so sufficiently tested by the people of Maine that a large majority desire neither its continuation nor repetition. In one point it has most signally failed, and that is in winning for the United States the good will of our territorial neighbors, and the Government in terminating this Treaty is received of all embarrassment on that account.

I commend this subject to your consideration, and that you take such action in the premises as, upon examination of the same, you may believe the interests of your constituents demand.

The Buffalo *Courier* gives the following information on this subject:—"There are two distinct movements in Congress in reference to the Reciprocity Treaty. The resolution offered by the hon. Mr. Ward of New York is based upon the theory that the principles of reciprocity in trade between the United States and Canada should be adhered to, and that if the present treaty is abrogated at the time of its expiration, another and more advantageous treaty should be made. On the other hand, Mr. Morrill, of Vermont, an Administration man and a prominent member of the committee of ways and means, has introduced a resolution which looks to the abrogation of the whole system of reciprocity and a return to the old system of tariff and foreign intercourse. The Reciprocity Treaty, though confessedly imperfect, was a democratic movement for free trade, which it was the policy of the party to extend as far as circumstances and the best interests of the nation would permit. After an experience of ten years, it was expected that a more equitable and mutually beneficial treaty would be made. This is the intent of Mr Ward's resolution; while the New Englander Morrill purposes to finally terminate the treaty and discard the theory on which it is based. The descendants of the Federalists now in Congress intend to "close out" as many democratic ideas as possible while they remain in power.

A few days since Marshal Murray made a seizure in New York of about $6,000,000 in Confederate Treasury notes and a large quantity of dies, printing presses, lathes, and other machinery for doing fine bank note engraving. The principal in the business was a printer named Winthrop L. [illegible] and after a careful espionage by detectives the result was his arrest, with most of his machinery and lithographic stones for printing $100, $50, and $5 Confederate notes. He is now in the east dungeon of Gen. Dix, in one of the forts in New York harbour. Hilton had a contract with the rebel Mcimminger, and the bonds and notes already printed, as well as the machinery for making them, were to have been shipped on the 14th Jan. to Halifax and from thence to Nassau to a Confederate agent.

EXPEDITION OF A NEGRO BRIGADE IN NORTH CAROLINA.—*New York, Jan. 9.*—The Times gives details of an expedition of the negro brigade into North Carolina, by which large numbers of slaves were brought in, guerillas routed, and houses, and barns, &c., burnt, a guerilla hanged by the road side and his body left pendant as a warning. On their way back they were several times attacked by guerrilas in ambush, but the guerrilas were routed every time. Several rebel camps were burned, also two whiskey distilleries. The expedition was absent three weeks. The colored troops showed themselves invaluable as guerrilla hunters. They subsisted mostly on the country, which was swept almost entirely clear of slaves, houses and barns, and the residents fled panic stricken.

Between 2000 and 3000 slaves were released from bondage, of whom 350 were brought in, on ox, horse and mule teams, and from 50 to 75 saddle horses. The guerrilas lost 15 killed and wounded. Ten dwelling houses and many thousand bushels of corn were burned, and 100 rifles, infantry equipments, &c., fell into our hands. Fourteen rebel prisoners and four hostages were brought in. About 100 men were enlisted, a large proportion of the able-bodied men having previously escaped.

CONFEDERATE NAVY.—The Secretary of the Navy for the Confederate States, in his report submitted to Congress, states that the operations in this department have been directed against the blockading squadron, building and equipping ironclad and other steamers, and the purchase of such blockade running steamers as were found adapted to be transformed into war vessels. The total number of commissioned officers in the navy service is 385, petty officers 191, sailors enrolled, not including those vessels at sea from which accurate returns have not been received, 877. The Secretary recommends the immediate construction of at least 6 turreted ironclads to operate upon the blockade.

We believe that if the war had been conducted in the spirit and according to the policy indicated by General McClellan, it would long ago have ended by the continued unity of the north, the division of the South, and the triumph of our army. A war for the abolition of slavery never had the assent of a majority of northern people; never can conquer a united and desperate South, to whom subjugation in such a cause is a less fearful alternative than submission. The opposition must and will support the administration with men and money, for to cripple its energies now is to destroy all hope of one government over the whole country. But when next year they take the government into their own hands they will wage war only for the Union, and, by superadding to "the exercise of force the policy of conciliation," will speedily insure to a distracted country unity and lasting peace.

CHARLESTON NOT TO BE TAKEN.—The siege of Charleston has so far proved a failure. Neither General Gilmore nor Admiral DAHLGREN has succeeded in capturing the city, nor is there any present likelihood, with the means at their disposal, that they ever will capture it. Only the first step has been taken—the occupation of Morris island; but the second—the reduction of Sumter—yet remains to be accomplished. Nor do we see any hope for success in the present line of approach to Charleston. If it was possible to run parallels from Morris islands over the harbor to Castle Pinckney there might be a chance that some time or other General Gilmore would dig his way into the birth-place of the rebellion; but unfortunately it is not feasible to make military approaches over a body of water. If General Gilmore was located on James instead of Morris island the case would be bravely altered. It might be a year or two, but Charleston would be reached in time.

The shelling of the city under the present circumstances is a useless waste of time, powder, shot, and property. It would not cause the surrender of that stronghold, if twice as efficient, though it were continued for a century. In country will be amazed when it learns how many costly 200 pounder guns have been disabled in this useless shelling and bombarding.

Nor is there any hope that the ironclads now off Morris island can ever enter the inner harbor. Their only use is protecting the working parties of General Gilmore's army and making the blockade perfect. It would be madness to risk these insufficient vessels against the terrible batteries which line the shores of Sullivan's island; and we do not believe that Admiral Dahlgren dreams of doing it.

The capture of Charleston, if it ever is captured must be accomplished by a much larger army than that which General Gilmore commands, and from a very different direction than Morris island, or else a new fleet of iron-clads must take the task in hand. In the meantime, the people of the North must possess their souls in patience and remember that these winter expeditions are sure to be satisfied.

INTENSE COLD IN THE WEST.—The Chicago *Tribune* says:—From the eastern boundaries of Ohio to the plains of Kansas, from the extreme south of Illinois to the northern lands of Michigan and Wisconsin, the storm has raged in uncontrolled fury. The vast expanse of territory known as the "Northwest" has been howed down by its visitation. Like the simoom of the desert it has taken in its broad sweep almost the continent, and devastation has marked its course. On the level prairies of Illinois the storm has held high carnival, no natural barrier interposed to check its progress; it has levelled all before it at one fell swoop.

Scores, perhaps hundreds of persons have been lost, their property destroyed, and their homes left desolate. Never since the bitter cold and snows of the winters of 1854-55 and 1855-56 have we experienced a storm anything like that whose fury has just been experienced.

A train on the Michigan Central road got stuck thirteen miles from Chicago, and the Cleveland *Herald* gives the following account of the sufferings of passengers:

The cars on that road are provided with patent stoves, which will burn only when the cars are in motion, and consequently when the cars stopped the fires went out. The weather was intensely cold, the thermometer being thirty-two degrees below zero, and the sufferings of the passengers became intense, particularly those of the woman and children.

There were five passenger cars in the train, well filled—about one hundred and fifty in all, a large number of whom were women and children. What added to the dreadfulness of the scene, as the night wore on, was, that the lights as well as the fire gave out, the cold increased in intensity, and the snow for nine hours fell to a depth, in huge drifts. By this time all the passengers became completely chilled through. The women and children were elevated on the top of the seats, where the air was warmer, and everything done for the comfort that could be; but without fire, lights or food, not on a bleak prairie, their suffering was terrible.

They lay there from Thursday afternoon till Friday morning, when a train on the Michigan Southern road arrived, which came to their assistance, and conveyed them further. Preparations were immediately made to remove the passengers to the Michigan Southern cars, where warmth could be enjoyed. A accident slightly occurred, passengers being thrown down and bruised. The women and children were in danger to be trampled upon, and had to be carried from one car to the other. This occurred on the Michigan Southern cars, in Saturday night, suffering from the cold and want of food. They were finally taken off by sleighs and carried to Chicago.

