The Provincial Wesleyan.

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

Volume XXI. No. 39. HALIFAX, N. S., WEDNESDAY, SEPTEMBER 29, 1869. Whole No 1051

Religious Miscellany.

For the Provincial Wesleyan.

The Mourner Comforted.

BY MISS E. HERBERT.

For He is not a God of the dead but of the living, for all live unto Him.—Luke xx. 38.

Musing, I sighed, on days gone by,
On loves ones early past away;
At midnight hour went up my cry,
Bemoaning, long, the lifeless clay.

I thought on happy seasons fled,
When their sweet presence cheered my heart,
And sadly I bewailed my dead,
Who in my life no more had part.

And still to torture me there poured,
A flood of memories through my brain;
Looks, smiles, and tones, were all restored,
To sting me with a maddening pain.

"Oh Grave," I cried, "remorseless grave,
Give back the treasures claimed by thee;
The friends I vainly strove to save,
Thy dungeon-walls immure from me.

The placid brow, the love-lit eye,
The lips that mine so oft have pressed,"
I wailed,—but there was no reply,
Is Death, indeed, their final rest?

"Dust unto dust," is this the end,
Of all that I had held so dear?
A few short years to sweetly spend,
And then in darkness, disappear?

Oh buried love, oh fond and true,—
Weep on, sad eyes, nor cease to weep;
Thy joys, what spring-time can renew,
If here thy loved forever sleep?

But ah, what ray of heavenly light,
What voice celestial thrills my ear?
It breaks upon the gloomy night,—
And chiding banishes my fear!

"Oh, troubled heart, be still," it cries,
"See, pearly gates unfold for thee,"
I lifted up my tear-dimmed eyes,—
And lo, the sight that greeted me.

Amid the countless happy band,
That thronged the city of delight,
I marked my loved ones, radiant, stand,
Star-crowned and clad in glistening white!

A glory beamed from every face,—
A sweet unutterable peace;
A look that has on earth no place,
It told of joys that never cease!

Therefore, I mourn no more my dead,
Blest in their bliss my soul shall be;
To know, from them, all grief has fled,
In purest happiness to me.

And oh, I trust, that by and bye,
Like them, by grace redeemed from sin,
My happy soul shall thither fly,
And pearly gates shall let me in!

Dartmouth, Sept. 13, 1869.

Heaven.

Oh! heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

'Tis no lone isle on a boundless main,
No brilliant but distant shore,
Where the loving ones who are called away
Must go to return no more.

No, Heaven is near us; the mighty veil
Of mortality blinds the eye,
But we cannot see the angel bands
On the shores of eternity.

The eye that shut in a dying hour
Will open the next in bliss;
The welcome will sound in the heavenly world
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends
To the arms of the loved and lost;
And those smiling faces will greet us there
Which on earth we valued most.

Yet oft in the hours of holy thought
To the thirsting soul is given
That power to pierce through the mist of sense
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angel's call.

I know when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day. —*Meth. Rec.*

The Wesleyan Conference on Popery.

The Wesleyans are now looked upon as a great ecclesiastical community, with no little power in the State. From comparative neglect and contempt, they have risen into recognition, favor and popularity. Their self-denying labors, for generations past, prepared the way for their present status and exaltation. The work which they undertook to do was of the most arduous and self-sacrificing character. They went down to the lower strata of our home population, and with nothing in their hand but the Christian Testament, sought to lift men into the light, the freedom, and the happiness of a new and spiritual life. The record of their early labours is more interesting than any romance, and is replete with richer incidents, more startling facts, and purer sentiments. Noble men were the founders and first leaders of the body and they were followed by men whose souls were on fire in the prosecution of their chosen object.—With the faith and zeal of apostles, the fortitude and fearlessness of confessors, with the energy of martyrs they entered on their work. In the midst of contempt, of ridicule and ribaldry, of persecution and suffering, they laboured and fainted not. Success waited slowly but surely upon their every step. They increased in numbers, in wealth, in influence, and in all those moral qualities which were essential to constitute a living power. Now they are basking in the sunshine of a rare prosperity. This is conceived by many to be a greater trial than their former poverty, feebleness, and obscurity and it is questioned whether they can live as well in the blaze of sudden greatness and glory as amid the lights and shadows common to our earthly being. Be that as it may, we rejoice to find them loyal to God's truth and the claims of conscience. There is no section of the Christian Church more evangelical in faith and sentiment and no one which has exceeded them in the grandeur and the grace of their enterprises. They have never, as a community, suffered anything to disturb their repose in the Bible as a revelation from God; and in fulfilling their mission on behalf of our common humanity, they have smiled at difficulties and dangers in the presence of which men made of no such stuff would have become pale, and turned away as from the touch of death. As a consequence they have ever been the sturdy and steady opponents of Popery in all its manifestations and modifications. Modified it cannot be. Whatever may be the phases it assumes, its spirit or essence is forever the same. In this belief they have renewed their *protest* against its present development, whether within or without the pale of the Establishment. Than the language of the newly chosen President nothing could have been more explicit or decided; and the sentiments which he uttered from the chair met with a hearty response from the whole assembly. In his own name, and in the name of his reverend brethren who surrounded him, he unhesitatingly affirmed that they were prepared to give up, not only glebes, and houses, and every species of earthly property, but even life itself, rather than be a party to the endowment of Popery by the State. He took objection even to the original grant to Maynooth, and thought that nothing should be done to encourage and strengthen such a system of superstition and tyranny, but, on the contrary, every effort should be attempted to put a halt upon its steps and overcome its influence. There can be no doubt that the progress of Ritualism within the National Church has deepened their sense of the danger which now threatens our Protestant faith. As but another and a milder name for Popery, it was impossible that they should look upon it in any other light than as opposed to the very genius and design of Christianity. It has tended to alienate them as a denomination from the Established Church to a degree which is only beginning to reveal itself. Far be it from us to charge the Wesleyans, with any very advanced or liberal principles. They have ever been shy of entertaining any question which might by possibility bring them into collision with that Conservative party who are the avowed advocates and apologists of Church and State. That there are among them men of large and enlightened views it would be folly to deny; but as an ecclesiastical Community they have little or no sympathy with those of more advanced opinions. Now they are called to assume another attitude.—Loyalty to truth, and fidelity to God, leave them no choice as to the side on which they must stand. Popery within the Establishment differs not from Popery without its pale; and therefore great as the sacrifice may be, they feel that they can hold no communion with those who are betraying the highest interests of religion, and trampling on the most sacred rights of conscience. We are not in favor of division, but unity must be based on purity. It must be the unity of light with its many colors blending in one pure white beam, and not the unity of darkness which is unbroken; and therefore we cannot but rejoice in the position which the Wesleyans now occupy in relation to the Anglo-Catholic as well as to the Romanist. Their protest is well-timed and they will find that they no more than stand abreast with other sections of the one Catholic Church of Christ. The evangelical party within the Establishment are not in themselves equal to the contest in which they are called to engage. They will therefore gladly go forth with their Wesleyan brethren, *pari passu*, to meet the common foe; while there is not a Protestant Non-Conformist Church or communion but will be found true to those principles which they hold dearer than life, and which, having been transmitted to them as a rich inheritance, they stand pledged to hand down from generation to generation, till the light of Christ's Gospel shall so fill our world as to leave no scope for the errors, the superstitions, or the tyrannies of Rome.—*Christian Times.*

Giving, a Solemn act of Worship.

We were never so fully impressed with the conviction that giving to the Lord's work is a solemn act of worship, as when, a few months since, we witnessed the service in a freedman's church in Georgia. The Sabbath spent in this congregation is one of precious remembrance. As we entered the pulpit, the first thing which attracted our attention was the schedule of collections, not simply for 'first day of the week,' but for each of the three services of every Sabbath. The paper was pasted on the side of the pulpit facing the elders' corner. Here is a copy: 'Worship ten and a half o'clock in the morning, collection for support of the pastor. Worship three o'clock in the afternoon, collection one Sabbath for the poor and afflicted, the next for the support and education of orphans. Worship, seven o'clock in the evening, collection for church building; once a month the missionary collection.' Evidently there was no fear of injuring the church here by the frequency of calls to give for pious purposes.

But we were especially struck with the solemn manner in which the collections were made. After the sermon and the prayer following, the venerable colored pastor arose, and stated in a few words the necessities which demanded a generous collection, 'The Lord's call to give,' as he called it. Then the scriptural rule, 'according as God has prospered you,' with a few solemn words in which all were exhorted to do their part, and no more than their part, because the Lord did not ask for all that they had. He then announced the hymn, 'Alas! and did my Saviour bleed?' As he read the hymn the elders arose, and with solemn step moved the table used on communion occasions, out in front of the pulpit, and one of them, the clerk of session, sat beside it with his book and pen to write the names of those who would give during the week, but had not the money with them. The singing then began, the pastor reading two lines at a time, and such singing as we have heard only among these poor of Christ's flock. As they sang with the heart, the singing touched the heart. The people arose one after another and came forward, as of old our people came to the communion table, and each spread out his offering that all might see it, and laid it on the table. One came with two dollars and another laid ten cents beside it. All sang as they brought their offering to the table, and on their return to their places. One old man arose and walked across the house to his wife, took her by the hand as if she were a child, gave her a bill and held one himself, and they walked up together and laid their gifts upon the altar. As the hymn was ended the chorister and the pastor laid their gifts upon the table, and the clerk of session arose and announced the collection, seventy-eight dollars; then, with a short prayer, the congregation was dismissed.

More than three thousand dollars have been laid on that table during the last year, and perhaps half that amount would purchase the whole property of the members of the congregation. As we walked away from that humble house of God, the last stanza of the dear old hymn still sweeping in solemn cadence all about us, we realized, as never before, that 'Giving to the Lord is a solemn act of worship.' What a day of blessing to our churches all over the world would it be, if the collections were thus made a part of the public worship of the Sabbath! Yes, a part of every service. Let the hymn of consecration bear this external seal of truth in every congregation, and there will not only be no lack in the Lord's treasury, but a new experience of blessing in every true worshipper's soul. If our churches would know the real blessing of giving, let them make their collections a solemn act of worship.—*Record.*

Difference in Lots.

"It is a common thing, "said the late Frederick Robertson, "to hear sentimental wonderings about the unfairness of the distribution of things here. The unprincipled get on in life; the saints are kept back; the riches and rewards of life fall to the lot of the undeserving. But if you look into it, the balance is perfectly adjusted even here. God has made the world much better than you or I could make it. Everything reaps its own harvest, every act has its own reward, and before you covet the enjoyment which another possesses, you must first calculate the cost at which it was procured.—For instance, the religious tradesman complains that his honesty is a hindrance to his success that the tide of custom pours into the doors of his less scrupulous neighbours in the same street, while he himself waits for hours idle.—My brother! do you think that God is going to reward honor, integrity, high-mindedness, with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now consider the price that man has paid for his success. Perhaps mental degradation and inward dishonor. His advertisements are all deceptive; his treatment of his workman tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, and custom will come to you. But if the price is too dear; let him have his harvest, and take yours; yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price; you do not choose to pay it.

Again, it is not an uncommon thing to see a man rise from insignificance to sudden wealth by speculation. In this case, as in spiritual things, the law seems to hold, 'He that hath to him shall be given.' Tens of thousands soon increase and multiply to hundreds of thousands. His doors are besieged by the rich and great. Royalty banquets at his table, and nobles court his alliance. Whereupon some simple Christian is inclined to complain—'How strange that so much prosperity should be the lot of mere cleverness!' Well, are these God's chief blessings? Is it for such as these you serve Him? And would these indeed satisfy your soul? Would you have God reward His saintliest with these gauds and gew-gaws?—all this trash, rank, and wealth and equipages, and plate and courtship from the needy great? Call you that the heaven of the holy? Compute now what was paid for that. The price that merchant paid, perhaps with the blood of his own soul, was shame and guilt. The price he is paying now is perpetual dread of detection; or, worse still, the hardness which can laugh at detection; or one deep lower yet, the low and grovelling soul which can be satisfied with these things as a paradise, and ask no higher. He has reaped enjoyment—yes, and he has sown too, the seed of infamy. It is all fair. Count the cost. He that saveth his life shall lose it. Save your life if you like; but do not complain if you lose your nobler life—yourself; win the whole world, but remember you do it by losing your own soul. Every sin must be paid for; every sensual indulgence is a harvest, the price for which is so much ruin for the soul. *God is not mocked.*

Nearing the other Shore.

When, after the weary voyage, that I first made across the ocean, sick, loathsome, I arose one morning and went upon the deck, holding on, crawling, thinking I was but a worm, I smelt in the air, some strange smell, and I said to the captain, "What is the odor?" "It is the land breeze from off Ireland." I smelt the turf, I smelt the grass, I smelt the leaves, and all my sickness departed from me; my eyes grew bright my nausea was gone. The thought of the nearness of the land came to me and cured me better than medicine could cure me. And when afar off I saw the dim line of land, joy came and gave me health, and from that moment I had neither sickness nor trouble; I was coming near to the land.

Oh! is there not for you, old man, and for you, wearied mother, a land breeze blowing off from heaven, waiting to you some of its sweetness? Behold the garden of the Lord is not far away, I know from the air. Behold the joy of home. Do I not hear the children shout? The air is full of music to our silent thought. Oh, how full of music when our journey is almost done, and we stand upon the bound and precinct of that blessed land! Hold on to your faith. Believe more firmly. Take hold by prayer and by faith. Away with troubles and buffetings. Be happy; you are saved. By faith you are saved. In a few hours, visions of God and all the realities of the eternal world shall be yours, and you shall be saved with an everlasting salvation.—*H. W. Beecher.*

Notice.

"Prayer-meeting and lecture as usual on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings. Forsake not the assembling of yourselves together."

Some of the "dear brethren" deported themselves in this way:—

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A. hired a carriage, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the Intelligence of the Lobster."

Bro. B. thought he was too tired to go, so he stayed at home, and worked at the sled he had promised to make for Billy.

Sister C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D. thought there wouldn't be more than a dozen people at prayer-meeting. She doesn't like those little meetings, so she didn't go. If she had gone, there would have been thirteen. I met her next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening.

Brother E. thought he might be called upon to lead in prayer, or make some remarks. He stayed at home. Next day he went round with a petition praying Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats.—*Exchange.*

Munificence of a Parishioner.

The *Christian Witness*, by one of its contributors, vouches for the following act of liberality on the part of a Christian worshipper and parishioner:

THE VINEGAR STORY.

'Mr. —— is still living?"

'Oh! yes; one of the best men in the parish; not very liberal, but a good man and very rich.'

'What does he do for your support?'

'Well, not much, but he pays his pew rent.'

'Does he sell vinegar, now?'

'Oh! yes; he has one of the largest orchards in the parish; and is so conscientious that his cider is all made into vingar.'

'Does he give you any of his vinegar?'

'Not he.'

'So it was in my day. His vinegar was made to sell. When his daughter sickened and died, I was there almost every day, about five miles off. When she died she had a great funeral, and I sat up most of the night to write a funeral sermon. I called the next day. Then a few days after I went, and thought I would carry my vinegar jug, which just then happened to be empty. The jug was filled. I did not intend to take it away without offering to pay, and when I said as meekly as possible, 'What shall I pay you?' 'Well,' said my good parishioner,' I generally charge twenty-five cents a gallon, but seeing as how you have been so kind to me in trouble, etc., I won't charge you but twenty cents. At this time I had eleven children and was living on a salary of six hundred dollars per annum.'

God's Heroes.

There is a higher courage than the daring of the battle field, and a greater fortitude than the stoicism of the Indian under torture. The army of heroic martyrs includes many others than those who suffered on the rack or at the stake. The following beautiful tribute is from the *North British Review*:

Here are "God's heroes," the heroes of the sick chamber and the vigil by the cradle side; the heroes of poverty and of the work shop; of silent patient endurance, having learned through much tribulation that waiting and suffering are their destined work; the heroes of long suffering, forbearance, and charity, or of victory over pain, of the unostentatious self-denial of the household; the lowly toiling, men and women climbing mounts of sacrifice under heavy crosses, without a human hand held out in sympathy; the noble army of martyrs who have found and followed the Master's footprints in the daily round of humble duties, transfiguring that despised, circumscribed, care encumbered life of theirs into a living testimony to the truth of Christ's evangel; the lonely sufferers, priests by a heavenly consecration, offering the sacrifices of praise in garret and cellar; men and women far from stimulating delights of successful activities, co-workers with Christ, sowing in hope the seed whose increase they shall never reap; "the sacramental host of God's elect," ever ascending with songs most jubilant from the faithful performance of earth's lower ministers to the perfect service of the upper sanctuary, with its perennial and unhindered praise. They are passing up through the gates of the morning into the city without a temple, and it is for other fingers than ours to weave the amaranth round their lowly brow.

The Council of Trent.

The Council of Trent had been summoned by Paul to meet in 1542, but it did not finally assemble until 1545. It continued to hold its sessions until 1552, when it was prorogued, and did not meet again for ten years. In 1562 it assembled once more, and continued for nearly two years, when it was finally dissolved. Laynez, Salmeron, and Le Jay were the busiest of its members. In one chief element of religious discussion the Council was singularly deficient; no one of the bishops had read the fathers or was able to trace to its sources the origin of their traditional Church. The prompt Laynez offered to supply the general want of learning. Night and day it is said, he toiled with enormous labor over the ponderous works of the authoritative fathers; his health gave the patient and ignorant assembly adjourned until he had recovered; and at length the hasty, theologian professed himself perfect in his task. He was ready with reference and quotation to prove the doctrine of penance or to refute the most moderate of the reformers. Salmeron was equally active, and, in Father Paul's opinion, his assumed modesty often concealed an extraodinary impertinence. The moderate party in the Council, led by the tolerant Pole, would have been glad to have refined and purified the Church; but they were overawed by the Jesuits. The most extreme measures were adopted; the dreams of Loyola were received as revelations from Heaven. It was decided that tradition was of equal authority with the Scriptures; that flagellations and self-inflicted tortures were acceptable to God; that the visions of the Queen of Heaven were proofs of a divine mission; that the cup should be forbidden to the laity; that passive obedience was due to the Roman See. After a weary session of eighteen years, in the midst of terrible wars and and constant scenes of horror, the unlucky assembly separated, followed by the derision of the Protestants, and the contempt of the more thoughtful Catholics. Queen Elizabeth called it a popish conventicle; and only the papal party and the Jesuits obeyed the schismatic Council.—EUGENE LAWRENCE, in *Harper's Magazine for October.*

The Empire of God.

