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Religious Miscellany.

Sacred Silence.

Never with blast of trumpets
And the chariot wheels of fame
Do the servants and sons of the Highest
His oracles proclaim;
But when grandest truths are uttered,
And when holiest depths are stirred,
When our God himself draws nearest,
The still, small voice is heard.

He has sealed Hir own with silence :
His years that come and go,
Bringing still their mighty measures
Of glory and of woe—
Have you heard one note of triumph
Proclaim their course begun ?
One voice or bell give tidings
When their ministry was done ?

Unheralded and unheeded
His revelations come,
His prophets before their scorners
Stand resolute, yet dumb ;
But a thousand years of silence—
And the world falls to adore
And kiss the feet of the martyrs
It crucified before !

Shall I have a part in the labor,
In the silence and the might
Of the plans Divine, eternal,
That he opens to my sight ?
In the strength and the inspiration
That his crowned and chosen know ?
O well might my darkest sorrow
Into songs of triumph flow !

For I hear in this sacred stillness
The fall of angelic feet—
I feel white hands on my forehead,
With a benediction sweet—
They say to me, " Labor in silence—
For dearer to God are the songs
Of one earnest and loving spirit
Than the pæans of joyful throngs."

The rivulet sweetest murmurs
Afar in the forest glade,
And the nightingale wildest warbles
From depths of leafy shade ;
So the poet sings most divinely
From the noisy crowd apart,
And the lays most worthy of laurels
Are those he hides in his heart.

Oh, I hear in this sacred stillness
The fall of angelic feet,
I feel white hands on my forehead,
With a benediction sweet ;
No echo of worldly tumult
My beautiful vision mars ;
This silence itself is music,
Like the silence of the stars !

For the Provincial Wesleyan.

Home at Last.

BY MARY E. HERBERT.

" So he bringeth them unto their desired haven."—Ps. cvii. 30.

" Now safely moored our perils o'er,
We'll sing first in night's diadem,
Forever and forever more,
The Star, the Star of Bethlehem."
—*Kirk White.*

The above beautiful passage of Scripture, on which thought has of late dwelt somewhat frequently, was strikingly illustrated by the recent perusal of a letter, containing a thrilling and vivid description of a sea-voyage,—and the almost miraculous preservation of a near relative, from impending danger and sudden death.

Full of hope, the traveller, for months separated from home and kindred, yearning constantly in the land of his exile, for the presence of his dear ones, having accomplished the object of his journey, with eagerness embarked for his distant home. Joyful in the anticipation of happy meetings, he feared not, nay, scarcely thought of the dangers of the way. So fair the haven to which he was bound, that he forgot the waste of seas that lay between. But his dreams of security and quick return were rudely broken.

The clouds gathered blackness ; the air became thick and heavy,—and ominous sounds foretold the coming tempest. Fearfully the sea rose and swelled higher and higher ; the shrieking winds,—the roar of waves,—the pealing thunder and flashing lightning,—all filled the heart with terror and amaze.

Now he realized how truthful the description of the inspired Psalmist, " They mount up to the heavens, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end."

The poor ship, madly tossed by the raging billows, groaned and shivered in every part.—" Like a thing of life," bravely it did battle with its foe,—but gasping and quivering as blow after blow rudly assailed it, became less and less able to withstand the conflict.

Pale and tremulous with anxiety, the traveller saw fading away the bright visions of home that had cheered him, as messenger after messenger hasting, tells of some new disaster. The ship is leaking ; the screws have given way ; the rudder has gone ; and as the last tidings fell on the ear, hope, that still lingered long, with sad farewell departed,—and the brave spirit strove to nerve itself for the impending doom.

The midnight hour, that hour most solemn to all who watch, or wake, or weep, seemed clothed with deeper awe and significance, to those who in that spacious saloon, gathering together, awaited in silence, or suppressed ejaculations, their final hour. Oh, with what agony must thought have dwelt on the haven to which they were bound,—on the homesteads they should never more enter. Memory, almost cruel then, " what did she there at such an hour ? " bringing before them visions of fair faces they should never more behold ; eyes, into whose soft and loving depths they should never more gaze ; white arms that should never again tenderly enfold them ; lips that would remain unpressed by their kiss of greeting ;—wife, parents, sisters, brothers, friends, all those precious ties of human affection, how could they give they up, how bear, without one parting word, one long last look, to be forever sundered ?

Sweetly sleeping, unconscious of the peril of their loved ones, perhaps dreaming of their blissful return, were the kindred who would wait days and weeks, in vain, for their presence ; torturing suspense to end only in more terrible certainty, if some hapless survivor lived to tell the tale.

How vain then the ambition, pride, and pomp of earth, to those who expected each moment to exchange time for eternity ; the boasted strength of man, how powerless then ; youth, health, wealth, all alike could not secure a moment's reprieve. Far distant from any friendly port, in their frail shattered bark, that rudderless, lay at the mercy of the tempest, alone apparently upon those raging seas, was there no help, no refuge ? Yes, ye mad waves, and thou, stormy wind, there was One who could control your violence. To Him they betook themselves, and in the hour of deepest danger, deliverance came.

The morning dawned ; the tempest was assuaged ; the vessel, though fearfully shattered, had outridden the gale ; hope returned to gladden their hearts,—and at length, after days and nights of exceeding peril and anxiety, they reached safely their destined port.

" So he bringeth them unto their desired haven."

" When I arose in the morning," said the relative to whose letter reference has been made, " and found we were at last moored quietly in the harbour, I could scarcely believe in the reality of our safety ; I almost feared I should find it but a dream."

And kindred and friends, as they greet him with joyful congratulations, swell the chorus of praise, " Oh give thanks unto the Lord for he is good ; for his mercy endureth for ever."

And does not such a voyage furnish an apt illustration of human existence. Embarked upon life's tempestuous sea, what perils does the soul encounter ; what fierce battling with tempests ; what waves of trouble threaten to overwhelm it. Again and again, it is beaten back from its destined port,—here, a yawning sea would engulph it ; there, frightful rocks seem greedily waiting for their prey.

If those who are safely lodged in " Our Father's house on high " were permitted to behold their kindred, striving to gain the same harbour of repose, with what intense anxiety, if anxiety could enter Heaven, would they not view them, still on the ocean of life, exposed to tempest, shipwreck, and ruin.

Battling with contrary and tempestuous winds, sorely shattered in the strife ; how often does hope and courage seem to fail ; and as the soul views its own weakness, and the perils that lie between it and the longed for port, does it not sometimes almost despair of ever reaching the " Land of the Blest."

But Jesus is at the helm,—and they who trust in Him shall never be confounded. Fear not, Christian, the " Eternal God is thy refuge,"—and thou shalt yet sing. " Home at Last."

" The Lord on high is mightier than the noise of many waters," and in peril's darkest hour, you may well say with good George Herbert, of sainted memory,

" Away, despair,
My gracious God doth hear ;
Though winds and waves assault my keel,
He doth preserve it ; he doth steer ;
E'en when the boat seems most to reel ;
Storms are the triumph of his art,
Well may He close his eyes, but not his heart."