The transfer of the passengers to the Michigan Southern train is thus described by a correspondent of the Chicago *Tribune*:

A distance of three hundred yards, more or less, was to be traversed. The snow was deeply drifted. The snow and frost laden wind was sweeping the path like a storm of grape. But it was announced that the passengers would be taken to the city if they would instantly make an effort to reach the Southern train. Haste was necessary in order that the engines might not freeze up before we could get started. Cold as it was in the car, those who had not occasion to expose themselves to the storm previously knew little of the ordeal through which they must pass in order to reach the other train. Strong men fell by the way—frail women dropped down unable to step, and were caught up in the strong arms of men and hurried to the cars insensible. Others half-frozen, were rescued half-frozen.

Few who attempted the journey escaped being frost bitten. White noses, ears, faces and hands marked most of the Central passengers and many of the Southern ones, who had slowly recovered life in the transfer. The scenes in those cars, as the frozen passengers were helped in, beggars description. Men with frozen features rushed out for snow with which to extract the frost from the feet hands and faces of women and children, forgetting their own condition until made conscious of it by the painful tingling which succeeded to such cases. Children were crying, women moaning and fainting, men shouting, the rushing hither and thither with snow and liquor.

European.

THE SCOTIA ARRIVED AT NEW YORK.

Political news unimportant.—Reported that England takes a decided stand against the Federal occupation of Schlessig, and, if carried out, she will assist Denmark to resist.—Reported that the Alabama had captured two American vessels in the shoals of Saadia.—Cotton slightly advanced since the week forty-three thousand bales.—Paris rumor is that Lord Cowley, Ambassador to France, will be superseded.—Napoleon made a pacific speech on New Year's day, expressing to the American Minister the hope of peace in America.—English revenue returns show a decrease for the year of over half a million.

A searching inquiry into the equipment and departure of the steamer Rappahannock from Chatham exonerates the officials. All the mechanics and laborers engaged on her have been dismissed. Precautions have been taken to prevent a similar occurrence.

The London Times says the Schlesvig Holstein question has reached a crisis in which the only hope of peace lies in the moderation of the great German powers and their checking of the Holstein agitators.

The Daily News shows Germany that if she encourages war, she does so at a greater risk than any other country in Europe.

The London Post warns the German powers of the responsibility they are incurring, and says Denmark can retreat no farther, and if the German troops attempt to cross the Eider it will be an act of war which the Danish government must resist.

The Post also says that the British Cabinet has warned the Diet against a departure from the treaty of 1852.

The Doublodet denounces the attitude of England and Russia, and says Denmark appears to have no choice but war.

A report says that England urges Denmark to sacrifice Schleswig and receive as compensation Holstein.

The Parish Pays denies that Maximilian hesitates about accepting the Mexican crown.

The Paris correspondent of the London Herald says Maximilian persists in declining the Mexican crown, and that the French troops will be replaced by a foreign legion, and a Republican form of government retained.

Prince Augustenberg has issued a proclamation at Kiel, calling upon the Holstein people, as faithful subjects, to respect the Federal administration and avoid a conflict.

PARIS, Jan. 2.—It is asserted that the amount of bullion held by the Bank of France this morning was 176,000,000 francs.

BRESLAW, Jan. 2.—The Russians have imposed on the Kingdom of Poland a fresh contribution of 6,000,000 roubles, of which amount 2,500,000 will be imposed on Warsaw.

KIEL, Jan. 2.—Duke Frederick of Augustenburg has met congratulatory deputations from all parts of the country. The Duke, in reply to the leader of a grand torchlight procession, spoke of the necessity of union between the Government and its subjects, and expressed the confident hope that he would soon assume the Government.

HAMBURG, Jan. 2.—A message received here from Rendsberg states that the Danes had not up to yesterday, p.m., evacuated the Crown forts.

TRIESTE, Jan. 2.—According to news received here from Anapa, the Russians are making warlike preparations, but the rumors current of conflicts having already taken place are unfounded.

MEXICO.

Dates have been received from the city of Mexico to the 22d Dec., and San Luis Potosi and Morelia to Dec. 18.

On the 17th Gen. Uraga, with 5,000 Mexicans attacked the French army, intrenched at Morelia and was repulsed with the loss of 2000 killed and wounded.

Previous to this disaster Uraga had inflicted considerable damage on the French by capturing their supplies. He proposed to continue a guerilla warfare, and was gathering reinforcements for that purpose.

Doblado, before evacuating Guanajuate, destroyed the aqueduct, water reservoirs and all the work belonging to the different mines, agricultural implements and growing crops, leaving the country a barren waste. He retreated towards Zacatecas, pursued by a division of the French army. Ortega was expected to join Doblado there and give battle to the pursuers.

On the 6th the Mexican traitor Tobar, with three thousand men, near Guadarjara, was defeated by an equal number of loyalists under Col. Rojas. Five hundred prisoners, eight hundred horses and a large amount of arms and ammunition were captured by Rojas.

The impression prevailed at Mexico that Maximilian would be induced to abandon the throne, and that some Spanish prince would be substituted for a time, on the condition that France and Spain uphold the new government.

It was reported that Juarez contemplated moving the seat of government from San Luis to Monterey, because of that place being near the United States. His family was already at Monterey.

Missionary Meetings, Grand Lake, N. B.

Missionary Meetings will be held at the Grand Lake, as follows:

White's Cove, Monday, Feb. 1.
Young's Cove, Tuesday, Feb. 2.
English Settlement, Wednesday, Feb. 3.

Each meeting will commence at 6 o'clock, p.m. Collections will be taken up at each meeting in aid of the Mission Fund. Rev. T. W. Smith, and others, are expected to attend, and speak.

Jan. 9, 1864. D. D. CURRIE.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. W. W. Perkins (P.W. Mrs. Shaddock $1, Mr. McNamara $2, J. Tweedy $5.) Rev. R. Johnson, (P.W. Wm. Church $2, D. Mason $2, S. Parker $1, J. Soaring $1, Mrs. Masters $2—8.) Rev. A. M. DesBrisay, (P.W. Joshua Black $2, Thos. Bacon $2, R. R. Ripley $2, T. Shipley $2, J. Reed $1—9, one new sub.) Rev. J. Tweedy (W. E. White $2, J. H. Barker $2, T. Harrison $2—8, Thos. Gray, P.W. Jno. Myras new sub. $1) Rev. J. E. Sponagle, P.W. Sami. Bent $2, L. Black $2, Rev. Jas. Taylor, (B.R. $2 P. W. Jno. M. Neil $2, Jas. Thomas $2, Abm. Sporr $2—8, R. A. Chapman (P.W. $5) L. Borden (B.R. $5.50, P.W. B. Pentz $2, J. G. Wells $3.50, J. Berryman $1—$10) E. B. Moor send book shortly, Rev. W. McCurdy (Guide, S. Bishop $1, P. W. R. Nichols $2, Ingerson Patterson $1.95, Mrs. Shaw $2, E. L. Palmer $1. 25, Geo. Hudson $1, P. Jacques $4, Thos. Patterson $5—$12.20.) R. Porter, Rev. A. F. Wells (S. $1 for Mrs. Cochrane) L. Taylor (B. R. $5—8, Gosden (P.W. A. Atkinson $2 J. F. Gosden $1, A. Gosden $2, J. Harper, $4, S. Davis $1. (no shilling see ship Capt S. paper) Rev. A. W. Nelson (2 new sub.) Rev. E. Sutcliffe, (B.R. $2, P.W. Jos. Harret $4, A. Ross $2.) W. E. Taylor (P.W. $2.) Rev. G. O. Huestis (By express this week) Rev. S. W. Sprague (B.R. 10cts, P.W. S. Hall $5.60, Jos. Caldbeck $1, J. N. Leard $6, S. Wright $1, Jas. Watt $2—$11.) R. Price (the express will inquire into delay, and will forward.) Rev. E. Evans (B.R. $8, P.W. Jas. Inman $4, Thos. S. Smith $4 17, John Gregory $2, A. Y. Beatsto $2, J. Ward $1—$13. 2 new subs.) Rev. W. H. Heartz (S. for self $1, Mrs. Bein. $1.) Rev. S. F. Huestis, (P.W. W. Scott $1, O. Porter $1, S. Kerr $2—4, J. G's past pay't was $1.) Rev. A. Gray (P.W. Capt. S. Herman $2, D. Heckman $2, D. Shawnwhite $1, G. Mader $1, Jacob Gaetz $1, L. Risser $2—$9.) Rev. W. McCarty (P.W. Silas Bishop $2, 4 new subs., many thanks.) J. W. Allison Esq. (will be forwarded duly.) Rev. Jas. Hart, Rich. Smith Esq., P.W. $2.