We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty solar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains: Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages?—Whence came this magnificent architecture whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance! Who shall reveal to us the true cosmography of the universe by which we are surrounded!—It is the work of an Omnipotent Architect.

Around us above us rise sun and system, cluster and universe. And I doubt not in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system, heard by omnipotence alone across immensity and through eternity.—*O. M. Mitchell.*

To fill the Pews

The minister who does not succeed in interesting people, and holding them together when they have once come, is, of course, responsible if his audience at last is only cushions and pew doors. But the work of getting hearers at first is his only in part. It is a duty which belongs especially to his parish. No man wishes to blow his own trumpet, or if he is a true minister blow the trumpet of the Lord for the direct purpose of having it heard out of doors, and it requires a grace not taught in theological schools for him to say, even privately, to one and another of the people he meets during the week, Come and hear me preach. It is just this very thing, however that his parishioners are able to do, and by which it is in their power, quite as much as by getting an eloquent speaker, to fill up the church.

Half a dozen men in a society, taking such a duty upon them, would very soon remedy the the disease of their congregations. One of our ministers was surprised, not long ago at the large accessions he began to have to his Sunday evening meetings. Was it the extra quality of his sermons that caused it? Before he had time to get fairly settled in that comfortable belief he was told the true reason. A wide awake parish committee had been chosen, who where on hand every Sunday evening; and when they found the church was not likely to be full, they scattered themselves up and down the street and at the corners where young men loaf, and notified, asked, urged, begged and compelled the people in. It was a very literal obedience to the lesson contained in the parable of the marriage of the king's son, but a very effective one. A thousand dollars' worth of pulpit eloquence additional could hardly have accomplished so much. Would it not be well for many of our parishes, with more pews than people, to try this plan of building themselves up by asking in, not a new minister, but a new congregation.—*Advocate.*

The Last Grain in the Balance

The salvation of a soul is sometimes traced to a single circumstance, a particular sermon, entreaty, prayer. But in the majority of cases, the influence to which the change is ascribed is only the last of a long train, each of which has been leading the sinner toward Christ—carrying over the affections and will to God.—In our mint at Philadelphia they have scales so perfectly balanced that a breath will swing them either way. Imagine a dealer in the precious metals to go there for a dozen ounces of the golden ore. They are weighed out. Carefully the shining particles are emptied in. Eight—nine—ten—eleven—the scales still are motionless. Twenty grains of the last pennyweight are in—no stir still—but when the twentyfourth and last grain touches the balance it settles down at once. Each atom from the first has been bringing about this consummation, and the last bit only finished up the work. And so when one submits to be saved by grace, the motives influencing thereto may have been accumulating for years. Argument, council, appeal, have all been crowding the soul toward the cross. And yet no movement is seen. No effect seems wrought. But by and by the last solicitation needed, the last particle of pressure requisite, is brought to bear, and the heart long plied, goes over to the Lord. And yet the renewing Spirit was making earlier means tributary to this result, no less than the final agency employed. A thousand unsuspected forces have moulded many a spirit for eternal life.

From the Central Christian Advocate.

Religious Influence of Colleges.

The importance of colleges is generally reckoned from the stand-point of mere secular education, whereas they are more important as centres for the development of religious character. This fact, though important, is generally overlooked in our usual estimate of their value. Any one who will take the pains to study the history of any one of the older of American colleges, and at the same time will study the history of the men it has sent out, will see that the public is more indebted to it for its moral influence than for its facilities for education.

Though our American colleges have fallen below those of Europe in material resources, we still are great debtors to them for the religious sentiment they have very generally imparted. Aside from the fact that the young, whose characters are forming, gather together in these places, there are other circumstances that make them good places for religious instruction. Revivals of religion occur more frequently in colleges than in any other community of the same population. If we take for an example the schools of the Methodist Church, we find that the year that passes without its revival is the exception. What one of our churches can say as much? During the present century the history of Yale College shows that it has averaged almost one revival for every two years. It is said of Amherst that scarce a year has passed without some special religious interest, and that no class ever left it without witnessing some powerful religious revival. These two may be taken as fair examples of most of the institutions of the Eastern and Northern States. The peculiar surroundings of students, and their habits of thought, render them susceptible to religious influence. Their minds are keen and inquiring, and eager to grasp truth of any kind. They have no pet hobbies to guard, nor are they biased by any previously formed prejudices, so that religious truth is grasped as freely and as easily as by any other class of people. Add to this the absence of former irreligious associations and the strong mutual influence of a number of students of similar tastes and sentiments, and the causes of these revivals in these places will be apparent. It is safe to say that three-fourths of those graduating from Methodist colleges have been converted before graduation, and that most of these go forth earnest, active Christians. The showing is, that of the five hundred Methodist students who graduated this year, one hundred have the ministry in view. Statistics show that more than one-fifth of all who graduate from American colleges enter the ministry.—Those who do not become Christians in these places still come within the range of this religious influence, and carry the effects of it through life. These remarks do not apply to those universities in which science is exalted above revelation, and religious culture ignored.

Again, those trained in colleges, with rare exceptions, become active workers. Student life teaches activity. Not only so, but it makes industry and economy of time a habit. The mastery of the studies in any ordinary curriculum requires constant, plodding study, and the student who thoroughly accomplishes his task is more of a hero than he is generally supposed to be. The great lesson of student life is work, and students leaving their Alma Mater leave with the understanding that if they are heard from in the great battle of life, it will be because they work, and that manfully. If four years of study of different text books teaches anything, it is that there is no "royal road" to anything desirable. They not only take this idea of work with them into secular pursuits, but carry it into their religious life, so that many of the hardest working men of the church come from these places of study. This is not meant to detract from the honor due to many of the best workers we have in the church who never saw a school of higher grade. All honor to this class of men for their honest industry in making themselves useful in spite of disadvantages, still no one will claim that any *genuine* man will be less active or less useful for having had advantages.

The influence that these persons ultimately acquire should be taken into account as one of the compensations for our labor and care in fostering religious institutions of learning. One of the best educators of the country has said: "Record the name of your son on the roll of honor; graduate him, and you put him on the path to success." We cannot keep educated minds from "coming to the front." They write most of our books, edit most of our leading journals, preach in our pulpits, plead at the bar, and legislate in our Congress and Legislatures. Of the tens of thousands of students now in American colleges, many will rise to place and to power in spite of fate; and in a quarter of a century they will fill a majority of the places of importance in Church and State. It is true that each school has some in it who will never be felt in the world, but the drone can lay no claim to the name of student, and is not included in these remarks. Knowledge is power, whether in the possession of the good or the bad man, whether in the hand of devil or of angel.

If these places send forth the men and the women who wield the influence they do, can the Church be too active in looking to their material interests and in guarding their morals? Is there any way in which the Church can multiply her own resources so fast, and economize her elements of power so well, as to give our sons and daughters the attractive advantages of intellectual culture and religious training? Education is the work of the Church. State schools, manipulated by politics, cannot look after this matter as the people desire it. As a wealthy church will attract the few, but if destitute of spiritual power will repel the many, so the wealthy college, if destitute of the same power, will repel the multitude in spite of its other attractions. Let us give our schools all the attractiveness that money can give them, and then let us still have the soul of a religious influence within them, and their halls will always be drowded.

S. H. MANLEY.

Mount Vernon, Iowa, Aug. 28, 1869.

Many very philosophical and many very satisfactory works have been written on memory, but none have ever explained why some people almost forget to pay their little bills due to grocers, the provision dealers, their washerwoman, and their religious newspapers.

Missionary Intelligence.

"All the earth shall be filled with the glory of the Lord."—Num xiv 21.

MISSIONARY WORK NO FAILURE.—At a recent meeting of the English Church Missionary Society, the Bishop of Ripon delivered an address in which he referred to India and what had been accomplished there through missionary labors. The following from his address will be read with interest:

A want of missionary success! Why, how is it that this Society has been able to withdraw from 77 missionary stations? Simply owing to this fact, that the little tiny seed which it was instrumental in sowing in faith and prayer has taken root, and grown and waxed into a large tree, beneath whose boughs and branches the people are gathering to rally round the standard of the cross of Christ. How is it that in missionary fields alone there has been contributed, in the support of this Society, a sum of £20,000? In the missionary fields, those who have best opportunities for testing the results of the work believe that its progress is true and satisfactory. If this work be a failure, how is it that we have about 120 native ordained clergymen, and that in the course of the past year, as we have heard from the report, the native pastorate has increased by 30 per cent.? I trust the time is coming when it will be generally recognised that missionary work is not a failure, and that the objections of those who tell us that we are engaged in a work which is productive of no permanent results, are objections founded only on ignorance, or in opposition to the spread of Christ's Gospel.

CEYLON.—Rev. De Riemer, sent by the American Board to Ceylon, has reached his field of labor, and is most happily disappointed in the appearance of the country and of the religious state of the people. He says:

The land is not so heathen as I expected to find it; or rather, Christianity is a greater power here than I supposed. Very few of the idolators in the Jaffna field are such through ignorance of the "way of life." I have not come to preach to a people who hear for the first time about Jesus. Most of them (the men at least) sin willfully, having a knowledge of truth. Yet there are seventy-seven famous temples, and upward of four hundred idol temples (all told) in this Jaffna district. If Christianity prevails here, it will be sufficient proof of its divine origin. Yet it has gained a footing—a *very strong footing*—against all this darkness. The hearts of the people are very hard, but the arm of the Lord is stronger. I am pleased to find, too, that the work is progressing according to the most recent ideas of mission policy. I find the brethren not a whit behind the most recent ideas of mission policy. I find the brethren not a whit behind the most recent ideas of mission work which you are advocating at Boston. In matters of self support, of tithe-giving, of education, of native preachers, etc., they are pushing steadily in the same direction with Brother Wheeler (of Harpoot). Their success has not been so great because the fields are entirely different. Three native pastors are ministering with acceptance to native churches, and one of these has long been supported by his church. It is a powerful example for good.

DR. DUFF.—This veteran and successful missionary recently addressed the Free Church Assembly of Scotland on the subject of missions Judging from his address, though quite aged, he still retains his vigor of intellect and ability to defend the cause so near his heart. The Duke of Somerset receives suitable notice, and the worldly spirit everywhere in the way of sending the Gospel to the heathen is presented in its true light. We extract the following:

I have gone to men in the hope of getting £100, or it may be more. But seeing from my dress or appearance that I am a minister, and smelling something of what is coming (applause) they start up with started hair, or a nervousness like a person struck with a torpedo. You begin to argue. It is utterly vain and useless to attempt it. The vanity of the thing is perceptible. Then you go to another; but he has set his mind upon accumulating a certain amount before he dies, that he may be spoken of by the world. You go to another and you find that he has added, at a great expense, two or three splendid horses to his stud, and he has nothing to spare for the perishing nations. Another one wants to add a ship to an already magnificent fleet, and he can not spare the sum of £500 for the purpose of missions. So on it goes. Another one, not content with a mansion which has long pleased his ancestors, desires to purchase some land at a great expense, that the value of his property may be added to. He spends some £10,000 or £15 000 upon this, and yet he can spare nothing for the cause of Christ. Another will say: "I am not content with the house of my fathers. I have been adding to it, putting up turrets, making wings, and refurnishing my drawing-room. I have a heavy bill to pay, and I have no money to spare for missions." But on it goes. I ask another if I can expect anything from such and such a man; but I am told that "he won't be bled." This looks like slang, but it is very correct. He won't be bled, for he can not lose any of his corporeal blood. He would no more part with a little of his money than a cupful of his blood; even though his doing so in the one case might save his life, and doing so in the other might secure a blessedness for his spirit.

SOUTHERN AFRICA.—The English Wesleyan Mission in Southern Africa is doing a great work in converting the natives to Christ. One of the missionaries, Rev. E G. Barret, writes most encouragingly from Woodhouse Forest, Transkei. Revivals were in progress in several places and many had been led to a knowledge of sins forgiven. The opposition manifested at several places was, giving way and the opposers were yielding to the Gospel.

TURKEY.—Rev. P. O. Powers writes from Marash, Turkey, a most interesting letter in the Bible Record, in which he describes the great work wrought there by the Gospel. We extract the following:

We trust our faith would not fail if we should see no immediate fruit of our labors, but it is certainly pleasant and helpful *to see* that we do not labor in vain in the Lord. The members of this Mission and the members of the Evangelical Union, representing the twenty churches of this Mission united yesterday with the 508 members of the two churches in this place in celebrating the Saviour's love at his table.—The house was filled with about 1 500 or 1 800 Protestants. The services were conducted entirely by the native pastors. The scene was one of great interest and solemnity, especially as contrasted with the beginning of this blessed work among the Armenians. Some of us remember the time when the first formal sermon had not been preached by missionaries to the natives of this country, when no church had been organized, and no congregation of ten persons had been gathered to hear the word of God.—And we remember too the fearful persecutions that followed the first indications of success in our work—the separation in families—the imprisonments, the exiles, the non-burial of Protestants, the burning of Bibles and other religious books, and the like. And when we contrast those times with the present, and with what we now see in every part of the land—with what we saw yesterday in this city, when missionaries took "the back seats" and listened to the edifying services conducted by

our native brethren, we cannot but exclaim, "What hath God wrought!"

ITALY.—Surely the Lord is preparing Italy for the Gospel. The Protestant Churchman gives a most interesting account of the state of things there. The Bible is circulated extensively, and it is accomplishing a glorious work among the people. A desire is created for the Protestant Bible—the people want to read it, and they will do so if they can obtain it. Already 220,000 copies of the Bible, most of them the Bible entire—have been sold in Italy.

Provincial Wesleyan.

WEDNESDAY, SEPTMBER 29 1869.

Home Missions.

The minutes of the last Conference will find their way into comparatively few hands, and perhaps a large proportion of that few will have a very indistinct notion of the meaning of the word "*Mission*," as applied to the names of many of the Circuits. Very soon too in many places Home Mission meetings will be held, and although they can scarcely be called new things, many of our congregations will have a very incorrect conception of their intention and aims.

Our readers are well aware that the Methodism of this Continent arose, under the Divine blessing, from the aggressive missionary spirit and holy zeal of our fathers. These earnest and gifted, reading the true meaning of the Wesleyan motto, determined to make the world their parish, and with strong arms and ready minds, set about the work before them. The cry that sounded in the apostle's ears waked the dying echoes of the past century, and whispered in the infant wail of the present. Duty was recognized, and where recognized was performed. With these men of God there was no doubtful questioning, no trembling at danger, no shrinking from difficulty—

'Their's not the reason why,
Theirs but to do or die.'

The mantle of the fathers has not unworthily fallen upon their sons in the Gospel, and the present gigantic but not unwieldly proportions of Methodism have been reached through the Spirit's blessing upon the same true missionary fervor.

Unfortunately, it would seem, for the rapid growth of the Methodism of Eastern British America, there has been, and we fear still is, too great a tendency to lean upon the strong and ready arm of our good old English mother, and too much dependence is placed upon her for the supply of a part of the needed material of war.

This condition of dependence has grown with our growth and strengthened with our strength, and continues to extract her from the force of habit than from any actual inability. We have walked with crutches so long that it seems impossible for our withered limbs to bear our weight. As men and Christians we do not know our power of endurance or strength of purpose, nor will we know, until our powers are tested. Then perhaps the supposed weakling will show a might of arm before undreamed of, and the long thought imbecile a keenness of perception hitherto unimagined.

Before us is a great work. Our church must be made entirely free of subsidiary aid. We must by degrees, and these not small like in their progressive nature, shake off our financial dependence upon the mother church, and this point gained aid her in her aggressive movements upon the world-wide forms of idolatrous and antichristian error. This is emphatically a great work and will demand not only self-denial and self-sacrificing zeal on the part of the ministers, but also sanctified liberality and earnest prayerful labor on the part of the people.

The Conference, in its wisdom, has taken a step in the right direction, by the organization of the Home Mission Fund properly so called, and by the designation of certain portions of our work as Home Missions. In the centres of populations and trade, within the limits of our cities, towns and more compact and prosperous country settlements, very little is known of the state of affairs in the more sparsely populated outlying districts. In the interior regions of New Brunswick and Nova Scotia as well as upon the bleak and rocky coasts of Newfoundland are many scattered hamlets the inhabitants of which are poor in this world's goods, and are also hungering for the bread of life. Here and there are feeble church organizations, containing a faithful few fed from time to time with Gospel milk at the hands of Methodist nursing fathers. These Societies are of themselves all unable to secure the means necessary for defraying the expenses of a regular pastor.

In some of these localities Methodism has been established for a considerable period, but from untoward surroundings has never gained a healthy development, and this not from any want of vitality in the system itself, but rather from the scarcity of material upon which the energy might be expended. In other places there is almost complete destitution of moral and spiritual teaching. The people might say "no man care for my soul," so little has been done to relieve their religious necessities, or guide their erring feet to the true way. From these and others somewhat similarly circumstanced the cry for help comes up year by year; from some, as an appeal for assistance to meet their recognized obligations,—from others, as a request for the appointment of a preacher to labour among them. The answer to the former has always been—the Conference has no funds at its disposal;—to the latter, the unsatisfactory and disheartening words "one wanted" bear the only reply it seems possible to give, and the hungry souls go unfed, and sorrow settles down upon many hearts. There is perfect readiness on the part of the Conference to supply the want, and we believe there is no lack of youthful talent and zeal at the command of the church. The means are wanted The loaves and fishes are not at hand. The gospel principal has not been altered, and to day as ever, they that preach the gospel must live by the gospel. It would be worse than folly for the Conference to send men where they could not even hope for the necessaries of life. This sentiment may seem to smack of a weak faith, and too great a dependence upon the earthly. This may be, but the stubborn fact still remains. The means at our disposal are inadequate to meet the demands of the case.

Now the appeal is to be made. An appeal based upon the urgent necessities of the case.—The stronger should help the weaker bear his two oppressive burdens. Putting this Christian duty upon the lowest possible ground, that of reciprocal advantage, how strongly it asserts itself to be art and conscience. It is said that the highest joy of the benevolent is in the knowledge that others are blessed by their gifts.—How great a harvest is before those who would reap its golden sheaves! What is the gratitude of the widow or orphan relieved from pressing want and pinching poverty, compared with the gratitude of the soul whose every need has, by our instrumentality, been supplied from the riches of glory in Christ Jesus.

Placing the duty upon the higher ground of obligation, to the giver of all good to spread the knowledge of the truth, and preach the gospel to every creature. For "how can they hear without a preacher, and how can he preach unless he be sent?" it becomes the church as a whole to be up and doing There can be no coward in the ranks, no drone among the workers if there is a true conception of our Christian obligation. Let us then as a church seek before the year has passed away to retrieve some of our lost zeal for the cause of our God, fulfil some of our hitherto forgotten duties.