Thus confiding in your helmsman, you shall yet reach the port. Gliding into that harbour of eternal serenity, where " not a wave of trouble rolls," you shall furl your sails, and rest in conscious safety.

No more storm-tossed and tempest-vexed, the poor, weary, throbbing heart, shall thrill with fresh life, as it contemplates the delights of its new abode. Oh, what rapturous congratulations await you there, from loved ones gone before. How will they rejoice over your safety ; with what hallelujahs of praise shall they welcome you,—and holy angels, too, shall they not gladly hail your arrival,—and while, with his approving smile and benediction, the Lord of all crowns your felicity, and permits you to approach Him ; will you not then fully and sweetly realize, " So he bringeth them unto their desired haven."

Dartmouth, May 19, '68.

For the " Provincial Wesleyan."

Biblical Criticism.

Ephesians i, 4.—" According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."

The Calvinistic error, claimed to be supported by this text, arose from considering the phrase " foundation of the world," as synonymous with the creation of the world. This is a great mistake, for foundation and creation are not convertible terms, and it is impossible to prove that the term " world " here means the earth or globe on which we dwell ; for it has no foundation. Job says, chap. xxvi, 7, " He hangeth the earth upon nothing." The word " *belima*," here translated " *nothing*," signifies that which binds or restrains, and is what modern philosophers call " gravity "—so that the earth is not founded upon anything, but is sustained by the " *Belima*," or the inscrutable " band " of attraction. " World," therefore, cannot mean the earth. The term " world," " *Kosmos*," has several meanings, it is from the Hebrew " *Kossom*," which signifies to arrange, adorn, or trim, as the hair, hence beauty, order, arrangement is the proper idea of the word.

1. It sometimes means the whole universe, because of the order and beauty every where seen. John xvii, 5—" And now, O Father, glorify thou me with thine own glory which I had with thee before the world was." Before the universe was created.

2. It means the human race, because of the beauty and order obvious in the body and mind of man ; John iii, 16, " God so loved the world (the human race) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

3. It means the Jewish dispensation, because of the beauty of the tabernacle and temple worship. Gal. iv, 3, " Even so we, when we were children, were in bondage under the elements of the world." Under the rudiments of the Jewish religion.

It is in this sense only that we can understand the expression, " before the foundation of the world." Before the " laying down " or founding of the Jewish Church, " *Kataboles Kosmon*." God had in his plan of mercy and love, not the Jewish nation merely, but the whole race of Adam ; and he made a " decree " to this effect, which decree is not secret, or unknown, but is found in the Book of God. It reads thus :—" Now the LORD had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : And I will bless them that bless thee, and curse him that curseth thee : And in thee shall all the families of the earth be blessed."—Gen. xii, 1—3. Now " four hundred and thirty years," (see Ex. xii, 41.) before the " foundation of the world," *i e*, the Jewish church, God *decreed* that in Christ " all the families of the earth should be blessed."

There are two other words, both of which are translated world—these are *Oikoumene* and *Aion* ; but it is questionable whether either of these ever means the earth, or globe. I will quote one passage where the meaning is obvious, 1 Cor. ii, 7, 8, " But we speak the wisdom of God in mystery, even the hidden wisdom, which God ordained before the world (*aionon*) unto our glory ; which none of the Princes of this world (*aionos*) knew ; for had they known it, they would not have crucified the Lord of glory." Those who " crucified the Lord of glory " were the Jewish priests, and these persons the Apostle calls, " The Princes of this world ;" therefore, " this world " must mean the Jewish nation ; and the mystery which for many ages was hidden, was God's decree, or ordination " before the world ;" that is before the Jewish nation existed, that in Christ " all the families of the earth should be blessed."

W. WILSON.

Hardening Conscience.

Every man should take heed to the way in which he treats his conscience. If the light in him be darkness, how great is that darkness ! When we put a lighthouse on the coast, that in the night mariners may explore the dark and dreadful way of the sea, we not only swing glass around about it to protect it, but we enclose that glass itself in a network of iron wire, that birds may not dash it in, that summer winds may not sweep it out, and that swarms of insects may not destroy themselves and the light. For if the light in the lighthouse be put out, how great a darkness falls upon the land and upon the sea ! And the mariner, waiting for the light, or seeing it not, miscalculates and perishes.

Now a man's conscience ought to be protected from those influences that would diminish its light, or that would put it out ; but there are thousands of men who are every day doing their utmost to destroy this light. When they do wrong their conscience rebukes them, and they instantly attempt to repress it and put it down. They undertake to excuse themselves and palliate the wrong. The next day, when they do wrong, the same process goes on, and they make a deliberate war against their conscience ; for it is a very painful thing for a man to do wrong and carry the hurt, and he feels that he must overcome his torment if would have any peace. The next day, when he does wrong, the same process is repeated, and he says, ' My interest, my business and my social position require that I should go along this way, and I will not obey the voice within me that cries out against it, but will swallow it down and cover it up.' And he declares war against the light of God in the soul—the very point from which is to flow luminous guidance. He attempts to suppress the best thing in him—the foundation of the kingdom of God—for if the kingdom of God is to be built in a man, it is to be built on the foundation of conscience and love.

A great many men not only are making war against the light of God in the soul, but are beginning to feel the greatest complacency in their achievements. They come to a state in which they can lie and not feel bad. They come to a state in which they can do a great deal of injustice, and not have it strike them any more as injustice. Men that have got along so far in this moral perversion that their conscience has ceased to trouble them, and they think of wrong doing merely as a thing that is in the way of business, are sometimes surprised as their mind strikes back to the time when they were more sensitive to the right, and they say :

" I recollect that, ten or fifteen years ago when I first began to do such things, I used to be so troubled about them that I lay awake at night ; but it is a long time since they have given me any trouble.'

They muse and say : ' How queer it is ! I used to shrink from things that were not just right, and to be afraid to deviate in the least from the strictest rectitude ; but I have got over it. Now I do not feel so. How is it ? I wonder what has happened to me.'

O yes, you wonder what has happened to you ! There has been death in your house.—The moral element of your soul is dead.

The Irreparable Past.

Time is the solemn inheritance to which every man who is born is heir—he has a life rent of this world—a little section cut out of eternity and given us to do our work in ; an eternity before, an eternity behind ; and the small stream between, floating swiftly from the one into the vast bosom of the other. The man who has felt with all his soul the significance of time, will not be long in learning every lesson this world has to teach him. Have you ever felt it ? Have you ever realized how your own little streamlet is gliding away, and bearing you along with it towards that awful other world, of which all things here are but the thin shadows, down into that eternity towards which the confused wreck of all earthly things is bound ? Let us realize that until sensation of time, and the infinite meaning which is wrapped up in it, has taken possession of our souls, there is no chance of our ever feeling strongly that it is worse than madness to sleep time away. Every day in this world has its work ; and every day as it rises out of eternity, keeps putting to each of us the question afresh, what will you do before to-day has sunk into eternity and nothing rises again ? And now what have we to say in respect to this solemn thing—time ? That men do with it through life just what the apostle did for one precious and irreparable hour of it in the garden of Gethsemane ; they go to sleep.