The sale of the Plantation Bitters is without precedent in the history of the world. There is no secret in the matter. They are at once the most speedy, strengthening health-restorer ever discovered. It requires but a single trial to understand this. Their purity can always be relied upon. They are composed of the celebrated Calisaya Bark, Cascarilla Bark, Dandelion, Chamomile Flowers, Lavender Flowers, Wintergreen, Anise, Cloves-buds, Orange-peel, Snake-root, Caraway, Coriander, Burdock,

S.—T.—1860—X &c.

They are especially recommended to clergymen, public speakers, and persons of literary habits and sedentary life, who require free digestion, a relish for food, and clear mental faculties.

Delicate females and weak persons are certain to find in these Bitters what they have so long looked for.

They purify, strengthen and invigorate.
They create a healthy appetite.
They are an antidote to change of water and diet.
They overcome effects of dissipation and late hours.
They strengthen the system and enliven the mind.
They prevent miasmatic and intermittent fevers.
They purify the breath and acidity of the stomach.
They cure Dyspepsia and Constipation.
They cure Diarrhea, Cholera and Cholera Morbus.
They cure Liver Complaint and Nervous Headache.
They are the best Bitters in the world. They make the weak man strong, and are exhausted nature's great restorer.

The following startling and emphatic statements can be seen at our office.

Letter of Rev. E. F. Crane, Chaplain of the 107th New-York Regiment:

NEAR ACQUIA CREEK, March 4th 1863.

Owing to the great exposure and terrible decomposition after the battle Antietam, I was utterly prostrated and very sick. My stomach would not retain medicine. An article called Plantation Bitters, prepared by Dr. Drake, of New-York, was prescribed to give me strength and an appetite. To my great surprise they gave me immediate relief. Two bottles almost allowed me to join my regiment. * * * * I have since seen them used in many cases, and am free to say; for hospital or private purposes I know of nothing like them.

REV. E. F. CRANE, Chaplain.

Letter from the Rev. N. E. GILDS,
St. Clairsville, Pa.:

GENTLEMEN.—You were kin enough, on a former occasion to send me a half dozen bottles of Plantation Bitters for $8 50. My wife having derived so much benefit from the use of these Bitters, I desire her to continue them, and you will please send us six bottles more for ten money inclosed.

I am very truly, yours,
N. E. GILDS, Pastor Ger. Ref. Church.

Soldier's Home, Superintendent's Office, Cincinnati, Ohio, Jan'y 15, 1863.

I have given your Plantation Bitters to hundreds of our noble soldiers who stop here, more or less disabled from various causes, and the effect is marvelous and gratifying.

Such a preparation as this is I heartily wish every family, in every hospital, and at hand on every battle field.

G. W. D. ANDREWS, *Superintendent.*

Dr. W. A. CHILDS, Surgeon of the Tenth Vermont Regiment, writes.—"I wish every soldier had a bottle of Plantation Bitters. They are the most effective, perfect, and harmless tonic I ever used."

Willard's Hotel, Washington, D. C., May 22, 186

GENTLEMEN,—We require another supply of your Plantation Bitters, the popularity of which daily increases with the guests of our house.

Respectfully,
SYKES, CHADWICK & CO.

&c. &c. &c. &c. &c. &c.

Be sure that every bottle bears the fac-simile of our signature on a steel plate label, with our private stamp over the cork.

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

Sold by all respectable Druggists, Physicians, Grocers, Hotels, Saloons, and country dealers.

1863

SPECIAL NOTICE.

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

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S

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

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

HUNNEWELL'S ECLECTIC PILLS.

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

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

and all derangements of stomach or bowels.

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

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

Marriages.

At Fredericton, on the 22nd ult., by the Rev. G. O. Huestis, Mr. James B. McIntosh, of King's Clear, to Miss Harriet S. Marsh, of Fredericton.

On the 31st ult., by the same, at the same place, Mr. Wm. Upton, to Miss Hannah Ferguson, both of Sheffield.

At Scotch Town, Sheffield, N. B., on the 6th inst., by the Rev. James Tweedy, Mr. Thomas L. Purves, to Miss Eleanor Maria Olmstedt.

At the Wesleyan Church, Sussex, N. B., on the 24th ult., by the Rev. D. D. Currie, Mr. Alfred J. Fenwick, to Miss Rachel A. Holmes, both of Millstream.

At the house of the bride's father, on the 5th inst., by the Rev. W. Alcorn, Mr. Wm. W. Anton, to Miss Roxana Arden, all of Amherst Shore, N. S.

On the 11th inst., by the Rev. *ar.* Knox, Minister of the Tabernacle, Mr. Theodore W. Tufts, to Miss Elizabeth H. Mann, all of this city.

At the residence of the bride's father, by the Rev. R. Johnson, on the 24th ult., Mr. John Brison, of Avondale, to Rachel, daughter of Mr. Job Anthony, of Clarence.

At Walton, by the same, on the 6th inst., Mr. Joseph H. Clark, to Matilda S., daughter of Mr. Silas Lutzenz, both of Walton.

At North Range, Digby, on the 30th ult., by the Rev. James Taylor, Mr. Eliab Bell, to Miss Susan Jane Cook.

At the residence of the bride's father, Nappan, on the 12th inst., by the Rev. A. M. DesBrisay, Mr. Wm. Elliott, of Pugwash, to Miss Catherine Amelia Carter.

On the 14th inst., by the Rev. J. S. Addy, Mr. Wm. Thompson, to Miss Margaret Ann Anderson, both of this city.

Deaths.

At Spry Harbour, on Friday, 8th inst., after a long and painful illness, Hannah S., beloved wife of Mr. Isaac Prest, aged 74 years. Mother of 12 children, grand mother of 66, and great grand mother of 7.—Portland papers please copy.

At Mantua, Newport, on the 15th inst., Miss Sarah Elder, in the 67th year of her age.

In Bristol, on the Baie de Verte circuit, on the 1st inst., of consumption, Martha Jane, 2nd daughter of Mr. Robert Copps, aged 20 years. Her end was peace.

On the 13th inst., in the 30th year of her age, Hannah, the beloved wife of Mr. George Phillips, Schr. Bob Khetder of this city, leaving a husband and a children to mourn the loss of an affectionate wife and tender parent.

On the 7th inst., Mrs. Ann Hull, a native of Newcastle, Tyne, aged 77 years.

On the 12th inst., Ann Elizabeth, daughter of the late Wm. Whiston.

On the 8th inst., Mr. Thomas Boyd, aged 36 years.

At Amherst, on the 8th inst., Wm. Wood, stone cutter, a native of this city.

In Milledgeville, on the 13th inst., Mrs. Sarah Fisher, aged 80 years, wife of Robert Fisher, and mother of D. H. Nash, of this city.

At Musquodoboit Harbour, on the 11th inst., Mr. Archibald Crawford, in the 101st year of his age.

On the 27th inst., Amelia M., daughter of the late Arthur Carman, Esq., aged 20 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, Jan. 13.

Brig Express, Frith, Inagua; Brigts Brisk, Harding, Inagua; Kingston, Nickerson, Inagua; schrs Mary Stimson, New York; Uncle Tom, Dudet, Boston; Rival, Dunlap, Liverpool.

SATURDAY, Jan. 16.

Schrs Rosario, Canso; Eagle, McLeod, Sydney.

SUNDAY, Jan. 17.

Brigts Economaux, Chisholm, Inagua; Magnet, Conyers, Bermuda.

CLEARED.

Jan 13—Brigs J Banks, Banks, Aux Cayes; schrs Sea Sniper, Hopewell, Porto Rico; Reindeer, Rood, F W Indies; Mary Ann, Grant, Grenada.

Jan 14—Brigts Latina, Fanning, Porto Rico; Cheibueto, Jenkins, Harbour Grace; Isabella, Walsh, Pedeway.

