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Religious Miscellany.

Suffering.

Trial, when it weighs severely,
Stamps the Savior's image clearly
On the heart of all his friends;
In the frame his hands have molded
Is a future life unfolded,
Through the suffering which he sends.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to his subdues;
Thus his hand, so soft and healing,
Each disordered power and feeling
By a blessed change renews.

Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art;
'Tis like some angelic warder,
Ever keeping sacred order
In the chambers of the heart.

Suffering tunes the heart's emotion
To eternity's devotion,
And awakes a fond desire
For the land where psalms are ringing,
And with psalms the martyrs singing
Sweetly to the harper's choir.

Suffering gives our faith assurance,
Makes us patient in endurance;
Suffering! who is worth thy pains?
Here they call thee only torment;
There they call thee a preferment,
Which not every one attains.

Though in health, with powers unwasted,
And with willing hearts we hasted
To take up our Savior's cross,
If through trial our good Master
Should refine these powers the faster,
What good Christian counts its loss?

In the depth of its distresses,
Each true heart the closer presses
To his heart with ardent love;
Ever longing, ever crying,
Oh! conform me to thy dying,
That I live with thee above!

Sighs and tears at last are over;
Breaking through its fleshly cover,
Soars the soul to light away.
Who, while here below, can measure
That deep sea of heavenly pleasure
Spreading there so bright for aye?

Day by day, O Jesus, nearer
Show that bliss to me and clearer,
Till my latest hour I see;
Then, my weary striving ended,
May my spirit be attended
By bright angels home to thee!

—*From the German of Hartmann.*

Invitation of Moses to Hobab to go to Canaan.

And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying to the place, of which the Lord said I will give it you: Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. Numbers x. 29.

Hobab, the son of Raguel or Jethro, for he was called by both names, had been with his brother-in-law Moses, at Mount Sinai and seen all the wonders of the Lord displayed there. As Israel was departing thence to Canaan, Moses addressed his kinsman in the text, persuading him to accompany them to the promised land. Hobab seems at first to have refused, but afterwards accepted the invitation.

All men are travelling to another country, and there is scarcely a more beautiful or striking figure in our language, than representing human life as a journey. As soon as we begin to live, we enter upon this journey. By night and by day, asleep or awake, we are going on towards its end. Every night finds us a day's journey—every Sabbath a week's nearer to our eternal home. Some are longer on the way—others shorter. Some move faster, others slower, but all tend towards the house appointed for all the living.

But this figure is used with peculiar propriety concerning God's people, for *alone* of them can it be said—They are going to the place of which the Lord said "*I will give it you.*" God hath prepared a place for his children—and our Saviour by his death, hath opened a way into it:—and thither hath He gone to prepare it for their reception. 'In my father's house, are many mansions, and I go to *prepare a place for you*' The word and spirit of God are the christians guides on the way. Thus all are travelling to a future state, but pious men to the heavenly regions.

It is the duty of good men to *invite others to go with them to that better country.*

Moses' invitation to his brother Hobab well represents the kind feeling of zealous christians, who invite others—"Come thou *with us*" *Hobab* seemed opposed to the proposition and peremptorily answered 'I will not go, but I will depart to my own land and kindred.' 'This fondness for the world and a dislike to leave old companions in sin, always leads men to refuse the kind exhortation of their christian brethren. They say, I will not go,' but the zealous christian is like Moses, very loth to take a denial. Still he will urge, as Moses did, the promises of God 'And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, *the same will he do unto thee.*' Here is the duty of every true christian—'come thou with us.' This was the language of all the prophets and apostles—all our Lord's precepts, invitations and promises—of every faithful minister and converted soul.

Here is a powerful motive to enforce the invitation.—'The Lord hath spoken *good concerning Israel*'—and all who go with them shall partake of it. Moses doubtless refered to that fruitful country which God promised Israel, but he embraced all other blessings which had been promised, as his peculiar and favored people. All true christians will share a *better country* than any upon the earth—the 'inheritance incorruptible, undefiled and that fadeth not away, is secured in heaven for them.' 'O how great is that goodness, which God hath laid up for them that fear him!' This is the powerful motive which christians should urge upon each other, to persuade men to go with them in the road to heaven.

Now where are we going? All are on the road to the grave. Many have gone before us—some of our friends and neighbours are daily finishing their course. It will be wise if we 'lay this to heart' and consider our 'latter end'—the young and healthy, may think to have a long way before you, but thousands have been deceived, as you may be. Your journey may be nearer ending than you think of, but remember its end is not the end of your *being*—but an entrance into an eternal, and unchangeable state of happiness or misery. *Whither* are you going then? With *what company* are you journeying? To what *end* are you walking? Young friends, join yourselves to the LORD—take his servants for your companions, and 'keep the path of the righteous,' and 'walk therein, and ye shall find rest to your souls.'

God's people should invite and persuade others to go with them.—Thus let them imitate the example of the man of God in the text. We want more love and zeal to encourage others to journey with us to the good land. This is especially the duty of those, who like Moses and Hobab are related to one another. Husbands and wives should help one another towards the heavenly land, as the apostle exhorts, and walk as 'heirs together of the grace of life.' Let parents 'train up their children in the *way*, in which they *should go.*' Masters and mistresses should watch over the souls of their servants and like *Abraham* encourage them 'to keep the *way of the Lord.*' We should *work together* with the ministers of Christ, in all their labors, discouragements and exertions to save souls finally.

God's Israel can look forward to the good which he hath spoken concerning them.—Blessed be his holy name, we do not run an uncertain journey for 'we shall *reap*, if we faint not' the way may be long, rough and stormy, but let us not faint, remembering *where* we are journeying to, and *what* we shall possess there. We are to walk by faith and to keep the place God hath promised, always in our eye—not to tire in the heavenly road, but hold on to the end—then shall we finish our course with joy, mount up with wings as eagles and safely enter into the promised land!

G. P. D.

The Clove, Staten Island, Dec. 1859.

Our Pride.

Another subtle and constant snare of the Devil is to make us to swell in our own opinions, value ourselves, our parts, and services much. Perhaps these thoughts begin from a consideration of the great blessings we have received from the hands of God, and the returning praises suitable to such mercies and favors. This will gently carry a man to a secret hugging of himself, and all will turn to self-love and self-will, which will plainly destroy the vitals of religion. This is also often fed with the applauses which may be given one, and perhaps deservedly; which if he could so receive, as to offer them up to God, as due to Him, without sacrilegiously ascribing them to himself, were a noble evidence of a mortified spirit. In opposition, therefore, to all this, every serious man must often consider that he is nothing, but as he is assisted by God; and so must acknowledge God in all he does, without claiming any share of praise to himself; he is also to set up the long bead-roll of his sins and infirmities, to make himself ashamed of all such vain or overvaluing thoughts. But the most noble and sublimest exercise of humility, is to be often beholding God in the glory of his attributes and perfections, which do, when duly contemplated, so empty us of all self-conceit, that we appear as nothing in our own eyes These exercises must be, therefore, kept up constantly, for guarding us against this most dangerous of all snares; because it lays open a way for all the rest, and strikes at the root of holiness (which is resignation and dependence on God,) and is commonly plagued with some sad desertion from God.—*Scougall.*

Almost Home.

This is one of the most joyous expressions in the English language. The heart of the long absent husband, father, or son, not only homeward bound, but almost arrived, fills with rapturous joy, as he is on the point of receiving the embraces and greetings of the dear ones at home. So is it with the aged Christian, as, in the far advance of his pilgrimage, he feels that he approaches the boundary line, and will soon cross over to the land of promise. Many of his best friends have crossed over before him, and they have long been beckoning him upward and onward. They await his arrival with the joyful welcome of holy ones. And as tokens multiply on either hand, that the land of Beulah is near, he feels that he is *almost home.* The ripe fruit of a long Christian life is about to be gathered into a heavenly garner. Few sights on earth are more pleasing than aged, faithful Christians, strong in the Lord, almost home. We have some such among us, reverend and beloved, whose prayers bring down blessings on our heads. They speak of many friends, most of whom have preceded them—but the union will soon come. Blessings be upon the fathers and mothers in Zion. And may their mantles fall on us!—*Morning Star.*

Joy.

Now what is faith without joy? What do we offer to God, when we offer without joy? What obedience, what service can we expect from a faith that is without joy? How can souls without joy adorn his sanctuary and contribute to his glory? How can God be honored or pleased, how can his purposes be promoted, and his light diffused here below, by the man whose soul is depressed and benumbed by sadness? Attain once more, then, ye dejected believers, the joy of your salvation, in order to attain with it energy, zeal, life, and, in a word, love, which is all these in one—which is the accomplishment of your chief end, the crown of your happiness, your paradise on earth, and your all in all in heaven! Ask God to restore to you the fallen diadem; beseech him to cause a ray of his glory to penetrate your hearts, and illume your second night. From the depth of your present calamity implore Him to give you back the glory and the gladness of your first love. Ask boldly. He is expecting your petition. He is only waiting for it, to restore to you all you have lost, and to conduct you by a path of light to new progress,—to achivements purer than those of the best days in the early part of your career.—*Vinet.*

Confessions of Infidelity.

"I seem," says Hume, "affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplorable condition, environed with darkness on every side." Voltaire says:—"The world abounds with wonders, and also victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds:—"Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." Hear what St. Paul says:—"I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day."—*Lutheran Observer.*

Time and Eternity.

We step on the earth; we look abroad over it, and it seems immense—so does the sea. What ages had men lived, and knew but a portion? They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this great globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, an hour, shall seem long. As we grow older, the time shortens; but, when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.

Religious Intelligence.

Prospect of Establishing Christianity in Japan.

Of all the governments of the far East, that of Japan is probably the most perfect in its entire control of the people—who have scarcely any rights of their own. For instance, at the present day a Japanese has no liberty to depart the country, and no liberty to believe in Christianity, and no liberty to read the Scriptures of Divine truth, which can alone make him wise unto salvation. When I was in Nagasaki, a woman was in prison, awaiting the order from Yeddo for her execution, because she had dared to accompany a Frenchman to China, and return to Japan.

Mr. Liggins will be able to maintain his position in Japan, if he be silent on the subject of Christianity, and refrain entirely from circulating books directly on that subject, particularly the Scriptures The few who are desirous of obtaining situations under the Japanese government as interpreters, undoubtedly desire ardently to acquire English—and so do a great many in the silk, lacquer, and various other kinds of business; but the motive here is gain, and that exclusively. The government also wishes to have its own native Japanese interpreters get hold of the English language; but the object is non-intercourse, rather than unrestricted intercourse, with those who speak English, or are suspected of a design to teach Christianity. Mr. Liggins condescends to give lessons in English to the interpreters, but when they come to him, a spy comes with them, and a report is made to the Governor of all that is said and done. On the day of my arrival in Nagasaki, I had a long conversation on board the ship with a Chinese interpreter, who could not speak Chinese near as well as many of the missionaries at Shanghai. The dialect which he had learned was the Nankin Mandarin. When the English interpreter came up from the cabin he gave me an introduction to him, and I found his English barely intelligible. I presented him copies of the Chinese trimetrical classic, and thousand character classic, which I had translated literally and printed at Shanghai with Chinese text. They were quite glad, of course, to get them, as they knew the meaning from their own Japanese translation of the same books. A few days afterward I met them at Mr. Liggins's, and they said the Governor had examined the books and found them unobjectionable. He was desirous that his interpreters might be furnished with copies; but Mr. Liggins told the interpreters that he had long since made application to the Governor for certain Japanese books, which were on sale in the stores, and as soon as the Governor would furnish these to him he would be happy to return the compliment by furnishing them with my Chinese and English books!

As a specimen of the surveillance exercised over foreigners in Japan, I would mention that a day or two before I left, Mr. Liggins attempted to purchase several books at a public bookstore, tendering the full price for each; but the only one they would permit him to take away was a blank-book! They had undoubtedly been forbidden to sell any books to foreigners—and if so, the penalty would have been decapitation or garroting. I have now further to add, in this connection, that the Governor of Nagasaki requires to examine every book previous to giving a permit for its importation; and this they do to prevent the introduction of Christianity—for vile books and pictures of foreign manufacture are publicly exposed for sale in these Japanese shops: such pictures as would be burnt by the corporation of any city in the United States.

The first missionaries to Japan will need an unusual amount of patience and perseverance. They ought to know something of Eastern tactics, or, in other words be good judges of human nature as we find it in this part of the world. As God hath made this Japanese Empire, it is beautiful; but is inhabited by a licentious race, who, though, they have gods many, and lords innumerable, know not the only wise and true God The Chinese you know to be low in the moral scale; but some heathen Chinese, with whom I conversed in Japan, are perfectly surprised at the laxity of manners and disregard of the obligations of social order manifested by the Japanese. This, however, is but another evidence that "the world by wisdom knows not God." The five and twenty millions who people the Japanese Islands are industrious enough to be perfectly independent of the world besides for their manufactured clothing—and, indeed, they can undersell Manchester and Lowell in cotton fabrics, and Nankin, Soochow, or Bombay in silk manufactures, and France or China in porcelain; while, copper, gold, or silver have long been abundantly produced, and coal is dug out at the foot of hills a thousand feet high, and by the water's edge in the port of Nagasaki, and in many other situations—although Marco Polo was thought to be stretching far beyond the bounds of truth when, in the thirteenth century, he reported the people in these regions to be in the habit of cooking their rice with "black stones." The land also produces an abundance of rice, wheat and other grain, sweet potatoes, and various kinds of vegetables—sufficient to sustain its population, which is no denser than that of Great Britain and Ireland, and not half so dense as in the great plain of Kyang-soo, in which we live in China. We need a hundred millions of pounds of rice to give the people of Kyang-soo, in China, a breakfast, and that would support the Japanese Empire two whole days. The numerous coves, bays, inlets, harbours and gulfs, which indent and enclose the thousands of islands of which the Japanese group is composed, furnish an abundance, too, of excellent fish, and while in Nagasaki I enjoyed for the first time since I left America a dish of fresh lobster. The common laboring people are much more energetic than the Chinese, as they have not yet been stultified by opium smoking. The shop-keepers and trades people are affable, polite—always using toward foreigners a respectable demeanor in conversation. The upper classes are overbearing and supercilous to their inferiors, always exacting the most humiliating postures and language from those below them; and it is indeed said that in Japan a man must never attempt to rise above the occupation of his father.

The language of Japan is a mellifluous polysyllabic language, with declensions and conjugations, and has not much in it that resembles Chinese. True, there have been some ingraftings from that great continent, but the Chinese has not so much affinity to Japanese as French has to the English.

The alphabet with which Japanese is written has been borrowed from the Chinese by taking certain characters from their sound only, and so reducing the number of their pencil-strokes as to form a set of alphabetic syllable powers nearly equivalent to our

ba, be, bi, bo, bu,
ta, te, ti, to, tu, etc.

These alphabetic symbols are forty-eight in number, and by combinations of them, all words are spelled somewhat after our method, but I think the intoduction of the Roman alphabet would be a great benefit to the nation—for it is admirably suited to write their language and to express its sounds. It is common to print all the Chinese classics in Japan in large Chinese characters, and print the Japanese meaning in small Japanese characters by its side. I have now before me a set so printed, which I got in Japan. Phrase books in Japanese and Chinese are also common, and I have one book, quite a curiosity in its way, printed at Yeddo; it is a small vocabulary, cut out on wooden blocks, in Chinese, Japanese, English, French, Dutch and Russian. It was printed by the Japanese government. The English, etc., is cut in script and not badly done.

The numerals of the Chinese, with a slightly modified pronounciation, are in common use for business; but the common people use the Japanese equivalents. The business numerals are: 1, itah; 2, nee; 3 san; 4, see, 5, go; 6, rokf, 7, sitsh; 8, hatsh; 9, kew; 10 jew; 11, jew-itsh; 25, nee-jew go; 36, san-jew-rokf; etc. The common people use the following numerals: 1, stotes; 2, stats; 3, meets; 4, yotes; 5, itsutes; 6, moots; 7, nanats; 8, yats; 9, ko-ko-notes; 10, toe; etc.