Have you ever seen those marble statues in some public square or garden, which art has so finished with a perennial fountain that through the lips, or through the hands, the clear water flows in a perpetual stream, on, on, on forever ; and the marble stands there—passive, cold, making no effort to arrest the gliding water ?—It is so that time flows through the hands of men,—swift, never pausing till it has run itself out ; and there is a man petrified into a marble sleep, not feeling what it is which is passing away forever.

It is so, just so, that the destiny of nine men out of ten accomplishes itself, slipping away from them, aimless, useless till it is too late. And we are asked with all the solemn thoughts which crowd around an approaching eternity, what has been our life, and what do we intend it shall be ? Yesterday, last week, last year,—they are gone. Yesterday, for example, was such a day as never before, and never can be again. Out of darkness and eternity it was born, a new, fresh day ; into darkness and eternity it sank again forever. It had a voice calling to us, of its own. Its own work, its own duties, what were we doing yesterday ? Idling, whiling away the time in idleness and luxurious literature, not as life's relaxation, but as life's business ; thrilling our heart with the excitement of life ; continuing now to spend the day most pleasantly ? Was that our duty ? Sleep, brethren, all that is but sleep. And now let us remember this, there is a day coming when that sleep will be rudely broken with a shock ; there is a day in our future lives when our time will be counted, not by years, not by months, nor yet by hours, but by minutes—the day when unmistakable symptoms shall announce that the messengers of Death have come to take us.

The startling moment will come which it is vain to attempt to realize now, when it will be felt that it is all over at last,—that our chances, our trials are past. The moment that we have tried to think of, shrunk from, put away from us, here it is—going too, like all other moments that have gone before it ; and then with eyes unsealed at last, you look back on the life that is gone by. There is no mistake about it ; there it is, a sleep, a most palpable sleep, self-indulged unconsciousness of simple destinies, and God, and Christ ; asleep when Christ is calling out to you to watch with Him one hour ; asleep where there was something to be done ; a sleep broken, it may be, once or twice by restless dreams, and by a voice of truth which would make itself heard at times, but still a sleep which was only rocked into deeper stillness by interruptions.—And now from the undone eternity, the boom of whose waves is distinctively audible upon your soul, there comes the serene voice again—a solemn, sad voice,—but no longer the same word ' watch ;'—other words altogether, ' ye may go to sleep.' It is too late to wake ; there is no science in earth or heaven to recall time that has once fled.—*F. W. Robertson.*

The Weevil in the Heart.

Whoever has examined a head of wheat, where that most destructive insect the weevil was doing its work, found that though the outward appearance showed no defect, upon rubbing it out, where the golden berry should have been, there was nothing but a tiny orange colored worm ; instead of fruit, the destructive weevil. So stealthily had the parent fly deposited its egg in that wheat ear, so steadily had the worm hatched, from that egg, done its work of mischief, that little else than weevils and chaff are produced.

A sad emblem this of the human heart. Externally, the appearances are fair, the profession is good, but no precious fruits of righteousness are produced ; there is a weevil in the heart. In some men's hearts the weevil is covetousness. This worm gnaws away the very kernel of piety. At the family altar, or at the communion table, in the public congregation, or the social meetings they look like other Christians, but there is no growth in grace, no outflow of holy influence on the family or associates. God reaps nothing from their lives ; the Church gets no revenue of blessings, because in the inner core of the soul the All-Seeing Eye detests the destroying worm, the love of mammon hatched from the egg deposited by the wicked one.

In some hearts the weevil is the root bitterness of unchristian feelings to some of their brethern. Outwardly they show no evil disposition to any one, but instead of taking an active part in the Sabbath School, the prayer meeting and every claim of Christian enterprise, they are growing entirely indifferent. The reason is plain. This weevil has destroyed the kernel of heart-love to Christ. And the egg of this destructive worm was deposited, when they first felt that they had ought against their brother. So clear is the Savior's teaching on this, that there can be no need of mistake ; Matthew v. 13, 24. And all who have permitted this weevil to hatch and grow in their hearts, will be the absent Thomas's when the brotherhood meets for communion and devotion In every point they yield only chaff. Nothing but the laying again the foundations from dead works can produce any after growth ; and even then it will only be a thirty, instead of a " sixty or an hundred fold."

In the second book of Samuel we read of the sad effect produced by the weevil of lust, in the royal heart of David. This lust worm in the king's heart is beginning to eat out all the good in his heart when the heat of temptation is brought to bear upon it. Just as the weevil is set in motion by the July sun, adultery in the darkness ends in murder in the daylight. And when David is led to see his crimes he is not at a loss to know from whence they sprang, but in his prayer he earnestly pleads for a *clean* heart. In Hezekiah's heart was the weevil of pride.—Peter had an insect of presumption ; Judas of avarice, and Paul must have been troubled with some weevil. Reader, has satan deposited the egg of some sin in your heart ? Search for it. Watch unto prayer. Crush the egg, or it will bring forth the weevil, and that worm will bring certain death to your piety and your peace, your hopes and to the Master's harvest.—*N. W. Advocate.*

AN ILLUSTRATION.—A distinguished divine on a certain occasion, while preaching with his usual eloquence, said, " Brethren, I sometimes illustrate my subject in this manner ;" and suiting the action to the word, put his handkerchief to his nose and blew a blast loud enough to awaken " the seven sleepers." That was not the intended illustration, but some of his hearers thought it was.

Religious Intelligence.

Fiji.

We have much satisfaction in transferring to our columns the following letter, addressed to the Rev. Stephen Rabone, General Secretary of the Australasian Missions, by the Rev. J. B. Smythe, Chaplain to H. M. S. *Brisk*. It is a seasonable and valuable testimony to the importance of our Missions from the pen of a careful and candid observer.

H. M. S. " BRISK,"
SYDNEY HARBOUR,
November 25th, 1867.

REV. SIR,—You are doubtless anxious to know the result of the visit of H. M. S. *Brisk*, to Fiji, in so far as it relates to the murder of the late Mr. Baker and his seven native teachers. Information touching this will be best derived from the official report ; therefore I need only state that, owing to the influence brought to bear upon Thakombau, the acknowledged Chief (or King, as he is styled) of Bau, and of that part of the group where the cruel deed was perpetrated, he called meetings of his subordinate Chiefs, to take counsel together, and arrange to proceed into the interior as soon as possible, with a strong force, and punish the murderers in such a way as to mark his abhorrence of their wanton and barbarous act. It is satisfactory to know, that of this outrage but one feeling exists amongst all the Christian natives and resident Europeans. The deepest sympathy is felt for the poor widow and her children, and the cry for chastisement is universal. Punishment seequate to the offence is cure to be inflicted, although from the almost impenetrable nature of the country, the inappropriate time of the year, (their cotton planting season,) the tedious ceremonies which precede all Fijian movements, and last, but not least, preparing to meet an American debt of very questionable equity, the guilty may escape longer than is desirable. However, this foul massacre is the last act of the kind which is likely to be committed in Fiji ; for this raid into the remote interior will in all probability strike the fatal blow at the root of heathenism, and render life secure throughout the entire group.