Jan 15—Brig Hound, Anderson, F W Indies; brigs America, French, Boston; Isabella Maria, Walsh, St Jago de Cuba; Sultan, Sterman, New York.

Jan 16—Schrs Dashaway, Keizer, Jamaica.

Jan 18—Schr Mary, Tobin, Boston.

READY-MADE
CLOTHING!
COMMERCE HOUSE.
No. 141 Granville Street.

Just received, an assortment of

MEN'S WINTER CLOTHINIG.

Made to order expressly for our trade, of good material and workmanship, and the best style of fashion at the following LOW PRICES:

Heavy Winter OVERCOATS, 17s 6d to 25s,
Beaver and Witney do 27s 6d to 37s 6d
SUPER do do do. 40s to 57s 6d.
Heavy Pilot REEFING JACKETS, 15s to 25s.
FINE BEAVER do 27s 6d to 37s 6d,
Fine Black CLOTH COATS, 20s and upwards.

A Full assortment of

COATS AND DEMI SACKS.
A Good, Useful Garment,

In Doeskin, Cheviot, Tweed, &c from 15s to 35s.
Black and Colored CLOTH PANTS from 7s 6d to 20s.
Black & colored Cloth and Fancy Vests

—ALSO—

White and Fancy Shirts, Fancy Flannel and colored Serge Shirts, Kersey Drawers, Lamb's Wool Vests & Pants, Linen and Paper Collars, Hand kerchiefs, Ties, Braces, Gloves, and a general assortment of OUTFITTINGS, at the

Lowest Cash Prices.

dec23 R. MCMURRAY & CO

BROWN, BROTHERS & CO.
Nos. 3. 4 & 5 Pentagon Building
North end of Granville Street,
HAVE IN STOCK THE FOLLOWING ARTICLES:

Alum Iron,	Oxide of Silver
Chloroform,	Pepsine,
Chlorodyne,	Prophylamine,
Chloroform—D & Flock	Prodophyllin,
bath's from Pure Spirit	Santonine,
Citrate of Iron & Quinine	Syrup of Hypophosphates
Citrate of Iron and Strychnine,	of Lime and Soda.
Codeia,	Syrup of Hypophosphates
Hypophosphate of Lime,	of L.S. Potass and Iron
" Soda.	Do. do. Winchester's
Iron by Hydrogen or	Valerianate of Amm'a,
Quevenne, Iron,	" " Quinine,
Leptandrin,	" " Zinc,
Oxalate or Cerium,	Vetatria,

And all the Chemicals and Medicines in general use

Brown, Brothers & Co beg to return thanks to the many who have favored them with the compounding of prescriptions during the past year; and as they pay particular attention to this branch, and as prescriptions entrusted to their care are always put up by careful and experienced hands, and from the best medicines they feel confident that they will continue to give satisfaction to all, even the most particular, who may favor them with their patronage. dec. 23.

TO CONTRACTORS.
GOVERNMENT BUILDING,
MARKET SQUARE.

SEALED Tenders addressed to the Commissioners for the erection of the above building, will be received at the office of the Secretary until 12 o'clock on MONDAY, the 1st day of February next, from all persons desiring of contracting for same, according to plans and specifications which may be seen on and after Monday, the 4th inst. in the large room of the Nova Scotia Marine Insurance Building, Bedford Row, fourth story. The building is to be of Freestone, 3 stories high, and measures 125 feet long by 54 wide, more or less, and any further information in reference thereto may be had on application to Mr. David Sterling, Architect, Hollis street.

Tenders must be accompanied with a guarantee from two (2) responsible persons who are willing to become security for the faithful performance of the contract entered upon. The Commissioners do not bind themselves to accept the lowest or any Tenders.

JOHN DUFFUS, Chairman
A. G. JONES, Secretary.

Jan 6

Hardware, Hardware!

WE have received per *Glenroy, Pascoe Grenfell, Pathfinder* and *Steamer Africa* from Liverpool; *Forest Queen* and *Scotia* from London, *Roseneath* and *Relief* from Glasgow:

—A part of our Fall Importations of—

Ironmongery, Hardware, &c.,

—COMPRISING—

Bar, Bolt, Hoop and Sheet IRON,
Cast, Blister, and Spring STEEL,
Windsor glass, Putty, Glue, Whiting, Ochres
Brandram's best No. 1, WHITE LEAD,
Colored Paints, Boiled and Raw Oil,
SMITH'S BELLOWS, ANVILS, VICES,
Sheet-Lead, Leadpipe, Shot, Gunpowder,
G. Horse Nails, Wrought Nails and Spikes,

WITH A COMPLETE ASSORTMENT OF

Shelf Hardware,

For Sale on the *best terms* for Cash.

☞ Remainder of our Fall Supply daily expected per "Hannah," "Hattie Eaton," and "Rainbow."

DAVID STARR & SONS,
Nov 11, 1863 SHEFFIELD HOUSE.

MADE FROM
The Pure Balsams of Vermont.
N. H. DOWNS'
VEGETABLE
BALSAMIC ELIXIR.

THIS honest, standard old Cough Remedy, has been used with entire success for 33 years. It is warranted as usual for Coughs, Colds, Whooping Cough, Croup, Asthma, and all diseases of the throat and chest and lungs, and all diseases tending to Consumption.

We have testimonials from many of the best physicians and gentlemen of standing, among whom we mention the Hon Paul Dillingham, Lieut Governor of Vermont; hon Bates Turner, late Judge of the Supreme Court of Vermont; Dr. J B Woodward, Brigade Surgeon U. S. Army.

JOHN F. HENRY & CO. Proprietors,
(Successors to N H Downs)
393 St Paul's street, Montreal, C. E. Sold by M Burr & Co., 26 Tremont st., and Geo C Goodwin & Co, 38 Hanover street, Boston. Price 25 cents, 50 cents, and $1 pre bottle.

S Avery, Brown & Co., Cogswell & Forsyth, Halifax. Wholesale Agents for N. S. Also sold by H A Taylor, Geo Johnson, M F Eagar, A H Woodill and T. Durney, Halifax.

sept 16 6m in.

New Advertisements.

Boots and Shoes.
ARTHUR J. RICKARDS

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

Men's stout Grain Balmoral Boots, clump sole,
do do Men's Calf-skin elastic side Boots,
Do Team Ha Boots, do, sappli clump sole,
Do Calf-skin Elastic side Boots very thin to wear with pumpers or moccasins.

We have on hand a large stock of Ladies skating Boots, stout and thin sole from 16s
Do Kid Balmoral and elastic side Boots 7s 6d
Do Long Rubber Boots very cheap
Do do do very best New York
Do Felt Boots, fitted with Rubber, just the boot for those who suffer from cold feet.
Do Cloth Boots, stout sole, lined with Chamois.
Men's Felt, Carpet and Patent Leather Slippers.
Do Felt Moccasins, lined with rubber, just half the price of Canadian Moccasins.
Do Long Rubber Boots thigh and knee
Boys and Youths' Rip Grain high top boots.
Do do do Long Rubber Boots.
Ladies Rubber Shoes, very cheap.

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Jan 20 Granville street.

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MAY be consulted professionally at his Office

170 Argyle-street,

Opposite Messrs. John Northup & Sons between the hours of 8½ to 10½ a. m. 2 to 4 and 7 to 9 p. m.

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

Jan 20 6m.

NAVIGATION!

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

172 Upper Water street.

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

January 20. 3m.

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

Sold by Druggists and Dealers in Medicine at 25 cts per box.

BROWN'S BRONCHIAL TROCHES FOR COUGHS AND

The Family.

For the Provincial Wesleyan.

"Eighteen Hundred and Sixty-Three,"

Died at midnight, Dec. 31st, aged one year.

A low, sad dirge for the dying year,
Ere we lay him down on his frozen bier,
Wrapped in his shroud of ice and snow
We shall lay him away with the "Long ago."

But ere we whisper our last good-bye,
And stand by his couch to watch him die,
Let us backward glance o'er the path he trod,
And mark his tracks on the yielding sod.

He came to us fresh from the hand of time,
While the bells were ringing their merriest chime,
Clad in his robes of purest white,
He glided in, in the hush of night.