The commonest salutation in the streets—*ohio*, the equivalent of good-day; the common drink of the people is *cha*, tea, or *meed-so*, water, or *sakee*, arrack; the boys in the streets are all *moscoe*, and the girls are all *mosemay*; the men are all *otoko*, and the women all *onago*; the commonest designation applied to Mrs. Jenkins, who to the astonishment of the Japanese accompanied me everwhere, in streets, shops, houses and temples, was *epi-yo ka*, very handsome; and indeed one Japanese went so far as to propose an amount of money to buy her of me, while the little girls would come up the hill after her in dozens; and some would remain till we had to tell them to come back to-morrow, and then, after giving her a lesson in Japanese, they would depart with a polite bow and *si-o-na-ra*—good-bye.

We passed our week in Japan very pleasantly; my invalid had been greatly benefitted by the sea voyage, and as we saw no way of getting back to China near so economically as to return in the ship by which we came, we resolved to do so, although the commander of the United States sloop-of-war Germantown, Captain Page, very politely called on us, on board the ship, and said he would be happy to boat Mrs. J. about the harbor and islands near Nagasiki, if we decided to remain longer. We left on the 2d of July, Saturday; and on account of light winds, it took us till Saturday, the 9th to run over 460 miles, to Shanghai The benefit from the voyage was considerable; and if there had been the comforts of such an unrestricted intercourse and comfortable residence as at Shanghai, and the benefits of medical attention, it might have been better for us to spend the summer there. But it did not appear advisable then to continue longer, although I considered the people quite interesting, and would have deemed it highly honorable to be a pioneer in the Christian cause in Japan.

Upon my return, I find that the Southern Methodist Episcopal Church contemplates the establishment of a mission in Japan, and is in quest of information as to the most desirable point. This I conceive to be Yeddo, the capital. But then no foreigners, except those in the suites of the foreign commissioners, can reside at Yeddo until January, 1862. After that, Americans can reside there, if the treaty be kept. But then there is the port of Kanagawa, only twenty miles from Yeddo, where they can reside for business, from the 4th of July, 1859. The language of Kanagawa must be substantially that of Yeddo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. They must get dictionaries made, and translate into Japanese from the Chinese the Holy Scriptures, and thus quietly fit themselves to become able workmen And the Church of God in America must make unceasing prayer that He would so dispose the hearts of the rulers in Japan, of the Emperor, especially, that he would remove all obstructions to the spread of Christianity: and who knows how they may be inclined, ere your men are ready to enter on the vast and important work of disseminating Christianity in that great empire? It needs as many Christian ministers and teachers and presses and Bibles and books as Great Britain, Scotland, and Ireland, yea, as many as the whole United States of America, ere its twenty-millions of pagans shall be as well discipled as are the people of those favored lands; and no one yet thinks that they are two well supplied. If it be necessary to pray there, "O Lord, revive thy work," what is the condition of Japan, not one of whose teeming millions yet calls on the name of the only wise and true God, and his Son, Jesus, the world's Saviour.

Should you decide on a mission to Japan, let your missionaries come to Shanghai, from which we can send them to Japan for about one hundred dollars each, perhaps less, and also furnish them with such information regarding the best points to settle at as the events of the next year may evolve. The expenses will be no greater than in China. We are on the eve of great changes in China and Japan. It may be the Divine purpose to do more for this people than we imagined. For awhile a dark cloud rests upon us: it may be big with blessings for us, and for mankind at large.—*Southern Christian Advocate.*

Correspondence.

The Allison Professorship.

DEAR MR. EDITOR,—Will you publish at your convenience the enclosed list of subscribers to the Divinity Professorship, from the Annapolis District.

The brother to whom was entrusted the work in that District writes: "During my long tour I had the high gratification to notice on the Circuits the efficiency of our beloved Methodism, and the noble work it has already accomplished in the land of my adoption. Ministers and people harmonizing together and labouring together to promote the glory of God, is truly a noble sight for man, and one on which angels look down with pleasure. My own labour was lightened by the consideration of the noble object in contemplation,—a Divinity Professorship, which shall open up incalculable advantages to those hereafter destined to enter our ministry, in being eminently much more successful and useful in preaching "the unsearchable riches of Christ."

Brother Stewart having nearly completed the work in his District, the names of the remaining subscribers sent by him will be forwarded in a few days.

Yours truly,

J. ALLISON.

Mount Allison, Sackville, Dec. 13, 1859.

HORTON CIRCUIT.

By A. Henderson, Esq.

Rev. Thomas Angwin,	£5	0	0
Thomas Lydiard,	5	0	0
William Denison,	5	0	0
James Neary,	2	10	0
James E Rathburn,		5	0
Capt. Eben H Currie,		10	0
James N Crane, Esq,	2	10	0
Davison Patterson,	1	0	0
Joseph Crane, Esq.,	1	0	0
Capt. Amos Armstrong,	1	0	0
Jacob B Curry,	1	0	0
George McGregor, Esq,	1	5	0
James Woodman,	1	5	0
George N Borden,		10	0
Wellington Borden,	1	0	0
Edward P. Borden, Esq.,	1	0	0
James Borden,		10	0
W & J Hennigar,	1	0	0
John L Faulkner,		10	0
Andrew H Borden,		5	0
William J Johnson,	1	5	0
	£33	5	0

CORNWALLIS CIRCUIT.

Rev. George Butcher,	£3	10	0
Edward C Foster,	5	0	0
Oliver Woodworth,	2	10	0
William Roles,	2	0	0
James Blenkhorn,	1	5	0
John W Clarke,	1	5	0
L W Eaton,		10	0
Arnold Burbidge,	2	10	0
Mrs. Harrington, (widow)		5	0
Amos Sheffield,	1	0	0
James Hardwick,		15	0
Robert Ells,	1	5	0
Samuel Borden,	1	0	0
William Burbidge,		15	0
William Borden,	1	0	0
Joseph Ward,		7	6
James Spicer,	1	0	0
Robert C Margeson,		10	0
Daniel Rhodie,	1	0	0
Matthew Fisher,	1	0	0
Charles W Bertraun,	1	0	0
	£29	7	6

AYLESFORD CIRCUIT.

Rev. George W Tuttle,	£5	0	0
Nathan Tupper,	5	0	0
Amos Patterson,	2	0	0
William H Bent,		10	0
Johnston C Patterson,	1	0	0
Alexander Patterson, Esq,	1	0	0
Willis Foster,	1	0	0
Henry Boyd Magee,	1	0	0
T Manly Tupper,	1	0	0
Zebulon Neily, Esq,	2	10	0
Jacob Miller,		10	0
	£20	10	0

WILMOT CIRCUIT.

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Jacob Slocomb,	5	0	0
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Elias Phinney,	1	0	0
Stephen Beals,	1	0	0
William Holland, Esq.	1	0	0
Samuel Roberts,		10	0
Beriah Van Buskirk,	1	0	0
Ward Neily,	1	0	0
Lawrence Phinney,	1	0	0
Newton Brown,		10	0
James M Dobson,		10	0
John Foster,	1	0	0
	£20	10	0

BRIDGETOWN CIRCUIT.

Rev. Michael Pickles,	£5	0	0
Miner Tupper, Esq,	5	10	0
George Murdock,	1	0	0
Ezra Foster,	1	10	0
William Clarke,	1	0	0
Robert Parker, Esq.,		10	0
Delaney Harris,		10	0
John Bath, Esq,		10	0
Avery B Piper,	1	0	0
	£16	10	0

ANNAPOLIS CIRCUIT.

Rev. Jas. Taylor, (£1 yearly for ten years,	£10	0	0
Robert Mills, Esq,	5	0	0
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	£17	5	0

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A Friend,	1	0	0
	£6	0	0

YARMOUTH CIRCUIT.

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Rev. Theoph. Richey, (£1 yearly for ten years)	10	0	0
Andrew Lovett,		5	0
C Moulton,	1	0	0
Thomas M Lewis,	2	0	0
Robert Guest,	1	0	0
Eleazer Ruhan,	1	0	0
A F Stoneman,	1	0	0
J Stoneman,	1	0	0
John Flint,	1	0	0
George Lewis,	1	0	0
Nathan Lewis,		10	0
Daniel Gardner,		10	0
B Rogers,	1	0	0
B. Rogers,		15	0
Heman Gardner,		10	0
Charles White,	2	10	0
George B Doane,	2	10	0
W K Dudman,	1	0	0
Mrs. Thomas Killam,	1	0	0
W Robertson,	1	0	0
	£40	10	0

BARRINGTON CIRCUIT.

Rev. Robert Duncan, (£1 yearly for ten years)	£10	0	0
Thomas Coffin, Esq., M P.P.,	2	10	0
A W Doane,	1	0	0
D Sargent,	1	0	0
Mrs. William Sargent,	1	0	0
Capt. Warren Doane,	1	0	0
Mrs Prince McLarren,	1	0	0
Oscar Davidson,	1	0	0
Josiah Coffin, Esq,		12	6
	£19	2	6

SHELBURNE CIRCUIT.

Robert P Woodill,	£5	0	0
David Morgan,	1	0	0
G H Drinwadr, Esq.,	1	0	0
Isaac C Crowell,	1	0	0
Mrs. James Muir,	1	0	0
William Crews,	1	0	0
Elisha D Hogg,		10	0
	£10	10	0

Total amount in Annapolis District,	£212	10	0
	1	0	0
	£213	10	0

The Rev. C. Chiniquy.

MR. EDITOR,—Will you please give insertion in the columns of the *Provincial Wesleyan* to the following simple narration of the sufferings and persecutions of Father Chiniquy and his followers, and earnest appeal to all Protestants throughout the Province on their behalf, with the request that all papers favourable to the object will copy—and oblige,

Your's faithfully,

JOHN HUNTER,

GEO. R. ANDERSON,

Joint Secy's. Prot. Alliance.

TO THE PROTESTANT PUBLIC OF NOVA SCOTIA.

Any one of us who is acquainted with the circumstances of the Rev. Chas. Chiniquy and his flock, will feel profound regret, not unmingled with shame, that so little has been done for their assistance and relief by the Protestants of Nova Scotia. Something, indeed, has been done by a few kind-hearted friends in various sections of the country, as well as in this city; but the contributions from all such sources has not yet reached the aggregate of £200. Shall it be said that the Protestants of Nova Scotia will not contribute more than £200 to such an object? Shall it be said that when fellow-Christians, but recently emancipated from the bondage of a false faith, are suffering from nakedness, hunger and persecution, we stand aloof, careless and cold, wrapt up in unfeeling selfishness? No! no! We look for better things. We believe there are few, if any, Protestants in this Province, that would not gladly contribute their mite were they but solicited, and were the facts of the case brought clearly before their view.

The following is a brief statement of the history and condition of the Rev. Charles Chiniquy and his people:

Mr. Chiniquy was ordained *priest* in 1833. He spent several years as a Temperance lecturer, and obtained 200,000 pledges among the French Canadians.—*He always encouraged the reading of the Bible.*—Many thousands of French Canadians had removed to the United States.—The Romish Bishop sent Mr. Chiniquy to watch over them, and to prevent their lapsing into "heresy." Mr. Chiniquy, with a view of securing his co-religionists from contact with Protestants, obtained an extensive tract of land (now called St. Anne) in Kankakee County, 70 miles south of Chicago, and gathered about 10,000 French Roman Catholics to settle upon it. They built a chapel and parsonage, but these were wrested violently from them by an Irish Bishop. Mr. Chiniquy then built a house for himself. The Bishop demanded a deed of it. This Mr. Chiniquy refused; and the ultimate result was that he was excommunicated. In the time of his trouble he sought counsel from the Lord: the Lord heard him, and gave him light and strength, so that he forever renounced the Romish Church. His people, with scarcely an exception, followed him, and all the arts of the enemy have not yet succeeded in seducing a single individual back into the fold of Rome.

Mr. Chiniquy belongs as yet to no one Protestant denomination. He loves all sincere followers of Jesus: he appeals for help and sympathy to all; and in the United States all have responded with greater or less liberality to his appeal We trust that it will be so in Nova Scotia also.

Mr. Paillard, a New York gentleman well known in the Christian community, recently paid a visit to the colony of St. Anne on behalf of the American and Foreign Christian Union. Mr. P. has made a full report of what he saw,—confirming the statements previously made in regard to the temporal and spiritual aspects of the colony. He states that a Committee has been appointed for superintending the relief of the people, of which the Rev. M. W. Staples of Kankakee city is Chairman.

Dr. Rice, of Chicago, one of the most widely known clergymen in the United States, visited the Colony recently and preached in Mr. Chiniquy's chapel to an audience of 800 Roman Catholics. About the middle of September, the Sacrament of the Lord's Supper was dispensed in this chapel, when 600 partook of the sacred ordinance. On the second Sabbath of October 175 more were added to the church.—Prayer meetings, which are conducted in the manner usual with us, have been established, and are attended by hundreds. Day schools are also in active operation.

Mr. Chiniquy has officiated in several of the largest churches in New York and Boston, and ministers and people of all evangelical denominations have taken him by the hand.

The condition of the people is well explained in the following extracts from a letter written by a French Canadian lady (now living at Chicago) who has spent much time visiting the converts and ministering to their bodily as well as spiritual wants. The letter from which we take these extracts is endorsed by Dr Rice and by Mr. Charles A. Spring, of New York:—"Permit an eye-witness of the extraordinary work of grace going on now among the French Canadians of St. Anne's, to make known what my eyes have seen, and my ears have heard, of what God is doing through the Rev. Mr. Chiniquy to not only undermine Romanism in Illinois and Canada, but, we hope, to overthrow its very existence throughout the continent of America. Being born and educated in Quebec, I was taught (though a Protestant) to respect Mr. C. for his excellence of moral character; he being the most popular man in Canada, particularly among the Romanists, who esteemed him a "saint." * * * * When in their own tongue I have conversed with hundreds, I have found to my joyful surprise that very many gave good evidence of having been savingly converted to the truth as it is in Jesus.—Bibles were received with tears of gratitude, and with such expressions as these, 'Oh, I cannot be poor while I have a copy of the word of God.' I cannot find language to express my feelings as I entered their half-finished, spacious wooden chapel, and compared it to the magnificent cathedral of Montreal, where Mr. Chiniquy often used to celebrate mass. Here now was the man of God, under very different circumstances, unfolding in my hearing the unsearchable riches of Christ to hungry and thirsty souls. * * * * Deep interest, feeling, and solemnity, characterize every one of these gatherings. Jesus and salvation by grace is the topic of conversation everywhere and on all occasions. But what shall I say of the poverty of these people—of their persecutions? My whole soul is convulsed as I behold in my visits among them those who for the sake of the Gospel of Christ have renounced parents and home and friends. Many have been written to from Canada to return and renounce their "new religion," and as a reward they would receive all the help they could require.—But the everlasting hills are not firmer than their faith. * * * * Children of God! uphold this feeble yet mighty branch of the Church of Christ! Support Mr. Chiniquy in his gigantic work, and you will find it to be the key which will unlock popery.—Every day Romanists are arriving from afar from mere curiosity; some of them, we know, return with the truth in their hearts to show to others what great things the Lord has done for them. During my visit to St. Anne's, two young men whom I had known in Canada, and who were very bigoted, having been for years in a Catholic College, preparing for the priesthood, came merely to make a visit to their former friend, Mr. Chiniquy. He had only a few conversations with them, when they declared themselves as convinced, and ready to prepare to preach the Gospel. This is but a case out of hundreds."

A member of this Alliance, Mr. Robert Murray, has received a letter from the Rev. M. W. Staples within the last fortnight, in

which he says:—"It is truly a most wonderful work of grace that prevails here. I know many of the converts. I have examined some, and found as bright evidences as I ever knew. We are beset on every side. Romanists are aroused to desperation by the generosity of Protestants. We are greatly persecuted. They would destroy Mr. C. and myself, if they dared."

We could furnish many additional details of very great interest, but we trust we have stated enough to rouse the sympathies of all lovers of the truth as it is in Jesus. The extreme poverty of the inhabitants of St. Anne's is owing mainly to the fact that for two successive seasons all their crops failed, on account of drought, or of untimely frosts and rains. The people are sober and industrious; they may not need our aid long; and it may be that they are plunged into the fiery furnace of poverty and persecution now in order to strengthen their faith and expand their sympathies, and afford us an opportunity to illustrate *our* faith by works of charity and mercy.