Intense zeal carried poor Mr. Baker beyond the bounds of prudence ; and his error lies in proceeding on his way, after repeated warnings to the contrary. In him a valuable life has been cut off ; for his highest aim was to spread Christianity in those dark and cannibal regions, which a heart less brave than his own would have shrunk from penetrating.

I cannot refrain from taking this opportunity of recording my high appreciation of the great and good work which the Missionaries are accomplishing in Fiji ; and which must be apparent to every unprejudiced and Christian man visiting these islands. It is indeed a rare pleasure to attend the native services ; to see large and flourishing congregations imbued with the spirit of devotion and godly reverence ; to hear heartfelt praise to God ; to observe their zeal in prayer, and the love of their Bibles. Never was I so much impressed with the power of Divine truth as when I stood in the midst of a native congregation at Bau, of over seven hundred,—the King seated in a dignified manner in an armchair, with his large Bible before him ; the Queen (the finest specimen, as regards flesh and bones, of the " human form divine" that I ever saw) in a conspicuous place among the women,—and heard the Gospel preached by a native Minister, and the accents of their praise ascending up on high like the voice of many waters. The church is a large native building, capable of holding one thousand persons, and displays great ingenuity in its style of architecture. It is situated within a few yards of the ruins of an old heathen temple, where human sacrifices were wont to be offered to their gods, previous to their being cooked and eaten. The ovens which were used cooking the victims are still to be seen, filled with earth, and quite close to the church. A large tree overhangs them, the trunk of which is covered with notches, representing the number cooked. I found it impossible to count these, owing to the irregular order and antiquity of the early entries. I confess that my soul was stirred within me, as I quietly surveyed the dark faces of the worshippers in a church raised by their own hands to the honour of the true God, their eyes eagerly resting on the preacher, and the Scripture references sought out with facility. This was not a special gathering ; for I attended native services in several places, and generally addressed the congregations through the Missionaries, and am thoroughly convinced of the magnitude and reality of the good work of God in Fiji.

Who cannot feel as I did ? when he reflects on the revolting customs cherished for ages, and the barbarous practices of these once benighted savages, who, a few years ago, were accustomed to feed upon each others' bodies, as large fishes do upon small ones. We cannot but admire the men whose indefatigable labours brought about this change, a change so great, and attended with so much difficulty, that only great perseverance, tempered with wisdom, could have effected it ?

I was well repaid for my visit to the Richmond Native Institution on the island of Kandavu. The clean and airy school-room, the tidy little houses for the students, and the beautiful order in which the grounds are kept, delight the eye of the visitor. When we entered the Institution, a well-defined air of satisfaction gleamed in the faces of forty-five fine looking young men ; and, as we proceeded to ascertain their mental attainments, slates and paper were quickly placed before them, and the examination passed off in a manner alike creditable to themselves and to their energetic teacher. The writing of some especially attracted my attention, it being as good as any I have ever seen, and the course of study is wisely selected.

This institution is clearly the hope of Fiji, for native agents must be largely employed ; therefore a constant number of not less than one hundred should be kept under instruction ; and although Mr. Nettleton appears to be a host in himself, an assistant is necessary. Mrs. Nettleton devotes much of her time to the wives of the married students, in storing their minds with useful information and indoor civilization.

The call for help is so great that many of the poor fellows have to leave before their course of study is completed, and essay to teach others ere they are fully taught themselves. The present number of Missionaries should be at least trebled ; and even then vast fields for labour will remain unoccupied. For, consider a country equal in extent to that of Wales, and populated with about two hundred thousand souls, without roads or conveyances, save the everlasting boat, which is anything but a comfortable means of travelling, especially for those who feel that their swimming powers are not to be depended upon.

What I have stated of the success of Mission work in Fiji applies equally to that in the Navigators' Group ; for few Mission fields are blessed with such truly excellent men, of long experience and sound judgment. The Native Seminary at Matua, under the able management of Dr. Turner and his colleague, is a perfect model of its kind. It is the first of the sort I ever saw ; and when I consider the beauty of the situation, the harmony which pervades every part, the admirable course of instruction, and the exact method with which everything is carried out, I cannot but compare it favourably with many of our English grammar schools.

It is self-supporting, and contains generally from ninety to one hundred students, and turns out annually, on an average, thirty well-trained candidates for the ministry, who are allotted their respective spheres of labour, to take charge of day schools and conduct Divine service on Sunday ; the Missionaries, of course, having the superintendence of the whole. In this way each village has its own teacher, and supports him comfortably.

Things are so well managed, that not only do the natives provide for their own educational wants, but they make a large contribution every year to the London Missionary Society.

A handsomely-bound copy of the Holy Scriptures, and nearly all the useful English school-books, are translated into the native language, and are in universal use. The Samoans are naturally a superior, and comparatively speaking a refined race ; and I believe they are farther advanced than any other native race in the South Seas, except, perhaps, the Tongans of the Friendly Islands, whose great progress I know only by reputation. They are all Christians ; and are now manifesting a desire for progress in the direction of law and order. Their hospitality, combined with their ceremonious manners, impresses all visitors with a feeling of satisfaction.

I may here state that so very strictly is the Lord's Day observed in all the Christian islands of the South Seas, that I have heard the wisdom of this exact teaching questioned by even serious men, who averred that " the Sabbath was made for man, and not man for the Sabbath." To me it appears quite right ; for the heathen must be dealt with in the beginning as children, and we do not give the same liberty to the infant mind as to that of mature growth.

Mission operation in the New Hebrides Group has much to contend with ; it is only beginning to be felt in many parts ; and the natives are physically and intellectually low in the scale of humanity. However, a great effort is being made, and all honour to Nova Scotia, the first English colony to send Missionaries to the heathen ; the right sort of men are at work, and ere long, with God's blessing, Christianity will grow and blossom like the rose, and take the place of ignorance and cruelty.

The natives of Aneiteum, a very poor race indeed, have had the advantage for years of the labours of Mr. Inglis, one of the most judicious and devoted of Missionaries. His colleague, Mr. Geddy, I had not the pleasure of meeting. But Bishop Selwyn's testimony of him is a sufficient guarantee of his value. When I visited this island fourteen months ago, an epidemic broke out, which caused great mortality among the natives ; and I shall never forget the great care and anxiety manifested by Mr. Inglis and his excellent wife for the sick and dying, visiting the poor creatures from house to house with medicine and cordials, and treating them as tenderly as though they were their own children.

This sad visitation suspended the operation of a large native school near Mr. Inglis's residence, so that I had not an opportunity of seeing it at work ; but judging from this good man's zeal and ability, I have no doubt of the style in which it is managed and the success attending it.

I need hardly add that the Aneiteumese are all Christians ; and a beautiful copy of the New Testament, with suitable school-books of the native language, is in the hands of every family. The leaven of Divine truth is slowly but surely developing itself on the thrice blood-stained island of Erromanga, (thanks to the devoted Gordon, brother to one of those who fell in his Master's service,) as it is on the other islands of this group.

Mr. Fletcher is working hard and successfully on the unhealthy and lonely island of Rotumah. He is holding on until he completes a translation of the New Testament, and then I hope some compassion will be in store for him, as his constitution and that of his attached wife are suffering a good deal.