He came to us, bright from another sphere,
And we called him then "the glad New Year,"
We hailed his advent with shouts of glee,
"Eighteen hundred and Sixty-three."

But he passed o'er the earth in his hurying tread,
And his path was marked by the tears we shed,
He snatched the loved from our wild embrace,
And laid them away in their burial place.

He brought us the spring, but the flowers she gave,
We twined in a garland to deck the grave,
And the summer breezes that wandered by
Whispered a sound of mortality.

He has left a shadow on many a hearth,
That was decked with flowers to hail his birth,
And many a voice that was loudest in glee,
Forever is hushed in its melody.

We shall lay him away on his frozen bier,
The cold remains of the dear old year,
Wrapped in his shroud of ice and frost,
White as the robes of the friends we have lost;

Cold as the hands we clasped in rest,
And folded them on the silent breast,
Lifeless and still as the form we laid
Down in the dust, with the flowers to fade.

Eleven o'clock, and his pulse beats slow,
His eyes are closing on all below,
Gather around and whisper good-bye!
Gather around him and see him die!

Twelve o'clock, and the year is dead,
Lay him back on his wintry bed,
Stretched on his bier of frost and snow,
Lay him away with the "long ago."

Draw the curtains, and close the door,
Tread lightly, softly upon the floor;
Trim a wreath for the coffin lid,
White flowers and buds in the mosses hid;
And the name engraved on the plate shall be,
Eigthteen Hundred and Sixty-three."

St. Stephen, Jan 4th, 1864. H. S

A Temperance Appeal.

By a Lady of St. John's Newfoundland,—Published by Request.

"Why has man the will and power
To make his fellow mourn?"

Thus questioned Robert Burns, and thus has ever questioned the great struggling and suffering heart of humanity, since the day when the first murderer imbrued his hands in his brother's blood, even until this nineteenth century, when from the many voiced and many peopled earth, in one mighty surging cry it has risen into the ears of an avenging God. Famine, pestilence and war have often covered the glad green earth with sorrow. Tyranny and oppression have filled dungeons and invented tortures, and in many shapes

"Man's inhumanity to man
Makes countless thousands mourn."

And is there not in our midst one cause of mourning, lamentation and woe, one epitome of man's rapacious greed and insatiate cruelty, one hydra-headed monster, one incarnate evil—the offspring of our appetites, our selfishness and avarice,—one petted and pampered fiend:

Who nerves the arm of relentless hate
With the goblet's headed foam,
Who lurks in the halls of the rich and great,
In the beggar's moan, at the palace gate,
And curses the poor man's home;
Grudging his children their daily bread,
And filling the drunkard's bowl
With anguish and woe, remorse and dread,
With a nerveless hand and a failing head,
And a curse on his deathless soul."

And who among us has not felt the pangs of this monster? How many, because of it, cry out in the bitterness of their hearts, "Lord how long, how long shall man have the power to make his fellow mourn." Poverty, sickness, death, may be borne with. Shall we receive good at the hands of the Lord, and shall we not receive evil also? Mercy is mixed in the bitterest cup which comes from our maker's hand. But where is the mercy in this cup of devils; this cup which the smiling good natured Christian places in the hand of his unsuspecting brother. This cup which "expels reason, drowns memory, defaces beauty, diminishes health, is a witch to the senses, a thief to the purse, a devil to the soul, the beggar's companion, the wife's woe, and children's misery," what drop of mercy does it contain. Yes; it has one drop—hear it ye pleasure seeking, ease loving souls who speak of it as one of the good creatures of God—lay the soft balm to your soul that it contains *one* mercy drop. Listen; it is the wail of a perishing infant, ushered into the world amid poverty and disease: the parched bosom of the starved and broken-hearted drunkard's wife, or the inebriate mother affords no life-sustaining stream, and the infant victim of rum perishes. Strange mercy that, the murder of innocent babes; yet it is mercy compared to life,—*the life of a drunkard's child.* Oh! who can paint *his* woes and sufferings; he has never known the laugh of happy childhood, the greedy fingers of the rapacious rum-seller are continually feeling his hungry vitals, and stealing his little loaf. Let his blue and shivering lips tell their own tale, which surely would touch any heart that was not stone. Listen:

"The street is warmer than my home,
The winds themselves hae mair
O' comfort in their echoes.
Than the voices that are there,
Let me alane, let me alane."

Let me alone, alone in nakedness, hunger and shame. O, the depth of the misery that cannot tell its ail. 'Tis a fearful visitation, the sin of the parent burning the heart and tingling the cheek of the innocent child.

And *this* is *happy childhood*, life's joyous spring time; and oh, how many of such children have we around us, growing up neglected and uncared for, hungry and cold, starving in the midst of plenty, inured to scenes of vice and immorality; without God, and without hope. Or, if the father only is a drunkard, who can tell the bitterness of the children's hearts against the destroyer of their own and their mother's happiness. Oh, did the rum-seller but know one half of the curses he has from the heart of childhood, he would surely tremble; take one scene from real life.

"Kneeling by her mother's side a child of ten years is repeating the evening prayer, and stung to madness by the misery of her home, she exclaimed when the rum-seller rose to her memory "Oh God, as they have done unto us so do thou also to them." The mother rose in sorrow: "Oh my child" says she, "speak not thus, pray God to forgive them; our Saviour prayed for his murderers." "No mother," replies the girl, "I cannot pray for them, God only forgives the penitent, and *they* are not penitents. Christ prayed for his murderers because they knew not what they did; but *they* know that they are ruining both body and soul of their victims."

And shall we not cry for vengeance? God has promised to avenge us, and he will. This is a step further than "let me alane;" this is gentle, timid girlhood crying out in agony of soul to God for retribution on the heads of those who have poisoned the spring of her young life, broken her mother's heart, turned her home into a hell, and dragged her father down to the gutter of drunkenness.

But if this misery were all, fearful as it is, the days of childhood would wear past, and time's all healing balm dropped into the furrows of misery, would make the majority of mankind forget the sorrows of their child. But it ends not here. The child of the drunkard is born with the craving for stimulants. The sins of the parents are fearfully visited upon the heads of the children; with this hereditary taint, he has not the same chance to resist temptation as the child of the temperate man. He falls an easy prey to those customs of society that make drunkards, and so perpetuates the evil from generation to generation. Here and there some strong-hearted, self-reliant, independant soul raises his head from among the bitter billows, and resolves to wage eternal war with intemperance in all its forms. One says:

"Tell me I hate the bowl;
Hate is a feeble word,
I loath, abhor—my very soul
With a strong disgust is stirred—
When e'er I see, or hear, or tell,
Of that dark beverage of hell."

O for such courage, strength and hope,
To every bosom wild,
Now maddening 'neath the fearful curse
That haunts the drunkard's child;
And soon earth's cold and leaden sons,
Would warm before their glow,
And man, with one great shout, arise,
To battle with the foe.

But these are few, these are chosen souls; souls, for whom God has work in the world. Souls who are great in spite of adverse influences; but who would be greater and happier had they a kindly and congenial atmosphere to develope their gifts and graces, and whatever they may attain to, there will still be a root of bitterness in them,—a canker worm eating out the vitals,—for it is the pain as well as the privilege of such hearts never to forget. Such are the salt of the earth; they never say "am I my brother's keeper?" they feel that they are; that they are called to the battle of *right* against *might*, they feel and know that the cause of Temperance is the cause of God, and that there is no *irresponsible* path which they can chose, that they must either fight for God or Satan.

A little boy once read in the bible these words: "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." "Mother," said the child "is there not a curse hanging over those who will not come to the help of the Lord against mighty intemperance." "There is my child," said the mother, "if they see it to be their duty, and willfully neglect it, they expose themselves to the curse of Meroz." "*If they see it to be their duty*," replied the child, "*they must see it*, they have their eyes, and their senses, they cannot but see that intemperance is a terrible evil." "But," replied the mother, "scripture informs us of some who having eyes and see not." "Yes mother," said the boy "there are none so blind as those who *wont see*." How easily the unsophisticated heart of childhood sees through the clumsey artifice. Burns has said truly—

"When self the wavering balance shakes,
'Tis rarely right adjusted."