Martin G. Black, jr. of this city has kindly consented to act as general Treasurer for this fund for the Province. He will receive and acknowledge any sums however small. Give your *pennies*—your *shillings*—if you cannot give *pounds*. Ask your friends to contribute their mite. Do something—do what you can—and the result will be such that no Nova Scotian need be ashamed of it.

Obituary Notice.

The subject of the following notice was born in Harbour Grace, Newfoundland, on the 25th Oct., 1787. Her father Mr. Peter Saunders, was a native of Bristol, England. Her mother was among the fruits of the labours of the Rev. Wm. Black on his first visit to that place. Mary Ann being favoured with a pious mother, became through her instrumentality the subject of serious impressions, and earnestly sought and freely obtained pardon through faith in a crucified Redeemer. Though early deprived of a mother's care and counsel she was compelled to take charge of three young sisters and a brother. Miss M. A. was deeply impressed with the nature of the obligation imposed upon her, and endeavoured to fill as far as possible a mother's part to her young charge, until her father's second marriage, which took place in London, G.B., to which place he had removed with his family. Soon after she was united to Mr. Jos. Alexander a truly pious young man, and shortly after their marriage they sailed for the West Indies, he having a situation in the Ordnance Department While there Mr. A. became seriously convinced that he was called to preach the everlasting Gospel. He then relinquished all pecuniary advantages and became a Wesleyan Missionary. Some time after they left for the United States of America, and after remaining there a short time they left and removed to Fredericton, N. B, in company with the Revd. Wm. Black about the year 1808, where Mr. Alexander finished his course with joy. Sometime after Mrs. Alexander became acquainted with and married Mr. John Atchison, and in the year 1823 they removed to Miramichi. The deceased through many discouragements trained up her children in the way they should go, by instilling into their minds principles of virtue and religion As there were no Sabbath schools, it was her custom to collect her family on the Sabbath and instruct them more fully in religious matters and by thus daring to be singular she verified the Scripture doctrine that all who will live godly in this world shall suffer persecution, but being endowed by nature with a mind of more than ordinary strength combined with religious principles, no consideration of a worldly nature could induce her to relax the strictness of her discipline in keeping her family from the contaminating influences of the world, and for which her children rise up and call her blessed.

Through all the varied scenes of a life more than usually chequered, and though at times she could say, "All thy billows and waves have gone over me," she realized the promise, "I will be with thee in six troubles, and in seven I will not forsake thee. Her faith and fortitude were manifested during the visitation by the great fire of Miramichi in 1825, when the flames burst forth upon the inhabitants of that devoted place at the time when she, her husband, and family were just recovering from typhus fever.—Though stripped of all they possessed, she never murmured; how, she would say, can I complain when I have my husband and children safe around me,—or why should I grieve for the loss of worldly goods? In the fall of 1835 she was called to mourn the death of her husband by drowning. Mr. A. was a man generally beloved and respected, and to his wife and family his loss was irreparable. Though her grief was poignant, she was enabled to draw consolation from the promises of Him who has said "I will be a Father to the fatherless," &c. And her large family called into active exercise all that firmness and decision of character for which she was remarkable; and there are many living who can testify to her strict integrity in all her dealings Still she never supposed herself superior to others, having at all times the humblest opinion of her own abilities and attainments, acknowledging herself to be an unprofitable servant; and being of a diffident and retiring disposition, she seldom spoke of her religious experience, but when the messenger death arrived, she was found with her lamp trimmed, still she lamented having hid as it were her light under a bushel, but all who knew her can say with what unflinching constancy she upheld her beloved, Methodism. It rejoiced her heart to see the progress and prosperity of all those associations which have for their object the spiritual and temporal benefit of mankind While on a visit to Bathurst to see her daughters, she was taken ill of the disease which terminated her mortal existence, and though painful and protracted, she bore it with great patience and resignation to the Divine will; and to her sorrowing children, who in agony witnessed her excruciating sufferings, she would say, God's will be done.

He was indeed her rock of defence, her refuge in the storm.

Her favourite hymn was, "Rock of ages cleft for me" &c., frequently repeating—

"Nothing in my hands I bring
Simply to the cross I cling."

She was visited several times by the resident minister, and by Rev. Mr. Currey, who were rejoiced to find her in so happy and peaceful frame of mind. While she had time and strength, she employed them in speaking to all who called to see her, to give themselves to God, to renounce the world, its pleasures and vanities, and prepare for death and eternity. Terribly solemn were the closing hours of her life, terrible by reason of the monster death, who seemed resolved to torture his poor victim to the utmost, but gloriously solemn, as the expiring saint with a countenance radiant with holy joy exclaimed, Christ is coming. Her Saviour was near indeed, and listening ears was ready to catch the last faint whispers of that much loved voice. They could picture to their imagination the rustling of the attendant angels' wings as they hovered round the dying couch. That chamber was quite on the verge of heaven, as calmly and sweetly she fell asleep in the arms of her Redeemer on the 26th March, 1859.

Though art gone to the Grave but we will not deplore,
Though sorrow and darkness encompass the Tomb,
The Saviour has passed through its portals before thee,
And the lamp of his love was thy guide through the gloom.

Provincial Wesleyan

WEDNESDAY, DECR. 21, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents.

Happy Christmas!

Before we again greet our subscribers, the feast of Christ's nativity will have passed. May it be an occasion of purest joy to our readers,—their hearts expanding with thanksgiving to Him who came into the world to save them, their souls rejoicing in a sense of His pardoning love. In no spirit of levity would we hail the return of the day which commemorates the incarnation of our Lord, but with the earnest hope that on his own day he may be known to them in the joys of his salvation, we wish for all to whom this paper shall come a *truly* HAPPY CHRISTMAS.

On our first page will be found a most gratifying report of the success which has attended the efforts of Mr. Henderson in his tour of collection through the Annapolis District on behalf of the Fund to establish a Theological Professorship at Sackville, N. B. The ball should be kept rolling until it has grown to the required dimensions. Another document to which we would direct especial attention will also be found on the first page, the appeal to Protestants of Nova Scotia on behalf of the Reverend CHARLES CHINIQUY and his suffering flock.

We have to make room this week for the letters of both our English and Canadian Correspondents, that of the latter having reached us a fortnight after time in consequence of its visit to Newfoundland. We entreat the Post Office authorities not to afford any more of our correspondence such an extended tour.

Letter from England.

From our own Correspondent.

ENGLAND, Nov. 25th, 1859.

The opening paragraph of my letter today would have been one of gloomy cast, had it not been for intelligence which has just arrived from Paris. During the month, the invasion-panic in England has been growing to its height, and the excitement of the country has really been intense. The embodiment of large masses of Volunteer Rifles has been perhaps the least prominent expression of our national alarm. The French people must either have been very much frightened or very much amused by the magnitude of our warlike preparations, and the magniloquence of our press. This morning, however, Lord Cowley, our Ambassador in Paris, has arrived in England,—and it is announced, on authority which the newspapers call reliable, that he is charged to propose to the British government a mutual disarmament,—the Emperor engaging to suspend his military and naval preparations and reduce the numerical force of his troops, if we will do the same.

If this bit of news be true, every sane man must welcome it,—for however exciting it may be to stand on the edge of a crater, it is by no means pleasant, Nothing short of a considerable reduction in the status of the French army and navy will satisfy England,—and it is only fair that England should give a similar guarantee of the sincerity of her policy towards France. The great difficulty will be with the volunteer Rifle forces. Large sums of money have been expended in the equipment of these regiments, and a large amount of enthusiasm has been spent in their enrolment,—and thousands of our gallant young men who have had a taste of amateur soldiering will object to return to the quietude of sober citizenship. The disarmament of the volunteers would be an unpopular movement,—and one which perhaps, the Emperor would not demand. It is only right that an island like ours, exposed to the peril of invasion at any moment,—and necessitated by the vastness of its colonial and conquered territories, to scatter its regular troops the wide world over, should have a reserve force of patriotic volunteers. Such a force is almost necessary to the physical vigour of our young men. Town and business life, with the consequent limitation of athletic exercise, is doing much towards the enervating of the young men of England. The drill, the march, the use of fire-arms, the discipline associated with the Rifle force, must exert a favourable and healthful influence on all the volunteers. It is to be hoped that these amateur warriors will be able to pursue their vocation without let or hindrance.

The Italian question still remains in that state of happy complication which absolves the newspaper correspondent from all responsibility in relation to it. No newspaper reader would be willing to set himself fairly to the task of discovering where the Italian question really is. Who is who, and what is what, on this point, are riddles such as no sphynx ever propounded, and no Œdipus ever solved. One thing may be gathered very clearly,—that the Italian States are in a mess,—perhaps as great as when Louis Napoleon volunteered to set them straight. And it is equally clear that they are likely to remain in the mess for some time to come. Victor Emanuel is evidently in trammels,—his free action impeded by his Imperial ally,—who has just complicated the Sardinian's embarrassment, by sending in his "little bill." Garibaldi, to whom the world looked as the man for the crisis, has suddenly disbanded his guerilla army, and resigned his command, retaining rank simply as a General in the Sardinian service. The great congress on Italian affairs has not met yet,—perhaps never will,—and Italy must wait for her liberty.

We hear little of our American difficulty,—very much less than one might have expected under the circumstances. What we do hear, however, seems to indicate that the Americans have no notion of giving up San Juan,—and that we have no notion of fighting for it. There is a great deal of sympathy in England for poor Brown,—the hero or victim of the Harper's Ferry Emeute. If he had succeeded in his enterprise he would have been immortalized: he failed, and so he must be hanged. The Americans could find men even in their high places who better deserve to be hanged than gallant old Brown. It is not by hanging men that the great slave question of America will be solved, and set at rest.

The expedition against China creates very little excitement. We dont care very much whether we have war with China or not. The difficulty is where to stop, if we do invade the dominions of our celestial enemy. We surely dont want to conquer China as we have conquered India,—and yet we can hardly do less. It is no use making treaties with the Chinese. They will break them, and we shall have to go and batter down a lot of forts at least once a year. There is no knowing what to do in the case. Perhaps some new light may be thrown on the question ere long. A rumour has reached us within the last few days that even "stars and stripes" are not at a premium in Pekin,—and that His Majesty, or His Brilliancy, or whatever he may deign to call himself, refuses to ratify the American treaty.

According to the last advices from India, Nana Sahib died of fever last month, and his people dispersed themselves If this be true, our Indian difficulties will be modified,—but there are those who think that the report has been circulated only to blind the English who have entered Nepaul in order to hunt down this human butcher. The first division of the malcontents of the British army in India has arrived in England.

It is announced authoritatively that Her Majesty has promised that the Prince of Wales, or Prince Alfred, will visit Canada in the spring, for the purpose of inaugurating the magnificent railway bridge over the St. Lawrence. The Prince of Wales will hardly be able, as a student at Oxford, to undertake the journey. If his brother should go out in his place, the Canadians will have the pleasure of welcoming a right royal and manly prince, with about as little nonsense in his constitution, and as much frankness and manly grace, as ever falls to the lot of princes. It is proposed to make the Prince of Wales Colonel-in-Chief of all the Volunteer Rifle forces in the Kingdom. Such an appointment would be very popular and appropriate,—for who is more fitted to identify himself with a movement for the defence of the Kingdoms of our Gracious Queen, than her eldest son?

There have been great rejoicings during the month in the Palace of our Sovereign. The Princess Royal, with her husband, the Prince of Prussia, have been on a visit to the Queen. Our young Princess does not forget her English home,—and she has met with a hearty welcome. The celebration of the birthday of the Prince of Wales at Oxford was attended by one of those disgraceful exhibitions by which the city of Oxford has so often been disgraced, and the character of our national civilization disparaged. There was a regular "town and gown" row,—and it is to be feared that the gownsmen were the aggressors. Brick bats flew about, sticks were flourished, fists were thrown out in bold relief, and many an aristocratic face was made to bear the impress of plebeian knuckles. Some serious wounds were inflicted, and the excitement raged for several days. Such exhibitions are shameful,—and they were a poor inauguration for the new year of the Prince's life.

The notorious Smethurst has received from the Secretary of State, in the name of the Queen, a free pardon for the murder of his wife. No sooner was he released from custody than he was apprehended on a charge of bigamy, and duly committed for trial. For this offence, which will be proved against him, he will probably be condemned to a few years' penal servitude.—Though however he may confidently expect soon to be at large, he will never be restored to society. There is an almost universal belief in his guilt as a murderer,—the great popular objection to his execution was not that he was supposed innocent, but that the evidence brought against him did not prove his guilt. Some foolish friends of his have advised him to enter an action against the Government for false imprisonment. If he should do this, he will very soon find out his mistake.

A circular has been issued by the Commander-in-Chief, virtually abolishing flogging in the British army. Flogging is yet provided for in extreme cases; but the general order is such as to insure to the British soldier, unless his offence be very aggravated, freedom from the degrading penalty of the lash. The Duke of Cambridge has acted wisely in publishing this order; for it comes far more gracefully when volunteered than when the result of compulsion. Popular feeling had been so much roused by recent cases that the system would have been put down by general clamour, if not by gentle means.

Notwithstanding the confused and uncertain state of the political world, the Council of the Society of Arts have determined to hold another Great Exhibition in 1862, and have applied for a site on which to build.—They have determined to raise a guarantee fund of £250,000, and the first subscription on the list is one of ten thousand guineas.—A great movement of this kind would do more toward facilitating the peace question than all the congresses and conventions under the sun.

The popular taste was somewhat shocked and horrified the other day by the intelligence that two hundred and thirty-seven tons of *bones* had arrived from Sebastopol, to be used as manure, &c. The relatives of the brave fellows who fell in the Crimean war might well be excited by intelligence like this; and the many-togued press spoke out unmistakably. But it was averred that the bones were only those of horses, and that an agent had been appointed to superintend their unshipment and see that no human remains were mixed with them. And so the popular excitement has cooled down.

A meeting of influential Romanists has just been held in Dublin, for the purpose of expressing sympathy with the Pope. His Holiness may well pray to be saved from his friends,—for if anything could make his position more anomalous and absurb than it is, such a meeting is the one thing. The horizon of the times does not promise much for the stability and grandeur of the Papacy. The Headship of the Church may possibly be maintained a little longer among the figments of the Papal chair,—but the sovereignty of a people cannot be held long by the hand which grasps the keys. The days of the papal throne are numbered.

Letters from Dr Livingstone convey information of a novel and interesting character. The Doctor has discovered a sort of little Manchester in the centre of Africa.—Far away from the track of the traveller, and the footsteps of commerce, he has found a tribe cultivating to a large extent the growth of *cotton*,—and not only this, but spinning and weaving it too! Just think of a Central African market, and of buyers from America and Great Britain penetrating far away to the north of the Zambezi to buy goods! There is no knowing what may be the result of such a discovery.

Lord Macaulay has two new volumes of his history in the press. He is a long time in producing them, but it appears that he is very careful in their composition. The two new volumes will carry his history up to very nearly the close of the reign of Queen Anne. The literary public is looking anxiously for the work. Mr. Carlyle is hard at work on his Life of Frederic the Great, but they will not be out this season. The authorship of "Adam Bede," a work which has created great excitement and interest in England, is now no longer a secret. A Miss Evans it is who has so charmed the English public by a story which in the main is one of real life, and which conveys a more faithful picture of early English Methodism than has ever been produced by the pencil of fiction. The work has had a large sale, and the gifted authoress, encouraged by her success, has placed another work in the hands of her publishers.

The disgraceful proceedings which have won for the parish church of St. George's-in-the East, London, an unenviable notoriety, have not yet ceased. Every Sabbath day the church is beset by eager crowds, who by coughing, hissing, and uttering unearthly sounds, drown the voice of the minister, and make the Church like a bear-garden. The Puseyite rector, a man of inveterate pig-headedness, has been compelled to forego some of the beautiful vestments in which he used to garb himself,—but he yet persists in bowings and genuflections which savour of Romanism rather than of the faith of Christ. The Church is the resort of all the rabble of London,—who can now get up a glorious "lark" on a Sunday as well as on any other day in the week. It is a strange sight to see the aisles of the house of God lined with policemen, armed with staves, and ready summarily to seize the body of any disturber of the peace.