I have thus briefly recorded my experience of Mission work in the islands of the South Pacific, carefully sought out and impartially stated, in the hope that gainsayers may be convinced, and Christians rejoiced, when they know that the Lord's cause is being honoured and magnified in these once dark spots of the earth.

Yours faithfully,
JAMES B. SMYTHE,
Chaplain to H. S. Brisk.

General Miscellany.

Economy in the Use of Meats.

The English make excellent dishes of cow-heels, sheep's-trotters, melts, lights, etc., while the Germans of the entrails of calves make a dish which I found to be excellent eating ; and we find that each nation, as well as family, has its peculiar manner of cooking nearly every joint of meat as well as other articles of food.

There are many people of limited means who " do marketing" who seem to have no desire or wish to practise economy, but rather to appear extravagant, if it lies in their power, by purchasing everything at the highest prices, more especially where credit is given ; others do this rather to live on the labour of other people than rely on their own. Some there are who have a large family, for instance, and who want a roast of about twelve pounds weight, of either beef, veal or mutton, who think nothing else will do but a choice rib or sirloin, or a fillet or loin of veal, or leg or saddle of mutton, will answer, which at a cost of eighteen and three-quarter cents per pound amounts to two dollars and thirty-five cents, when a cross-rib or chuck-rib or shoulder of veal, or fore-quarter of mutton of the same weight, would cost about one dollar or one dollar and twenty-five cents ; then the latter if prepared by a plain country cook, would make either joint quite as tender, juicy, as well as relished, and more eatable than that which costs, nearly or quite half as much more when prepared by *many* of our modern cooks.

Again, there are some who, if they had but twenty-five cents in the whole world to lay out in meat, would select a " pound of the best porter-house steak, or a pound of veal cutlets"—not a taste hardly for two persons, but it must do for six—when, if laid out for a three or four pound piece for a bouilli, or soup, or a common stew, would be a bountiful supply of food for all. Yes, twenty-five cents worth of meat and ten cents worth of beans or pease, or some other good low-priced vegetables, would make a much more wholesome, nutritious and economical meal, than would a fourteen pound sirloin steak make alone, at a cost of seventy-five cents or a dollar. I have often observed that those who plead against the dearness and extravagant prices of meat, and whom I have offered a six or seven pounds beef's heart, which would make them *two good nutritious meals*, refuse to take it at a cost of fifteen cents only ; they would rather pay their last half dollar for half as much meat in an expensive *steak* or *chop*. This is one of the chief causes why the *few* prime parts are so high-priced.

Sometimes, however, we find persons who were brought up in the country among our thrifty farmers, fail not to remember the precepts of the good housekeeper, their mother, who had taught them the great domestic *accomplishment* of producing an economical dinner from an ordinary part of any joint of meat. I am sorry, as I am free to say, that this *one* accomplishment, so necessary to every woman housekeeper, and so useful to the economy of every-day life, is not taught now-a-days ; it is not even hinted at in any of our schools or seminaries.—*Market Assistant.*

A Poem by Hugh Miller.

Almost everything which serves to exhibit the heart of the eminent, self-taught Scottish theologist, whose labors were so varied and valuable, and whose end was so tragically sad, has a special and touching interest. The following poem accompanied a Bible which was presented to his " dearest Lydia" on the eve of their marriage. It speaks the unmistakable language of affection and of faith, even if it very imperfectly voices his genius.

Lydia, since ill by sordid gift
Were love like mine expressed,
Take Heaven's best boon, this sacred Book,
From him who loves thee best.
Love strong as that I bear to thee
Were sure unaptly told
By dying flowers, or lifeless gems,
Or soul-ensnaring gold.

I know 'twas He who formed this heart,
Who seeks this heart to guide ;
For why ? He bids me love thee more
Than all on earth beside.
Yes, Lydia, bids me cleave to thee,
As long this heart has cleaved ;
Would, dearest, that his other laws
Were half so well received !

Full many a change, my only love,
On human life attends ;
And at the cold sepulchral stone
The uncertain vista ends.
How best to bear th' uncertain change
Should weal or woe befall,
To love, live, die, this sacred Book,
Lydia, it tells us all.

O much-loved, our coming day
To us is all unknown ;
But sure we stand a broader mark
Than they who stand alone.
One knows it all : not His an eye
Like ours, obscured and dim ;
And knowing us, He gives this book,
That we may know of Him.

His words, my love, are gracious words,
And gracious thoughts express ;
He cares e'en for each little bird
That wings the blue abyss.
Of coming wants and woes He thought,
Ere want and woe began ;
And took to Him a human heart
That he might feel for man.

Then, O my first, my only love,
The kindest, dearest, best !
On Him may all our hopes repose,
On Him our wishes rest.
His be the future's doubtful day,
Let joy or grief befall ;
In life or death, in weal or woe,
Our God, our guide, our all.

The Modern Christian Home.

BY REV. WILLIAM ADAMS, D. D.

A house is not a home, but a home implies that there is a house. The style of human dwellings is an index of the varied stages of civilization. Nomadic tribes make use of movable tents ; savages have holes or huts execrable with filth. " The House of Diomede," as it is called, at Pompeii, by its very structure, with so much of court and corridor, and so little room within, reveals the idea of Roman life—out of doors and public, with small domestic conveniences. Erasmus accounts for the prevalence of the plague in England, in his day, by the condition of the houses. Very few in all the kingdom had chimneys for the passage of the smoke. Rushes and straw covered the floor, accumulating discomfort day and night. It is not strange that, in such circumstances, Lord Bacon brought his imperial imagination to contrive whatever was desirable in domestic architecture. In the remarkable description from his pen of the " House of Solomon," in the new Atlantis, which was received by his contemporaries as a mere rhodomontade, we have what has since been proved to be the far-reaching vision of science ; for there is scarcely a contrivance there imagined for warming, lighting, ventilating, and furnishing a human habitation, which is not in

common use in our own dwellings. Observe the house where you live, arranged for convenience, divided off into separate compartments: it is not a hermit's cell, nor yet a tavern: privacy without solitude, society without turnpike publicity. By a beautiful combination of sand and alkali, your windows are furnished with that transparent material through which the light passes, but not the cold. The world is seen, but not admitted. Philosophy and art, no longer divorced, find their true dignity in discovering, inventing, and arranging those many conveniences which contribute to the warmth, economy, and healthiness of human habitations. When the ancients lost their fire from their hearths and altars, they lighted it again by means of lenses, from the sun. Some may remember that when the same calamity befell a family in olden times, resort was had to that one of the household who had acquired the knack of eliciting and catching the welcome spark from flint and steel. As to that great convenience which modern chemistry has given us, so economical of time and patience, by which light and fire are afforded us in a second, there is but one drawback to gratitude. In ancient times the smoking of a pipe by an old man, in the chimney corner, was the very image of cosy comfort, but the convenience of portable fire, carried in the pocket, in all places, seems to have suggested certain habits, even to the children, suddenly converting a whole generation into peripatetic chimneys.