And the heart of the child went at once to the pivot self. Self; the greed of money induces the rumseller to take the children's bread and give their father poison. He knows he sends him home a maniac and a fiend to his despairing wife and helpless children. He knows he starves and ruins his family; but he gets his money, that is all he cares for. It gives him an idle living; he fears not God—and he is licensed by Government—so he regards not man. Self makes the legislature license the traffic, for it brings a revenue. Self makes the respectable moderate drinker encourage it, for he is attached to it, it is a luxury he cannot deny himself; he says "there is no danger of my becoming a drunkard and I care not who does!" Oh, shame that he should throw the mantle of religion over his selfishness; preach about the use and abuse of it, when the world is teeming with the children of drunkards, whose blood is leaping with the heriditary craving after strong drink. They will fall, they must fall, if God in mercy prevent it not; and can he be innocent of their blood, who through selfishness or indolence gave the weight of his influence to uphold those customs of society that are daily peopling hell! Alas,—we find it too true, that even professing Christians, have the will and power to make their fellows mourn. And what of the ministers of religion; the professed followers of the meek and lowly Jesus, who went about continually doing good, are they sinless, in this matter? they who have been set as watchmen upon the towers of Sion, to hear the word at God's mouth and warn men from him; has their trumpet never given an uncertain sound? have they pointed out the only remedy which experience has found, for this giant evil?—Touch not, taste not, handle not,—avoid it, pass not by it, turn from it, and pass away. And if they have faithfully warned, has their example corresponded with their precepts? have they never in giving and receiving the accursed cup, encouraged those who stand upon a mine to rush to their own destruction? How many of them have countenanced that noble band of brothers who have come forward to the help of the drunkard? Have they not rather looked coldly upon their noble and self-sacrificing efforts? How often have they preferred their ease to their duty, and shivering said, "the work is a hard one?" How often have they said it is unfashionable; have any of the scribes or the pharisees believed in it? And how seldom have they earnestly and faithfully asked "is it my duty, as a minister of Him whose cause I profess to serve, to resist this flood of iniquity, this bar to the progress of the Gospel;" and having found the path of duty, resolved, with God's help, to pursue it at all hazards. It is cheering to observe that so many of the Clergy of Nova Scotia have met and recorded their protest against this iniquity; when shall we have such a meeting in Newfoundland; when shall our ministers and our people awake to their true interests? when shall they see, and know, wherein their great strength lies? "Union is strength!" our strength and our salvation lies in union! The salvation of our beloved land from the jaws of this monster who devours the fruits of our industry; the salvation of the poor and perishing among us from the chains of this enslaving vice; the salvation for virtue, morality, and religion, of the many tender flowers whose hard lot is the barren and poisonous soil of a drunkard's home, lies in union! Unite against this destroyer, and ye must and shall prevail. Ye shall bless your country, and your kindred; and "blessing ye shall be blest."

Where is there a nobler work than coming to the rescue of the poor drunkard?—the God-created but man-defaced drunkard, for as much as *he also* is a *man* and a *brother*.—A man formed in the image of God, with some of heaven's dews still fresh at his heart; a brother with many of the kindly sympathies of our common nature unquenched; marred, and defaced he is by the customs of society; his brain beclouded; his talents buried, his bright hopes ruined; and his warm heart frozen;—by what?—a good creature of God! O foul and malicious libel upon our loving merciful Father, surely the prince of hate himself could not invent a more impious slander; away with such demoniac hypocrisy! God is love, and they who love God love their brethren also; love is stronger than hate, many waters cannot quench it; rise then in the strength of your love, children of Terra Nova, and prove that the ice and snows of our rigorous clime have nurtured warm loving hearts; prove that we are the children of our British forefathers, who feared God, and fearing him feared not the face of man; who were strong for the weak, and valiant for the timid; ready to resist evil, and faithful to the interests of their country. The cause of Temperance is the cause of God, the cause of freedom, the cause of weak and suffering humanity, the cause of our country; embrace it, sons and daughters of Terra Nova, band yourselves together against this mighty evil, which has overrun our land like a flood of ruin; remember, union is strength," unite then and if we cannot take from man the will, let us take from him the power to make his fellow mourn.

Sons of British sires who never
Shrunk from combat with a foe,
Rouse you now to glorious action,
Lay your country's tyrant low.
Long the skirmishing has lasted
With the few who stood alone;
Rouse to one united battle
And the victory is won!

Ye who sing with British triumph,
"Proud Britannia rules the wave
Ye who join the raptured chorus,—
"Britons never shall be slaves."
Can ye see your brethren bend them
To a hateful tyrant's thrall;
Sons of Britain! to the rescue,
'Tis your noble country's call!

The Crooked Pickles.

The sound of brisk steps, directions in subdued tones, the carefully laid tea-table, with its china and silver, all confirmed Minnie Warren's whispered, "We've got company. Aren't you glad, Dede? Uncle Aaron's come." And fond Aunt Lucy had granted the inmost wish of her little heart by allowing her to think herself useful on this great domestic occasion.

"May I get the pickles?"

"Mind and pick out all the straight ones dear?"

"Yes'm;" and back she skipped with a plate-full so green, so hard, so sure to be brittle, that even fastidious Aunt Lucy was satisfied.

Minnie dropped into her little chair waching for another opportunity "to take a step for aunty,' and as she sat, grave lines were drawn upon the serious little face that drew Aunt Lucy's eyes towards her, busy as she was.

"Why did you tell me to get the strait pickles, Annt Lucy?"

"O, because they look a little nicer for company; the crooked ones taste just as well."

Minnie fell back pondering the idea she could not quite express.

"Aunt Lucy!"

"What, dear?"

"Do you love Uncle Aaron better than you do Uncle John? Didn't you tell me Uncle John was a dear good man. Aren't they both your brothers just, the same?"

"Indeed they are, and I love them both," answered Miss True, quick tears dimming her glasses.

"But—but—," the earnest eyes, the quivering lip asked permision to go on. Miss True's smile granted it.

"You have made toast, and cooked chicken, and put on the prettiest dishes for uncle Aaron, but when uncle John was here you said, 'Never mind; the blue dishes are just as well,' and you didn't tell me to get the straight pickles either. But, auntie, I'm very sure you told me to treat my little playmates just alike."

"Well, Minnie, I knew that Uncle Aaron was more particular about his eating than uncle John. He is used to having things very nice at home, while uncle John is not."

"I know," chimed in the flexible, expressive child's voice, "I know why—because uncle John is poor. But, auntie, if he don't get nice things often, wont he like them better when he does?"

This *naive* home question, put with moist eyes and deprecating tone, was too much for aunt True. She would have boxed a pert child's ears, but she answered Minnie (would that all of us could be as wise!) humbly:

"Dear child, Aunt Lucy was wrong; she loves her brothers just alike, and means to treat them so, and when uncle John comes again he shall have a nice supper."

"Yes, and I'll get the *straight pickles* too."

"I declare," exclaimed Aunt Lucy, shutting herself into the buttery, while the four years of experience outside walked away with a happy face, "I declare, Lucinda, that child of yours does ask such questions. *Did* you hear her? I never shall see a crooked pickle again without being ashamed of myself. We must be careful; that pickle jar has taught Minnie more about the sin of respect for persons than the whole second chapter of James would have done."—*Watchman and Reflector.*

A Recipe for Happiness.

It is simply, when you rise in the morning, to form a resolution to make the day a happy one to a fellow-creature. It is easily done—a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles, in themselves, light as air—will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result; you send one person—only one, happily through the day; that is, three-hundred and sixty-five in the course of the year—and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events, for a time. Now worthy reader, is this not simple? and is this not worth accomplishing? This is so small a pill, that one needs no red currant jelly to disguise its flavor, and requires to be taken but once in a day; and we feel warranted in prescribing it—it is most excellent for digestion.

Little Kindnesses.

"Mother," said a little girl, "I gave a poor beggar child a drink of water and a slice of bread, and she said 'thank you' to me so beautifully and it made me so glad, I shall never forget it." Now children can do a great many things worth a "thank you." Kind offices are everywhere and at all times needed; for there are always sick ones, poor ones, besides dear ones, to make happy by kindness; and it goes further towards making home happy than any thing else. Kind offices are within everybody's reach, like air and sunshine, and if anybody feels fretful, and wants a medicine to cure it, we would say, do a "thank you's" worth of kind offices every hour you live, and you will be cured. It is a wonderful sweetener of life.