While this cause is creating scandal of one sort, all true lovers of the Church have been astonished with a paragraph in one of the Devonshire papers, to the effect that a number of gentlemen had been presenting a testimonial to the Rev. Mr. Russell, rector of Symbridge, for his efficient services as master of the North Devon fox-hounds! This in the second half of the nineteenth century! The noble Earl who presided on the occasion seems to have thought that the only social engagements of which a clergyman was capable were attending balls, and hunting. He thought the latter more consistent with the character of a clergyman, and stated that Mr. Russell's fox-hunting propensities were never allowed to interfere with his pastoral duties. This is in the diocese of Henry of Exeter, who would go almost into fits if any of his clergy should be too Methodistical: yet he can allow the rector of a parish to assume the functions of a master of the fox-hounds. So much for the consistency of Mother Church!

Contrary to general expectation, Lord Palmerston has appointed an English clergyman to the vacant see of Sierra-Leone.—It was hoped that some native clergyman would have been elevated to the bishopric—so many bishops having fallen victims to the unpropitious climate; but trial is to be made of another of the Anglican clergy, whose life it is to be hoped will be spared. Miss Burdett Coutts has endowed the See of British Columbia with the sum of twenty-five thousand pounds. A bishop, it is to be feared rather Tractarian in his views, has just left our shores, commended to his work by the very questionable sanction of Samuel, Lord Bishop of Oxford. At a meeting held in London on the Columbian Mission, his Oxonian Lordship, ignoring of course all other Christian labour, spoke in strong and hopeful terms of the regenerating influences of the *Church*. The Bishop of London very properly remarked upon the sentiment of his right reverend brother, and reminded him and his audience that the regenerating element was the Spirit, and not the Church. It is very doubtful whether these Colonial bishoprics are likely to do much good. A few faithful men, with no pomp of circumstance, with no worldly title, would probably do far more good than can be done by this kind of high ecclesiastical state.

A large and influential meeting of the clergy and laity has been held in London this week, to consider the question of special services for the working classes. The various points under discussion were: whether it was desirable to open additional buildings for public worship,—whether the movement should be denominational or Catholic,—whether the Litany should be used during the services,—and whether theatres should be occupied on Sundays for the worship of God. The Chairman announced that the Bishop of London fully sympathized with the movement, and would be quite satisfied to join with the Nonconformists in carrying it out. The opinion of the meeting was that the opening of additional places for public worship is desirable,—that the movement should be of a united and catholic character, under the sanction of all christian churches,—and that the use of the Litany, and the occupation of theatres on the Sabbath, should be open questions for future discussion. It is likely, therefore, that some scheme of services on a larger and more catholic basis than that of last winter will be at once devised.

The melancholy wreck of the Royal Charter still engrosses the popular mind. An inquiry has been instituted by the Government, the result of which has not yet been made known. All that has been learned goes to prove that the wreck was a pure misfortune, caused by the unprecedented violence of the storm, and not by any carelessness on the part of the officers, or any unseaworthiness of the vessel. A very handsome provision has been made for the wife and children of the Rev. Mr. Hodge, a clergyman who was one of the passengers. The divers are at work, but in consequence of the boisterous state of the weather they have been but unsuccessful in recovering the gold with which the vessel was enriched. Bodies are being washed up daily, but all of them so mutilated and decomposed as to be beyond the possibility of recognition.—All the saved speak in high terms of the Captain.

A gentleman of Somerset has bequeathed to the Wesleyan Missionary Society the princely sum of ten thousand pounds, and one thousand to the Worn-out Minister's Fund. Such benefactions as these are worthy of note. Mr. Punshon has been the victim of an annoying letter in one of the Manchester papers, charging him with plagiarizing. The writer affirms that a particular sermon has been stolen from a Dr. Greenwood, of America. Mr. Punshon, with characteristic promptness, wrote immediately to the editor of the paper, enclosing the sermon in question, and requesting him to compare it with the production of Dr. Greenwood, and then give publicity to his verdict. Such insinuations, arising from a miserable jealousy, however contemptible they may be, are yet annoying,—but Mr. Punshon can very well afford to entrust his character with the Church.

The Revival still progresses in a remarkable manner. At Sunderland it is said that two thousand have been converted to God in a month. At Belfast, the annual races—usually attended by ten thousand people—could only attract five hundred. Daily prayer-meetings are being held in most of the large towns and cities; and the promise of a shower drops from above. We are looking for a glorious winter.

Two very interesting contributions have been made during the month to the literature of Methodism. One is a memoir of Robert Carr Brackenbury, a name held in reverence by every good Methodist. It is a valuable addition to the record of Methodist heroism, liberality, and zeal. The other is the life of John Hunt, the apostle of Fiji. This book supplies a lack in our biographical literature. John Hunt's life was so *unique*, so prominent in its features, that it was worthy of a biographer. Mr. Rowe, who edited "Fiji and the Fijians" has well acquitted himself as the compiler of Mr. Hunt's memoirs. It is a book that will live,—and no man with a heart can read it without being stirred. We want such good books in these days: stories of lives worth living. Had John Hunt belonged to any other denomination than our own, his fame would have been world-wide. But his record is on high, and it may be read, too, in the fact of a regenerated people. Some men mould families and churches and towns: John Hunt won a whole nation to God.

Letter from Canada.

From our Correspondent

CANADA, November 26th, 1859.

The assiduous time for holding the Branch Missionary Anniversaries of the entire Wesleyan Connexion in Canada has arrived, and you can judge of their number when I state, that if all the notices of them were at once published in it, the greater part of the *Provincial Wesleyan* would be occupied; and there can be no doubt, such a mass of winter platform labour cannot be done except by a vigorous Ministry; and there ought to be, and always are, results which greatly gratify. What is a Church without Missions? And what would ours be without? It would not be a Christian body in the broadest sense. Its tenets, its plans, its aspirations are all *Missionary*—something for somebody else.

Very recently the newly constituted General Wesleyan Missionary Committee has met in Toronto, consisting of seventy ministers and laymen, and I am not aware that any Church has a larger or more intelligent Committee. A Sub-Committee of Finance and Consultation was selected by the General Committee, with duties very similar to those of our former Missionary Board. Great harmony prevailed; several Missions were made Circuits, and the total of appropriations was higher than last year: a difference very much owing to lay liberality. Among the resolutions passed were two,—one gratefully and heartily acknowledging the generous well-wishes and acts of the Parent Society, and the other, thanking cordially the General Superintendent of Missions for his most successful Connexional services during his late visit to England.

The recent editorial of the *Provincial Wesleyan* on the Bible Society of Nova Scotia has been read here with pleasure; and it is gratifying to know that Protestantism in British North America has its Bible rampart to repel the brigandism of infidel Rome. Can you tell me what execrations are indignant enough for a policy that makes the Bible a bad book, and burns it?

November 8th, the twenty-seventh Anniversary of the Upper Canada Religious Tract and Book Society was held in Knox's Church, Toronto, the Rev. James Richardson presiding, and the platform being occupied by Presbyterian, Episcopalian, and Congregational Ministers and lay gentlemen. The commercial depression has affected this Society's interests, as it has other benevolent organizations. From the Report I learn that the suspension of the labours of some twelve useful Colporteurs last year is still continued. Mr. Nelles, the Agent of the Society, has formed some new Branches, and travelled 9,000 miles, and delivered 175 public addresses. Books sold, 38 842, tracts, 151 370; gratuitously distributed 165,612; Libraries, containing 14,428 volumes, were issued; Bibles and Testaments, 6 099; Childrens' Papers, 31,769; total 408,120. Decrease on the year, 11,131, but an increase of 131 000 over 1857. Total disbursements, £3 396. This is an agency, subsidiary to the Upper Canada Bible Society, for diffusing evangelical truth, deserving a much less limited patronage.

The Eighth Annual Meeting of the Baptist Missionary Convention for Canada West was lately held at Brantford. Though the scale of the society is not ample, (and we hope it is neighbourly) the Report states that never before was so much accomplished in the same annual period. It now employs 14 Missionaries, whose labours embrace 56 stations. It has 3,790 hearers, and 978 members, 212 persons having been baptized. Sermons preached, 1,738; Pastoral visits, 2,734; Miles travelled, 25,228; Sabbath schools in operation, twelve. Income, $1,761; spent, $1,275. I should like to see the number of sermons preached, and miles travelled by the Canada Wesleyan Missionaries.

A meeting of clergymen and laymen of different Churches has just been held at the Committee Room of the Upper Canada Bible Society in Toronto, over which the Revd. Dr. Green presided, the object of which was, to have submitted to it, "An invitation to United Prayer, addressed to the Church of Christ throughout the world; being an extract from the minutes of the twenty-third annual meeting of the Lodiana Mission." The document is most evangelical and arousing in its spirit and purpose, and the meeting determined that the matter should be laid before the several Protestant Churches of Toronto for their consideration. Should the Churches of the Colonies, of Great Britain, of Europe, of America, of the World, be brought to God's throne, what must be the effect be? The Prophecies require it!

Montreal has just sent out a new paper, the *Family Herald*, neat in appearance, and containing good summaries of news; but novels are it staples, and I shall be no subscriber. Maclear's well fraught and cheap Canadian Almanac is out; but for variety and fulness of useful matter, and elegance of typography, the Wesleyan "Almanac" of Halifax gives no competitor a chance. I don't know how the Book Steward does it. Its many pages (160) merit for it a higher designation than Almanac: call it the Annual Directory of Nova Scotia,

A completely restored prosperity is soon likely to be granted to the commerce and different Railways of Canada: indeed the Northern, connecting Lakes Ontario and Huron, never did the business it is now doing. Mr. Shanley is General Manager of the Grand Trunk, Mr. Brydges of the Great Western, and Mr. Grant of the Northern.

There has been a public altercation on the personal originality of the conception of our stupendous two-mile Victoria Bridge, and one writer claims the first thought for the late excellent Mr. Stephenson; but it is difficult to prove the founder of the wondrous structure is not Alexander Ross, Esquire, Chief Engineer of the Grand Trunk. Genius has its dangers; and in this case there is something worth a stubborn skirmish. The great Stevenson had fame enough: let Ross and Canada have the praise.

The triumph of Canadian science and enterprise is accomplished, the VICTORIA BRIDGE was crossed on the 24 h inst., by a locomotive and car, and opens for traffic, December 19th! I shall have other occasions for description: suffice it now, that fifty of the *elite* of Canada, ladies and gentlemen occupied the car, among whom were Directors, Engineer, Contractor, and the Honourables Cartier and Ferrier,—and the south end reached, "God save the Queen," was sung in unison, and rapturously, in English and French: loyalty and gratitude consecrating magnificence.

The loss on your coast of the superior Canada Mail steamer *Indian*, just heard of, will produce a general regret and sadness. It is a calamity to Canada, and might have been a calamity to the Wesleyan Church of Canada. It would seem that old ocean will not abate his despotic fury, and is very likely to laugh at and minify the mammoth dimensions of the *Great Eastern*. The time is come when more fervent prayer should be made for our fellow beings on every sea!

There has been in Toronto for three days what, I candidly suppose, (notwithstanding some contemptuous editorials) must be called an imposing meeting of respectable Delegates from different parts of Western Canada, called the Liberal Reform Convention, which passed six resolutions; and it must be said the debates were affable and unanimous enough. The command ing, though, problematical, object was, to decide that Upper Canada should no longer be united with Lower Canada, and the formation of two or more local governments under some sort of central headship. It ought to be conceded, that this meeting makes Upper Canada Reformers now understand themselves better, and by an immediate organization of many Western Reform Associations political facilities may be gained I cannot see any other present advantages. Had the convention consisted of an equal number of reform and ministerial delegates from Lower as well as from Upper Canada, and unanimity been then reached, success might have been expected. As it is, the nearly six hundred delegates are all Reformers, and all of Upper Canada. What criterion of power does this fact afford? Does it place Upper Canada Reformers more eligibly than the Upper Canada Liberal majority in the House of Assembly last session placed them? The Upper Canada majority there was frequently Liberal: Is the majority of this Liberal Convention in effect any thing more or better? I would that it were constitutionally. We shall see. And then, let the entire body of Parliamentary Candidates in Upper Canada next election time be Liberal, and pledged before hand to a confederation; if the past is to be a precedent, Protestant renegadism in Upper Canada will still help Lower Canada Jesuitism to maintain the evils now alleged as originating the necessity for a dissolution of an existing union, and a confederacy. There are some mischievous and sanguinary conventions in history; yet I do not think these are the characteristics of the Toronto meeting. In our House of Assembly we have about 50 Romanists and 80 Protestants: should then, the House get wrong, who is to blame? The men—the Protestants—who possess the majority. Nothing is a primary desideratum in that House just now, but an honest conscience, and when that is supreme, the Canadas obtain their mutual rights. But not yet!

The respected Mr. Justice Macauley dropped down dead in his own house this day.

I have just seen it stated in a Vancouver's paper, by a Congregational Minister, who lately went from Canada, that there is an embryo church and state system already on the British Pacific, likely to reach pretty formidable proportions; and unless I misapprehend his meaning, his object is to call forth the antipathies of the colonists there to that system. I shall not marvel; and it is only a confirmation of my fears, that a Puseyite bishop and his staff of coadjutors would make trouble for our Missionaries, and many more, and put a barrier in the way of religious and social advancement, where justice, voluntaryism, and charity should be universally predominant.

These are facts, concise and numerous for variety's sake; and I was going to give you Canadian impressions on my reading two Missionary works; but I must not satiate my friendly readers in your several intelligent British Atlantic Colonies. ANGLO-SAXON.

Rev. Mr. Chiniquy.

In connexion with the appeal to the Protestants of Nova Scotia contained on our first page we invite attention to the following notice from the Montreal *Witness*:

The London *Record* of the 9th ult, contained a letter from the Rev. Dr. Hellmuth, a clergyman of the Church of England residing at Quebec, giving some interesting particulars respecting the French Canadian settlement at St. Ann's, and also a letter of Father Chiniquy's, addressed to Dr. Hellmuth. The facts supplied in these letters are already familiar to our readers. Dr. Hellmuth, who has taken a very deep interest in Father Chiniquy, and remitted for the relief of the distressed inhabitants of St. Anne over $600, says:

"I believe him to be a really converted man, enlightened by the Spirit of God, and animated by the constraining love of Christ to rescue his dear but benighted country men from the tyranny, superstition, and idolatry of the Church of Rome Wonderful and astonishing has been the success which the Lord has granted to this noble and bold reformer. Not less than 635 families, or something over 3,000 souls, have actually left the Church of Rome, and now profess the simple truth as it is in Jesus! Father Chiniquy has six missionary stations, which he and another convert from Romanism (Mr. Gauthier, formerly a "Friar,") a most excellent Christian man, are endeavoring to supply with the means of grace. The scattered settlers will flock from distances of twelve and fifteen miles (even in week-days) to hear the pure word of God preached Mr Chiniquy is an eloquent and an attractive speaker and preacher. No one can listen to his simple but thrilling story, how God graciously led him from Romanism to the pure faith of the Gospel of Jesus, without feeling one's soul stirred up to the very inmost depth, and ready to aid him in his struggles with the hierarchy of Rome, for those precious principles involving the very life of Protestantism. One may truly say, that the same heroic firmness, the same courageous and honest pursuit after truth that distinguished the immortal Luther in his apparently single handed conflict with Rome, are reproduced in the past and present course of this French Canadian priest, who for his countrymen in Canada, as well as in the United States, has achieved as glorious a victory for Gospel truth and freedom as ever brightened the pages of history. The harassing and cruel persecutions to which he and his followers have been and still are subjected by the ever persecuting Church of Rome, have reduced them to real want and poverty. We, who profess to be Protestants, and, above all, followers of Christ, must help them."

Dr. Hellmuth, in a private letter received before the *Record* came to hand, says:—

"I think something more effectually ought to be done by the Protestant community at large to help him and his people to further their temporal and spiritual well being. Whilst we are lukewarm and suspicious, the enemy is making inroads to frustrate and destroy the work of reformation begun at St. Anne."