J. G. A.

Modern Civilization Indebted to Arabian Literature.

No. 2.

The movement was neither orginal, nor duplicated. It was the transplanting of Grecian Literature into Arabic soil. But while Greek letters gave to it character and contour, there sprang up with it beauties and embellishments, perfectly original and oriental. It was indeed splendid but its splendor was not the refulgence of day, but the fiery flashing coruscations of a Northern night.

The Abassides of Arabid, and the Ommiades of Spain rivalled each other in their patronage of all that is practical or beautiful in art and literature. Adorned with silken robes they did not deem it unbecoming the dignity of a Caliph to engage in literary contest—were talent and industry alone confer superiority — with the humblest of their realms. In former years Arabian rulers furnished all subjects who would enrich their minds with the treasures of Grecian civilization, and they offered rewards for the translation of foreign works into the Arabic tongue; formerly they disallowed national intercourse; now they sent agents into every part of the known world to accumulate information concerning surrounding States, and to collect the productions of their master minds. By these and their followers schools, colleges and seminaries of learning were erected throughout the lenght and breadth of the land. But brilliant as the development was, it shone with a peculiar splendor in Spain.—Here seventy libraries were opened at one time for the benefit of the people, Cordova, Grenada, Seville and all the important towns of the Peninsula rivalled each other as seats of learning. The number of authors of Moorish Spain was so great that learned and extensive treatises were written on those who flourished in one town, or distinguished themselves in a single branch of study. What remains unconsumed of the Escurial Library enriched by the spoliation of Grenada and Morocco attests to the extent of Moorish literature. A noted American historian says by way of general summation, that there was in Spain "a wonderful activity of intellect and an apparatus for learning unrivalled in the best ages of Antiquity." Another eminent historian in writing of a work called "Universal Library" states, that, "if we consider the number of authors recorded, and their work in every department of polite literature, and the peculiar state of the various governments, and compare it with an equal period of modern times, with their authors and their works, I do not hesitate to say, the decision must be in favor of Moorish Spain." It is indeed true that in after years "red gleamed the cross and wan'd the crescent pale," but it is just as true that Spain has never since beheld such golden days as these, when above every temple and tower, mosque and minaret the crescent glittered in unclimmed splendor.

Comparatively few have any adequate conception of the importance of this development Nor is this strange when we reflect that some able modern historians take no notice of it in tracing the evolution of European civilization; that they do not so much as state the facts and let us judge for ourselves; but content themselves with occasionally noticing the splendor, brilliancy and enthusiasm of the ideas and moral passions of the Arabs. That the influences of Arabian literature upon modern civilization has been neither limited in extent, nor restricted in benefit may be seen from many considerations.

The very fact that Spain was the centre of the brightest illumination, and that here for six centuries Christians and Mahomedans met in all the busy scenes of life should teach us it was the design of Providence, that the latter should impart vigor to a degenerate religion, and cultivation to the unlettered yet chivalric sons of the West.

Their influence was directly exerted upon the minds of men, whose works and example gave a remarkable impetus to their own and succeeding times. The scholastics are little better than the mere copyists from Arabian philosophy. Abelard, Sylvester II., Anslem, Archbishop of Canterbary and many of the illustrious men of the age of revival of letters in Europe own their indebtedness to the Arabs.

Many Moorish works have been translated and are still exciting men to thought and stimulating them to action. These embrace every subject in "the World of Letters." Those treating of agriculture and medicine are numerous, able and exhaustive. Their philosophy in later years was revived under new names, and new forms; and the extent and the range of their historical researches remain as yet unparalleled.

In poetry and polite literature their influence is especially noticeable. It is directly and immediately traceable to the poetry of the Troubadours—those tuneful bards, so many of whom flourished between the eleventh and thirteenth centuries; whose poems have formed the models for all succeeding poets even Roman and English, and who will long be remembered for the sweet songs they sang amid the vines of Southern France and along the shores of Northern Italy. The provincial language which they made the medium of their stirring lays, derived much of its sweetness and flexibility from the Arabian From this too it derived its rhythmical form, the peculiar characteristic of Modern poetry.

B.

Charles Wesley's Hymns.

6.—MOULDING POWER.

It is impossible to over estimate the influence of really good hymns James Montgomery's appreciation of compositions, suitable for Christian worship, was such that he would rather be even the anonymous author of a few hymns, that should become an imperishable treasure to the people of God, than be praised to the world another epic poem which would rank his name with Homer, Virgil and our greater Milton.

In the experience of Augustine, on the occasion of his baptism, we have evidence of the power of hymns in the first days of Christian worship. The strain of ancient praise sounds along the corridor of ages, and still gives grandeur to our devotion. We can feel the thrill of that congregational singing, which moved the noble soul of Augustine, as he plighted his love and loyalty to Christ; "Oh how freely was I made to weep by these hymns and spiritual songs transported by the voices of the congregation sweetly singing! The melody of their voices filled my ear and divine truth was poured into my heart. Then burned the sacred flame of devotion in my soul and gushing tears flowed from my eyes,—as well they might."

For centuries, during what is called the mediaval age of the Church, when the controlling influence of christianity was a vast and powerful spiritual despotism, there was little of that spontaneousness or fullness of Christian life which seeks expression in hymns of praise.

In the land of Luther hymns were sung at the Reformation; and the noble chorals of Germany are monumental evidence of the deep religious feeling which moved the hearts of the people.

Not until the eighteenth century, at the commencement of which Dr. Watts, a descendant of the persecuted Huguenots, published his first volume of hymns, and was soon followed by another eminent puritan, Dr. Doddridge.

Then came the era of Wesleyan poetry. As the stream of English psalmody may be traced in one line to the once pure and powerful Church of French Protestantism, and another to the Bohemian Church—honored as the home of the Reformers before the Reformation—so in the Wesleys, ancestrally puritan, yet educated at Oxford and belonging to the National Church, the two great currents of English Christianity meet and mingle. By the same instrumentality another source was reached. Before Coleridge or Carlyle had made us acquainted with German literature—well represented by its noble hymns,—the elevated compositions of Gerhardt and other eminent writers, had been *translated by the Wesleys;* and these, while blending with full current of spiritual life, supplied a new and essential element of lyrical song. "And England" says a living writer, in allusion to Wesleyan Hymns, is no longer without a peoples' hymn-book."

And how much does England owe to this peoples' hymn-book? to hymns of duty and hope early taught to thousands and treasured up with thoughts of sacredness? Call up two scenes of national and now of historic interest. Torough the streets of Paris at the dawn of the reign of terror, thousands of men and women, with fierce purpose and frenzied spirit and blood-shot eye, and trampling their way with measured steps—keeping time and tune to the music of the Marseilles hymn,—

'Ye sons of France awake to glory,
Hark! hark! what myriads bid you rise'

The other scene, cotemporary with this in England, in which thousands of people, "with wild dark eager eyes and rugged expressive features," are drawn together by the fame of John Wesley, is in the Gwennapp pit in Cornwall. An ancient excavation in the form of an amphitheatre. The burning words of the Evangelist fall like fire upon stubble, or break, over the vast mass of people, like a "deluge on the dykes" Now they listen with subdued emotion, then a loud sobbing is heard. Tears fall like rain and the spontaneous *Amen* rises from the assembled thousands as "the voice of many waters." Then comes the hymn—not the linked sweetness of cathedral worship, but a strain strong and brave, as the march of a host deepening the impression produced by the service—to be sung along the Cornish moor, and in the deep mines—to form part of their family worship and to be remembered as household words,

"A charge to keep I have,
A God to glorify
A never dying soul to save
And fit it for the sky.

To serve the present age,
My calling to fulfil:—
Oh may it all my powers engage
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And O! thy servant Lord, prepare
A strict account to give.

Help me to watch and pray,
And in Thyself rely:
Assured, if I my trust betray,
I shall forever die."

How much in these lands, we owe to the power of Charles Wesley's Hymns, can never be known; but one fact is worth remembering.—The noble pioneer of Methodism in these Colonies, the now sainted William Black—whose name is still fragrant—was in early life awakened, and brought to God, from hearing in a village Chapel, entered by chance, the touching hymn,—

'The prodigal He will not spurn
But pity and forgive them all"

Learned easily in early life these hymns are rarely forgotten. Through chequered and changing scenes they abide as a most precious heritage, and when articulation begins to faulter, these remembered words, next to the words of Jesus, are the expression of faith and hope.—"Perhaps" says Robert Southey, the Laureate, and no higher tribute could have been paid to the sacred lyre of Charles Wesley, "no poems have been so devoutly committed to memory nor quoted so often upon a death bed."

And these hymns are the utterance of a life which can never die, which shall flow on to the future, by which we are brought into ennobling association with the worshippers of the upper sanctuary—

"They sing the Lamb in hymns above,
And we in hymns below"

And this voice of praise in the Church on earth is but the prelude of a nobler, sweeter strain which, amid the splendours of eternity, before the throne of God and the Lamb with the harpers harping on their harps, shall as the ages sweep on, become deeper and richer until the rapture of redeemed spirits and the burnings of seraphim shall break forth in magnificent chorus—the *Hallelujah Chorus* of Redeeming Love—

"The beautiful sight
Shall fill heaven's high sounding Courts with praise,
And wide diffuse the golden blaze
Of everlasting light."

Newfoundland Correspondence.

"Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

DEAR MR EDITOR.—I was forcibly reminded of these lines a few days ago, when I was privileged to obtain a copy of a very remarkable letter, written *for* a woman residing at Brigus, to her son who had committed the grievous and unpardonable sin of joining the Wesleyan Church at Channel. To save this precious epistle from wasting "its sweetness on the desert air," I send you a copy of the same, keeping back of course all that relates to private matters, hoping you will give it a place in your paper.

"*Brigus, May* 17, 1869.

* * * * * In spite of your advice to the contrary I cannot help feeling grieved, and the more I think of it the more I grieve, that you should have deserted your church—the church into which you were baptized—the church of which you affirmed yourself a member at confirmation—the church of Jesus Christ in this country, to join a body of people, founded by a man, John Wesley, only a few years ago. You are too young perhaps fully to understand the sin into which you have fallen —the sin of schism, or division; but you can fully understand this:—Our Lord Jesus Christ prayed for his disciples in the seventeenth chapter of St John, that they might "all be one." And St. Paul 1 Cor i 10 prays that there may be no division among them, but that they all may be joined together, in the same mind and in the same judgment Again in Rom. xvi. 17 "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Now all this is quite plain, there can be no mistake about it, it is God's plain directions to his people. And how exactly these last words describe the way in which you have been seduced "by good words and fair speeches." Now my dear boy do not be deceived any longer. Perhaps you have begun to like your error: there is always something charming about false religions: Satan takes care to dress them up in pleasing colours, to catch the eye "of the simple. But to return to the old paths, they may not appear so attractive as the excitement in which you have been living, *but they are* the paths of pleasantness and peace, which conduct to everlasting glory. I hope I shall soon hear that you are worshipping again in the same church with me, and in which worshipped, this instructed him to the kingdom, and this will conduct us to the same, if we are faithful to her teaching: for the Lord has promised to be with her to the end of the world.

* * * * * * * *"

It will be readily perceived that the diction of the above letter is not that of one who needed an amanuensis. The style itself is strong presumptive evidence that it was composed by a High Church minister, as indeed it is said to have been.

From the date it appears that the writer took advantage of a clear coast, at District meeting time, to send the letter. This looks as much like 'creeping into houses' as anything I know of.

The sole argument (if it may be dignified with the name) used to reclaim the wanderer is:—

The Church of England is the church of Jesus Christ in this country, and her teaching will conduct to everlasting glory.

The Wesleyans dissent from the Church of England.

Therefore the Wesleyans have a false religion.

The Church of England is the church of Christ because she is one undivided. Now it is peculiarly unfortunate for this grand declaration that there should be in this undivided church: High church, and Low church, and Broad church, and—I cannot tell how many churches, each claiming to hold *the truth* as handed down from the apostles; and that besides all these schisms an acknowledged heretic, like Dr. Colenso, should be in this church, laughing at all her efforts to cast him out. Perhaps the prayer of our Lord that all might be one, if it is any proof at all, proves the Chuch of England *not* to be Christ's.

But she is the church of Christ because she was not "founded by a man only a few years ago." If one were to inquire where the Church of England was before that 'man' Martin Luther preached, and before that 'man' Henry VIII. lived, I doubt much if the answer would be at all to the purpose of proving her arrogant assumptions. Every body knows that she only became a church by dissent from the Church of Rome; and yet because the Wesleyans dissent from this dissenter *she* dares to say they have a false religion!!"

"They that live in glass houses
Should never throw stones"

That the portion of scripture (Rom. xvi. 17) about which "there can be no mistake" was written by St. Paul, with special reference to the Wesleyans, is more easily asserted than proved. It may perhaps be well to examine briefly the passage; there may happen to be some other "body of people founded by a man only a few years ago," that it can be referred to

1 "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

The doctrine learned by the Romans was, of course, the doctrine of Paul. Now he, in this epistle out of which the above passage is quoted, explains very fully his doctrine of Justification by Faith.

The question then is—Do the Wesleyans cause divisions and offences by teaching contrary to this doctrine? I flatly deny that they do, or ever did. Every one who has read of the labours and persecutions of the Wesleys, well know that it was for preaching the "detestable doctrine" of 'justification by faith alone,' they were driven out of the churches. But I forget; it is not my place to prove what Wesleyan doctrines are, but to how what the teaching of the Church of England is. She teaches:—

1. That every infant baptized by a Church of England minister is there and then regenerated (Baptism of Infants) and is made by that act "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." (Catechism).

2. That every one who has been baptized, upon coming to years of discretion, he being able to "say the Creed, the Lord's Prayer, and the Ten Commandments," is to be confirmed, and has then all his sins forgiven. (Order of Confirmation) and by the way, one may observe that *they only* are Christ's. "There shall none be admitted to the holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." (Ibid).

3. That when any person is sick, the minister is directed to visit him, and after speaking to, and praying with him, and rehearsing the Creed; after the sick man has said "All this I steadfastly believe" to say * * * "and by his (Christ's) authority committed to me, I absolve thee from all thy sins, In the name of the Father, &c." (Order for visitation of the sick).

4. That when any one dies, though he may have been a drunkard, a thief, or what not, so long as he does not "die unbaptised, or excommunicate or have laid violent hands upon himself"—the minister is directed to say "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, * * * in sure and certain hope of the Resurrection to eternal life." (Order for the burial of the Dead).

Every candid person will be able to judge from these extracts, how far the Church of England, in her Book of Common Prayer, teaches the necessity of justification by faith—the doctrine of St. Paul. If they are to be avoided, who cause divisions and offences contrary to this doctrine, it is evident that the *Wesleyans have quite reason enough to avoid the ministers of the Church of England.*

2 "They that are such serve not the Lord Jesus Christ but their own belly."

I would only say about this part of the passage that before it is settled on Wesleyan ministers, it will be necessary for some one to prove that they are guilty of serving their own belly, and before Church of England ministers can be cleared of it, some one must prove that they do not. It is known to most people that many of the Church of England ministers at home, in England, have four and five thousand pounds a year, and some a great deal more, and out of that, give curates perhaps two hundred pounds a year for doing all their work (I speak what I do know.) Let any judge if these are clear of the imputation of serving "their own belly.—" As to this part of Newfoundland I shall simply say the people will be able to judge for themselves whether Wesleyan or Church of England ministers have served their own belly—got most money and done least work. 3 "And by good words and fair speeches deceive the hearts of the simple."

I once heard of a protestant preacher beginning his sermon to an audience of angry papists with "boys there's no harm in drinking a glass of whiskey" when, hearing this, the Irishmen dropped the stones out of their hands and said "sure it's the gospel he's preaching now anyhow." Now does the writer of the letter mean to say that Wesleyan ministers, by pandering to worldly pleasures, or sins, among their hearers, make the way to heaven broader than Christ, and the apostles, made it? If so, it is quite possible that a good many people will disagree with him, and say rather, that those ministers who tell their congregations that if they been baptized, and confirmed, attend *their* church and partake of the Lord's Supper at *their* table, and never so much as mention the necessity of conversion, use a great many more good words and fair speeches, than John Wesley ever did, or than his followers do now; for the Wesleyan doctrine was and is "Repent and be converted that your sins may be blotted out" I leave any one to infer which preaching is most likely to deceive the hearts of the simple.

But I must not trespass any further upon your time or space, only I would recommend to the careful consideration of the letter-writer, if ever he should happen to see this, a few sentences from the Church of England catechism "my duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me * * * * * To keep * * * my tongue from evil-speaking, lying, and slandering.

J R.

Petites, Newfoundland, Sept 1st, 1869.

English Correspondence

DEAR MR EDITOR.—About this time last year I was privileged with a brief sojourn at the seaside, and derived much benefit from the change of scene, and the entire cessation from work. I fully expected that this letter would have been justified in sight of the sea, and that its topics would take form and color from my holiday assemblage at the Isle of Wight. From that choice spot, I purposed writing in the columns of the *Pro. Wesleyan* to my friends, the readers of that valued paper. But alas! for my anticipations, compelled to remain at home by a slight accident occasioning lameness, there only remained of my appointed holiday season, time sufficient for a hurried one of a few days into the Midland Counties upon special business.

If a few thoughts and incidents connected with this journey will prove of interest to your readers, they are gladly placed at your disposal.

An early ride to the station afforded illustration of the extreme variableness of the climate of England. It was the last week of August, and a few days of excessive heat had greatly assisted the harvesting operations of the country, but that morning was cold and frosty—the white frost laying upon the ground in the valleys, and in waiting for the train, an offer of a corner by the Porter's fire was quite acceptable.

The appearance of the country was very beautiful: no trace of the blight and fading which the breath of autumn will assuredly work. Harvest operations meet the eye in every direction. Large stacks, busily occupying the lands of the thatcher, revealed the amount of the work already done, others fields stood thickly covered over with 'a shock of corn, fully ripe, fit for the hand of the ingathers and on every side were troops of labourers going forth to their arduous toil. All sorts of implements were employed. In one field I saw the old fashioned sickle, slowly cutting in the hands of careful workmen the ripe grain. The sweeping scythe was doing its work in that field, and grandest of all, again and again I watched the majestic American Reaping machine in full operation.