To many of the children of our day, the *fireside*, is rather an allegorical expression; to others, it is an actual history. A hole in the wall, through which the heat passes, attaches to itself no ideas of sociability. The old fireplace, with its generous supply of clean, honest wood, and crackling blaze, its ample room, symbolized the dwelling-place of cheerfulness, the home of love, and the altar religion. There was it, when the twilight shadows had come, and the candle and lamp were as yet unlighted, and the reflection of the flame was dancing on the wall, that you sat and mused; and if, perchance, as the wood sizzled on the hearth, your mind fell upon some sad and pensive train, some gleam of the mystery of life, you laid your head upon your mother's lap, and were calm; and when the evening had gone, the large ruddy coals of the log, brighter than those of England's Christmas Yule, were laid in their bed of ashes, and the gray-haired sire commended the group to heaven for protection,—love, peace, comfort, joy, and prayer, all beside that old fire-place, where tha gray-haired love and pray no more.

Obituary.

MRS. MARIA LOUISA BROWN.

Entered into rest on Sabbath morning, April 5th, Maria Louisa Brown, the beloved wife of C. Edward Brown, Esq. of this city, and daughter of the late Jeremiah Connell, Esq., M.P.P. of Woodstock, N. B., in the 32nd year of her age.

Blessed with a godly parentage, she was carefully trained up in the way she should go. She consecrated her life with its first-fruits to God, and attributed this largely when speaking of it in subsequent years to the efforts of a Christian mother (still surviving), and not less to the example and influence of a pious father who with all the pressure of business, the honors of state, and varied as well as important official duties in the Church, like the Royal Psalmist, found time "to bless his own household."

Encouraged by them to avail herself of the divinely instituted and honoured means for feeding the flock of Christ, she identified herself with the people of God, and henceforth greatly appreciated communion with saints.

Few persons by their practice, usually a good criterion, express so great and uniform a regard as did our departed sister for all the ordinances of the sanctuary. Her love for the class-meeting in which her soul first found liberty, and was wont to be greatly refreshed, has been particularly remarked; not only was her attendance most exemplary, but, though naturally retiring, its exercises were entered into with fullest sympathy.

She was married August, 1855, and at once accompanied her husband to Halifax where she continued to reside. Much regret was expressed on account of her leaving her native village, but the same amiable disposition which had endeared her to many there, soon attached to her many here who greatly prized her meek and quiet demeanour, and loved her genial and happy spirit. Her virtues were eminently domestic. Hitherto they had been manifest in the dutiful daughter and fond sister, now they appeared in the true wife and devoted mother. In all these relationships, she succeeded far above many in rendering home happy. Her responsibility to her family was keenly felt, and their welfare was her chief object of concern, when it became manifest that an early separation was probable. Her conversation with friends around her and correspondence with others at a distance, fully disclosed her solicitude in this respect, particularly, in the transition period from health to sickness, and in the early stages of her insinuating disease. The trial of her faith though severe was precious; the graces of godliness which she had embraced in power as well as form were *burned in* more deeply by the furnace, and their lustre shone with increasing beauty throughout her protracted and severe affliction.

Weary months of suffering were endured with remarkable patience and submission while consumption preyed upon her system. These served to bring her into closer union and sweeter communion with her God. Throughout her illness she was peaceful,—hopeful,—trusting; towards its close, fully assured and, at times, joyous and triumphant. Many precious words were spoken by her to her ministers and others; often as they strove to encourage her faith in the power of the gospel, their own by her sweet testimony and deep experience was much strengthened. She loved to hear of Jesus and the new Jerusalem, and as these themes were talked over by her dying couch, the prospect of her being with Christ and seeing him as he is, frequently evoked from the depths of her heart the glad response "Glory be to God." Once when asked as to her "hope" she replied, "The promise is to me and to my children." At another time when allusion was made to the comparative darkness of this scene of trial she answered "It will soon be brighter." An abiding thought respecting her departure was she was going "Home."

On Thursday before her decease she was thought to be dying; the pressure of a sister's hand and her looks testified with what confidence and joy; at length she rallied and said with some disappointment "back again." Her remaining days with little intermission were passed in great physical distress; but her faith faltered not. At length the Sabbath came for which her soul had longed; curtained windows, where lay her remains in death, told some that went "to the temple to pray" that she had entered the upper sanctuary to praise, and their hearts were disposed to say:

"Rest in peace, thou gentle spirit
Throned above;
Souls like thine with God inherit
Life and love."

Many sympathized with the bereaved but none sorrowed as those that have no hope. May all who cherish her memory, exemplify "like precious faith."

G. S. M.

Halifax, May, 1868.

MISS BOTTERELL.

Jane Esterbrook, eldest daughter of Rev. E. and Mary Ann Botterell was born at Dunham, in the province of Quebec, March 17, 1845.

Fond parents rejoiced at her birth; but while thankful for so dear a pledge of connubial love they very deeply felt "the Lord gave," and in view of their increased responsibility they earnestly prayed that she might be not only a great comfort to themselves, but a blessing to the world, and for her own sake "an heir to glory born."

In due time as a child of the covenant, she was dedicated to the service of God, and the promise claimed on her behalf; nor this in vain as her future brief but lovely life and happy death abundantly certify.

From childhood she evinced a sweet temper and cheerful disposition; and through the Divine blessing upon the training of her Christian home it might be said of her, as of Him who is the grand exemplar for every age, she "increased in wisdom and in stature and in favour with God and man."

How lovely is the morn of life when consecrated to the Lord! Then beauty's charms become more graceful; intellectual promise more engaging. Happy, thrice happy! they who have the Saviour's image produced upon the soul before it is defaced by the unseemly scars of evil habits, which though overcome usually leave behind them traces ineffaceable.

"Youth has a sprightliness and fire to boast.
That in the valley of decline are lost;
And virtue with peculiar charms appears
Crowned with the garland of life's blooming years."

The subject of these memorials exemplified this, for while the blush of youth adorned her cheek with its loveliest tints, and long ere disease attacked her apparently robust form she knew and loved her father's God, and covenanted to serve him with a perfect heart and with a willing mind. Hence, as the result of her intelligent choice as well as in accordance with parental counsel she made profession of her faith in the Lord Jesus Christ, and held fast thereto till life's end.

From the time of her espousals of the Saviour, she highly esteemed all the means of grace, and sacredly improved them as she had opportunity. Her steadfastness of purpose at an early stage of her religious experience is gratefully emblamed in the memory of her father. It is to him a great satisfaction to remember her accompanying him, when residing in St. John's, Newfoundland, to the Sabbath morning prayer-meeting at seven o'clock. Painful to him is the reflection that such agreeable companionship to the house of God was prevented by years of anguish and pain. There too she taught a class of girls in the Sunday school, and great was the grief of those children when their assiduous and beloved teacher removed to another land.

She was at this time greatly and justly endeared to her home circle, by reason of her dutiful and affectionate conduct, so that it was not without a mutual struggle that arrangements were made for her going to the Ladies' Academy at Sackville, where the advantages for mental culture were much superior to those available at her home. At Sackville she won the esteem of all who became acquain ed with her, and by the propriety of her deportment, her good natural abilities, and habits of study, she earned a highly respectable standing in the Institution.

At the Conference of 1864, Mr. Botterell was appointed to Halifax, which proved on account of the ensuing affliction of his daughter a most benignant arrangement. She accompanied her family to the new Circuit, and there she finished her course.