It appears the inhabitants of St. Anne are burdened with debt. Their lands are mortgaged to Roman Catholics at a high rate of interest. The failure of their crops not only exposes them to want, but renders them unable to meet the payment of the burden upon their lands. A Boston paper recently stated that Mr. Chiniquy's appeals were being generously responded to in New England. Mr. Kirk's congregation in Boston had contributed $1,000, and other congregations had been liberal in their gifts. The New York *Observer* acknowledges the receipt of several sums, and the New York Committee, which sent a deputation to inquire into the condition of the people, acknowledges the receipt of over $1,000.

During the absence of Mr. Chiniquy, we believe that Mr. Auger, of this city, is preaching to the congregations at St. Anne.

From all accounts, the case seems to be one to commend itself to the sympathy of Christians. The faith of the new converts is being severely tried, and they will, no doubt, have the prayers and aid of the Lord's people.

Feeling in France.

The Paris Correspondent of the Baltimore *Patriot* observes:—The French Government will probably, at no distant day, make a decisive move in support of the Suez Canal: the Constitutionnel seems to hint it will be *vi et armis*. One thing is certain: Louis Napoleon is trying his best to rouse Latin Europe, indeed all Europe, against England, and wage war to the knife against her. We are unquestionably on the eve of the most terrible struggle the world has witnessed, for everything that cunning, joined with an unprincipled policy, led on by the perjured adventurer that now holds France, sword and purse, can do to overthrow the German race, in both hemispheres, is about being attempted. The result will be disastrous to France: the frog will collapse in endeavouring to distend his belly. All the theatres, all the concert rooms, all the newspapers, are preaching war on England. The consequence of this uncertain state of things is the ruin of French trade; it is completely stagnant. France is fast isolating herself as she must do from the nature of things, if she attempts to play the first part in Europe or even a leading part in Europe: it is the common interest of the world, from the prince on the throne to the peasant in the hovel, that France should be kept in an inferior rank, for the very same causes that led to the partition of Poland force Europe to band itself against her: France loves war, has talents, neither for trade nor manufactures, has no respect for law, no moral sense, a nation of idlers who are devoted to money and to pleasure. Her humiliation which lasted forty-five years, was peace and improvement in every direction to Europe, her rise has kept Europe embroiled more within the last eight years than ever before. The Holy Alliance seems to be forming again: Russia and Prussia, and, in all probability, England and Austria, are entering into a treaty which cannot but be directed solely against France.

France and England.

The *Baltimore Christian Advocate* closes a long and excellent editorial article on the state of Europe with these words:—France keeps on with her naval preparations, notwithstanding the alarm of England. As France is already much stronger at sea than any other power but Great Britain, it is not easy to suggest any other probable enemy for whom the preparations are made. Louis Napoleon would have the Mediterranean a French lake. Spain has got a quarrel with Morocco, and France urges on Spain to war. If France can, by hook or by crook, establish herself on the African side of the Straits, there will only remain Gibraltar to be captured, and then Egypt is hers, and over Syria she "may cast her shoe." But Gibraltar will not be had without considerable difficulty. John Bull knows the worth of his Mediterranean citadels, and keeps vigilant watch on Monsieur and his confederate the Don. But nations cannot remain in battle array forever. The English will not long endure war expenses without trying the conclusions of war. They may determine that the best way to increase their navy will be to capture French ships, and if so they will capture them, no matter whether made of iron or wood. The Lord will not give England to be a prey to French teeth. She has three hundred steamships afloat with fifty thousand men in them, and is daily building more ships and enlisting more men. The expense is enormous, and England has a right to know why France, by her senseless naval preparations compels her peaceful neighbour to expend her means in corresponding preparation This why? will one day be asked, and perhaps replied to by cannon.

All Europe is in a state of preparation for war, revolution, anarchy, and re-construction, but the manner of the end of the present system of things is not revealed. That it will be a violent end—with convulsion, and agony, and blood and terror—the prophets tell us. With the natural eye we see the clouds thickening and blackening, with the eye of faith we see through the gloom, a rainbow of peace sparkling in the light of the throne—and hear a voice from Heaven proclaiming the end of the evils produced by human presumption.

The predicted time is near at hand. No calculation can put the terrible but glorious consummation much more than a century from us—the probabilities favour a much nearer time.—Blessed is who shall be found watching.

General Intelligence.

Colonial.

Domestic.

MARIE JOSEPH.—We observe with great satisfaction in the *Gazette* of last evening a complete vindication of the honesty of the inhabitants in the vicinity of Marie Joseph, and we see clearly that the imputation cast upon them was unsupported by evidence, and was simply a groundless slander.

The Report of the joint Commissioners, Capt. Daly and Mr. Ross, confirms the idea entertained and expressed by the Rev. Mr. Breading that the miscreants who spoiled the passengers and robbed the Ship of its plate, did not bear the title of Nova Scotians.

The Commissioners evidently spared no pains to detect the guilty, and it is a cause of great thankfulness that the crime cannot be fastened on our Colonists. They are proved perfectly innocent and their innocent injuriously declared by command of the Lieut. Governor in the following letter, which will be read with pleasure by all who were loth to believe that the hardy fishermen on our shores could degrade themselves and tarnish the name of their native land by assuming the character of heartless wreckers:—

PROVINCIAL SECRETARY'S OFFICE,
Halifax, 13th Dec., 1859.

Gentlemen,—I am commanded by the Lieutenant Governor to acknowledge the receipt of your Report, dated 9th December, instant, and at the same time to convey to you the thanks of His Excellency, for the manner in which you have performed the duties intrusted to you.

His Excellency rejoices to think that, by the judicious and energetic manner in which you, in conjunction with the local Magistracy, have conducted this

the use of a match made of this paper the previous evening for lighting a candle; the match, instead of being extinguished as is usual with other paper when the flame was blown out, having continued to burn like so much touch-paper, until it was reduced to ashes. It was of consequence that this property should be known, as a possible cause of fires. A practical demonstration was given to the entire satisfaction of the meeting.—*Sun.*

VIOLENT STORM.—*Loss of Life and Property.*—A most violent easterly gale was experienced in this city and on our coast on Wednesday night last. In the evening there was a slight fall of snow, accompanied by high wind. About 10 o'clock it commenced raining, and the wind, increasing in violence, continued to blow for several hours. A number of small vessels received considerable damage at the wharves; one schr. belonging to Margaret's Bay was sunk at Bennett's wharf,—and our shipping list reports the loss of two schrs., and one of the crews, at Herring Cove: a schr. at Devil's Island, with and the schr. *Rival*, at McNab's Island. The slating on several buildings was injured: one of the ornamental stones on the tower of St. Matthew's Church, Pleasant street, was thrown over, and the chimney of a small house at the southern end of the South Barracks was blown down, forcing in the roof of the building; a young woman sleeping in the room below narrowly escaped being crushed to death.—*Sun.*

The Hon. W. A. Black has been appointed an Executive Councillor, and sworn in office; Amos S. Blinkhorn, Esq., Prothonotary and Clerk of the Crown in Cumberland, in place of Silas H. Morse, resigned. Thomas Lovett, Esq., an officer for the Protection of the Revenue in King's County; Charles C. Hamilton, Esq., one of the Coroners for King's County; William Jones, Esq. Registrar and also Clerk of the Crown and Prethonotary for Victoria County, in the place of Dr. Emsley, who has gone to New Zealand.—*Express.*

The result of the summer's business at the new oil coal Mines at the East River is said to be most satisfactory to the parties interested in these works. About 2000 tons have been raised, of which over 1500 tons are shipped, from the Fraser Mine; and we are informed that between 500 and 600 tons have been shipped from the New York Company's mine at McLellan's Brook. The quality and quantity of the miner al has now been so fully tested as to leave no doubts of its value and the profits to be derived from working it. The New York Company are making arrangements for the erection of a Factory at their works at McLellan's Brook, for the manufacture of the oil in its crude state; and we are informed that the proprietors of the Fraser Mine also have in contemplation the erection of a similar establishment at their works. These enterprises if carried out, will give employment to many merchants and laborers, and while yielding a profit to the proprietors, the manufacturing of the oil near the mines enabling them to save large sums which would otherwise be paid for freight, prove of great benefit of the surrounding country, by causing an increased circulation of money.—*Eastern Chronicle.*

CURIOSITIES.—There are to be seen some fine specimens of the productions of Nova Scotia at the office of the American Consul at this port; among which are two Moose heads finely preserved, one of them of immense size, and said to have belonged to one of the largest animals ever killed in this Province. Major Norton has also in his cabinet of curiosities the head of a Walrus or "sea cow," the tusks and teeth in a fine state of preservation. This curiosity was sent to him by Mr. Fox of the Magdalen Islands, where it was found imbedded in the sand, having probably lain there for many years.

Another curiosity in the Consul's possession is a piece of one of the mirrors of the Great Eastern, shattered by the explosion on board that vessel in September last. This relic was sent to the Consul, by his son, who was in England at the time of the disaster referred to. It is probably about all that we shall see of the Great Eastern for some time to come.—*Ib.*

There has been on exhibition in the window of Symons, the tobacconist, in Granville Street, during the past week, two Caribou skulls, with large and full grown horns, the antlers of which are inextricably interlocked. They were lately brought from Newfoundland by Capt. Chearnley who, when on a hunting expedition in that island, found the horns in that position, in the forest, along with the other bones forming the skeleons of the animals to which they had belonged. The two bucks had, of course, been engaged in fierce combat during which their horns became thus interlocked; and in this singular embrace from which there was no escape both had died of exhaustion and starvation. The heads and tale of these two animals might serve to point a moral.—*Recorder.*

It is stated that at least *thirty* lives were lost at the entrance of this harbour on Wednesday night last. This is the greatest sacrifice of life that has occured in this vicinity for many years. In the year 1798 the *Tribune*, 44, Capt. Baker went on shore at Thrump Cap, beat over and was finally wrecked at Herring Cove, when upwards of three hundred souls perished. In the fall of 1830, the schr. *Brothers* was wrecked near Herring Cove, and some thirty people were engulphed in a watery grave. Since that period up to the present date, we have no similar disaster to report.—*Journal.*

BETHEL SERVICES.—The Old Wesleyan Chapel, Argyle Street, will (D.V.) in future be opened on Sunday afternoon at 3 o'clock, p. m. Seamen, and all who are interested in their spiritual welfare, are invited to attend.

United States.

The steamer "America" arrived this morning at half past nine o'clock, her delay being occasioned by the heavy gale of Wednesday night.

The San Juan difficulty has been settled.

General Scott and suite have returned in New York by the Atlantic, which arrived there on Monday evening. From the *Alta California* and other papers we have extended accounts of the manner in which the matter was settled.

On the 27th of October, Colonel Lay went to Victoria, to announce to Governor Douglass the arrival of general Scott. He was cordially received by Gov. Douglass, who made him at home at his mansion, showed him his correspondence with Gen. Harney and the dispatches received from Lord Lyons, the British Minister at Washington. Col Lay, in reply, stated briefly the amicable views of the United States Government. A correspondence then ensued between Gen. Scott (who did not go to Victoria, but remained on board the Massachusetts) and Gov. Douglass, the precise character of which no unofficial person knows positively. It is understood, however that is consisted principally of an interchange of suggestions as to the best mode of disarranging the knot which Harney's imprudence had tied, and that the two functionaries came to a perfectly agreeable understanding.—*Express of Friday.*

Halifax District.

ARRANGEMENTS FOR THE MISSIONARY ANNIVERSARIES, 1859—60

CIRCUITS.	DATE.	DEPUTATION.
The six & neighboring Circuits to be arranged for by their respective Ministers		
Lunenburg, Petite Riviere, Mill Village and Liverpool	Dec. 4, 1859	Rev. J. Brewster.
Port Mouton and the country appointments of the above Circuits.	By mutual arrangement.	Ministers of the respective Circuits.
Windsor.	Jan. 8, 1860.	Revs C Churchill, A M & J. G. Henniger
Newport,	Feb. 5, 1860	Revs C Churchill, A M and C Stewart.
Kempt,	Dec 4 1859.	Revs. J. G. Henniger and R. E. Crane.
Maitland,	Oct. 9, 1859.	Revs S W Sprague and G. B. Payson.

CHAS. CHURCHILL,
Chairman.

A British officer writing from Teheran, Persia, to the 'London Times,' remarks:—"A Cathartic Pill manufactured by an American Chemist' (Dr. J. C. Ayer, of Lowell, Mass.) has cured the Shah of a Liver Complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked—Doubtless our own scholars made the discoveries which he employs, and thus it is in everything; we do the labor, then the mousing Americans put their mark on it and take the reward. Doct. Ayer is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff box, or diamond hilted sword, while not the name even of Davy, Christoson, or Brodie—the great lights by which he shines, is known."—New York Sunday Paper. Dec 7. 4w.

Latest from England.

Parliament is to assemble on the 24th January.

A first-class line-of-battle ship will shortly be commissioned at Davenport by Captain Edward K. Barnard, for the flag of rear-Admiral Sir Alexander Milne, K.C.B., Commander-in-Chief on the North America and West India station.

An European Congress for settling the affairs of Italy is to meet in Paris on the 5th January All the Powers taking part in the settlement are to be represented by two plenipotentiaries. A letter from Paris states that no other affairs but those of Italy will occupy attention, and that every topic likely to mar this object will be excluded. The London *Times* calls Lord Palmerston the Nestor of living diplomatists, and strongly insists that England should be represented by him in the forthcoming Congress.

It is asserted that Louis Napoleon has actually *bought* Venice and her territory from Austria for four hundred millions of francs, and that the French Emperor is mainly induced to the act in order that he may realize his pledge of freeing Italy "from the Alps to the Adriatic." The rumour needs confirmation.

SPAIN AND MOROCCO.—Advices from the seat of war state that a sharp engagement took place on the 5th instant between the Spanish troops and the enemy. The losses of the Moors were heavy. On the Spanish side the casualties were 60 dead and 400 wounded.

THE FRENCH EXPEDITION TO CHINA—The 101st and the 102nd Infantry Regiments of the line, forming part of the Chinese expeditionary force, embarked at Toulon on Monday. The soldiers were full of spirits. A great movement is seen among the vessels in Toulon Roads.

STORMS IN THE BLACK SEA.—Advices have been received from Constantinople to the 23rd ultimo. During the last six days storms of unparalleled violence have prevailed in the Euxine Sea. All the vessels out at sea have been driven on shore, and about 80 vessels have been wrecked. The coast is strewed with wrecks, as well as hundreds of corpses. The inhabitants of these inhospitable shores have stripped the survivors from the wrecks of their property. Tug steamers have been sent to the Black Sea, in order to render assistance in the recovery of property wrecked.

FRANCE AND MOROCCO.—PARIS, Thursday.—The *Moniteur de la Flo te* confirms the report that the French fleet had destroyed the fort at the mouth of the river leading to Eetsan, in consequence of the Moroccans having fired on the vessel St. Louis, which displayed a flag clearly indicating its nationality. The paper adds—We have every reason to believe that this isolated fact will not prevent the continuation of the good understanding now existing between France and Morocco.

PARIS.—A report reached Paris last night that the town of Tetuan had been bombarded by a French ship of war. The Moors had fired upon the French ship taking it to be a Spanish vessel. Private accounts received at Paris from Madrid, state that General O'Donnell has demanded 12,000 more soldiers in order to complete the 50,000 with which he purposes to take the field.

DENMARK — COPENHAGEN, Thursday.—Rotheivell has not yet succeeded in forming a new Ministry.

THE CONGRESS.—The *Times'* Vienna correspondent learns from Berlin that Prussia, Russia, and England are now endeavouring to establish a basis for their negociations with France and Austria during the Congress.

The *Times* believes nothing has yet been decided as to England's representative at the Congress, but the idea has been to instruct Lord Cowley to act. Against him there is not a word to say. It may also be said that in this case the Government would really conduct its own negotiations. Lord Palmerston and Lord John Russell in London might communicate hourly with the Plenipotentiaries, and be present, except in person, at every meeting of the Congress. The *Times*, however, thinks that Lord Palmerston would have brought more influence to bear at the Council.