A few hours travel revealed to the careful observer, a part of the great diversity of soil and scenery which obtain in this little Island Home. Starting amidst the well-wooded hills and dales of Suffolk, every nook and corner carefully cultivated and blooming as a garden, we quickly passed Norfolk, and marked the change to a light sandy soil, large and level fields, and wide wastes of heath and unproductive land. Our line of travel next brought us into Cambridgeshire and its renowned Fen country. Wide plains, many miles in extent level and flat as your celebrated Sackville marshes, diversified only by artificial rivers, and canals, carefully drained at vast expense, this singular section of country well repays the immense outlay, and gives back to the hands of those who cultivate it a rich reward.

The town of Ely is easily discovered from a distance of many miles.

It rises above the far spreading level of the surrounding country, and crowned with the noble towers of its beautiful Cathedral form the one prominent feature of the landscape. Of the marvellous skill, and costliness of this Cathedral I will not attempt to write. I cannot withhold my admiration from the men who planned for the worship of the Most High God such a structure as this. Men who toiled and made sacrifices through the whole of life and died bequeathing their noble work to others. I can deplore and pity the errors of the system under which they lived, but theirs was a lofty faith which led them thus to build for God and for the generations unborn, and of confidence in their creed which led them to carry out and symbolize its mysteries in costly and enduring marble and brass.

Methodism is established in Ely and is doing a goodly work, but it does not flourish or exert much influence. It rarely does in these old Cathedral towns. The influence arrayed against it is so great, the stereotyped habits of the people, the gifts and charities of the richly endowed chapter all tell against our simple and voluntary plan.

In Ely I found our good Brother Bate, whose works are favourably received at home, and has also been circulated through your Provinces. He is still busily occupied with literary enterprises, and is the Editor of the '*Lay Preacher*' a noteworthy publication designed chiefly for the use of Local Preachers. It is generally growing in favor, and is patronized by nearly all the sections of Home Methodism.

From Ely to Peterborough the face of the country is level and monotonous in the extreme. Scarcely a tree is to be seen, the farm buildings are few and far between, the towns and villages of little note. It is a fine region for farming and under the harvest sun and with wide spreading fields of ripe grain was not altogether void of beauty. Peterborough is another Cathedral town. The vast pile of sculptured masonry its central and distinguishing feature, its cloisters, courts and gardens occupying a large space in the very heart of the town, yet its situation is not so grand, or its towers so stately as its noble rival of Ely. It is to this Bishopric that the clever and eloquent Magee, from Ireland has lately been raised.

At Peterborough, the Great Eastern Line is left, and the route is by the Great Northern.

A great change is quickly observable in the country. The distant landscape is well-wooded, the vail passes through constant successions, of hill and valley. The parks and mansions of the Gentry are seen on either hand. On the left rises the beautiful hill of Belvoir crowned with the palatial residence of the Duke of Rutland, unsurpassed in situation and magnificence, and fit for the abode of royalty. Grantham is quickly reached, the first English appointment of Bro Brewster, and famed for its noble church and extensive railway works. Newark-upon-Trent soon appears, its lofty spire, and the extensive ruins of its celebrated Castle first greeting the eye.

How the journey terminated, and a brief sojourn of two days in the midst of relatives and friends was enjoyed in no ordinary degree. One precious opportunity of worship with the people of God was vouchsafed. Fifteen years ago I first joined with them in the service of the Lord Christ, and busy memory depictured much of the way in which the Lord had led me.

Many of the leaders and prominent men yet remain, and it was refreshing to hear their mighty pleadings at the throne of grace.

Many have 'gone home to die no more,' my language was 'part of *our* host have crossed the flood,' and now rest from all their toils God has raised up a host to fill their places, and the church has gone and extended its borders. Another fine chapel has been built at the North End and a third preacher now resides in the town.

Change was apparent on every hand, but Divine mercy as full and free as ever, flowed on among the people; all derived from Him who changeth not 'Christ, the same yesterday and to-day and forever.

The visit soon terminated, a rapid journey homeward was accomplished in safety, and the third year of our residence upon the Circuit is fairly begun.

A beloved young colleague bids us farewell, and one recently come from China takes his place. Many classes have to be met, harvest over, the work-night services will be resumed, and the regular work of the Home Itinerantcy engaged in, as God may give the ability.

Accept dear brother, for yourself and wide circle of readers, the kind greetings which my heart willingly prompts me to send,

Faithfully yours,

GEORGE BUTCHER.

Botesdale, Sep. 10, 1869.

St. John Correspondence.

DEAR MR EDITOR,—It has occurred to me that perhaps your readers would like to have laid before them a condensed and connected account of one of the most remarkable cases of murder known to the annals of crime, which not long since was perpetrated in the vicinity of this city. A week or two ago some colored people were gathering berries on the barrens along by the Black River Road, a few miles from St. John, and in the course of their rambles came upon certain apparently human remains and fragments of clothing. Terrified at the discovery, they pledged each other to silence regarding it. But some of them failing to keep their promise, the alarming fact came to the knowledge of some persons in the neighborhood, who insisted on being led to the spot at which the remains were found. This being done, and the remains and clothing found as rumoured, intelligence of the circumstance was conveyed to the city, and disclosed to the proper authorities.—An official examination of the remains and the place where the discovery was made, was undertaken by one of the Coroners of the county.—The result of that examination, in connection with previous discoveries at and near the spot, was seemingly to establish the facts following:

1. That the remains found were those of a white woman, of rather light complexion, of about 24 years of age, who at the time of her death was decently dressed in such apparel as a woman would naturally wear in travelling in the autumn; and of a little white child, about a year old, having light hair, suffering from an umbilical hernia. Although only the cranium and a few bones of the lower limbs of the woman and some of the child's bones, including one tooth, and only fragments of the clothing of each were found, this conclusion seemed amply borne out by the hair, teeth, and portions of the woman's raiment found, and the hair and fragments of clothing found pertaining to the child.

2. That the woman and child had been murdered. This appeared from the place selected for burial, lonely and far away from any settlement or house; from the manner in which the remains were buried beneath a slight covering of turf, moss, and boughs, without coffins, their ordinary out-door clothing on the bodies when interred and above all, from the terribly suggestive perforation on one side of the scull, palpably made by a small pistol shot. And of course it could not but be inferred that if the woman had been murdered, so had the child.

3. That the murder could not have been committed longer than about a year ago, more or less. This conclusion seemed to follow from the recent fashion in which various portions of the clothing found had been made, from the unbleached condition of the bones discovered, and from the comparatively sound state of the portions of dress found. A portion of brains found within the scull pointed to the same conclusion. It was apparent that the remains had been mangled and almost consumed, and the clothing rent and scattered by dogs and wild animals.

When these facts were publicly known, a great thrill of horror went through the community. But for some days nothing was forthcoming to shew who the victims of the dreadful deed were, or who its perpetrator was likely to be. An impenetrable mystery seemed to surround the case. No woman or child unaccounted for had recently disappeared from the city or its vicinity. It began to be believed that the victims were strangers to this part of the Province, at least. This conviction gained strength from the fact that it was remembered that, a year ago, a woman with two children, professing to be the wife of one James Cain, of Indian Town, was said suddenly to have made her appearance at the house of said Cain, claiming to be his wife, and showing what purported to be her certificate of marriage to him, and that he, living with a wife in Indian Town at the time, denied all knowledge of her to her face. This rumour was traced up to its source, and at an early sitting of the inquest, it was testified by a man named Spragg, that two years ago he saw a woman with two children at Cain's door, heard her claim from James Cain recognition for self and children, and on knowledge of her being disclaimed, saw her enter a coach with her children and drive away. Other testimony, somewhat discrepant with Spragg's, was also given tending to show that such a woman had probably come from the United States, claiming to be Cain's wife. Though the statements did not coincide with each other in regard to dates, though the youngest child seen by Spragg must at the time of the murder have been considerably older than the child murdered near or on the Black River Road, and though the elder child seen was not accounted for, suspicion that Cain was implicated in the deed was strong and general, though he denied all knowledge of the facts sworn to by Spragg. He was consequently held in custody, to abide the issue of further enquiry.

It was naturally believed that if a woman, calling herself Mrs. Cain, had arrived in this city, one year or two years ago in search of her husband, her place of residence while here, and the coachman who drove her to and fro ought to be capable of being ascertained. Enquiries were therefore set on foot to discern where the woman lodged in the city, and what coachman drove her to and from Indian Town on the occasion referred to by Spragg. These enquiries, failing in their main object, elicited nevertheless a most surprising chain of facts, bearing upon the Black River Road murder. It was ascertained that a woman, calling herself Mrs. Clark, having a child with her, about a year old seemingly, had arrived from Boston by steamboat, on the night of October 23-4, and put up at Lordly's, of the Brunswick House, Prince William Street, in this city; that her manner, her conversation respecting her alleged husband and the visits made to her by a gentleman known to be a married man and not her husband, induced the belief that she was not a married woman; that but a few days after her arrival she left Lordly's with her child, in company with the gentlemen who had previously visited her, and was driven out in a cab to the Black River Road, and set down on the road with the gentleman and child, at the request of that gentleman, on the pretence that they preferred to walk the remainder of the distance between them and the house of Mr. Collins (brother of our universally esteemed friend, Daniel Collins, who has been so long an institution in the Methodism of St. John), at which he said Mrs. Clarke intended to make a visit. The cabman was ordered to return to an Inn, not far back, feed his horses, and get dinner. In an hour and a half Mrs. Clarke, child, and gentleman returned to Bunker's, the Inn just named, the gentleman telling the cabman, the family they went to see not being found at home, Mrs. Clarke would have to come out again some other day. In the afternoon of the same day the party returned to St. John, Mrs. Clarke and child taking lodgings at Lake's in Union street, her trunks being brought thither from Lordly's subsequently. During her stay at Lake's, from Monday afternoon to Saturday morning, she sometimes talked of the gentleman visiting her at Lordly's and at Lake's, who was to take her out for a drive on Saturday. Lake himself saw this gentleman, and received from him on Wednesday the amount of Mrs. Clarke's board bill from Thursday to Saturday. On Saturday morning the same cabman who drove Mrs. Clarke, child, and gentleman friend out on the Black River Road, on the previous Monday, drove them all three out on that road again, and set them all three down on that road at the gentleman's request, on the same pretence as before given for making a similar request. The place on the Black River Road, at which the cabman set down his three passengers on this occasion, was only about fifty feet from the spot where the remains of the murdered woman and child were found.

The cabman, as before, returned to Bunker's, and after an hour or two the gentleman, who had accompanied Mrs. Clarke and child out, returned alone, saying that the family Mrs. Clarke had come out to visit being at home that day, she was going to remain out with them until Monday morning, when they would bring her to the city, in time to go on board the American boat, as she was going to Boston. The gentleman requested the cabman to take Mrs. Clarke's trunks from the boarding-house on Monday morning to the American boat, stating that he himself would be there to receive them. On Monday morning the cabman got another person to take Mrs. Clarke's trunks to the boat, and saw the gentleman aforesaid at the wharf, by whom the cabman was told that Mrs. Clarke had been brought in, and that her trunks had been brought down as the cabman had ordered.

Learning these facts, enquiries were made by the authorities, at Collins' on the Black River Road, and in the vicinity, whether a woman and child, answering to the descriptions of Mrs. Clarke and child, had stopped either at Collins' or elsewhere in the neighborhood on the Saturday and Sunday, or during any part of the time from the moment she was left with her child and the gentleman by the cabman on the Black River Road and the following Monday morning. Not a trace of her could be found. Nobody had seen her or her child. Nor could any one be found in the neighborhood who could say he had driven the woman and child into town on Monday morning.

These were the painfully suggestive circumstances that came to the knowledge of the authorities, little by little, following up the clue they had unexpectedly hit upon. The direction in which these facts pointed could not be mistaken. They seemed to indicate that the remains found were those of Mrs Clarke and her child; and they showed that Mrs Clarke and her child were last seen in life, so far as she could be traced, in the company of the gentleman who so interested himself so much concerning her, within a few yards of the untimely graves around which their mutilated remains were subsequently found. That gentleman's name was John A. Munro, architect, of St. John, of respectable parentage, respectably married, of good education, somewhere about thirty years of age, rapidly rising in his profession, of fine taste and decided taste for architecture.

Mr. Munro is a person of slender form, delicate, finely chiseled features, gentle in his general manner and gentlemanly in his appearance. While these enquiries above mentioned were being made Mr. Munro had heard that suspicion was being directed toward him, and upon the advice of counsel placed himself voluntarily at the disposal of the Coroner. At that moment the Coroner did not feel justified in putting Mr. Munro in custody, but in the evening of the same day, Mr. Munro was arrested.

Mr. Munro acknowledged the truth of the statements made by the cabman. He had, he said, accompanied Mrs. Clarke on the two occasions specified to the Black River Road, had gone on that road with Mrs. Clarke and child as stated by the cabman; but he declared that the remains found near the place where he was left with her, could not belong to Mrs. Clarke because she was brought alive and well on the following Monday morning to St John, and took boat for Boston, and that he believed she could be traced in the United States. He also said that her real name was Vail, and that he accompanied her out where he left her on the Black River Road, that she might meet with a young man who talked of marrying her, and that awakening the young man's jealousy, he had to go home with her to the house where the meeting was to take place, but left her on the road thither.

From this time, the evidence presented at the inquest was chiefly directed toward two points. First, were the remains found those of Mrs Clarke and her child. Secondly, were Mrs Clarke and her child Miss Vail and her child.

A chain of the most remarkable evidence, the absence of rebutting testimony, seems to establish both points in the affirmative. Mrs Clarke and child about a year old, can be traced close to the spot where the remains were found and no further. Mrs. Clarke and child disappeared about the time the murder must have been committed, so did Miss Vail and child.

Mrs. Clarke was about twenty-four years or more or less, so was Miss Vail, so was the murdered woman. Mrs. Clarke had brown hair, so had Miss Vail, so had the murdered woman. Mrs. Clarke's hair was worn in braids on the back of her head, so was Miss Vail's, so was the murdered woman's. Mrs. Clarke's dress, skirt, sacque, and under clothing were of a

tain material and trimmed in a certain way; those of Miss Vail were of similar material and trimmed or ornamented in the same way, so were the murdered woman's. Mrs. Clarke's baby had very light hair, so had Miss Vail's, so had the murdered child. Mrs. Clarke's baby wore a dress of a certain material and make; Miss Vail's babe had a dress precisely like it, so had the murdered child. Miss Vail's baby had an umbilical rupture for which a home-made truss was worn composed of a thin piece of lead sewed in a cotton bandage—precisely such a truss was found with the remains of the murdered child. The truss thus found has been identified by its maker as the one made for Miss Vail.

Mrs. Clarke told Mrs. Lordly her child was born in Carleton; Miss Vail's child was born there. Mrs. Clarke told Mrs Lake that she had five hundred dollars worth of property left by her father which her husband had got possesion of, and that if she could get it back, she would be al right. Miss Vail sold property left her by her father for exactly five hundred dollars only a short time, three or four weeks or so before Mrs. Clarke and Miss Vail vanished from public sight. Mrs. Clarke came from Boston apparently at the same time Mr. Munro did, so apparently did Miss Vail. Mrs. Clarke was intimate with Mr. Munro; so was Miss Vail, travelling with him it appears professedly as his wife in several directions. All these facts have been brought out in a most striking manner during the inquest not yet concluded. Their significance cannot be misunderstood. Of course, the evidence given at the inquest is entirely *ex parte*, but it has carried with it thus far every appearance of truthfulness. Up to this moment we have not noticed the slightest discrepancy since the new clue was found.

Other facts of a distressing kind are yet expected to be disclosed before the inquest terminates. It is affirmed that Mr. Munro bought a pistol at one of our city hardware stores, a short time before Mrs. Clarke disappeared.—Should Mrs. Clarke's trunks come to light, something important may be discovered. The inquest will probably be continued for some days. It was adjourned this afternoon, to meet again on Monday. But unless something wonderful should turn up, of the most wonderful nature the character of the verdict to be rendered by the Coroner's jury cannot be matter of much doubt.

Mr. Munro's family connections are the objects of the deepest sympathy throughout the entire community. Mr. Munro himself is regarded with much commisseration. The net work of circumstantial evidence woven around him seems terribly strong. He is manifestly in the most deadly peril. Yet he may perhaps be extricated. If Miss Vail can be produced, and her identification would be easy, or if a credible witness can be found to prove Mrs. Clarke was driven in from the country on the Monday morning spoken of, to take the American boat, or if any one can prove that Miss Vail alias Mrs. Clarke went away in the boat or was seen on board the boat on that important Monday, or that she has certainly been seen since; or failing all these things, if it can be shewn where Mrs. Clarke stayed in the country from Saturday afternoon to Monday morning after her second drive to the Black River Road, the terrible chain would be severed in some of its vital links. If these things can be done, may God grant they may be accomplished.

OBSERVER.

St. John, Sept. 24, 1869.

The Young Men's Christian Association Convention at Pictou.

Through the kindly considerate promptitude of one of our esteemed correspondents we were enabled to give, last week, an account of the organization and opening exercises of the convention; and we were encouraged to hope for a supplementary report from the same ready pen, giving an account of the further proceedings in that favored assembly of Christ's disciples. But the good Brother has sent us, instead of the expected account from his own pen, a copy of the *Eastern Chronicle* which contains a very interesting report of all the proceedings of the Convention from the opening on Thursday morning to the close of the Farewell meeting on Sabbath evening the 19th inst.

The blessed Master made His presence known in all the meetings of these disciples,—and many of them as they waited together there in His name were consciously baptized anew with power for the high and holy work to which they devoted themselves afresh. We rejoice to hear that the good effects of the meetings was already gloriously manifesting themselves in Pictou—a lay-Brother there, writing to a friend in Halifax a day or two since, says:—"We are having a gracious manifestation of the Spirit of God,—some have found the Saviour and many are seeking. There is not much excitement but deep earnestness. It is a new thing for Pictou to see persons standing in groups at the street corners talking about the one thing needful."

We wish that our space would allow us to copy the full report from the above mentioned paper, but we must be satisfied giving that part of it which refers to the Sabbath's reverency.

"A prayer meeting was held in St. Andrew's Church at 7 o'clock and at 9½ o'clock in the morning. Both meetings were well attended. A Union meeting of the Sabbath School children was held in the same Church at 3 o'clock in the afternoon. The church was well filled, about 300 Scholars alone being present. Mr. Clarence Primrose presided, and the services were taken part in by Bros. W. B McNutt, T. Clarke, J. S. McLean, Dr Hattie, J. Farquhar and J. Grierson, of Halifax, and Rev. Mr. Herdman, Pastor of the Church. The meeting was a very interesting one. At 4 o'clock the usual Sabbath afternoon prayer meeting of the Pictou Association was held in Prince Street Hall. A number of the delegates went up to the Three Mile House, at 11 o'clock in the forenoon, and held a very interesting meeting in the School House there. An open air service was held in front of the Market House at 6½ o'clock, at which about 1000 people assembled. They maintained perfect order and listened to the speakers with marked attention.