Thus far in her life hope was buoyant, sunny skies had spread a glorious canopy over her from childhood, and seemed to throw their golden beams over the anticipated future. Her health had been excellent, few appeared to have equal promise of life, or so fair a prospect of its being useful and happy. But soon, one is almost impelled to say *too soon*, the scene was changed. Her sky suddenly became darkened, earthly brightness receded from her view, as she expressed it "the disappointments of life have come upon me early," and a long, dark and dreary night settled down upon her, which was more than enough to sink aught but a heroic—Christian heart. Right nobly did she wait till after long and heavily tasked patience the joyous morn of eternal day broke upon her disembodied spirit. Amid the gloom without, she resignedly waited for *heavenly* sunshine within, and for the sweet rays of comfort that found their way into her chamber through the untiring devotion of her family and friends.

To describe her great sufferings would be difficult, perhaps impossible to any but a physician. They came upon her unexpectedly, just as a favorable opportunity presented itself to turn to account the course of study she had successfully pursued. Her disease was of such a nature as to occasion unutterable anxiety first to herself, and then to her parents. The pain she endured was sometimes terribly acute, and sustained without possible change of position for several days in succession, at oft recurring crises, and this was protracted for upwards of four years and a half. On the first Sabbath of these years she solemnly renewed her covenant with God, and the Lord's Supper was administered to her, in which she was joined by a few select friends. In the early stages of her sickness she most keenly felt the defeat of her cherished expectations of life, as one after another in rapid succession had to be abandoned. And no marvel, "no affliction for the present is joyous, but grievous." In the school of affliction it was graciously arranged she should

"Know how sublime a thing it is
To suffer and be strong."

He who has the right to allot to each his sphere of doing or suffering called Miss Botterell to the furnace but there He sat over her as the refiner of gold and purifier of silver, until by the reflection of his image she glorified him in the fires. "Perfumes the more they are chafed, the more they render their pleasant scents." Her chamber was fragrant with holy odours. Many visited it when her strength permitted, and left it wiser and better than they entered. The christian sympathy and multiplied kindnesses of her numerous friends were always thankfully appreciated. Her looks more than her words taught valuable lessons which will not soon be forgotten. Her faith remained unshaken, and grew stronger as her end approached. At the writer's last interview with her he cited the words of Job in the depth of his calamity, "Though he slay me," she emphatically completed the sentence "yet will I trust in him." Her spirit was submissive and usually cheerful thoughout her affliction, although her pains were such that speaking to her mother she said she had "every variety of them." The vigour of her mind continued unimpaired, so that when physical exhaustion rendered her unequal to the effort of reading, in which she had greatly delighted, she gladly availed herself of the service of her mother and sisters to read to her. Her love for nature was great. She often longed for the sight of the moving clouds, and leafy trees waving in the wind. The sympathy of her soul with the beautiful was constantly expressed in her admiration of flowers which were frequently sent her. Her affectionate spirit was yet courageous. Bravely did it support her when only a few days before her dissolution she received a parting kiss from a brother (James A. Botterell, M. D.,) to whom she was warmly attached, and whom she expected to see no more in the flesh.

On Wednesday, May 13th inst, she rested from her sufferings, aged 23 years and 2 months. She had passed through a night of great distress, which could by no means be alleviated. Loving and loved ones, like ministering angels had been by her bedside, anxious, but in vain to lighten her burden. She was reluctant to trouble any one, her spirit had become elevated, refined, benevolent, Christ like. The hour for morning prayer arrived, none thought she was so near her end. Her devoted father much wrapped up in his "dear Janey," read in her hearing from the precious book, and kneeled to pray. From the fullness of his heart, *crushed* because his deafness precluded conversation with the afflicted one, and hindered the pleasure of being as serviceable to her as he wished, he commended all to God, but especially the loved sufferer. Often with "strong crying and tears," he had pleaded in the closet, and at the family altar, that she might have an easy exit. It pleased God the answer should come now, for not long after this special supplication had been made for her, without a spasm or a groan, softly as the dew falls, quietly as the sun sets, the weary one sank into the sleep of death.

"Gently
She is sleeping,
She has breathed her last.
Gently
While you are weeping
She to heaven has passed."

The removal of Miss Botterell from the militant church, and that of sister Maria L. Brown, also recently departed, were improved on the evening of Sabbath, May 17th, in the Brunswick St. Church, by a discourse by the Pastor, from Rev. vii. 14–17. May God bind up broken hearts, and sanctify present bereavement to all who mourn for these much loved ones.

G. S. M.

Halifax, May 1868.

MRS. LYDIA KENDRICK.

The subject of this sketch was born at West Passage Barrington, in the year 1838. Favored with the prayers and counsels of a pious mother, she was early impressed with the importance of religion, but not until she reached her eighteenth year did she decide to give her heart to God and her hand to his people. This wise and happy choice she made during a revival of religion at West Passage, under the ministry of Rev. C. Lockhart, and soon after her conversion she united with the Wesleyan Methodist Church.—From that time her christian character continued to develop itself in all that was "pure and lovely and of good report," until the Master came and called for her and she entered into the joy of her Lord. To a naturally cheerful and amiable disposition, she now added the charms of fervent, unpretending piety; so that all who saw admired and all who knew loved her.

In her attendance upon the means of grace, both social and public, she was most exemplary, and her gradual but marked growth in divine knowledge and love showed that hers was not a formal but a spiritual observance of the ordinances of God. In the domestic sphere her piety was peculiarily attractive. After her marriage she delighted to entertain at her dwelling the ministers of Christ, and to contribute by every means in her power to their comfort and happiness. As a mother she was excelled by few—ruling well her children but ruling always in love.

In the autumn of 1868 she left home to accompany her husband on a foreign voyage; and after visiting different parts of South America and, subsequently, England, they sailed thence to the West Indies, where she made arrangements to return home. But alas! the hopes which her friends here began to cherish of soon meeting her in the land of the living were doomed to a cruel disappointment. While at St. Jago de Cuba she contracted a violent cold which speedily assumed the form of fatal illness, and on the 26th of February last, after a few days' sickness, her brief but happy career on earth terminated, and "her sun went down while it was yet noon."

While absent it was evident from her letters to the friends at home that she continued to enjoy the Divine presence, and her death was but another instance, of the triumph religion gives over the last enemy. When conscious that her end was drawing near she called around her the ship's company, and addressed to them an affectionate exhortation to prepare to meet her in Heaven. After leaving a similar charge for her children, she repeated throughout, the hymn beginning.—"Jesus thy blood and righteousness" &c. Words most fitting with which to close a life of faith on the Son of God. And in this happy and triumphant frame her spirit went home to God. At her own request her remains were brought home and laid beside those of her mother; and a sermon was preached on the occasion in the Church in which she was converted to God from the 8th verse of the 25th chap. of Isaiah—"He will swallow up death in victory, and the Lord God will wipe away tears from off all faces."

Barrington, May 15th 1868. W. S.

WILLIAM PETHICK, CORNWALL, P. E. I.