THE POPE AND THE FRENCH EMPEROR.—The *Freeman's Journal* contains an important piece of information, which forms the ground work of a long essay on the perilous position of the Sovereign Pontiff. It is to the effect that an autograph from his Holiness has reached Ireland, but that at present the organ is not at liberty to communicate the recipient of this important document, "for momentous it is, and calculated to produce the most profound effect on the Catholic world; but that it has actually been written by Pope Pius, and transmitted to this country, we are at liberty to state on very high authority." The *Freeman* then proceeds in this oracular strain:—"We have no desire to impress the public mind unfavourably about the Napoleon policy. . . His policy since the Italian war has alienated some of his chief supporters among the clergy. Although the Emperor is not committed to the annihilation of the temporal sovereignty of the Pontificate, we are bound to admit on the authority to which we have referred—the authority of his Holiness himself—that he is wholly dissatisfied with the Imperial policy, and places little confidence in Imperial intentions."

The Paris correspondent of the *Herald* says: "The *Gazette de Lyon*, clerical organ, and whose testimony is therefore credable when telling against its own party, mentions a report of Marshal Vaillant to the Emperor, in which the startling fact is revealed that the troops under his command have fraternised with the Italians to such an extent that they cannot be relied on to march against them. Should orders be received for active interference, the men would toss their muskets butt end upwards and allow the Italians to pass through their ranks. If his Majesty intends work, the Marshal concludes, the regiments now in Italy must be recalled, and fresh ones, uncontaminated with the revolutionary spirit sent out.

A Reliable Family Medicine.

While the various proprietary medicines which have been offered to the public by greedy speculators have gained for themselves at best but an ephemeral notoriety, the preparations of J. C. Ayer, & Co., have, by their superlative merits, won for themselves a place in the hearts of the people, which does credit to their judgment, and honor to the science and skill of the proprietors. Each of Dr. Ayer's medicines is compounded with especial reference to that *one* class of diseases for which it is designed, and each is acknowledged by the profession and the public to be the best remedy which the age affords for the disorders which it is designed to cure. See Dr. Ayer's advertisement in another column.

MORTON & COGSWELL,
3m *Agents at Halifax.*

PIMPLES AND BLOTCHES are the result of impure blood. The blood becomes thick and clogged. The skin is not able to cast off the impurities so important to health. How many young men and woman we see with their faces covered with pimples and blotches who are endeavoring to remove them by the use of soaps and washes. This should never be practised by persons desirous of good health. Mothers who have children afflicted with sores and eruptions should never dry them up by external applications, for in this way they will produce ill health for the child during its whole life time.

Morse's Indian Root Pills are prepared expressly for the cure of eruptions of the skin, such as Pimples, Blotches, Sores, &c. They cleanse the blood of all impurities, producing a beautiful, clear and healthy skin, so much admired by all.

☞ Morse's Genuine Indian Root Pills are sold by G. E. Morton & Co, wholesale Agents, Halifax.

SMITH'S ESSENCE OF COFFEE instantaneously produces the most delicious Coffee, combining the richness and mellowed flavor of Mocha with the strength and fullness of the finest Jamaica. A very great convenience to travellers by land and sea, sportsmen, fishermen, ship officers, hotel keepers, &c.

☞ Agents in Halifax, E. G. Morton & Co.

ALPINE HAIR BALM should be used by persons recovering from fevers, if they wish to save their hair from falling off. It will make the hair soft and beautiful upon the children's heads—it will keep their hair in good shape. Where this Balm is used it is not necessary to use any oil or pomade.

☞ Agents in Halifax, E. G. Morton & Co.

Wesleyan Methodist Periodicals for 1860.

We have received from the London Book Room the December numbers of the *Magazine*, the *Christian Miscellany*, *Sabbath School Magazine* and *Early Days*. They contain the Prospectus of these periodicals for 1860. Of the *Magazine* it is said:

THE WESLEYAN MAGAZINE, 8vo. Price 1s.—By excluding what is commonplace, and striving to keep up with the swift current of thought and information, the Editors hope to render this oldest of Religious Magazines as attractive as i has been in the best of past years. Able Correspondents are promising their help; and Christian families—those, in particular, which bear the Methodist name—may calculate on finding, from month to month, a plentiful supply of appropriate, as well as varied, intellectual, and spirit-stirring material.

The lights shed on Biblical and Theological Science will be reflected in these pages. Our motto will be, *The old Truth in new and manifold illustration*. The Editors trust that no "uncertain sound" will go forth from their Protestant, Evangelical, and Methodist press, in regard to the plenary inspiration of Scripture, and its sole, supreme, unapproachable authority; or in regard to the Doctrines steadfastly and influentially maintained by our Fathers. To guard intelligent youth from perilous speculations, to indicate the true reply to these, and to guide to sources of full and satisfactory information, will be among the objects kept before the Editorial eye.

Papers of Biography, carefully prepared,—of Divinity, practical and doctrinal,—of Biblical Literature, especially as enriched by modern accessions,—of Review and Literary Notices, designed to blend criticism with vital Christian instruction,—will be coupled with Narratives of Revival, at home and abroad; remarkable Incidotes; Survey of Public Occurrences; Selections from Journals of Science, Recent Travel, Antiquarian and General Research; and a large supply of fresh Religious and Missionary Intelligence.

The Numbers for the year to compose One handsome Volume.

Should it not be a public object to introduce this Magazine into every intelligent family of the Denomination which it represents?

The Sixpenny Magazine will bear the same relation as formerly to the larger Work; less literary, but containing a considerable amount of its religious and miscellaneous contents.

United Prayer in All Lands,

AT THE COMMENCEMENT OF THE YEAR.

We have not found space this week for the "Invitation to United Prayer, addressed to the Church of Christ throughout the world," which has proceeded from the Missionaries of Lodiana in India. It is to observe the second week in 1860, beginning with *Monday the 8th*, as a time of special prayer that GOD would now pour out HIS SPIRIT upon all flesh, so that all the ends of the earth may see His salvation; that on the first day, that is, *on Monday the 8th*, be a holy convocation for solemn fasting, humiliation and prayer, and that on the last day, that is, *Sabbath the 14th*, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate.

Our Canadian Correspondent refers to the manner in which this matter has been taken up in that province, and we perceive by the *Watchman* that the clergy of all Evangelical denominations in England, among whom those of our own Church are prominent, cordially recommend the proposal to universal response. We hope it will receive attention throughout these provinces.

Periodicals for 1860.

We shall require to receive immediate notice from any of our regular subscribers to the monthly periodicals, of their intention to discontinue, when such is the case. We shall be glad to receive accessions to our list for the "Wesleyan Magazine," "Ladies' Repository," "Christian Miscellany," "Early Days," "Meliora," "London Review," "Methodist Quarterly," &c., &c., all received by steamer, and sold at Publisher's prices.

BRITISH WORKMAN, and BAND OF HOPE—Subscribers to these must pay in advance. It is desirable that when more than one subscriber is found in a Circuit, that it be so arranged that they be sent to one address. The ministers in the different circuits will kindly act as agents.

The usual supply of *S. S. Advocate—Child's Paper—Youth's Penny Gazette—S. S. Banner*, furnished to order. Payment of single copies or under five, must be in advance.

WESLEYAN BOOK ROOM,
December 21st, 1859.

Sabbath School Anniversary.

Sermons were preached on Sunday evening last in both the Wesleyan Churches of this city, on behalf of the Sabbath Schools connected therewith. The pulpit was occupied in the Brunswick Street Church by the Revered S. W. Sprague, and in the Grafton Street Church by the Rev. J. Brewster. To-morrow evening the ANNIVERSARY MEETING of the Sabbath School Society, will be held in the Brunswick Street Church.

Addresses will be delivered by several clergymen and laymen, and unusual interest may be expected to characterize the proceedings.

We hope to see the church well filled. There should be no apathy in this good cause. All who can attend are cordially invited to do so.

New Subscribers for 1860.

How many have been obtained since our last hint? A thousand are wanted, with the pay in advance. Pay, we understand, is an indispensable prerequisite to their being put upon our list; and here it will not be amiss to say that continuing subscribers do no deal honestly by us unless they send us annually or semi-annually their subscriptions in advance. Many subscribers are suffering themselves to get in arrears. This is shameful! Where is the conscience of those who can receive a paper and read it without paying for it? Are they Methodists?

☞ We learn from the St. John *Morning Globe* that the Rev. Wm. Wilson lately delivered an excellent lecture on India, in that city. A synopsis is given, showing that the lecturer was eminently successful in bringing together a vast amount of useful and curious information.

We have received from the publishers the last number for the present year of the *Cosmopolitan Art Journal*. It is published Quarterly for the Cosmopolitan Art Association of New York, and contains a record of Art Criticism, Art Intelligence, and Biography, and is designed to be a repository of Belle Lettres. The engravings of the Association are very highly commended by competent judges.

A "Geography and History of Nova Scotia, with a general outline of Geography, and a sketch of the British Possessions in North America: by J. B. Calkin, Head Master of the Provincial Normal School, Truro, has just been published. It is a duodicimo of 102 pages, and will, we doubt not be found very useful. It contains a good deal of information in a small compass.—We thank the publishers, Messrs. A. & W. McKinlay, for a copy.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

[The current volume is from No. 521 to 573.]

Rev. H. Daniel (400s. for B R.), Rev. E. Breitle—Rev. Thos. Smith—Mrs. McBean—Mr. J. L. Woodworth (75s. for B R), Joshua Snow, (10s. for P.W.), Rev. Wm. McCarty (20s. for P. W., for Lauchlin McKay), Rev. Wm. Smith (20s. for P.W., for Mrs. Mary Hill 10s., Wm. Annett 10s.) Rev. J. Thurlow (10s. for P.W., for R Bull 5s, W. D Watson 5s), Rev. Richard Knight—Rev. S. Avery (20s. for P.W., for Lawrence Phinney 10s., Ward Neily 10s.—40s. for B R), Commissary Gen. Weir (10s. for P.W.), Rev. Theo. Richey (80s. or B R), Rev. G. O. Huestis (40s. for P W., for R. Ross 5s, James Sutherland 5s., John Parks 5s, W. A. Irish 5s., Fras. Cunningham 5s., John Dort 5s., S. Maguire 5s., pays to 30th next June, Wm. Scott 5s., new sub.), Rev. C. DeWolf—S. M. Pettingill & Co. (371s. 3d. for Advt.), Mr. R. A. Longley (65s. for P.W., for David Hayden 10s, E. Milbery 10s., Phineas Walker 20s., W. K. Wheelock 10s., Abel W. Wheelock 15s.), Lewis Uloth (10s. for P.W., Rev. W. Tem (8s. for B.B., 2s. for G E. M.), John Bennett (5s. for P.W.), Alex. Lindsay, (10s. for P.W.), Rev Joseph Hart (new sub.), T. A. Smith (5s. for P.W)

"I have no faith in quack medicines."—Nor have we, friendly reader, but that friend of the sick man, the world renowned Davis' Pain Killer, will never fail to relieve pain if applied according to directions, faith or no faith. Sold by druggists generally throughout the United States and British Provinces.

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 10 o'clock, A. M. Wednesday, Dec. 21.

Bread, Navy, per cwt.	17s 6d *a* 21s 3d
" Pilot, per bbl.	16s *a* 18s 9d
Beef, Prime Ca.	45s
" " Am.	5s 6d *a* 55s
Butter, Canada,	10d *a* 1s
" N. S. per lb.	10d *a* 1s
Coffee, Laguyra, "	8½d *a* 9d
" Jamaica, "	9d
Flour, Am. sfi. per bbl.	30s *a* 32s 6d
" Can. sfi. "	30s *a* 32 6d
" State, "	31s 3d
" Rye "	25s
Cornmeal "	22s 9d
Indian Corn, per bush.	5s 6d
Molasses, Mus. per gal.	1s 6½d
" Clayed, "	1s 5d
Pork, prime, per bbl.	$16
" mess "	$19
Sugar, Bright P. R.	45s
" Cuba	40s
Bar Iron, com. per cwt.	15s *a* 16s 3d
Hoop "	22s 6d
Sheet "	23s
Nails, cut "	22s 6d
" wrought per lb.	3½d *a* 6d
Leather, sole "	1s 4d *a* 1s 6d
Codfish, large	20s
" small	15s
Salmon, No. 1,	$20 *a* 20½
" 2,	19 *a* 19½
" 3,	16
Mackarel, No. 1,	18
" 2,	11 *a* 12
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings' No 1,	20s
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	27s 6d
Firewood, per cord,	16s

Prices at the Farmers' Market, corrected up to 10 o'clock, A. M. Wednesday, Dec. 21.

Oats, per bushel	2s
Oatmeal, per cwt.	14s
Fresh Beef, per cwt.	20s *a* 30s
Bacon, per lb.	6½d *a* 7d
Cheese, "	6½d *a* 7½d
Calf-skins, "	7½d
Yarn, "	2s 6d
Butter, fresh "	11d *a* 1s
Lamb, "	3d *a* 4d
Veal, "	3½d *a*
Turkey, "	9d
Ducks, "	2s 3d *a* 2s 9d
Chickens, "	2s *a* 2s 3d
Potatoes, per bushel	1s 6d
Eggs, per dozen	1s
Homespun Cloth (wool) per yard,	2s 6d
Do. (cotton and wool) "	1s 9d
Hay, per ton	£5 10s. *a* £6

WILLIAM NEWCOMB,
Clerk of Market.

☞ We call the attention of our readers to the advertisement in another column to the following Testimonials: Further particulars given and orders received at the Wesleyan Book Room:—

From Geo. Washbourne Morgan, Organist of Grace Church and Middle Dutch Reformed Church.

UNIVERSITY BUILDING, N. Y. July 10, 1858.

Gentlemen,—The near approach to the *Pipe or Organ* tone attained by Messrs. S. D. & H. W. Smith, in the voicing of their Melodeons, united with their prompt and reliable action, entitles them to the *first rank* among this class of instruments. I cheerfully recommend them to purchasers either for *Parlor, Hall, or Chapel use.*

GEO. WASHBOURNE MORGAN

From B. F. Baker, Professor in the Boston Musica Institute, Author, &c., &c., and Director of Music at the South Congregational Church.

BOSTON, Nov. 19th, 1857.

Gentlemen,—I confess to have entertained prejudice against Melodeons before having heard your instruments. But, by your new method of voicing, the monotonous, droning, buzzing sound, has been entirely cured, and in place of it a pure organ like tone substituted. The action is prompt, and the tuning is really perfect. If your Melodeons receive the patronage they merit, they must come into very general use.

With regard, truly yours,
B. F. BAKER.

Messrs. S. D. & H. W. SMITH. 511 Washington Street, Boston.

From Rev. L. Smith.

HONOLULU, SANDWICH ISLANDS, Aug. 25 1856

Gentlemen,—I am happy to inform you that the Melodeon which you forwarded to my address remains "in good order and condition, We use it in our house of public worship, and every much pleased with it The tones are very pleasant, much like those of an organ; and we do not regret the cost and charges of this coadjutor to aid us in singing praise to the Lord in his sanctuary. I shall take much pleasure n advising clergymen, as well as my friends and neighbors, to forward their orders for Melodeons whether to be used in churches or private parlors o you. Believe me, gentlemen,

Most truly yours, L. SMITH

SHELBYVILLE, (Tenn.,) Oct. 16, 1856.—READ THIS!—Messrs. Perry Davis and Son;—Sirs Gratitude to you, and duty to suffering humanity that I should make known the benefit I have derived from the use of your truly valuable Pain Killer; and if by seeing this, any sufferer will be induced, as I was, to give it a trial and be healed, I shall be compensated a thousand fold.

In June, 1855, after a protracted illness of several months, I was severely attacked with drowsiness, vertigo, dimness of sight, and loss of appetite, accompanied by fever, difficulty of breathing, etc. My physician pronounced my case pneomonia bordering on the first stage of consumption; and after exhausting his skill, declared positively that I had the consumption, that he could do nothing for me, and that I must die. Whereupon he advised me to use * * * * as the best thing I could do, which I did with no effect. I then made use of * * * * * * which proved inefficient.