THE FAREWELL MEETING,

on Sabbath evening was the crowning gathering of the Convention. Long before the hour of meeting St. Andrew's Church was crowded to the door by an eager and deeply interested audience. The old kirk alongside was thrown open and speedily filled to overflowing.

The President occupied the Chair—a position speedily filled during the sessions of the Convention. The Hymn 'Coronation' was sung by the Choir and Congregation; when Rev. Dr. Bayne read the 22nd Chapter of Revelation, and offered up a fervent prayer.

Rev. E. McCurdy first addressed the meeting. He illustrated the tenderness of parting—of saying farewell—by referring to the scene which occurred at Miletus when Paul parted from the elders of Ephesus—they "Sorrowing most of all for the words which he spake that they should see his face no more." Addressing himself to delegates he spoke of the greatness and importance of the work in which they were called to engage. They were pledged to God, to the Church, to the world and to each other to work for Christ—for the conversion of souls and for the glory of Christ's Kingdom. Referring to the glorious rewards guaranteed to soldiers of the Cross he warned them to avoid exhibiting a legal spirit—working for the mere sake of reward. They should work in the right spirit, in faith, out of love to Christ and sincere desire that others should partake of the priceless blessings of salvation. The grand motive should be "the love of Christ constraineth us." Addressing himself to those who made no profession of religion he warned them by the example of the barren fig tree. They were fig trees in God's vineyard, were tenderly cared for and nurtured by precious Gospel privileges. The Lord of the vineyard, the Holy Spirit, nay the world, expected fruit. If the disappointment of the Saviour at finding no fruit should be turned into anger, their fate might be that of the barren fig tree. If, amid showers of blessings and privileges they remained unfruitful, the command might be issued, "Cut them down why cumber they the ground." Every consideration of duty and privilege, of present happiness and future joy, of love to Christ and desire for the well-being of our fellow men, should constrain us to obey the commandment of Jesus, "Go work to-day in my vineyard."

Wm. Roche, Jr., Esq, of Halifax, was the next speaker. His remarks were pointed and touching, and appealed directly to the hearts of all present. He said we are all going—travelling onward through this weary wilderness to our eternal home—some to meet a kind welcome, and some it may be to desolation and gloom. To the delegates he said, we part for a time, we say farewell but not forever. Gladly would we linger on the mount of ordinances, where have enjoyed so much of the presence and blessing of the Redeemer, where we have enjoyed the kind, loving hospitality of Christian friends. But we go home to work for Jesus, to engage more fully and unreservedly in the Master's service, to win souls to the Redeemer, and to live more for Him. He closed his remarks with an earnest appeal to all—and especially young men—to consecrate themselves to the service of a living Redeemer, to enter upon the noblest of all works, that of pointing and leading others to the foot of the Cross.

Rev. Mr. Genever was next called upon. He professed to be an earnest sympathizer and lover of the work upon which Young Men's Christian Associations had entered; and if he felt a reluctance in addressing them upon such an occasion, it was not from want of appreciation of the importance of the movement or of the great good it was calculated to do. He deprecated the idea of Associations engaging in the establishment of Mission Schools, inasmuch as he feared their efforts might clash with congregational work, and induce sectarian feelings which would prove fatal. We are of opinion that the Rev. gentleman must have misinterpreted the deliverance of the Convention on this point. The resolution adopted expressly declares that in congregations members of Associations should merely "exert their influence" to promote Sabbath School work—a duty which certainly devolves on every Christian—and organize Sabbath Schools in *destitute* localities—certainly a duty. He cautioned them to work within their own proper sphere, and advised them not to waste their time in seeking direct Scripture authority for their mission, inasmuch as their warrant was the law of love—the great moral obligation which enjoins to love our neighbour as ourselves. He strongly encouraged members of Y. M. C. Associations to go forward in the discharge of their duty. If faithful they *shall* succeed. Christianity shall certainly become universal, and it is theirs to assist in bringing about such a glorious consummation. He urged them to remember that the results of their work extended into the future. It is for heaven as well as for earth. They should be encouraged by the reflection that their enduring reward is in Heaven, and that by faithfully discharging the duties devolving upon them they would promote God's glory and increase their own happiness.

Mr. A. H. Patterson of New Glasgow followed Mr. Genever in a capital speech. He referred feelingly to the varied reminiscences that rushed upon his memory—to the associations which clustered around Pictou the home of his youth, to the scenes of by-gone days—the old home circle with its dear familiar faces, the Sabbath School where he spent so many pleasant hours, the old college play ground with its exhilarating sports, and varied companionships. The companions of his early days were scattered far and wide, "by mountain, stream and sea," some had passed away from earthly scenes into the realities of eternity, while some at that moment were listening to his words. Of these latter he knew some were spending and being spent in the Redeemer's service, but others he feared had not been given themselves to Christ.

He earnestly appealed to the young men of Pictou to make a decision for Christ now. As a young man he could sympathize with and understand their warm impulses and buoyant feelings. He knew something of the temptations which beset young men on every side and of the evil consequences resulting from a course of sin. But he also knew something of the peace that flowes from a sense of sin forgiven through the blood of Christ. He feelingly appealed to them to seek an interest in that living Redeemer and to consecrate themselves to his service. To the Christian people of Pictou and his brethren of the Pictou association he would not offer any words of his own, but in the language of Holy Writ he would say:—"the Lord bless thee and keep thee; the Lord lift up his countenance upon thee and give thee peace."

Mr. Grierson followed in a short but admirable address, which must have gone to the hearts of all, and especially the delegates. He spoke of the duties, the trials and rewards of a life spent in the service of Christ. Addressing himself to his "fellow-soldiers of the Cross," he said we work, and watch, and wait for the time when we shall be all one in our father's house, and go no more out. Referring to the Christian work done in Albermarle St. Halifax, and to the attempts made to prevent its being carried on—happily unsuccessful attempts—he advised young working Christians not to be discouraged by opposition. Such was a sure sign that good was being done. He spoke of instances of reclamation from vice and sin in the vile haunts of wickedness in Albermarle Street, and made the characteristic remark, "the devil was mad, and I would have been disappointed if he had not been." He exhorted his brethren not to weary in well-doing, and expressed his firm belief that the millenial day was even now beginning to dawn on the Church, and assured them that even on earth they would have a foretaste of the rewards and joys of heaven.

Rev. L. Gaetz of Pictou made the closing speech. It was one of the most powerful and impressive efforts to which we have listened for many a day. He bore testimony to the sincerity, earnestness and faithfulness of the delegates, to their Christian deportment, to the harmony which prevailed in all the deliberations, and to the Christian love which animated every breast. He had learnt much at the meetings of the Convention, had seen how much is to be done in the Master's vineyard, and he had gained many valuable hints as to how the great work was to be accomplished. And now seeing the band of faithful Christian workers who were coming to the "help of the Lord against the mighty," he felt more than ever encouraged as a minister of the Gospel, to engage in his work with more zeal, energy, and faithfulness than he had ever done. When he looked around and saw the magnitude of the work, when he recollected that in Pictou there were 48 places were intoxicating liquors were sold—brothels, gambling saloons and dram shops—moral slaughter houses, where young men were embarked on the road to eternal ruin, he almost felt appalled at the prospect. Warming up with his subject he launched a most telling denunciation against those engaged in the work of ruining souls, and appealed to Christians to set their faces against such glaring iniquities. The Rev. Gentlemen then addressed a few words of farewell to the delegates—words so inspiriting, so touching, so full of tender feeling, that they appealed to the hearts of every one present, and drew tears from many in the Church.

It was certainly a solemn occasion. It was a parting—a farewell—having a tinge of sadness in it, and yet it was an hour of purest joy. It was a meeting which will long be remembered in Pictou. The singing, the prayers—and especially those in response to the many requests sent up for special prayer for young men—were eminently suited to the occasion, full of soul-earnestness and solemnity.

The President then addressed a few words of tender and earnest farewell to the delegates and people of Pictou and New Glasgow, a solemn entreaty to the young men in the audience to give themselves to the service of the Redeemer. The Hymn "Beautiful River" was sung with thrilling effect, and the Rev. Mr. Herdman dismissed the meeting with prayer and the apostolic benediction.

As the audience retired the delegates gathered arround the platform to say farewell to each other. With hand clasped in hand they sang the "Beautiful River," after which Bro. Grierson of Halifax offered up a fervent prayer, and the delegates bade each other farewell.

Thus ended the most successful and interesting series of meetings ever held in this Province. Good fruit has already been brought forth but, Eternity alone will reveal the blessed results flowing from the meeting of the Convention.

Editor's and Book Steward's Notices.

1. We are compelled to allow the communications of several of our esteemed contributors to lie over to next week.

A Sermon by the Rev. John Lathern, recently preached by request before the Saint John Young Men's Christian Association, will be published in our issue of the 13th proximo.

☞ 2. Gratifying returns concerning the lists of Subscribers continue to come in from some of the Ministers who are the Agents for our paper.—We are anxious to hear from all.—We have received the names of new Subscribers since the publication of last week's number and have been ordered to stop one paper.

One Brother who certainly does not occupy the most promising field in our Conference for such Agency efforts says, "I hope I may obtain a few more Subscribers, I have with those sent now added six since Conference and it has been done with very little effort. I am sure a united and vigorous effort upon the part of our brethren would greatly add to the circulation of the paper—If we were all as zealous as the Rev. A. G. who has been canvassing far and near for the "Church Chronicle" and whom I happened to meet a few weeks ago the names of new Subscribers would be coming in upon you in showers."—If all others had done as well, we should have had, by this time, the addition of 500 for which we modestly asked lately—instead of only about a tenth of the number. And if we and all the Brethren will only exert themselves on behalf of *their own paper*, as we think they are bound to do by their own recorded resolution, we shall be allowed to commence our next volume in January with a thousand more names of Subscribers upon the Books than the were at the time of the last Conference. Again, Brethren, we would give the word—for one strong, united, and continued pull, to bring our Conference organ into a safe condition and good, comfortable, paying, working order. Let each Brother respond to the call, and *put his strength into the effort* to obtain as many new subscribers as possible, beginning this work and continuing the effort every week to the close of 1869, and we are certain to succeed.

☞ 3. The Book Steward will be absent from Halifax for the ensuing ten days or a fornight, for the purpose of selecting and purchasing Stock in the United States, Toronto and Montreal. Any letters requiring immediate attention may be addressed to the Rev. A. W. Nicolson, he having kindly consented to take charge of the Office and Book Room for a few days.

☞ We are startled to learn by telegrapm, that the venerable "Rev. Wm. Wilson died suddenly in his carriage on Sabbath afternoon last, on his way home to Point de Bute from Fort Lawrence, after having preached twice."

Mr. Wilson had been a most remarkably healthy, vigorous man. He was in the fiftieth year of his regular ministry—and during all these years had scarcely known a day's sickness, or an hour's pain, his Ministry, had not, we think, he told us a few week's ago, been interrupted for a single Sabbath by ill-health, and to the very last he seemed to have all the bouyancy and activity of youth, until in a moment he ceased at once to work and life.

A suitable memoir of Father Wilson, so well known in almost every part of our Conference, will outbless be prepared for publication hereafter.

We can assure the afflicted widow that she will have the sympathy and earnest prayers on her behalf of very many, as the sad tidings of her sudden bereavement reaches the different circuits.

Monies Received for Wesleyan.

Sept. 22–29.

By Jas. R. Davidson for Capt. J. Davidson $2.34 Geo. R. Anderson, $14.50, Capt. Decker $1., Geo. Fenerty $1. By S. Fulton Esq., for Aunie Huistis $1., C. B. Oxley $1 and Deniel F. Cameron $1.50

By Rev. A. W. Nicholson for W. A. Adams $2 John Allan $2, S. Curren $2, N. Eranklin $2 and and John Sterling $4. A. A. Bliss $2.50, J. B. Morrow $2. By Rev. C. H. Paisley A. M., for R. Howe $2, B. Horsford $2, W. Mclean $1.50. Edmund Davidson 50c, Mrs. M. Innis $1. By Rev. Geo Harrison for Robert Ellis $2. By Rev. S. F. Heus for R. N. Knight $1. 50, W. J. Clarke $1.50, Thos. H. Adams $1.50, Mrs Jane Clarke $1.50 and Geo. Belyea $2. By Rev. Jas. England for A. Woodman $1. Mr W. Vroom $4. and Jas. P. Jones 83c. E. Van Wart $2, E. D. Whiteside $2. By Rev. Robert Tweedie for D. Faulkner $2, Morris Smith $1, A. Esdale 65c., S. Whiston $3, Job Smith $1

District Meetings.

P. E. ISLAND DISTRICT, 1869 AND 1870.

FOREIGN MISSIONS.

Charlottetown—Monday, Feb., 7th, Deputation left to local arrangements.

Little York, &c., Dunstaffnage, * Tuesday Feb 8th; Tracadie Road, * Feb 9th; Little York, Feb 10th; Union Roads, Feb 11th Dep Revs P Prestwood, A S DesBrisay and Mr J Sheidow

Cornwall—Tuesday, Feb 15th; South Wiltshire * Feb 16; New Wiltshire, Feb 17th; Princetown Road, * Feb 18 Dep. Revs H Pope, J Burns and T J Deinstadt.

Pownal—Times and places left to Local Arrangements. Dep. Revs J Winterbotham and W W Colpits.

Bedeque—Sermons on Sunday Oct 10th; Bedeque Oct 11th; Cape Traverse Oct 12th; Tryon Oct 13th; Crapaud Oct 14th, Dep. Revs J Winterbotham and W Ryan.

Margate—Sermons on Sunday Oct 17th by Mr. Wm G Strong; Mill River, Monday Oct 18th; Margate Oct 19th Dep. Revs H Pope, P Prestwood, T J Deinstadt, and A S DesBrisay.

Summerside—Sermons on Sunday Oct 17th by Rev W Ryan.

Meeting on Wednesday Oct 20th Dep. Revs P Prestwood, W Ryan and T J Deinstadt.

Murry Harbor—Montague Tuesday Oct 12th, Murry Harbor Oct 13th. Dep. Revs H Pope and J Burns.

West Cape—Alberton Tuesday Oct 5th, Kildare Oct 6th, Lot 7, Oct 7th Dep. Revs W Ryan and T J Deinstadt.

HOME MISSIONS.

Charlottetown—Wednesday Sept 15th Dep. the members of this District in session.

Little York, &c., Stanhope,* Tuesday Sept 28th, Little York Sept 29th, Union Road Sept 30th, Brackley Point Road* Oct 1st Dep. Revs P Prestwood, J Burns, T J Deinstadt and Steward.

Cornwall, &c. Sermons on Sunday Oct 3rd, by Rev. P. Prestwood. *Highfield*,* Tuesday, Oct 5; *North River*,* Oct 6th; *Cornwall*, Oct 7th; *New Wiltshire*, Oct 8th, Deputation, Revs P Prestwood, W Ryan, A S DesBrisay, and the Stewards.

Pownal, Times and Places left to Local arrangement, Dep. Revds W Ryan, and W W Colpits.

Bedeque—*Crapaud*. Monday, Jan 31st; *Tryon* Feb 1st; *Cape Traverse* Feb 2nd; *Bedeque* Feb 3rd, dep. Circuit Stewards, Revs J B Strong, W Ryan, and A S DesBrisay.

Margate, on Wednesday Feb 16th; *Mill River*, Feb 17th, dep. Circuit Stewards, Revs J B Strong, T J Deinstadt, and A S DesBrisay.

Summerside, on Tuesday Feb 15th, dep. Circuit Stewards, and Mr W G Strong, Revs W Ryan, and T J Deinstadt.

Murray Harbor, on Tuesday Jan 18th; *Montague* Jan 19th; *Souris* Jan 20th, dep. Circuits, Rev J Burns, and Mr J Sheidow, of Pownal.

West Cape—*Alberton*, Tuesday Oct 5th; *Kildare*, Oct 6th; Lot 7, Oct 7th, dep. Revs W Ryan, and T J Deinstadt.

* Home and Foreign Missions.

J WINTERBOTHAM, *Fin. Sec'y*.

We would not recommend the frequent or constant use of any medicine. It is important to take even a good article judiciously. 'Parson's Purgative Pills' are safe, prompt and reliable as a laxative or cathartic.

Base Ball is undoubtedly good exercise and capital amusement, but it often occasions bunged eyes, broken shins and blistered hands. We can tell you that in all such cases if 'Johnson's Anodyne Liniment' is resorted to, it will reduce the swelling and stop the pain.

Marriages.

At Richmond on the 21st inst, by the Rev John A Clark Mr. Benjamin Hartlen to Miss Mary Parkes of Birch Cove.

On the 25th inst. by the Rev. J Angwin, at the residence of the brides father, Mr. James W. Bowser to Miss Julia Kinnear both of Dorchester

On the 11th inst. by the same at the Dorchester Parsonage Mr. Isaac Tipping to Miss Amelia McFarlane.

On the 21st inst., at the residence of the bride Sussex Vale, N. B., by the Rev. Wm. McCarty, Mr. George B. Dale, to Miss R. Amelia Humphreys, eldest daughter of the late Mr. Matthew Humphreys, of St. John.

Deaths.

On the 24th inst., aged 52 years, Mary, widow of the late David Hood

On the 26th inst., John Cleverdon, aged 72 years a native of England.

On the 26th inst. Alexander Naufts aged 47 years, leaving a wife and 8 children

At Derby, Miramichi on Tuesday, Sep 7, Matilda Ann, daughter of the late David and Mary Crocker, in the 25th year of her age.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, Sept 23

Steamer Her Majesty, Kennedy, Toronto; brigt Ellen, Boudrot, Sydney; schrs Marian, Chisholm Antigonish; Margaret Ann, Lee, Sydney; A P Walsh, Cann, do; Mary Ann, Cann, do; Harriet, Lumpton, St Peters; Neva, Card, St John's, Nfld; Lillian, Picton.