1863 Fall & Winter Supply 1863

GROCERIES! GROCERIES!

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248 chests half chests and boxes Tea[illegible]
40 bags and 25 bbls Jamaica Coffee,
15 " choice Java [illegible]
45 hhds very choice P. R. Sugar,
34 box Havana [illegible]
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190 bbls Extra State Flour [illegible] Superfine
Pastry Flour
barls Oatmeal, Corn Meal, Split Peas & Beans
4372 lb Annapolis Cheese, some [illegible] which the prizes was awarded at the [illegible] English, Cheshire, Gloucester, and Stilton Cheese
40 firkins and 94 Tubs Butter,
85 Casks and 54 boxes Crackers and Biscuits in great variety,
Nonpareil, Greening, Bishop Pippins, Spitzenburg, Vandeveers, Golden Russets, [illegible] Baldwins and other choice Apples, Oranges, Lemons, Dates and Figs, Soft shell and [illegible] Raisins, 40 kegs, half and quarter kegs Malaga Grapes,
6 hhds Pickels, Sauces, Jams and Jellies,
English and French Cocoa and Chocolate,
45 cases Spices of the best quality,
Currants in tierces and barrels, best quality, Citron, Orange and Lemon Peel, and a variety of other sundries which will be offered through the season at such prices as those purchasing cannot but exclaim how cheap and how good.

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150 Granville Street.

Have by the arrival of the ships "Glentay" and "Pascoe Glenfeli," and steamer "Africa" from Liverpool, and brig "Relief" from Glasgow, now nearly completed their

FALL IMPORTATIONS.

THE Goods per above vessels in [illegible] those received per previous arrivals.

Supfi. Cloth Beaver and Pilot do.
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Tweeds, Oxford mixes, Satinets, [illegible]
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SCANDINAVIAN WINGS (Gloves)
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THE SCIENCE OF HEALTH.

Every Man his own Physician.

HOLLOWAY'S PILLS

AND

HOLLOWAY'S OINTMENT.

Disorders of the Stomach, Liver and Bowels.

The Stomach is the great centre which influences the health or disease of the system. Absent or debilitated by excess—indigestion, costiveness, bad breath and physical prostration are the natural consequences. Allied to the brain, it is the cause of headaches, mental depression, [illegible] complaints and unrefreshing sleep. The Liver becomes affected and generates bilious disorders, pains in the side, &c. The bowels, upon which the Costive [illegible], Diarrhœa and Dysentery. The principal action of these Pills is on the stomach and the liver, lungs, bowels and kidneys, portions upon their recuperative and regenerative powers.

Erysipelas and Salt rheum.

Are two of the most common and virulent disorders prevalent on this continent, for which the Ointment is especially antagonistic. Its [illegible] and is first to eradicate the virus, and complete the cure.

Bad Legs, Old Sores, and Ulcers

Cases of many years' standing, that have pertinaciously refused to yield to any other remedy or treatment, have invariably succumbed to its all-healing applications of this powerful but benignant.

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

Female Complaints.

Whether in the young or old, married or single, at the dawn of womanhood, or at the critical period of life, these medicines display so decided an influence that a marked improvement is seen in a few days in the health of the patient. Being a purely vegetable preparation, they are adapted as a family remedy for all classes of females in every clime, under all circumstances of health and station of life.

Piles and Fistula.

Every form and feature of these prevalent and stubborn disorders is eradicated by using the Ointment freely by the use of this ointment, warm fomentations should precede its application. Its soothing qualities will be found to be thorough and invariable.

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

Bunions,	Rheumatism,	Sore throats,
Burns,	Ring Worm,	Sores and ulcers
Chapped Hands,	Salt Rheum,	Spavins,
Chilblains,	Scalds,	Stiff Joints,
Fistulas,	Skin Diseases,	Ulcers,
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Lumbago,	Sore Legs,	Tetter,
Mercurial Eruptions,	Sore Breasts,	Wounds of all kinds.

Piles.

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

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

☞ There is considerable saving by taking the larger sizes.

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

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At the Wesleyan Book Room.

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Hanna's Last Day of the Passion,
Andrew's Life of our Lord,
Stories from the Lips of the Teacher,
A Present Heaven, by the author of "The Patience of Hope,"
Quotations from the Poets,
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MARBLE Worker, having removed to Antigonish from Truro, would intimate to the inhabitants of Guysboro' county, that he can supply them with anything in the *MONUMENTAL FOUNDERY* line, at Halifax prices at his Shop in Antigonish. Liberal discount made for cash. Satisfaction warranted. Orders solicited. 1y. Sept 24.

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nov 4

THE

Singer Sewing Machine

[illegible] A world-wide [illegible] Family Sewing [illegible] Tucking, Binding, Embroidering, Cording, [illegible] family sewing machine [illegible] great variety of work [illegible] cloth, and with all kinds [illegible] recent improvements make [illegible] Machine most reliable, and [illegible] certain in action at all [illegible] the interlocked stitch, [illegible] known. Any one, even [illegible] can use it at a glance. [illegible] Family Sewing Machine. [illegible] Machines furnished on [illegible]

The Family Machine is a [illegible] the most useful [illegible] machine which not in use, [illegible] may be opened as [illegible] table to contain the [illegible] Cases, made out of the [illegible] in the simplest and [illegible] manner. [illegible] the Family Machine [illegible] of the great establishing as popular [illegible] Manufacturing Machines [illegible] are well supplied with silk [illegible] of the best quality.

THE SINGER MANUFACTURING COMPANY
[illegible] N. Y. and New York.
[illegible] Agent in

RADWAY'S READY RELIEF.

RADWAY'S READY RELIEF.

RADWAY'S READY RELIEF.

FEVER AND AGUE.

[illegible]

RADWAY'S READY RELIEF

SHOULD BE TAKEN IN [illegible]

[illegible] a few hours, even the worst.

HOW IT CURES.

The wonderful [illegible] of RADWAY'S READY RELIEF to prove to the patient the [illegible] the pain, [illegible] so swift is the power [illegible] RELIEF [illegible] the system [illegible] full and [illegible] health and strength [illegible] quent [illegible] its talismanic power to [illegible] influence of medical [illegible]

RHEUMATISM, LUMBAGO, GOUT, [illegible] TOOTHACHE, FACE-ACHE, NEURALGIA, [illegible] SCIATICA, LUMBAGO, BACKACHE, [illegible] INFLAMMATION, [illegible] JOINTS, ENLARGED [illegible] ACHE, [illegible] INFLAMMATION.

It is truly marvellous the wonders RADWAY'S READY RELIEF works the moment it is applied [illegible] pain ceases and the patient [illegible] RADWAY'S READY RELIEF [illegible] continues, one or two applications [illegible]

PREVENTION BETTER THAN CURE.

THERE IS NO OCCASION FOR SICKNESS if [illegible] of the READY RELIEF be within reach [illegible] pain, where you feel the disturbance.

ALL MALIGNANT DISEASES [illegible] system, will be speedily overcome and [illegible]

SIGNS OF UNHEALTHINESS.

Headache, Pains in the Limbs, [illegible] Sore throat, Swelling of the Joints, [illegible] Kidneys—Cold Chills and Heat, [illegible] Hot Hands and Feet, Nervousness, Sleeplessness, Depression of Spirits, and [illegible] symptoms of Malarious Fever—[illegible] the READY RELIEF [illegible] this Ointment. It surpasses many of the cosmetics and other toilet appliances in its power to expel rashes and other disfigurements of the face, leaving the skin clear and healthy.

SOLDIERS.

Every soldier should carry with him a bottle of Radway's Ready Relief. It is superior to all other medicines as a [illegible] Bruises, Sprains, Burns, Scalds, [illegible] Relief, [illegible] and [illegible] of Stiffness and Bruises [illegible] Relief [illegible] Fever and Ague, Fever, Diarrhœa, Dysentery, Colic, Cholera Morbus, Colic, Spasms, Sick Headache, [illegible] Relief.

CAUTION.