By this time my symptoms were pain in the head, morning, evening, and during the night, darting pains through the chest, burning in the palms of the hands, quick pulse, night sweats, difficulty of breathing etc., when fortunately I got hold of the "People's Pamphlet," in which I saw the cases of Messrs Blinn, Cone, and others, which induced me to try Perry Davis' Vegetable Pain Killer, and strange as it may appear, I derived more benefit from the use of one twenty-five cent bottle than I had done from all other medicines. I have used four bottles of the Pain Killer, and am hearty and enjoy better health than I have heretofore done for a number of years.

GUSTAVUS A. CELOY.

Dec. 14. 3w.

Marriages.

On the 8th inst., at Hunt's Point, by the Rev. J. S Addy, Mr. James HUPMAN, to Miss Margaret FAGUNDER, both of that place

At the residence of the bride, on Tuesday, 6th inst. by Rev. Wm. McCarty, Mr. Obadiah B. Troop, of Granville, to Miss Lakeius M. STUBE, of Digby, N. S.

At Middle LaHave, on the 8th inst., by Rev. H. L. Owen, Mr Edward McLACHLAN, of Windsor, to ELEANOR MARIA, daughter of the late Mr. Christopher Gelert, of Lunenburg.

Deaths.

At Grouse Town, on the 10th inst., in the 27th year of her age, ELIZABETH PENTZ, wife of Simeon Crouse, calmly trusting in her Redeemer.

On the 11th inst., at Sackville, Capt. Edward DANIELS, in the 80th year his age, formerly of H M 34th Regt.

At Pugwash, on the 16th inst., in the 28th year of her age, REBECCA FISHER, third daughter of the late Rev. Robert H. Crane, Wesleyan Missionary.

On Tuesday, Decr 20th, aged 23 years, ROBERT B., only son of Capt. Robert Harding, formerly of Barrington His end was peace. Funeral to morrow, Thursday, at 2½ P. M. from his father's residence, Hurd's Lane.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, December 14.

Steamer Osprey, Guillford, St Johns, Newfld.
Schrs Clara, Sullivan, Montreal.
Annie Miller, Clark, New York.
Atalanta, Lennox, Argyle.

FRIDAY, December 16

Steamers Europa, Leitch, Boston.
America, Miller, Liverpool.
Schrs Emily, McKinnon, Bay of Islands.
Rival, Dunlap, Liverpool.

SATURDAY, December 17.

Brigt Pearl, Mara, Liverpool.
Schrs Greyhound, Gammage, Baltimore.
Lunenburg Packt, Westhaver, Lunenburg.
Topsy, Canso.

MONDAY, December 19.

Brig R Brown, Sydney.
Brigts Bonita, Cahoon, Sydney; Volant, do.
Govt schr Daring, Daly, Sable Island.
Schrs Coquette, Canso; Jasper, Kenny, Newfld.
Union, Nickerson, Newfld.
Eliza Catherine, Martell, Sydney.
Josephine, Farrel, Lingan.
Saxe Gotha, Morrison, P E Island.
Mic Mac Indian, Drake, do; Victoria, Steel, do.
J J Marshall, Bruce, Canso.

TUESDAY, December 20.

Brig Vivid, Roche, Boston.
Schrs Northern Light, Canso.
Laurel, Ormand, Canso; R Noble, do.
Cordelia, Tebo, P E Island; Jelogue, Yarmouth.
Lord Raglan, Sterling, Newfld.
Clyde, Reynolds, P E Island.
Flying Cloud, Petipas, do; Jane, Malone, Newfld.
Albatross, Reynolds, Newfld.

CLEARED

December 12.—Barque J E Lockhart, Savannah; brigt Spanish Main, Gange, F W Indies.

December 13—Brigts Margaret Mortimer, Harvey, Cork; Express, Doane, Port Maria, Jam; Cecelia, Kavanagh, St John, N B; Swordfish, Braud, Port Medway; Time, McDongull, Maitland; schrs Rapid, Lorway, Sydney; Tickler, McLeod, do.

Brigt Emily Jane, Essex, F W Indies; schrs Wm., Larkin, Boston; Mary, Collett, P E Island; E A Rogers Yarmouth; Neptune, Payson, Westport

December 15—Steamer Delta, Hunter, Bermuda and St Thomas; Merlin, Simpson, St Johns, Nfld; brigt Velocipede, McDonald, B W Indies; schrs Tartar, Greeo, Newfld; Perseverance, McDaniel Sydney; Lady Smith, Arichat.

STOVES, STOVES.

MUCH has been said about STOVES—Cooking Stoves, Shop Stoves, &c, and I have almost thought it was useless to pay for more advertising in the matter, as my Stoves were going off so quickly, but justice to the printers demand I should allow them a part of my profits; so, to benefit them a little, myself a little, and the public a great deal, I merely mention that VARIETY HALL is one of the very best places you can go to buy a good Cooking or Shop Stove. You will find there—

NIAGARA, an elevated Oven, Nos 2, 3 and 4.
CLINTON or FARMER do, Nos 3, 4 and 5.
WISCONSIN, do, Nos 6, 7, 8 and 9
Gola Medal Cat-top Stove, Nos 6, 7, 8 and 9.
Charter Oak, do do, Nos 6, 7, 8 and 9.
Diamond Rock, do do, Nos 6, 7, 8 and 9
Comet, do do, Nos 6, 7, 8 and 9
Western Diamond, Nos 2, 3, 4 and 5.
Boston Cook, Nos 2, 3, 4 and 5.
Comet, Nos 2, 3, 4 and 5.

The above are all good stoves, and most of them may be fitted up for coal.

CYLINDER, for Halls, shops, &c., various sizes, a superior Stove.

SACHEM and BOX, for wood, various sizes.

Alma, Island Queen and Ruby PORTABLE GRATES and others.

All good stoves, and will be sold, not less than cost, but at a moderate profit to cash customers and others who will pay as they promise.

STOVE PIPE and Stove Fixing always on hand.

J. D. NASH,
Proprietor Variety Hall.

☞ I have liberty to refer to Mr. Doran, of the Country Market, and Mr. Barnes, "Witness" Office, as to the qualities of a new Stove imported this Fall.

Call and see for yourselves

Nov. 9. J. D. NASH.

Especial Notice to Ladies.

English and American SHOE STORE.

GOREHAM & RICKARDS

BEG to announce that they have received per 'Europa,' an elegant assortment of Ladies and Childrens Boots, made expressly for this market and warranted to give satisfaction

Ladies Cloth Double Sole Boots Military Heel, 11s
" Cashmeres do do do do 11s.
" Kid do do do do 10s.
" French Elastic side Boots, 9s 6d
" Cloth Double Sole Button Boots, 8s. 6d.
" Prunella Double Sole, 7s 6d.
" Cashmere and Prunella 3s 9d to 9s 6d.
Misses (name) Balmoral Boots,
Childrens do do do
Misses Cloth Button do do
" Leather do do do
" Felt over Boots,
" Rubber Boots and Shoes,
" Cloth Boots Double Sole Pixed with Leather,

Our stock of FELT GOODS are unsurpassed for superior finish and quality and will be sold at a great reduction on former prices for Cash

The Ladies VICTORIA OVER BOOTS acknowledged to be the very best Boots for warmth and neatness that has ever been offered to the Public, have been received.

Ladies Felt Boots, very neat, 3s. 3d
" Felt Boots, superior, 4s. 3d
" Felt Boots very best, 5s. 3d.
" Felt Slippers, good 2s 6d.
" Felt Slippers, better 3s 3d.
" Felt Slippers, best 4s. 3d

We would call particular attention to our Stock of Gentlemen's Elastic Side and Balmoral Boots, Brogans, Lace Shoes, Calfskin Boots Plain and Water Proof Boots, CANADIAN MOCASINS, Boys High Top Boots, Brogans Lace Shoes, High Rubber Boots, Men's and Women's Rubber Boots and Shoes, Cork, Hair and Felt Soles, which are offered at extremely low prices Wholesale and Retail. December 7.

Valuable Property for Sale

In Wolfville, King's Co.

THE valuable property owned by the subscriber in Wolfville, adjoining the Horton College and Academy, containing 38 acres of dyked marsh land, 30 do. of salt marsh, and 100 acres of upland—two thirds of the same being in a good state of cultivation; contains a good Dwelling House and two Barnes, one of which is 76x36 ft. The situation of this farm, and the peculiar privileges connected therewith, renders it one of the *most desirable* as well as *complete* properties ever offered for sale in Wolfville. The marsh mud so abundant and so near the upland, makes it a great source of wealth in regard of the enrichment of the soil. A large clearing has been made this year on the rear of the farm, and when sown with grass seed will make a most beautiful and extensive pasture, having a continuing supply of water. If desirable the farm will be sold in whole or in parts to suit purchasers.

For terms and further information apply to the subscriber at Wolfville.

WILLIAM J. JOHNSON.

Wolfville, King's Co.
December, 1859 4 mos.

WINDSOR, N. S.

D. P. ALLISON,

HAS the pleasure of informing the public, that his purchases for the Fall and Winter Trade are now completed, and that his Stock of DRY GOODS, BOOTS and SHOES, Stationery, &c., will compare favourably as to variety, quality and cheapness with any in the market.

The Subscriber has received from the British and Foreign Bible Society Bibles and Testaments to be sold at *Cost.*

Also on hand—Wesleyan Hymn Books, Provincial Wesleyan and Belcher's Almanacks.

Nov. 23, 1859. 6w.

New Advertisements.

☞ *Advertisements intended for this Paper should be sent in by 4 o'clock on Tuesday afternoon, at the latest.*

Gifts for Christmas.

COMMERCE HOUSE,
No 40 Barrington Street.

WE have received per steamship, a lot of Sewed Muslin Goods, of very superior quality and new patterns in

Cambric and Muslin Collars,
Do do Sleeves,
Do do Setts Collars and Sleeves,
and other Needle Work.

☞ Purchased as a Job Lot at a Large Discount, and now offered at one-half the usual cost.

Also—Chenille Head Dresses and Nets,
Fancy Boxes Lawn Hkfs, and other Fancy Goods, at reduced prices.

December 21. R. McMURRAY & CO.

CHEAP DRESSES,

—AND—

Dress Goods.

Suitable for Christmas Presents.

A LOT Plaid Mohairs, a superior article, 7½d., worth 1s.
Good quality Coburgs at 7½d per yard,
Plain and Crossover, Winseys at 9d per do,
Handsome Flounced Robes at 7s 6d.
Rich Silk Striped Moires, 17s 6d to 27s 6d, full dress. "Commerce House,"
40 Barrington Street.

December 21. R. McMURRAY & CO.

New York Fire Insurance Agency At Halifax.

THE undersigned having been appointed Agent in Nova Scotia for the following New York Fire Insurance Companies, is prepared to take risks and issue Policies for the said companies:—

The American Exchange Fire Insurance Company of the City of New York.
The Resolute Fire Insurance Company of the City of New York.
The Phœnix Fire Insurance Company of Brooklyn, N. Y.
The Commerce Fire Insurance Company of New York.
The Goodhue Fire Insurance Company

Anna Clayton;
—OR—
The Enquirer after Truth.

CHAPTER IX.

[Continued.]

"But," said Tanner, "everything relating to the institutions of the Church of Christ, to have any force or obligation on us, must be shown to be commanded or practised by Christ and the apostles."

"True," replied Halley; "all positive religious rites were originally founded on a divine command. But we are not warranted in the conclusion that such a command would be repeated to all those who shall afterward be under obligation to observe such rites, or even that the original command will be preserved and communicated to them in the Sacred Scriptures. Now neither of these can be claimed as *essential*, because sufficient proof of a divine institution can be afforded in some other way. Such is the fact with regard to many institutions of the church which are acknowledged by all evangelical Christians as divine, and harmonizing with the commands of Christ, and the customs of the church from its first organization. Has any one then a right to *prescribe the mode* of establishing a doctrine from the Bible? If we can prove the doctrine of infant baptism, in any way, from the word of God, what sense is that in the objection, which is the only one you can raise or urge, 'O yes, you have proved the point, but it was not done according to the rule we laid down,' and therefore, however plain and forcible it may be made, you exclaim, 'O, I can't believe it, because you don't prove it just as I said it must be proved!'"

"I don't believe in receiving anything but *positive* evidence regarding the institutions of Christ's church," said Tanner. "He set up his church himself, and instructed his disciples carefully in the nature of its law. We would not have known that any ordinances would have been proper and acceptable to him unless they had been either enjoined or practised; so whatever is connected with them, both as regards the subjects or mode, must receive the same sanction. And I believe that to depart in the slightest respect from the manner in which they were originally practised, changes the whole nature of the institution."

Anna smiled, for she remembered how this same argument had been handled before.

"I presume," replied Halley, "that no one claims that the Lord's Supper is administered *precisely* as it was by Christ and the apostles, and so of course you regard it as a nullity! If no institution can be binding upon Christians which is not clearly defined, and if any deviation from the original practice destroys the whole, let me ask you, Squire Tanner, why you baptize in houses, in baptismal fonts, and baptistries? Why do you demand a statement to the *church* on profession of faith, before being baptized? Where in all the New Testament is there an express command or example for these practices? You here profess to believe in limiting to *express commands*, and where are they? Point me to them, or I must declare, as an inevitable deduction from your own premises, *both* the ordinances of the Baptist church to be a *nullity*. I shall object to your drawing any conclusions from the *reason, probability, decency*, or even *necessity* of the case—you must give me something *positive!*"

"I must confess you have me there," said Tanner, hesitatingly. "Really, I had not thought of that."

"You see then that you cannot advance a single step in support of the present customs in your church," said Halley, "without making use of this privilege, and you do make use of it on all occasions of reasoning in defence of your own doctrines; but at the same time you are not only unwilling, but utterly refuse, to grant us this privilege. But I reply, limit yourselves before you limit others. Now look at the facts in the case. This Lord's Supper was enjoined originally upon the Apostles, *men only*, and there is no express intimation in the whole New Testament of *females* having ever received the administering of the rite. Still you believe, and we believe, it to be the will of God that they should partake of it, and we admit them on the *reasonableness of the thing*, and upon the uniform practice of the early Christian churches. No one thinks of demanding an *express* command, not even a precept or example, as authority. But if we are satisfied with such evidences in this case, why not permit them to have some weight and force, I ask, in other cases? Again, there is no proof that the divine command for the observance of the Sabbath, or the offering of sacrifices, was repeated to the successive generations from Adam to Moses; or that they had *any* evidence of those divine institutions being enjoined upon them. If they had, it is not recorded in the Bible; nor is there certain proof of the repetition of the command respecting the rite of circumcision during the period from Abraham to Moses—430 years.

"Neither in all the Bible can there be found any *express* command or precept regarding the first day of the week as the Sabbath. Through all the Sacred records, nothing definite from either Christ or the Apostles establishing or enforcing such an ordinance, can be found. Yet it is considered quite satisfactory to the Christian world, that it *is right, proper, and acceptable to God*, to observe the first day of the week as the Christian Sabbath—quite satisfactory, even, to our Baptist friends. They, with us, rest their faith on the original institution of the Sabbath as enjoined in the Old Testament; and to account for the change, must claim that the original institution was especially modified at the commencement of the Christian dispensation, although the Hebrew word (*Shabbath*), nowhere indicates that such a modification will be made; or the Greek word *Sabbaton*, that one has been made. It is also in this very same manner that we receive many, and perhaps I might say, all of the books of the New Testament as having been given by divine inspiration. There is no *express command* recorded in the Old Testament, that the Evangelists should write such and such books and letters, and that God would in that manner speak through them to a perishing world, and to all coming time; still we are satisfied that they are from God, and the inspired word of God, from their *internal evidences*, and from the sanction of the early Christians. It does not seem to be God's plan to give us evidences of the highest degree possible, for reasons known only to the infinite mind; probably moral reasoning and probable evidences best subserve the purposes of the moral training and discipline of his creatures. The evidences supporting many moral and religious truths are not as clear, direct, and definite, as one might naturally expect; but on the contrary, are often inferential, or a kind of intuitive moral discernment—a spontaneous operation of our faculties, or a slow result of our experience and observation; and we should be willing to take just such evidences as God is pleased to afford us, and with such to be satisfied. 'If,' says a well-known and candid writer, 'any of us should undertake to prescribe to God, or to determine beforehand what evidence we must have to satisfy our faith, and if we should reject everything which is not attended with just such evidence as we might judge suitable, we should give up some, if not all, of the most important moral truths; and should fall into a state of skepticism most fearful in its influences on our present and eternal interests.'"