FRIDAY, Sept 24

Stmr City of Baltimore, Roskell, New York

SATURDAY, Sept 25

Brigt Startled Fawn, Banks, New York

SUNDAY, Sept 26

H M S Barracouta, Pitou; H M S Albacore, Jamaica; brigts Faugh-a-Ballagh Lessel Hamburg; Chebucto, Kennedy, New York; Teazer, McGregor, Inagua; schrs W Penn, Phillips, Boston; Ocean Star, Lang, Newfld; Mary, Watt, Cow Bay.

MONDAY, Sept 27

Steamers Carlotta, Colby, Portland; Oriental, Boston; brigt Mayflower, Naufts, Boston; schrs Queikstep, Myers, P E I; Gotloss, Labrador; Maria, Porto Rico.

CLEARED.

Sept 24—Steamers City of Baltimore, Roskell Liverpool; City of Halifax, Jamieson, St John's, N F; brigt Chieftan, Roach, B W Indies; schrs Hawk, Tobin, Nfld; Neva, Card, Labrador; Emelite, Burke, Magdalen Islands.

Sept 27—Steamer, Oriental, Snow, Charlottetown, P E I.

DRY GOODS.
WHOLESALE,
Anderson, Billing & Co.

Have received per recent arrivals, the bulk of their Importations for

The Fall Trade.

Bales Prints, Grey Cottons, Shirtings, and other Domestics at very low rates.

COTTON WARP—best quality—1700 bundles, Job Prints, Fents, Patches, etc., several cheap lots.

FANCY DRESS GOODS,

Unusually large variety. Also—Cases Plain Stuffs, Winceys, etc Bales Flannels, Blankets and Coat Linings, Cases Fancy Tweeds and Doeskins, Broad Cloth, New Cloakings and Water proof Tweeds.

READY-MADE CLOTHING.

Large stock of Fancy Goods. A very extensive collection—including Flowers, Feathers, and Millinery Bonnets and Hats, Velvets, Satins, Laces, Ribbons, and other Millinery requisites; new Trimmings and Buttons, Materials and Patterns for Fancy Work, Fancy Lace and Muslin Goods, &c.

All of which have been personally selected exclusively for the Wholesale trade, and are offered at usually low rates.

ANDERSON BILLING & Co.,
Warehouse: 95 and 97 Granville st.

sep 29

To Trappers, Hunters and SPORTSMEN.

HOW to scent bait traps and catch the Fox, Wolf, Bear, Beaver, Otter, Martin, Mink, Coon, and Muskrat; also how to dress Deer Skins and to stretch and dress the skins of the above named animals for one dollar, Provincial notes, or in Postage Stamps, sent by mail Pay and register your letters The modes for setting the traps are plainly explained, the scents are valuable, the receipts for dressing pelts and skins are the best known. All of the above receipts sent promptly by return of mail to all who apply. Address

P. PENNOCK P. M.
Elgin P. O., Co. Leeds, Ont.

Sept 29 5w*

1869 SPRING STOCK. 1869
HANINGTON BROS.,
(SUCCESSORS TO FALLOWS & CO.)
Direct Importers,
WHOLESALE AND RETAIL DEALERS
Foster's Corner, St. John, N. B.

Would invite the attention of intending purchasers to their very large and selected Stock (now in Store and to arrive per first steamships from London and Liverpool) of Pure British and French Drugs and Chemicals and Medicinal Preparations, as well as a large assortment of Druggists Sundries, Toilet Articles, &c., of which we enumerate a few items, viz:

Howard's Quinine, Duncan's and Flockhart's Chloroform, Æther Sulph, Ferriet Quinia Cit; Pure Glycerine, Price's Glycerine; Morphia, Sp. Æther Nit; Balsam Capiva, Refined Camphor, Refined Borax, Pure Cream of Tartar, Refined Saltpetre; Spanish Licorice; Pearl Sago; Tapioca; London Glue, Bonnet Glue, Cabinet Glue; Bermuda Arrow Root, Root Ginger, Ground Ginger, pure; Ground Cinnamon, pure, Blk Pepper, Whole Allspice, Pure Ground Pepper, Pure Ground Allspice, stick Cinnamon, Colman's Mustard, Crown Blue, Starch, No 1 Madras Indigo; Powdered Cudbear, Blue Vitriol, Copperas, Sulpher, sublime, Roll Brimstone, Lac Sulphur, ALUM, Nixey's Stove Lead, sublime Olive Oil, Baking Soda, Sal. Soda, London and Paris Whiting, E I Castor Oil, Fit'd; Italian Castor Oil, Tasteless; Acid Acetic Fort, Oxalic Acid.

Spanish Annatto, Liquid Annatto, Pure Epsom Salts. Mott's Broma, Cocoa and Chocolate, Arnold's Ink and Ink Powders, Cleaver's Pomades, &c., Toilet Soaps, Brecknell's Skin Soap, Holloway's Pills and Ointment, Castile Soap, Sugar Lead, Ground Flaxseed, Cox's Gelatine, assorted sizes, White Rosin. Spirits Turpentine, Furniture Varnishes, Carriage Varnishes, Deep Gold Leaf Dry Paints, Graining Colors in Oil; Paint, Varnish, Sash, Whitewash, Scrub, and Shoe Brushes, stick Redwood, Cut Dye Woods.

Extract Logwood, in 1 4, 1-2, 1, 12, 13, and 25 lb bxs; Babbit's Concentrated Potash, in 1 lb tins, Concentrated Lye, Scotch Snuff, Macaboy Snuff, Johnsen's Liniment, Fellows' Compound Syrup, Soothing Syrup, Radway's Remedies; Ayer's Preparations, Mrs. Allen's Hair Restorer, and a full assortment of all the patent medicines and Hair Restorers of the day, Lamp Chimneys, asst Vials, Corks asst, and an immense assortment of other goods which we cannot innumerate here.

HANINGTON BROS.,
Foster's Corner.

June 9th, 1869.

We buy our Goods at first houses; we buy only genuine articles and guarantee the quality of all the goods we sell We fill our orders promptly and attends carefully to shipping. Our prices will be found satisfactory both to cash and time buyers, and we solicit the patronage of the public.

99 GRANVILLE STREET 99.
NEW GOODS PER S. ETNA.

Bales Cotton Yarn, Black and Colored Lute Ribbons, Black and Colored Satin Ribbons, Invisible Hair Nets, Black Silk Fringes, Black Parametta, Black Empress Cloths, Black Balmoral Crapes, Black Figured Alpaccas, Black Satin Trimmings, White Silk Laces, 120 pieces Horrockses Shirtings, &c., Kid Gloves, Kid Gloves, 100 doz. Kid Gloves, sold at 75 cents. So well known at

SMITH BROS.

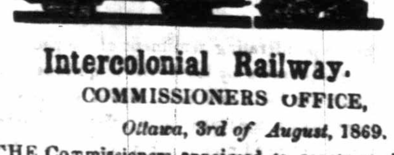
September 1.

Surpassing the Highest Anticipations!
THE CHORAL TRIBUTE.

Just published the best collection of Church Music ever issued by the Publishers. Choirs and congregations are charmed with the music. Price $1.50; $13 50 per dozen. Sent post paid on receipt of price.

OLIVER DITSON & CO.,
Publishers 227 Washington St., Boston.
CHAS H DITSON & CO.,
711 Broadway, New York.

sep 15



Intercolonial Railway.
COMMISSIONERS OFFICE,
Ottawa, 3rd of August, 1869.

THE Commissioners appointed to construct the Intercolonial Railway give public notice that they are now prepared to receive Tenders for Four further sections of the line. Contract No 8, will be in the Province of Quebec, and extend from the easterly end of Contract No 5 at Rimouski to a point near the Metis River, about 20½ miles in length.

Contract No 9 will be in the Province of New Brunswick, and extend from the easterly end of Contract No 6 towards the town Bathurst, about 20¼ miles in length.

Contract No 10 will be in the Province of New Brunswick, and extend from the centre of the Chaplin Island road, near the Court House at Newcastle, towards Bathurst, about 20 miles in length.

Contract No 11 will be in the Province of Nova Scotia, and will extend from the Easterly end of the Eastern Extension Railway to the Westerly end of section No 4, (including the bridge across the Missiquash river, except the western abutment) about 3 1-2 miles in length.

Contract No 12 will be in the Province of Nova Scotia, and extend from the easterly end of Contract No 7, at Folly Lake, to a junction with the existing Railway at Truro, about 24 1-2 miles in length.

Contracts Nos 8, 9 and 10 to be completely finished before the 1st day of July, 1871. Contract No 11 to be completely finished by 1st July, 1870.

That portion of contract No 12 east of Folly River to Truro to be finished and ready for laying the track by the 1st day of October, 1870, from Folly River to a point opposite the Londonderry Iron Works, by the 1st of January, 1871; and the remaining portion of the contract by the first day of July, 1871.

Plans and profiles, with specifications and terms of contract will be exhibited at the offices of the Commissioners in Ottawa, Rimouski, Dalhousie, St. John, Halifax, Toronto and Quebec, on and after 13th Sept. next, and sealed Tenders addressed to the Commissioners of the Intercolonial Railway will be received in their office at Ottawa to 7 o'clock P.M. on the 18th Oct. 1869.

Sureties for the completion of the contract will be required to sign the tenders.

A. WALSH,
C. B. CHANDLER,
C. J. BRYDGES,
A. W. MCLENAN, } Commissioner

Aug. 11. 6i

CUSTOMS DEPARTMENT,
OTTAWA, Sept. 3, 1869.

Authorized discount on American Invoices until further notice, 26 per cent.

R. S. M. BOUCHETTE,
Commissioner of Customs.

Sept. 15.

Government House, Ottawa,
Friday, 30th day of August, 1869.

PRESENT

His Excellency the Governor General in Council

ON the recommendation of the Hon the Acting Minister of Inland Revenue, and under and in virtue of the authority given by the Act 31 Vic. Cap 50, intituled—"An Act to increase the Excise duty on Refined Petroleum, and to provide for the inspection thereof."

His Excellency has been pleased to order, and it is hereby ordered, that the following Regulations shall be, and the same are hereby made and established:

REGULATIONS

1st. All tar or other residium remaining in the Petroleum Stills after the process of distillation has been completed, and which is withdrawn from the stills without passing through the worm or condenser be exempt from duty.

2nd. When unfinished distillates of Petroleum are removed from one Refinery to another for the purpose of completing their manufacture, no inspection fee shall be levied thereon until after such manufactures shall have been completed, and the finished Petroleum either entered for consumption or warehoused for that purpose, notwithstanding anything to the contrary contained in the Order in Council of the 30th day of May 1868.

WM. H. LEE,
Clerk Privy Council.

Sept 15. 3 ins.

SECOND HAND BOOKS, Good as New.
For sale at the Provincial Book Store
Very Cheap.

Smith's History of Methodism,	3 vols	$4 00
Wesley's Journal	2 vols	2 00
Life of Dr. Adam Clarke	3 vols	1 00
Theodicy—Bledson	1 vol	1 00

sep 22 2w A. P. KATZMAN.

Tannery to Let.

IN BROOKLYN, Newport, County of Hants, the building lately owned and occupied by the late Jas B. Johnson, as a Tannery, consisting of a two story Building, 32x60 feet, with an extension on the back part about 30 feet square, there are 13 large pits, and a large leach tube in it, and sufficient room for as many more.

Also, a twelve horse power Engine and Boiler in good working order, part of the building is fitted up as a Carpenter's Shop, where the power could be used if required, there is a never failing stream of water

Any person wishing to carry on the Tannery business would find this an excellent situation. Terms moderate and immediate possession given.

Apply to
GEORGE A. JOHNSON, } Admin.
S. M. WEEKS.
Newport, Aug. 19, 1869. 4w Chron.

1869. SEPTEMBER 1869

INLAND ROUTE.
St. John, Portland, Boston, &c

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

Wednesday, 1st	7 00 A. M
Saturday, 4th	10 00 A M
Wednesday, 8th	1 00 P. M
Saturday, 11th	3 30 P. M.
Wednesday, 15th	7 00 A. M
Saturday, 18th	9 30 A. M.
Wednesday, 22nd	12 00 noon
Saturday, 25th	2 30 P. M
Wednesday, 29th,	6 00 a m

Connecting at St John with the International Company's steamers, which leave every Monday Wednesday and Friday mornings at 8 o'clock for Eastport, Portland and Boston.

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

At Boston with the Fall River Line for New York.

Also with the Erie Railway and all its connections to Buffalo, Niagara Falls, Cleaveland, Toledo, Detroit, Cincinnati, St Louis, Chicago, Sacramento, California, and all Points West and South.

FARES:

Halifax to St. John		$4 00
Do	Portland	7 00
Do	Boston	8 00
Do	New York	12 00
Do	Chicago	25 00
Do	Sacramento	147 50

Through Tickets and any further information can be had on application to

A. & H. CREIGHTON,
Agents, Ordnance Square.

sept 1.

BARQUE FOR SALE.

THE fine substantial A. 1. Barque CELIA 329 tons register, rebuilt at Dartmouth in 1868, by Francis Young, and thoroughly refitted copper fastened and coppered, and is now in splendid condition, with a full inventory sails being mostly new. Terms liberal. Apply to

sept 1 4in * W. B. HAMILTON & CO.

Lee & Shepard.

PUBLISHERS, Boston, Mass, will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

sept 1 4w

Bales of Prints, Bales of Blankets, and Bales of Cotton Yarn.

BRITISH WOOLLEN HALL,
182 184
Granville Street.
WHOLESALE AND RETAIL.

2 and 3 ply Scotch Carpets, Door Mats, Hearth Rugs, Floor Oil Cloth, &c

KNOX & JORDAN,

Having completed their FALL AND WINTER importations, which will be found very extensive and well selected, and which will be sold at such prices as must give satisfaction to purchasers. We would beg to call attention to a few of the following, viz:

DRESS GOODS,

In Plain and Figured Diagonal Reps, Crape Tartans, Silk Hair Cords, Brilliants, Figured Lustres, Poplins, plain and figured French Cashmere, Colored Coburgs, &c. In Mourning Goods, Coburgs, Lustres, Alpaccas, Australian Crapes, Victoria and Empress Cords, &c.

Velveteens and Cloth Jackets, very cheap. 50 pcs Waterproof Cloakings, and 50 pieces Velveteens, at all prices.

In Gentlemen's Department,

Will be found Desirable Goods in Coatings, Scotch and English Tweeds, Cassimeres, Meltons, and 4 cases Dominion Tweeds, (the Goods, to wear.)

Ready Made Clothing,

We would call particular attention to this department, as we always keep the largest stock in the market and at prices which defy competition. Please call and satisfy yourself as to the fact

GENTLEMENS' UNDERCLOTHING,

50 doz heavy Shetland Shirts and Drawers, (Prime value) Scarlet, Blue and Fancy Flannel Shirts, Franklin Frocks, &c. Also, Hats, Caps, Gloves, Braces, Ties, Umbrellas, in Silk, Alpacca and Cotton, and no end of Small Wares Grey and White Cotton Sheetings, and House Furnishing Goods, which will be found by far the cheapest in the market.

NO SECOND PRICE.

KNOX & JORDAN.

Halifax, Sept. 29, 1869

LONDON HOUSE.

We have much pleasure in announcing the completion of our

SPRING STOCK OF GOODS,

Embracing a variety such as is found in a FIRST CLASS DRY GOODS STORE, with the addition of a Splendid Stock of

DOMESTIC IMPORTED CLOTHING,

House furnishing and FLOOR OIL CLOTHS and CARPETS,—a lot of bordered MUSLINS, 33 1-3 per cent. under market value.

THOMSON & CO.

P.S.—Until July we expect to receive the latest seasonable Dress Goods. T. & CO.

June 9

THE ÆTNA
Life Insurance Company,
OF HARTFORD, CONN.
PURELY MUTUAL.

ENTIRE PROFITS DIVIDED AMONG THE POLICY HOLDERS.

Assets securely invested over	$12,000,000.
Income for 1868	6 000,237
13,337 Policies Issued in 1868 insuring	38 991,486
Losses and Dividends paid in 1868	1,281,504
Surplus above all liabilities over	3,000,0-0

$100,000 Gold, Deposited at Ottawa as security to Policy Holders.

The Ætna rank first in amount of business transacted in Canada in 1868, having issued 1036 Policies.

$100,000 already paid to Widows and Orphans in the Dominion.

Policies issued on all plans. All Policies strictly non forfeitable.

REFERENCES:

Hon. S. L. Tilley, C. B., Minister of Customs, Ottawa, C. N. Skinner, Esq., Judge of Probates, St John, N. B., A. Loogley, Esq., Com. N. S. Railway, Joseph Bell, Esq., Merchant, Halifax, Everett Brothers, Halifax; Young, Kinney & Corning, Merchants, Yarmouth, Nathan Moses, Esq., Merchant, Yarmouth, Frank Killam, Esq., merchant, Yarmouth.

Head Offices at Halifax, N. S. and St. John, N. B., where every information may be obtained.

HUTCHINGS BROTHERS,
General Agents for Nova Scotia New Brunswick.

July 7 Special advantages offered to good Canvassers.

UNION MUTUAL
Life Insurance Company, of Maine.

Directors' Office: 27 Court Street, Boston, Mass.

HENRY CROCKER, President; W. H. HOLLISTER, Secretary;
B. R. Corwin, St. John, N. B., Manager for Canada.
Hon. J. H. Gray, M P., Ottawa, Counsel for Canada.

ASSETS DECEMBER 31st, 1868	$3,730,836 67
LOSSES PAID TO DATE	1,479,243 .0
DIVIDENDS PAID IN CASH TO DATE	660,513,75
POLICIES IN FORCE, 14,000	
AMOUNT INSURED THEREBY	$32,000,000,00
Surplus over three quarters of a million Dollars. The actual figures are	785,483,00

☞ The Company having complied with the Insurance Law, is prepared to continue and largely extend its business in the Dominion, offering to parties intending Insurance all the benefits of a long established, economical and purely mutual institution.

☞ No Stock or Guarantee Capital drawing interest, but in lieu thereof

OVER THREE QUARTERS OF A MILLION DOLLARS SURPLUS.

BOARD OF REFERENCE

ST JOHN, N B

Hon A McL Seeley, Zebedee Ring, Esq, James Harris, Esq, Thos Hatheway, Esq, Jeremiah Harrison, Esq., Messrs. McMorran & Prichard.

FREDERICTON—Spafford Barker, Esq, Merchant, Rev D D Currie.

SACKVILLE Rev. Charles DeWolfe, D.D.

P E ISLAND—Theophilus DesBrisay, Esq., Richard Hunt. Esq.,

HALIFAX, N. S.—Hon Charles Tupper, C B. Hon J McCully, James H Thorne, Esq, F W Fishwick, Esq.