In all cases ask for Radway's Ready Relief, and do not take anything else that may be offered you. See that the wrapper of each bottle is signed "Radway." Each bottle is enclosed in a wrapper with a new and fresh cover, [illegible] Relief. Sold by Druggists. Merchants [illegible]

RADWAY & CO.
87 Maiden Lane, N. Y.

COLDS! COUGHS!!

Brown's Bronchial Troches

Cure Cough, Cold, Hoarseness, Influenza, any irritation or soreness of the Throat, relieve the most trying Cough in consumption, Bronchitis, Asthma and Catarrah, clear and give strength to the voice of

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or Cold in its first stage. A neglected cold may yield to a mild remedy, but may result in incurable disease. Let the Troches be used at the first appearance of Hoarseness or Sore Throat, and all Bronchial Troches are equally efficacious in relieving Coughs in consumptive habits. The Troches give ease and almost immediate relief.

A simple and elegant combination for Coughs, &c.

DR. G. F. BOERTOW, R. [illegible]

"Have proved extremely serviceable for Hoarseness."

REV. HENRY WARD BEECHER.

"I have been much afflicted with BRONCHIAL AFFECTIONS, rendering Hoarseness and Cough. The Troches are the only effectual remedy, giving power and clearness to the voice."

REV. CEO. SLACK
Minister Christ Church,
Milton Provinces, Canada.

"Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor. The Troches afforded me the utmost. But from a moderate use of the Troches I now and must establish [illegible] for weeks together, without the slightest inconvenience." REV. E. B. BUCKNAM, A. B.
W. Addison Village, Montreal

Sold by all Druggists in the Provinces, at 25 cents per box.

August 6, 1862 [illegible]

STEAM SAW-MILL

For Sale or to Let

THE Subscriber is authorized to dispose of the Dalhousie Steam Saw-Mill and the land properly connected therewith, at Chief Harbour, P. E. Island, owned by Hon. Dr. Young.

Said Mill is well fitted for business with plenty to do, and in good working order.

If sold, the payments may be made as follows:—to run over ten years, or it can be leased for ten years with the Lessee having the privilege of purchasing. If the property is disposed of outright—the purchaser will be offered it for sale apart from the building.

Full particulars can be had on application to Hon. Dr. Young, Charlottetown; Jas. Lithgow, St John, or to the subscriber. B. LINGLEY.

St John, N B, 15th July, 1862.

Holiday Presents.

INCLUDING nearly bound Bibles, Hymn Books, religious books for young people, Photographic Albums, and Cards, &c. &c., can be had in great variety, at the Wesleyan Book Room, Argyle St.

☞ Orders from the country filled with care and promptitude. Dec 16.

Valuable Property

FOR SALE.

The Subscriber offers for Sale the following valuable Property, viz:

TANNERY.

IN THE [illegible] AND [illegible] Sides, Boots, Kips, Calf Skins, [illegible] Land, half of which is a Dwelling House, well stocked with [illegible] may if he wishes [illegible]

Terms [illegible]

Hard [illegible] Baddeck, C. B. [illegible] good [illegible]

Notice! [illegible]

E. W. SUTCLIFFE.

BRANDY [illegible]

25 Brunswick St.

On Saturday [illegible]

First Class Family Groceries, &c.

Which have been [illegible] in England [illegible] he will be able to supply [illegible] goods, and lower than [illegible] where in the City.

Also—On hand [illegible] remain in store [illegible] REDUCED PRICES. W. [illegible] the old Stand, Barrington [illegible] Parade.

MRS. S. A. ALLEN'S WORLD Hair Restorer AND ZYLOBALSAMUM.

The great unequalled [illegible] Restoring, Invigorating, [illegible] and Dressing the Hair.

Rendering it soft, silky and [illegible] remain in any required position. [illegible] the scalp, arresting the fall and impart [illegible] natural color to the Hair.

IT IS NOT A DYE.

To Restore Grey Hair To Its Original Youthful Color

It is not a Dye,

But acts directly upon the roots [illegible] them the natural [illegible] same vitality and [illegible]

For Ladies and Children

Whose Hair requires frequent [illegible] Zylobalsamum has no equal. [illegible] is unsurpassed [illegible]

Sold by Druggists throughout the World.

PRINCIPAL AGENCY [illegible]
198 Greenwich Street, New-York City.

Mrs. S. A. Allen's ZYLOBALSAMUM.

Agents—Avery Brown & Co.
Jan 7

London Drug & Medicine Store

STOCKED with [illegible] of Drugs, Medicines and Chemicals of known strength and purity, which [illegible] at any price to be found in a [illegible]

FIRST CLASS [illegible] STORE.

Particular attention [illegible] to the preparation of Physicians' [illegible] at reasonable charges.

ALSO—Engl[illegible] Perfumery, Hair Oils, [illegible] &c., Hair Brushes, [illegible] dressing Brushes and [illegible] Tooth Powders and [illegible] Fancy soaps and [illegible] necessity and luxury [illegible]

Agency for [illegible] popularity [illegible]

Oct 22

NEW LOT!

From England and the States.

RECEIVED by [illegible] Book Room [illegible] Books for young people [illegible] Books, Bibles [illegible]

The following [illegible] ing and for Sunday [illegible] Providence [illegible] worlds, Vice Reg[illegible] Power of the Tongue [illegible] Facts and Incidents [illegible] in the Wilderness [illegible] cloth, gilt, [illegible] Prayer [illegible] at a [illegible] xo4 [illegible] Sacraments [illegible]

Fall Supply

DRY GOODS.

Shepherds Plaid [illegible]
Corders [illegible]
Victoria and Jasmaron [illegible]
Cloth, Silk and [illegible]

SHAWLS.

Dresses and Dress [illegible]

In all the Fashionable [illegible] and GLOVES [illegible]

Damasks, Diapers, Inglands,

Sheetings, Victoria [illegible] per Covers in [illegible] ed and Fancy Cotton [illegible] ings Gents Ready [illegible] Flannel Ready [illegible]

☞ Bales [illegible] steamers.

Oct 7

E. W. SUTCLIFFE'S

COFFEE IS THE BEST.

THE truth of the [illegible] ly heard in Halifax [illegible] vince, each be prepared [illegible]

Superior Jamaica [illegible]
Extra Jamaica [illegible]
Fresh [illegible]

March 11

PROVINCIAL [illegible]

Wesleyan Methodist [illegible]

[illegible]

[illegible]

[illegible]

ADVERTISEMENTS.

[illegible]

For twelve lines and [illegible] " each subsequent [illegible]
" each continuance [illegible]

All advertisements not [illegible] until ordered out and charged [illegible]

All communications and advertisements to be addressed to the Editor.

Mr. Chamberlain has every facility for executing Book and Fancy Printing, and Job Work of all kinds, with neatness and despatch and on reasonable terms.

BARRY'S HEADS [illegible]

RADWAY'S READY RELIEF

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W. Addison Village, Montreal

Sold by all Druggists in the Provinces, at 25 cents per box.

August 6, 1862 [illegible]

COFFEE, COFFEE.

Those who are looking for really GOOD AND CHEAP COFFEE.

Will find that which is Roasted and Ground

WET HERBY & CO'S

NEW AND IMPROVED APPARTUS,

BY STEAM POWER,

[illegible] to any in the Province.

BEST JAMAICA COFFEE, 1s 3d, recommended for every family

Strong useful Coffee, 1s

BEST OLD JAVA COFFEE, 1s 6d

Just received, a fresh supply of

SWEET ORANGES, APPLES, NUTS,

Lemons, Dates, Table Raisins,

[illegible] NTS, in great variety

[illegible], SUGARS, MOLASSES,

[illegible] AND SAUCES,

Cheese, Lard,

FAMILY AND PASTRY FLOUR, MEAL,

[illegible] Candles, Fluid, Soaps.

TEAS, TEAS.

[illegible] Fine Congou, 2s 3d

THE BEST GOOD TEA IN THE CITY.

[illegible] 1s and 1s 6d

[illegible] only 3s 9d

Or [illegible] at the quality and price of

Family Groceries

[illegible]

Union Tea Warehouse

No. [illegible] Barrington Street,

Near Northrup's Market,

HALIFAX, N. S.

Country Produce Depot.

[illegible] J. COLMAN.

[illegible] Country Customer [illegible] to his large stock of

DRY GOODS,

Boots and