"I do not see why we need trouble ourselves about the kind of evidence," said Elder Clayton, "if it is only satisfactory. We want to know simply what the evidences are that you claim."

"Then we might proceed directly to the consideration of the evidences," said Halley, "if you have no prejudices or objections against the nature of the institution. But I believe that you have, and it probably will be better to consider them first."

"There is," said Tanner, "one very important objection, and to me altogether conclusive. The word of God points out very plainly and definitely what are the necessary qualifications in a subject for baptism; and in view of these prerequisites, infants are not proper subjects."

"If that be true," responded Halley, "it settles the matter at once; but what are the necessary qualifications pointed out by the word of God?"

"Faith in Christ is necessary," replied Tanner. "In the commission as given by Mark, its terms are: 'He that *believeth* and is baptized shall be saved.' Here faith is a prerequisite; and further, none but adult believers were baptized by John and the disciples of Christ."

"I will take up your last objection first, and reply that we too believe in adult baptism. No one, who has arrived at the age when it is possible to exercise faith, ought to be baptized unless he is a believer. Therefore every one not baptized in infancy in this Christian country, and every one converted to Christianity from the Jews or among heathen nations, is required to give a satisfactory account of his faith before being admitted to baptism. When therefore we are referred to instances of adult baptism recorded in the New Testament as a proof of the correctness of Baptist faith, and of the impropriety of ours, it proves nothing at all in the present controversy. It is our practice, where the circumstances demand it, as much as yours, to baptize adult believers. The primitive Christians were not, as a matter of impossibility, baptized in their infancy, because the ordinance, as a Christian ordinance, was not then instituted; and therefore if baptized at all, it must be when adults.

"The case of the heathen at the present day is the only parallel case; and our missionaries baptize adults, when they are converted to the Christian faith, in the same manner as the disciples of Christ baptized the first believers in their time. There is no controversy, here, and the only question between us, is whether infants of Christian parents are not also entitled to the same privilege. And now as to the objection you urge—it is, I believe, that infants are not capable of believing, and therefore are not proper subjects."

"Yes," said Tanner, "'He that *believeth* and is baptized shall be saved.' They can't believe, and therefore should not be baptized! This is what I call a perfect demonstration."

"And I will make another from the same text," said Halley. "'He that believeth not shall be damned.' Infants cannot believe, and therefore must be damned! I call that another perfect demonstration. Your reasoning will exclude all infants from salvation, for it asserts just as positively, that he that believeth not shall be damned, as, that he that believeth and is baptized shall be saved. If this refers to infants at all, so as to cut them off from baptism, then it also cuts them off from salvation. We are, therefore, compelled, in order to avoid the horrid and repulsive doctrine of infant damnation, to claim that the passage has no reference, at all, to any but those who are capable of exercising faith—it must refer to adults only."

"I think you will have to give up that passage, Squire Tanner," said Elder Clayton, "for it proves too much."

"I am of the opinion that I can use it yet," said Tanner, consulting his text-book. "Believing stands before baptism, and therefore we must believe before we are baptized. The Bible says, believe and be baptized, but infants cannot believe; the Bible says, repent and be baptized, but infants cannot repent, and therefore should not be baptized."

"Let us look at that a moment," said Halley; "there are three things mentioned there; (1) believing (2) baptizing, and (3) being saved. Now, you say that the second (baptizing), ought not to come before the first (believing); very well, then, I will add, that *surely* the third (being saved), ought not to come before the first; and consequently infants cannot be saved because they cannot believe! If then there is any force in your reasoning, if it is proper—if your premises are true—the inference is inevitable, that infants cannot be saved because they cannot believe. But you dare not admit this conclusion, which follows directly from your position taken, because forsooth it proves too much! And however anxious you may be to keep infants from the jurisdiction of the church, I cannot suppose you would try to keep them, also, out of heaven."

"The thought has occurred to me," said Anna, "that the largest proportion of the redeemed ones in heaven are infant souls."

"Yes, it has been estimated," continued Halley, "that one half of all that are born, die within three years. Then how many untold millions, and millions of millions, are there of infant souls in heaven to-day! Is it to be wondered at, that Jesus said, 'Of such is the kingdom of God'? If the term 'kingdom of God' means the church on earth, as your textbook asserts," he said, nodding toward Tanner, who was turning over the leaves in search of the next argument, "then it follows that infants have a certain relation to the visible church; but it means the church above—the church triumphant—the idea is that this church is composed in a great measure of those who die in infancy. In either case there is reason and propriety in consecrating them to God in the ordinance of baptism; thus laying them upon his altar, *for how can we deny them the seal, when Christ has declared them entitled to the thing sealed?* You, as well as we, believe it to be a part of the plan of redemption to apply the atonement and the influences of the Spirit to every infant, thereby making it meet for heaven, opening a way for it into that world which was shut against it by the first transgression; so we need not argue that point. But further than this, we claim, that as baptism typifies this operation of the Spirit, and as every infant in its unconscious state is as fit a subject for the operation of the Spirit's influence as a repenting believing adult, that therefore they are equally entitled to the outward seal. If I ask you, Elder Clayton, what it is that makes a person a fit subject for baptism, you, being a Baptist, would probably reply, repentance and faith on the Lord Jesus Christ. But why need infants repent? They have never rebelled, they have never transgressed the commands of God. Our blessed Savior wiped out all original sin with his own precious blood, and we are to be judged and condemned only for our own actual transgressions. But infants have never committed an actual transgression, they have never rebelled, consequently God regards them in the same light, as though they have been actual rebels who had become repentant, and to whom the blood of cleansing has been applied—that is, the same in effect.

"The blood of cleansing is applied to both—the infant and the actual transgressor—in one case wiping out inherited and actual sin. But are they not both in the same relation to God? Both are justified by the blood of Jesus. Faith is not required of infants, because they cannot exercise it, and are saved without it. Now look at it. Your infant stands in the same relation to God and the atonement that you do, if you are a Christian. If it dies, it will just as surely be carried by angels to Abraham's bosom, as will the dying saint. Then the infant is as truly a member of Christ's invisible church, as its praying father or penitent mother; and I ask by whose authority do you shut it out from the privileges, advantages and blessings, of Christ's visible church? When you present yourself for admission, the only claim you urge, or can urge, is that you have already been admitted by Christ into his spiritual or invisible church; you need no other claim, you may then demand admission as a right, for the visible church was instituted for the purpose of gathering into its fold all those, and those only, whom Christ had received and justified; but your infant is beforehand with you. You have been a rebel for years, and defied the authority of God over you; you can only enter by forsaking your rebellious ways, and after making humble confessions, by returning again to your allegiance. Then Christ admits you at once into his spiritual fold, but your infant has been there ever since it was born; and there it will remain until by *actual transgression* it become a rebel like yourself before repentance. Now if your infant is a member of Christ's invisible church, it has the same claim for admission to the visible that you have—the only claim that can be urged, justification through the blood of Jesus—and by whose authority do you, then, dare to exclude it? It is your imperative duty to see that it is thus consecrated to God, and admitted to the pale and privileges of the church of Christ."

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⁂ Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the United States and civilized world, in boxes at 25 cents, 63 cents and $1 each.

☞ There is a considerable saving by taking the larger sizes

N. B.—Directions for the guidance of patients in every disorder are affixed to each box September 21.

MRS. WINSLOW,
An experienced Nurse and Female Physician, presents to the attention of mothers, her
SOOTHING SYRUP,
For Children Teething,

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

SURE TO REGULATE THE BOWELS.

Depend upon it mothers, it will give rest to yourselves

AND RELIEF AND HEALTH TO YOUR INFANTS

We have put up and sold years, and can say in confidence and truth of it, that we have never heard a single instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and concur in relating its virtues. We speak in this matter whereof we know, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the child is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

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

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve GRIPING IN THE BOWELS, AND WIND COLIC, and overcome convulsions, which if not speedily remedied, end in death. We believe it the best and surest remedy in the WORLD, in all cases of DYSENTERY AND DIARRHŒA IN CHILDREN, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from the painful operation of teething, nor the prejudice of others, stand between your suffering child and the relief that will be SURE—yes, ABSOLUTELY SURE to follow the use of this medicine if timely used. Full directions for using will accompany each bottle. None genuine unless the fac simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world.

Principal Office, No. 13 Cedar St., New York.

Price Only 25 Cents per Bottle.

August 18. 1y. ins.

IT IS NOT TOO MUCH TO SAY,
SINCE ALL,
OLD AND YOUNG,
Affirm its Truth,
Vis: That Professor Wood's Hair Restorative

Will preserve *infallibly* the *growth* and *color* of the hair, if used two or three times a week, to any imaginable age. Perfectly restore the gray, cover the bald with nature's own ornament, the hair, make it more soft and beautiful than any oil, and preserve the scalp free from all disease to the greatest age. Statesmen, Judges Attorneys, Doctors, Clergymen, Professional men, and Gentlemen and Ladies of all classes, all over the world, bear testimony that we do not say too much in its favor Read the following, and Judge:

HICKORY GROVE, St. Charles Co., Mo., Nov. 19, 1857.

PROF O J WOOD: Dear Sir,—Some time last summer we were induced to use some of your Hair Restorative and its effects were so wonderful, we feel it our duty to you, and the afflicted, to report it.

Our little son's head for some time had been perfectly covered with the sores, and some called it scald head. The hair almost entirely came off in consequence, when a friend, seeing his offerings, advised us to use your Hair Restorative we did so with little hope of success, but to our surprise, and that of all our friends, a very few applications removed the disease entirely, and a new and luxuriant crop of hair started out, and we can now say that our boy has as healthy a scalp, and as luxuriant a crop of hair as any other child. We can, therefore, and do hereby recommend your Restorative, as a perfect remedy for all diseases of the scalp, and hair.

We are yours respectfully,
GEO. W. HIGGINBOTHAM.
SARAH A HIGGINBOTHAM

PROF WOOD.—Dear Sir: My hair had for several years been becoming prematurely gray, accompanied by a harshness which rendered the constant application of oil necessary in dressing it. When I commenced using your Hair Restorative about two months ago it was in that condition; and having continued its use till within the last three weeks, it has turned to its natural color, and assumed a softness and lustre greatly to be preferred to those produced by the application of oils or any other preparation I have ever used. I regard it as an indispensable article for every lady's toilet, whether to be used as a Hair Restorative or for the simple purpose of dressing or beautifying the hair. You have permission to refer to me all who entertain any doubt of its performing, all that is claimed for it.

MRS. C SYMONS,
Cincinnati, O., Feb 10, 1857. 114 Third St.

WILLINGTON, Mo., Dec 5, 1857.

PROF WOOD—Dear Sir: By the advice of a friend of mine, who had been using your Hair Restorative, I was induced to try it. I had the fever some time last May, and nearly every hair in my head came out. Now my hair has come out a great deal thicker than ever it was. Nothing but a duty and sympathy that I feel to communicate to others who are afflicted as I have been, would induce me to give this public acknowledgment of the benefit I have received from Prof. Wood's Hair Restorative

—yours respectfully A. R. JACOBS.

The Restorative is put up in bottles of 3 sizes, viz: large medium, and small; the small holds a pint, and retails for one dollar per bottle, the medium holds at least 30 per cent more in proportion than the small, retails for $2 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for $3.

O. J. WOOD & CO., Proprietors, 444 Broadway, New York, 114 Market St., St. Louis, Mo.

And sold by all good Druggists and Fancy Goods Dealers. gm October 12.

REDWOOD, REDWOOD.

A QUANTITY of Stick REDWOOD, just received and for sale by

BROWN BROTHERS & CO.

"GOLDEN FLEECE."
Water Street, Windsor, N. S.

HAVING removed my stock from Messrs. B. DeWolf & Son's, to one of Mr G. P. Payzant's new shops, directly opposite Mr J. M. Geldert's Grocery Establishment, and having as a sign placed a Guilded Sheep over the door, I wish to call the attention of my friends and customers to the fact.

I would take this opportunity of thanking my numerous supporters, and of soliciting a continuance of their patronage.

I am more than ever prepared to supply their wants satisfactorily, both from the increased accommodation in the new concern, and from arrangements I have made, which will enable me to sell at prices still lower than hitherto.

The TAILORING ESTABLISHMENT in connection with my present business, will be found a decided advantage. It has proved so already, as the Garments made are pronounced by all in *Cut, Fit*, and *Workmanship* unequalled hitherto in Windsor.

In my stock of Broad Cloths, Beavers, Whitneys, Doeskins, Tweeds and Vestings, &c., will be found goods suitable for all ranks and conditions.

My stock of Boots, Shoes, Slippers, Rubbers, &c., will prove to be one of the best ever offered to the public in this place.

In addition to Dry Goods, Boots and Shoes, Crockeryware, &c., I have procured an agency for the sale of the various Patent Medicines, Perfumes, Hair Oils, Fancy Soaps, Teeth, Nail and Hair Brushes, &c., all warranted, and at lowest possible prices. Also, a supply of National and other School Books; Writing, Letter and Note Paper; Envelopes, Pens, Inks, &c., Church Services, Bibles with Psalms, do, with Wesley's Hymns, besides a variety of Wesleyan Hymn Books. WILLIAM CUNNINGHAM.

Windsor, Sept 5th, 1859.

☞ The "Golden Fleece" can be seen all along Water street, from the Railway Station to Mr Harding's store. No second price is still strictly adhered to.

September 21. W. C.

CITY DRUG STORE,
63 Hollis Street,—Halifax.

WOOLILL'S IMPROVED GLYCERINE LOTION—A most effectual remedy for Chapped hands, Chafes, Chilblains, &c. Price 1s 3d and 1s. 10½d.

Woodill's Tonic Solution (containing no oil) A cure for Baldness. This remedy has proved successful where numbers of other preparations have failed. Price 2s. 6d.

Woodill's Eau Lustrale—For Preserving and Beautifying the Hair. Price 1s. 3d.

Woodill's Acadia Dentrifice and Rhatany Tooth Powder; Purely vegetable preparations for Whitening the Teeth without impairing the enamel. Price 1s. 3d.

Woodill's Borax and Myrrh Tooth Wash; For Spongy and Sore Gums, much approved of. Price 1s 3d. and 1s. 10½d.

Woodill's Essence Chamomile and Ginger and Essence Jamaica Ginger (concentrated) Elegant preparations for Indigestion, &c. Price 1s. 3d.

Woodill's German Baking Powder; The most wholesome, best, and cheapest Powder yet introduced. Thousands use it. Price 1s. 3d. 7½d. and 4d. each package.

Spices, ground and unground; Cinnamon, Jamaica Ginger, Cloves, Allspice, Mace, Pepper Nutmegs, &c; Candied Citron

Flavoring Essences; Of Vanilla, Lemon, Cinnamon, Ratafia, Almond, &c.

Corn Starch, Tapioca, Sago, Burmuda Arrowroot, &c.

Dubarry's Revalenta Food for Infants and Invalids.

Call at the City Drug Store, where all the above articles, with everything usually kept in similar establishments may be had at the lowest cash prices. Everything warranted of the best quality. JAMES L. WOODILL,

Dec. 7. CHEMIST AND DRUGGIST.

"'Tis not a life,
'Tis but a piece of childhood thrown away,"

TO how many is this utterance of the poet applicable besides to the original composer of it. How many have met with untimely ends through Coughs and Colds neglected and allowed to settle on the lungs, and become developed into Consumption. Now these Coughs and Colds can be, in many instances, cured by using

Chiswell's Pectoral Balsam.

a remedy which has stood the test of years, and has been pronounced by many using it one of the best Cough Medicines ever offered to the public. If winter's chilling winds and penetrating snows have given you a COLD, and your voice from it, has become hoarse, your breathing difficult and your chest oppressed; if sleepless nights and wearisome days are your lot because of a HACKING COUGH; if though