Rev. G. F. Miles, General Agent for Nova Scotia.

☞ Proof of Loss submitted to the undersigned will be forwarded, and the Loss paid without expense to the Policy holder.

Parties desiring Agencies or Settlement of Policies will apply to

THOMAS A. TEMPLE, St. John,
General Agent for New Brunswick and Prince Edward Island.

nov 20

BOARDING HOUSE.

THE Subscribers beg to say that they have removed from No. 93 Cornwallis Street, to that new and pleasantly situated house No. 12 JACOB STREET, are thankful for past favors, and hope by strict attention to business, to merit a share of public patronage in future. Permanent and transient boarders accommodated on reasonable terms.

Remember the place No. 12 Jacob Street, opposite Argyle street.

MISSES CAMPBELL & BACON,
july 23 3m Proprietresses

ON SALE
At the Provincial Book Store,
GRANVILLE STREET.

Reasons of Exception to the circulation of the Romish Versions by the British and Foreign Bible Society, by Rev. A. Sutherland and Rev. J. Munroe.

Also—A few copies of the circulation of the Roman Catholic version of the Bible by the British and Foreign Bible Society—The Defence of Examined by a Minister of the Church of England. Second Edition, 1868.

sept 8.

HALIFAX, APRIL 29th, 1869.

Toronto Flour Depot,
WESTERN CANADA FLOUR, ROUND AND SPLIT PEAS, CLOVER AND TIMOTHY SEED.

Landing ex "Chase."

(CHOICE BRANDS.)

"SNOWDROP," "LUCAN,"
"STARR," "SHARON."

Also—in Store;

PASTRY, SUPERFINE,
EXTRA, NO 1 RYE,
FANCY, CORNMEAL.

50 bags Choice Nothern Clove Seed,
50 " Timothy Seed,
100 bbls Round Peas.
75 " Split Peas.

For sale by

R. C. HAMILTON & CO.,
119 Lower Water Street

Agents for N. B Match Factory.
Canada Coffee and Spice Mills.

my21

The Family.

The Ripening Corn.

How sweet to walk through the wheatlands brown,
When the teeming fatness of heaven drops down;
The waving crop with its bursting ears
A sea of gold on the earth appears;
No longer robed in dress of green,
With tawny faces the fields are seen;
A sight more welcome and joyous far
Than a hundred blood-won victories are.

Beautiful custom was that of old,
When the Hebrew brought, with a joy untold,
The earliest ears of the ripening corn
And laid them down by the altar's horn;
When the priesthood waved them before the Lord,
While the Giver of harvests all hearts adored;
What gifts more suited could man impart
To express the flow of his grateful heart?

A crowd awaits 'neath the cottage eaves,
To cut the corn and to bind the sheaves;
At length is heard the expected sound—
Put in the sickle the corn is browned;
And the reapers go forth with as blithe a soul
As those who joined the Olympian goal;
And sorrowless hearts and voices come
To swell the shouts of the harvest home.

And there is a Reaper on earth well known,
Whose deeds are traced on the burial-stone;
He carries a sickle more deadly and keen
Than ever on the harvest field was seen;
He cuts down the earliest ears in spring,
As well as the ripest that time can bring;
The tares he gathers to flames are driven,
The wheat is laid in the garner of heaven.

—London Farmer's Magazine.

A Good Game.

There is a simple but extremely entertaining play to which our young folks have given the name of *Vebarium*, and which has had a remarkable effect within our observation in stimulating the faculty of language in many somewhat sluggish brains. A number of persons—the more the merrier—are provided with pencils and paper, and a word chosen as the *Verbarium*, which each writes at the head of his sheet. The object of the game is to draw out the vast number of words which lie folded up as it were, in the *verbarium*, and this is accomplished, amid much excitement and amusement, in the following manner! Let us suppose, for instance, that the word chosen is *Treason*. One of the company is appointed time-keeper; and the signal being given, each writes as rapidly as possible all the words beginning with T, which can be spelled with the letters of the *verbarium*.

At the end of two minutes the time-keeper calls 'Time!' and the eager pencils are obliged to stop. The company then read in order the words they have written. As each word is read, those who have not written it call out 'No, and those who have it cross it out from their lists, and place opposite to it a number of credit, equal to the number of defaulters. If three persons, for instance, fail to have the word *Tea*, the rest take three credits. Two minutes are then devoted to words beginning with R, and so on until the whole *verbarium* is exhausted, when each player counts the aggregate number of his credits, and he who has the largest number is declared the winner.

The possibilities of fun in this game do not all appear from a dry description like the foregoing. The lamentations of those who, in their zealous persuit of complicated anagrams, have overlooked the simplest combination; the shouts of laughter that defend the defeat of an attempt to impose triumphantly some word that 'isn't in it, the appeals to the dictionary to settle disputed questions, and a hundred other lively incidents of the game, render it one of the most popular, with old and young that have ever been introduced into the parlor.

To illustrate the extensive range of language which this simple amusement covers, we append a list of words derived in this way from Treason which is after all not a 'good verbarium,' being too short. Short as it is, however, it yields by skilful squeezing, to, toe, toes, ton, tons, tone, tones, tan, tans, tar, tars, tare, tares, tear, tears, tea, teas, ten, tens, tarn, tarns, tore, torn, re, rat, rats, ran, reason, rot, rots, roan, Reno, rest, rent, rents, rant, rants, rose, rase, Rosa, earn, earns, east, Easton, ear, ears, eon, eons, Eros, Enos, Eaton, eat, eats, a, an, ants, arson, art, arts, are, aso, anes, Astor, so, sea, sear, seat, son, sore, sort, sent, set, sot, O, on, or, oar, oars ores, one, ones, oat, oats, no, not, nor, nose, nest, note, notes, near, nears, neat, and no doubt a number of others. Try *verbarium* and you will find it infallibly successful as a means of amusemen, while it is, as we have pointed out highly useful *—American Builder.*

Gentlemanly Nose-pulling.

One of the most comical sights which the last month has displayed to the goodly fraternity of Easy Chairs is an incident which occured in the cars near Boston, and which has become notorious by much repetition in the newspapers amidst general laughter. A gentleman returning to his country residence at the usual hour takes his place in the car, and expecting a friend mentally reserves for him the seat next his own. Another gentleman proceeding in the same direction, with bags, children's wagons, and other impediments, gets into the car and offers to take the unoccupied seat. Gentleman No. 1 remarks that he is keeping it for a friend. Gentleman No. 2, undoubtedly weary with many bundles, says that he will, then, occupy it until the friend arrives. Thereupon, whether Gentleman No. 1 doubts that Gentleman No. 2 will retire at the proper time, or is offended that his evident wish to keep the seat unoccupied is not respected, No. 1 finds the bags and wagons of No. 2 very disagreeable, and apparently expresses that opinion by little shoves and exclamations, if not by actual kicks at the unconscious causes of offense. The wheels and tongues of the wagons doubtless obtrude upon the domain of Gentleman No. 1, and the bags bulge beyond reason, and he is by no means in a frame of mind to tolerate even the appearance of imposition.

Presently the friend appears, and Gentleman No. 2, true to his word, rises and is about to withdraw. But just as he does he may be said to give Gentleman No. 1 a receipt in full by observing that if he is a gentleman he has never had the pleasure of seeing one before. In reply to which observation Gentleman No. 1, as he afterward stated in court 'turned' the nose of Gentleman No. 2 'moderately and quietly.' In fact, there was no rough and unhandsome tweaking, but a tranquil and gentlemanly turning of that member. This little turn was the argumentem ad hominem. It was to remove all doubt from the mind of Gentleman No. 2 and to certify to him that Gentleman No. 1 *was* a gentleman. Now one good turn deserves another, and gentleman No. 1 was therefore summoned by Gentleman No. 2 to explain himself in court. But despite the moderate and quiet explanation, which we have already mentioned, awful Justice was not satisfied, and decreed a moderate and quiet two months in the common jail, from which Gentleman No. 1. recoiled and appealed in vain to a higher tribunal.—EASY CHAIR, *Harper's Magazine for October.*

Gentle Folks.

A book on 'Good Society' has just been published in England by a Countess, in which, after quoting Ruskin and Emerson on what constitutes a gentleman, she goes on to give her own sensible reflections on the subject. She says: 'Manner is only to be defined by a series of negations. The well-bred person has no manner. The well-bred person is distinguished from the ill-bred person, not by what he does but what he leaves undone. The well-bred person just differs from the ill-bred person in that he knows what he ought not to do. The very best breeding lies chiefly in the utmost unobtrusiveness. To be well-bred and well-mannered, in short, is to keep down the *ego* on every occasion; to control every expression of strong feeling; to be of noiseless bearing and gentle speech; to abstain from all that may hurt the feelings or prejudices of others; to make small sacrifices without seeming to make them; in a word to remember that in society one lives for others and not for oneself. But politeness is not like a robe of state, to be worn only on occasions of ceremony. In no place do the laws of etiquette bear more gratifying results than in the home circle, where stripped of their mere formality, tempered with love, and fostered by all kindly impulses, they improve the character and bear their choicest fruits. A true gentlewoman will show as much courtesy, and observe all the little duties of politeness as unfailingly, toward her parents, husband and family as toward the greatest strangers. A true gentleman will never forget that if he is bound to exercise courtesy and kindness in his intercourse with the world, he is doubly bound to do so in his intercourse with those who depend upon him for advice, protection and example.'

The Roll-Call in Heaven.

An incident is related by a chaplain who was in the army during one of our hard-fought battles. The Hospital tents had been filling up fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battle-field that sleep that knows no waking until Jesus shall call for them.

The surgeons had been their rounds of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here!" The surgeon hastened to his side, and asked what he wished.

"Nothing," said he; "they are calling the roll in heaven, and I was answering to my name."

He turned his head and was gone—gone to join the great army, whose uniform is washed white in the blood of the Lamb. Reader, in the great roll-call of eternity your name will be heard; can you answer "Here?" Are you one of the soldiers of Christ, the great Captain of Salvation?

It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear-brained man, as Cato, continually looking upon him. So the Christian who would labour earnestly and successfully must walk with Jesus—must feel that he is ever by his side, noting all he does. But O! how blessed is the thought that he is more than a silent spectator. He is an all powerful helper—an ever ready and willing helper.

GOLDEN ADVICE.—John Bunyan being once asked a question concerning heaven which he could not answer, because the Bible had furnished no reply, very wisely advised the querist to follow Christ, and live a holy life, that he might by-and-by go to heaven and see for himself. 'Lord, are there few that can be saved?' asked a curious questioner of Christ. 'Strive to enter in at the straight gate,' was the instant and pertinent reply.

THE ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

MANY men pass fifty or sixty years in the world, and when they are just out of it they bethink themselves, and step back, as it were, to do something which they had all the while forgotten—to wit, the main business for which they come into the world, to repent of their sins, and reform their lives, and make their peace with God, and in time prepare for eternity.—*Tillotson.*

NOTHING can atone for a want of modesty and innocence, without which beauty is ungraceful and quality contemptible.

Temperance.

Evils of Total Abstinence.

How the father trembles for his son when he 'does not look upon the wine!' How afflicted are those families in which the sons 'touch not, taste not, handle not!' What a hard time the children of Israel must have had in their forty years' journey, during all of which time 'they drank neither wine nor strong drink!' To put up with such an evil forty years, only think of it! And there was Samson and his mother forbidden to drink 'neither wine or strong drink;' perhaps that was the reason Samson became such a weak puny fellow! And there was Daniel, who would not defile himself with the king's wine; and John the Baptist, who drank 'neither wine nor strong drink;' what an evil to them! The first appeared 'fairer than all of the children who drank of the king's wine;' and the latter was 'filled with the Holy Ghost.' What evils! and the Rechabites and Nazarites, who were bound to drink no wine, were they not cursed with the blessing of God? 'Ye shall drink no wine, ye nor your sons forever, that ye may live long in the land wherein you were strangers.' Direful calamity!

The Temperance Question in Politics.

The Temperance question is an eminently practical one. The ravages of intemperance, in all their ghastly horrors confront the eye and sicken the heart on every hand. But it is one of those evils that cannot be legislated out of existence, unless behind the legislation lies a vast controlling force. Before the temperance men of this State can hope for the passage and execution (the latter is the more difficult task of the two) of thoroughly prohibitory laws, such a sentiment must be created. It can be created only by persistent, well-directed, prayerful work. There is no legislative 'short-cut' to reforms that take hold of men's lives and habits. Dabbling in politics, bargaining with party-schemes, grasping at the 'balance of power,' but fritter away the strength that is all needed to forward the grand result. Whenever, and only when the preponderating sentiment of the people is for the suppression by law of the iniquitous traffic in poison for body and soul, will it be possible to carry such a measure into effective operation. The great need now is for a Christian temperance revival.—*N. Y. Examiner.*

Drunkenness.

The vice of irresistible drunkenness is an apt illustration of the transitional form of incapacity and irresponsibility in which physiological and pathological conditions combine. Nothing is more certain than the fact that when a man having attained adult age, with all the responsibilities of a husband, father, and citizen, becomes an incorrigible drunkard, and quite incapable, from bodily causes, of performing his duties, he is too often a brutal ruffian, commonly a prodigal and a fool, yet the law of England does not provide for an inquiry into his capability of self-control, except in so far as whether he be insane or not. Pending the solution of this insoluble question, he breeds drunkards to the third and fourth generations; ruins his family, and too often it is only bodily weakened, suicide, raving insanity, or an early death from disease, which saves him from the gallows. Surely common sense, Christian ethics and medical science are agreed here that it is a question of capability for the performance of duty with which society has to deal, and not a metaphysical question as to insanity. Probably in practice such a method of dealing with these cases would prove the most efficient checks on the vice itself.—*Lancet.*

An Early Temperance Pledge

The *Methodist Temperance Magazine*, London says: "The earliest temperance pledge which we have ever met with was found in a very old copy of the Methodist hymn book, which recently come into the possession of Mr. Robert Garnet, Junr., of Warrington, and has by him been kindly forwarded for publication in this magazine. We have great pleasure in giving publicity to these interesting documents, which will explain themselves:

JUNE 10, 1761.

Lord! this day I would renew my covenant, that through thy divine aid I purpose and resolve, through thy strength, and would exert all the powers thou hast given me, never to drink strong liquors during my natural life; and take thou my God to witness this as solemnly transacted in thy sight, and signed my hand.

JOHN WATSON.

Lord! I have the greatest reason for gratitude and thankfulness to thee for enabling me so far to keep the covenant which I made with thee; and I am thankful to thee for thy miraculous and restraining grace; and this being June 10, 1763, would I renew the same covenant, and beg thy divine assistance to help me in the performance of the same, and as far as thou givest me strength I intend to execute the same; all of which I promise through the supplies of that grace, and signed my hand." JOHN WATSON

A son of an ex-President of the United States from Virginia, who has become utterly debased by indulgence in strong drink, was admitted to a charity ward in one of the hospitals in Washington.

Agriculture.

Profitable Farming.

John Johnson's remarkable success as a farmer is owing, first to the man himself—to his rare good judgment, combined with indomitable energy, persevering industry, close observation, and prompt, intelligent action. Second, to underdraining. Third, to the free use of plaster on clover. Fourth, to the consuming of all clover, straw and corn on the farm. He has raised 3,000 bushels of corn in a year, but none has ever been exported from the farm, except some which he gave to be sent to Ireland at the time of the famine. He never sold a bushel It has all been fed out with clover, straw, stalks, etc., raised on the farm. In addition to this, he has bought large quantities of oil-cake to feed sheep and cattle, and this has added greatly to the quality of the manure heap. Fifth, he bestowed great care on his summer fallows. They were not allowed to grow up to weeds, but were repeatedly plowed and harrowed, and rolled and cultivated, until the stiffest clay was reduced to almost as fine a tilth as an English turnip-field. Such thorough tillage is in itself more than equivalent to a heavy dressing of our common manure.

Underdraining enabled him to work his land thoroughly and in good season. This thorough tillage set free the latent plant food in the soil. The clover took it up and organized it into food for sheep. The sheep extracted the fat from the clover hay, and left the nitrogin and mineral matter in the manure heap. So of the corn, straw and stalks. They found their way back to the land, with oil-cake in addition. It is easy to understand why this land is vastly more productive than when it came into his possession. Underdraining, good culture, and good manure will make any land rich.—*American Agriculturist.*

Care of Tools and Implements.

The injury done to all kinds of hand tools and farm implements by alternate exposure to rain and sunshine, often amounts to much more than the wear and tear while in actual service. Even when the implements are made entirely of iron and other metal, the scales of rust that will form on smooth and bright surfaces in a few days will often injure the running parts more than the actual wear during an entire season. Steel ploughs are frequently left standing in the furrow with the damp earth in close contact with the bright surface of the mould-board and the land-side, where a thick scale of rust will form in a day or two, which will wear out the plough more than to plow several acres. A band-hoe is frequently left with the bright blade covered with wet earth pressed down on the surface, thus facilitating the formation of a thick scale of rust, which wears out the steel and makes the tool work unaccountably hard. It should be one of the inflexible rules of the farm and garden to wipe the bright surfaces of all tools clean and dry as soon as they are not to be used again for even half a day or more, and cover the parts with any kind of grease that contains no saline matter. The wood-work of hand tools and farm implements, even when painted, is often seriously injured by rain, dews and sunshine. Water and dampness will raise the grain of the timber, settle in the joints and hasten their decay; and the hot sun will crack the surface, and warp, contract and twist the wooden parts to such an extent as to damage the machine more than all the work which has been done with it. If one would have good tools they must be taken care of. Tools are a reliable index to the skill and care of the workman.

Cheap Books for Sabbath School REWARDS

Pilgrims Progress, complete 2 cts; Annals of the Poor by Leigh Richmond 4 cts; Testaments 7 cts; Bibles, gilt edges and clasps 25 cts; Children's Illustrated Tracts, Hymns and Text Cards in great variety.

Fresh supplies received by every Mail steamer via Liverpool and New York.

N. B—To encourage the formation of Sabbath Schools where none betore existed, (as well as the more efficient support of those already in operation) in poor neighbourhoods, the Society by the generous aid of the London Tract Society, will furnish Libraries to schools of the above class, at half the Catalogue prices of the Society.

Send for Catalogue with Stamp. Terms Cash

A. McBEAN, Secretary.

june 30

Cash Wanted.

THE Subscriber offers for sale, Low for Cash, if immediately taken from the tail of the Mill—

250,000 Feet of Matched Spruce Flooring,

ALSO—Plain jointed and dressed do. Parties who are building and intend to build in the Spring will do well to lay in their Stock. Cannot be got cheaper than at the present time.

ALSO—CONSTANTLY ON HAND.
SEASONED PINE LININGS, SHELVING, AND OTHER DRESSED MATERIALS.

1000 Panal Doors,
From $1 50 and upwards.

1000 Window Frames, and Sashes,
7 x 9—8 x 10—10 x 14—will make to order any other size.

250 Feet Various kinds of Mouldings,

60,000 FEET PITCH PINE TIMBER, AND THREE INCH PINE PLANK,
150,000 CHOICE PRIME EXTRA No. SEASONED PINE BOARDS.

—ALSO—

RAINGINGS, SCANTLINGS, COMMON PINE SPRUCE LUMBER. Cedar and Pine Shingles.

Plaining, Matching and Moulding.

—ALSO—

Timber, Jig and Circular Sawing done at Short Notice.

TURNING:

The Subscriber has fitted up a LATHE, and is now prepared to do all kinds of Turning.

Orders left at the PRINCE ALBERT MILLS on Victoria Wharf, at the Foot of Victoria street (commonly known as Bates' Lane,) next to the Gas Works.

HENRY G. HILL.

feb 3 12 mos.

IMPROVEMENT IN CABINET ORGANS, PATENTED 1868.

THE MASON & HAMLIN IMPROVED VOX HUMANA

Is a new invention, now ready in several styles of the MASON & HAMLIN ORGANS, to which the manufacturers invite attention, believing that it is likely to prove

The Most Popular Improvement [illegible] made in instruments of this class.

It is now several years since [illegible] tion to such instruments of [illegible] ANA, which was first applied by its i[illegible] organs of Mason & Hamlin, who were [illegible] ace it to the public. In its then imperfe[illegible] specially considering its liability to get o[illegible] y were unwilling to adopt it. From th[illegible] uous experiments for its improvemen[illegible] ade in the factory of the Mason & Ha[illegible] mpany, and elsewhere, which have at last [illegible] ently successful, the result being the MASON [illegible] AMLIN IMPROVED VOX HUMANA, combining several patents.

In combination with the AUTOMATIC BELLOWS SWELL, USED ONLY IN THESE ORGANS, it wonderfully increases the capacity and beauty of the instrument, imparting [illegible] ous qualities of tone, and producing novel and [illegible] effects; especially adding to its variety [illegible] expression, and increasing somewh[illegible] liar excellences of several orchestral in[illegible] fully imitated; and altogether, as [illegible] by Organists, "The effect is fascinati[illegible]

It is simple in constructi[illegible] lity to get out of order, and requires no ad[illegible] for its use, being operated by the ordinary a[illegible] f the bellows, requiring no separate pedal.

See reduced prices!

a Mason & Hamlin Organ for $50!

STYLES AND PRICES.

Attention is invited to the new styles of Organs, and new scale of prices, announced this month.

NEW STYLE, No. 21.—FIVE-STOP DOUBLE-REED CABINET ORGAN, with Vox Humana. Case of solid Black Walnut, carved and paneled; new design. Stops—Diapason, Viola, Melodia, Flute, Vox Humana, Price, $170.

STYLE NO. 1.—FOUR OCTAVE ORGAN. Solid Walnut Case, plain. Price reduced to $50.

STYLE NO. 3.—FOUR OCTAVE DOUBLE REED ORGAN. Solid Walnut Case, plain. Price reduced to $75.

STYLE C.—FIVE OCTAVES. FIVE STOPS—VIOLA, DIAPASON, MELODIA, FLUTE, TREMULANT, with two sets of Vibrators throughout, and Knee Swell. Carved and paneled Walnut Case. Price, $125.

Many other Styles at Proportionate Rates.

The superiority of the MASON & HAMLIN ORGANS is well established. They are the ACKNOWLEDGED STANDARD OF EXCELLENCE among instruments of the class, were awarded the PARIS EXHIBITION MEDAL, and have been honored with an amount and degree of commendation from the musical profession of this and other countries never given to any other instruments.

A new descriptive and illustrative catalogue, just issued, will be sent free to every applicant.

The Mason & Hamlin Organ Co.

Warerooms, 596 Broadway, New York, 154 Tremont Street, Boston

HALIFAX AGENCY, S. SELDEN,
59 GRANVILLE STREET,
HALIFAX, N. S.

☞ No charge for Freight from Boston to Halifax. may 19.

CLARK'S EXCELSIOR WASHING COMPOSITION.

The best and greatest discovery of the age for Washing purposes, worth from ten to twenty dollars a year in a family of six to ten persons.

Washboards and Machines Farewell!

It will wash in hard or soft water.

Clark's Excelsior Washing Composition is patented, and warranted perfecly free from everything injurious to cloths, hands or health.

R. HANNAH,
General Agent for New Brunswick and N Scotia
Agents wanted in every City, Town and Village
Liberal discount allowed.

March 31

RAYMOND'S FAMILY SEWING MACHINES.

RAYMOND'S Improved Family Sewing Machine. "Single Thread," Hand Machine—$15. Or with, Iron table, and treadle, Walnut top, drawer etc., to run by foot—$22.

Also, Raymond's Family LOCK STITCH Sewing Machine. This Machine uses a *shuttle*, and two threads, making the genuine lock stitch. Hand Machines $23. Or with, beautiful Iron Table to run by foot, making the most complete, simple, strong and elegant Family Lockstich Sewing Machine yet offered to the public, only $30.

Machines carefully packed and sent to any part of the Provinces. Liberal reductions will be made to ministers and charitable institutions. Samples of Sewing, Circulars of Machines testimonials, etc, sent on application

Agents wanted to whom the most advantageous terms are offered. Address

WILLIAM CROWE,
151 Barrington street, Halifax.
General Agent for Eastern British America.

August 25 1y.

Star Life Assurance Society, of England.

Chairman of Directors—WILLIAM MCARTHUR, Esq., M.P., for London.

Extracts of Report presented 1st March, 1869.

Policies in Force,	12,145
Sums Assured,	$22,000,000 00
Annual Income,	$1 000,000 00
Claims Paid,	$3,060 405.00
Reserved Fund,	$4 100,000.00
Bonus declared in 1869,	$960,000.00
Average Bonus, 55 per Cent.	
Surplus for the year 1868,	$355,000.00

Policies issued on the Half-note System without notes.

All claims paid in Gold.

AGENTS:
Halifax, N. S.
M. G. BLACK . . . . Office Halifax Bank.
Prince Edward Island.
GEO. ALLEY . . . . . Charlotte Town.
CHARLES LEMAN,
General Superintendent for Maritime Provinces
May 12.

TO LET.

FOR a period of one or more years, from the first day of Oct. next that pleasantly situated Dwelling house and premises, at Bridgetown in the county of Annapolis, formerly owned and occupied by the late Thomas Spurr, and now belonging to the Estate of the late T. Lovett Bishop. This property consists of the large and convenient dwelling house—a horse stable and coach house, and all necessary outbuildings—about twelve acres of land attached, including the large front lawn judiciously planted with ornamental and fruit trees, and the Gardens, enclosed by a hawthorn hedge and stocked with an extensive variety of fruit bearing shrubbery and pear, plum, and cherry trees, and the whole of the land in the highest state of cultivation.

Besides the above there is a field containing ten acres, separated from it only by an intervening field of equal size, owned by another proprietor.

The property described, being situate within a walk of five or ten minutes only, from the Railway Station, will form a most desirable residence for a gentleman and family who may be desirous to remove from the city to a healthful rural residence and where all the accessories of comfort and happiness are available at a cheap annual rental and a moderate annual expenditure.

For terms and other particulars, parties are requested to apply to Hon. S. L. Shannon, Halifax or to either of the subscribers—

CHARLOTTE BISHOP SMITH, Executrix,
T W. CHESLEY, Executor.

Bridgetown, Annapolis, Jan 30, 1869.
mch 1

Woodill's Worm Lozenges!

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

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

Freedom from all Mercurial Agents,

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

WORMS IN CHILDREN

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

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

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

FRED. B. WOODILL,
(late Woodill Bros.)
at the Factory and Laboratory,
122 Hollis St, Halifax, N. S

R. M. TUBBS & Co. PETERBORO' N.H. PROPRIETORS. TRY A BOTTLE. RING'S VEGETABLE AMBROSIA TO RESTORE GRAY HAIR TO ITS ORIGINAL COLOR ERADICATE DANDRUFF AND HUMORS FROM THE SCALP & PREVENT BALDNESS. IS WARRANTED

RING'S VEGETABLE AMBROSIA
IS THE MIRACLE OF THE AGE!

Gray-Headed People have their locks restored by it to the *dark, lustrous, silken tresses* of youth, and are happy!

Young People, with *light, faded* or *red* Hair, have these unfashionable colors changed to a beautiful auburn, and rejoice!

People whose heads are covered with *Dandruff* and *Humors*, use it, and have clean coats and clear and healthy scalps!

Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed!

Young Ladies use it because it keeps their Hair in place!

Everybody *must* and *will* use it, because it is the *cleanest* and *best* article in the market!

For Sale by Druggists generally.

☞ Sold at Whole sale by Cogswell & Forsyth Avery Brown & Co., and Thos. Durney, Halifax L. J. Cogswell, at Kentville, T B Baker & Son, St John, N. B., and by retail Druggists.

sep 2 1y.

British American Book and Tract Society. 66 GRANVILLE STREET. Halifax, N. S.

(*Upper Side of Province Building.*)

Have on hand a large and varied assortment of *SABBATH SCHOOL, STANDARD RELIGIOUS AND THEOLOGICAL BOOKS.*

Bibles, Illustrated Papers and other Periodicals for S. Schools and Families, Tracts, Children's Tracts, Illustrated Reward Cards, &c., from the London, American, Dublin and Sterling Tract Depots, T. Nelson & Sons, Nisbet & Co., Hamilton Adams & Co., Partride & Co., Carter Bros., Garrigue & Co., &c.

Special attention given to the wants of Sabbath Schools, and a liberal discount made for cash.

Valuable Helps for S. School Superintendents and Teachers

Comprising the best Commentaries, Pardee's Index Bible Dictionarys and Atlas, Munpriss's Gospel Treasury, Maps of Palestine and Paul's travels. The S. S. Times Superintendents Record and Teachers Class Books.

NEW BOOKS At the Wesleyan Book Room.

Dr. Freshman's Autibiography, Ashworth's Strange Tales, Rev W B Pope's Discourses, Coley's Life of Thos Collins, William's Exposition of the Romans, &c.

Also—A good supply of Books for Sabbath School Libraries, selected with care, and supplied at very reasonable rates. May 12

LIFE IN A PILL BOX

Extraordinary Effects
—FROM—
Maggiel's Antibilious Pills!
One Pill in a Dose.
ONE PILL IN A DOSE!
ONE PILL IN A DOSE!

What One Hundred Letters a day say from patients all over the habitable globe.

Dr. Maggiel. your pill has rid me of all billiousness.

No more noxious doses for me in five or ten pills taken at one time. One of your pills cured me

Thanks, Doctor. My headache has left me. Send another box to keep in the house

After suffering torture from billious cholic, two of your pills cured me, and I have no return of the malady.

Our doctors treated me for Chronic Constipation as they called it, and at last said I was incurable. Your Maggiel's Pills cured me.

I had no appetite; Maggiel's Pills gave me a hearty one.

Your pills are marvellous.

I Send for another box, and keep them in the house

Dr Maggiel has cured my headache that was chronic.

I gave half of one of your pills to my babe for Cholera Morbus. The dear young thing got well in a day.

My nausea of a morning is now cured

Your box of Maggiel's Salve cured me of noise in the head. I rubbed some Salve behind my ear and the nose left.

Send me two boxes; I want one for a poor family

I enclose a dollar; your price is twenty-five cents but the medicine to me is worth a dolla

Send me five boxes of your pills

Let me have three boxes of your Salve and Pills by return mail

For all Diseases of the Kidneys, Retention of Urine, &c., &c.

Maggiel's Pills are a perfect cure. One will satisfy any one

FOR FEMALE DISEASES,
Nervous Prostration, Weakness, General Lassitude and Want of Appetite,
Maggiel's Pills will be found an effectual Remedy

MAGGIEL'S PILLS & SALVE

Are almost universal in their effects, and a cure can be almost guaranteed.

EACH BOX CONTAINS TWELVE PILLS ONE PILL IN A DOSE.

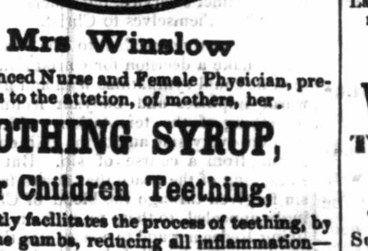
"COUNTERFEITS! Buy no Maggiel's Pills or Salve, with a little pamphlet inside the box. They are bogus. The genuine have the name of J. Haydock on box with name of J. Maggiel, M.D. The genuine have the Pill surrounded with white powder."

☞ Sold by all respectable dealers in medicine throughout the United States and Canadas at 25 Cents a Box or Pot.

All orders for the United States must be addressed to J. Haydock, No. 11 Pine street, New York.

Patients can write freely about their complaints, and a reply will be returned by the following mail. Write for 'Maggiel's Treatment of Diseases.'

Dec 1 6m



Mrs Winslow

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

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

THOUSANDS OF CASES.

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

Griping in the Bowels,
AND WIND COLIC,

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

Sold by Druggists throughout the world.
Principal Office, No. 48 Dey Street N Y.
sep 15 Price only 35 Cents per bottle,

BROWN'S BRONCHIAL TROCHES

A COUGH, COLD, or sore Throat.

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

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

BROWN'S BRONCHIAL TROCHES

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

For Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases, Troches are used with always good success.

SINGERS AND PUBLIC SPEAKERS

will find *Troches* useful in clearing the voice when taken before singing or speaking, and relieving the throat after an unusual exertion of the vocal organs. The *Troches* are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having *proved* their efficacy by a test of many years, each year finds them in new localities in various parts of the world and the *Troches* are universally pronounced better than other articles.

Obtain only "Brown's Bronchial Troches," and do not take any of the *Worthless Imitations* that may be offered.

Sold everywhere. sep 15.

"Come unto Me, when Shadows Darkly Gather."

A SACRED SONG.

Set to music with piano forte accompaniment by Arnold Doane, Royal Academy of Music.

For sale at the WESLEYAN BOOK ROOM.

☞ See Notice in *Provincial Wesleyan* of Oct. 30th. nov 6

THE SCIENCE OF HEALTH. Every Man his own Physician

HOLLOWAY'S PILLS, And Holloway's Ointment

Disorders of the Stomach, Liver and Bowels.

The Stomach is the great centre which influence the health or disease of the system; abused or debilitated by excess—indigestion, offensive breath and physical prostration are the natural consequences. Allied to the brain, it is the source of head aches, mental depression, nervous complaints, and unrefreshing sleep. The Liver becomes affected, and generates billious disorders, pains in the side, &c The bowels sympathise by Costiveness, Diarrhoea and Dysentry. The principal action of these Pills is on the stomach, and the liver, lungs, bowels, and kidneys participate in their recuperative and regenerative operations.

Erysipelas and Salt Rheum

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

Bad Legs, Old Sores and Ulcers

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

Eruptions on the Skin,

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

Female Complaints.

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

Piles and Fistula.

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

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

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

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

*** Sold at the manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the civilized world.

☞ There is considerable saving by taking the larger sizes.

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

☞ Dealer in my well-known medicines can have Show-Cards, Circulars, &c, sent FREE OF EXPENSE, by addressing Thos Holloway, 80 Maiden Lane, N. Y

nov 6

PERRY DAVIS' Vegetable Pain Killer, The Great Family Medicine of the Age!

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

TAKEN EXTERNALLY, CURES, Felons, Boils, and Old Sores, Severe Burns and Scalds, Cuts, Bruises and Sprains, Swelling of the Joints, Ringworm and Tetter, Broken Breasts, Frosted Feet and Chilblains, Toothache, Pain in the Face, Neuralgia and Rheumatism.

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

The ingredients which enter into the Pain Killer, being purely vegetable, render it a perfectly safe and efficacious remedy taken internally as well as for external application, when used according to directions. The slight stain upon linen from its use in external applications, is readily removed by washing in a little alcohol.

This medicine, justly celebrated for the cure of so many of the afflictions incident to the human family, has now been before the public over twenty years, and has found its way into almost every corner of the world; and wherever it is used, the same opinion is expressed of its real medical properties.

In any attack where prompt action upon the system is required, the Pain Killer is invaluable. Its almost instantaneous effect in Relieving Pain is truly wonderful; and when used according to directions, is true to its name.

A PAIN KILLER

it is, in truth, a Family Medicine, and should be kept in every family for immediate use. Persons travelling should always have a bottle of this remedy with them It is not unfrequently the case that persons are attacked with disease, and before medical aid can be procured, the patient is beyond the hope of recovery. Captains of vessels should always supply themselves with a few bottles of this remedy, before leaving port, as by doing so they will be in possession of an invaluable remedy to resort to in case of accident or sudden attacks of sickness. It has been used in

Severe Cases of the Cholera,

and never has failed in a single case, where it was thoroughly applied on the first appearance of the symptoms.

To those who have so long used and proved the merits of our article, we would say that we shall continue to prepare our Pain Killer of the best and purest materials, and that it shall be every way worthy of their approbation as a family medicine

☞ Price 25 cents, 50 cents, and $1 00.

PERRY DAVIS & SON,

Manufacturers and proprietors, Providence, R. I

*** Sold in Halifax by Avery Brown, & Co, Brown, Bros & Co. Cogswell & Forsyth. Also, by all the principal Druggists, apothecaries and Grocers. Sept 12.

Ayer's Cathartic Pills.

THE
PROVINCIAL WESLEYAN,
ORGAN OF THE
Wesleyan Methodist Church of E. B. America.
Editor—Rev. H Pickard, D.D.
Printed by Theophilus Chamberlain.
176 ARGYLE STREET, HALIFAX, N. S.
Terms of Subscription $2 per annum, half early in advance.

ADVERTISEMENTS:

The large and increasing circulation of this renders it a most desirable advertising medium

TERMS:

For twelve lines and under, 1st insertion $0.80
" each line above 12—(additional) 0.07
" each continuance one-fourth of the above rates

All advertisements not limited will be continued until ordered out and charged accordingly.

All communications and advertisements to be addressed to the Editor.

Mr Chamberlain has every facility for executing BOOK and FANCY PRINTING, and JOB WORK of all kinds with neatness and despatch on reasonable terms.