This brother was a native of England. He was born in the year 1798, and born again at the age of 17 years. He then commenced a life of usefulness in connection with Methodism. Emigrating to this Island in the year 1830, he continued to adorn his profession of religion, and exercise his gifts in various offices of our church, especially as a Local Preacher.—The flame of his religious profession burned with much steadiness, his piety was sincere and his vocal efforts acceptable and useful.

His last illness was short. Only a few nights before his death he addressed one of the revival meetings with much fervor. And now "he being dead *yet* speaketh." What a lesson to us all, to work while it is day; for the night cometh when no man can walk." He died as he lived, in "the full assurance of faith" on February 13th 1868; leaving many sorrowing friends, and respected by all who knew him; while the bereaved church cries out "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

J. WINTERBOTHAM.

Mic-Mac Mission.

To the Editor of the Provincial Wesleyan:

DEAR SIR,—I herewith send you a copy of the Report of the Mic-Mac Mission for last year, which has just been published. I have ascertained that they can be forwarded to subscribers by mail again this year, as formerly *free of charge*, and wish to notify our friends of this; and also that we intend, so far as we know the names of the parties who have contributed towards our funds, to send each one a copy of the Report. No names are published, but an exact list is kept of all contributors, as far as known, with their place of residence and the date of their subscription.

Yours truly, S. T. RAND.

May 21.

Provincial Wesleyan.

WEDNESDAY, MAY 27, 1868.

From our English Correspondent.

Missionary Anniversary. China Mission Breakfast Meeting. Exeter Hall Meeting—Catholic Spirit of the Bishop of Victoria—Government Difficulty on the Irish Church Question—Great Meeting of the State Church Party—Success of the Abyssinian Expedition—Chapel Building Scheme of the Lancashire Congregationalists—Singular Case before the Court of Chancery—Efforts to relieve Distress in the East of London—Annual Report of the Committee of Education.

We have just concluded the important services of our Missionary Anniversary.

The annual breakfast meeting on behalf of the China Mission, was held on Saturday morning last, at the London Tavern, when the large room, which will accommodate about 700 persons, was densely crowded. Our noble friend, "ready for every good work," Mr. Sheriff M'Arthur, presided on this occasion. His opening address, indicating an intelligent and earnest appreciation of Mission work in China, very appropriately introduced the subject to which the attention of the meeting was especially called. As various features of the China Mission were passed under review, there appeared much cause for encouragement. In a letter from Mr. Cox, one of our Missionaries in China, the writer remarks, "You know how that for six years we have been much occupied by initial and preparatory duties. We are all now steadily employed in the direct work of saving souls." Mr. Cox speaks of large congregations who listen to the tidings of the gospel with deep attention. The meeting was pervaded by an earnest spirit, and showed an unabated interest in the missionary enterprise.

On the following Monday, Exeter Hall was filled at the hour of commencing the meeting, 11 A. M. The Chair was occupied by Isaac Holden, Esq., M. P., one of our most hearty people. Mr. Holden has been a member of society for forty-six years. He is now a man of considerable social position and influence, and he has in many ways rendered good service to the cause of God, both by personal labours, and generous pecuniary contributions.

The annual report exhibited an increased income from the Home Districts, and from Mission Stations there has been the very gratifying increase of £2000. The addresses of the various speakers well sustained the attention of the vast audience during the whole of the protracted meeting. Comprehensive views of the Missionary cause, were united with valuable practical suggestions, and heart-stirring appeals for more earnest and faithful co-operation with the Society in its great work.

One of the most pleasing features of the Mission work appears in the sympathy which, at least in many cases, the Missionaries of the various bodies cherish toward each other. At home, with very rare exceptions, the Episcopalian clergy contemptuously isolate themselves from all nonconformist ministers; but often in foreign lands they give them the right hand of fellowship. A noteworthy instance of this occurred a short time ago in China. Dr. R. C. Alford, who was last year consecrated Bishop of Victoria, took an early opportunity of visiting the various Protestant Missionaries in Canton, and also preached in our own chapel, our first Missionary to China, Mr. Piercy, interpreting for him. All the Missionaries to whom the Bishop had paid such friendly attentions afterwards went to hear him preach in the consular chapel. Referring with much gratification to this service, Dr. Alford remarks, "It seemed like holding a visitation of the clergy, so many Missionaries were present. The occasion was an unusual one. A Bishop of the Church of England had the privilege of addressing not only an English Episcopalian congregation, with its pastor, in one of the first of heathen cities, but also a noble band of Missionaries, British, American, and German, unconnected with the Church of England. Could he do otherwise than rejoice in their labours, and do what he could to assure them of his deep interest in their success?" How refreshing, amidst the narrow intolerance with which we are so familiar in this country, to read such sentiments of true Catholic love! A spirit like this *here* would honour Christ and serve His cause more than anything else.

The excitement, to which I referred in my letter of the 10th of April on the proposed disestablishment and disendowment of the Irish Church, has been kept up, and week after week is expressing itself on both sides with more determined energy. Last week the first of Mr. Gladstone's resolutions was triumphantly carried in the House of Commons. It was thought that the determined hostility to the measure, which had been encouraged by the State Church Party during the Easter Parliamentary recess, would diminish the number of Mr. Gladstone's supporters. Instead of having done so, the division of last Thursday night showed that the majority had been actually increased from 61 to 65. This vote, so strongly antagonistic to the Government, of course brought on a ministerial crisis, and the House adjourned until the following Monday. In the meantime Mr. Disraeli had an audience of the Queen, and tendered his resignation. This seems, however, to have been done in such a way that Her Majesty could not very well accept it, and so Mr. Disraeli is Prime Minister still. But how he can face the House of Commons, and how he can sit and listen to the stinging taunts of the opposition, is perfectly marvellous. The country is indignant. It is whispered that the House of Commons will actually move an Address to the Crown praying the Queen to dismiss her Ministers! The fact is, that the obstinacy of the Cabinet has brought legislation practically almost to a deadlock, and in point of fact, the Government is the opposition.

By far the most influential meeting convened with a view to support the Government was held on Wednesday afternoon in St. James's Hall, London. The Archbishop of Canterbury presided, and the platform was covered with bishops, deacons, dukes, earls, etc, etc., and the body of the hall and the galleries were filled by an immense audience. The speakers were well listened to until the Bishop of Oxford rose to address the meeting. Then a storm of hisses broke out, which awoke from Dr. Wilberforce's friends tremendous cheering: this, mingled with tumultous shouting and cries of "No Popery," seemed likely to break up the meeting. At length order was restored; but the calm was only of short duration. Presently Dean Stanley rose to move a resolution, which, while opposing the disestablishment of the Irish Church, was in favour of redistribution and reduction of the ecclesiastical revenues. But the Dean had quite miscalculated the forbearance of his hearers. He was greeted with an uproarious disapprobation. The Archbishop tried to obtain silence, and even threatened to leave the chair; but the meeting was resolute and Dean Stanley had to sit down. The friends of Mr. Gladstone treat the whole affair with ridicule.

Last Sunday week the gratifying intelligence reached us of the complete success of the Abyssinian expedition. Magdala had been stormed, and the captives were set free, while Theodore in despair, and determined not to surrender, had shot himself. It is cause of much thankfulness to God, who has the hearts of all men under His control, that the king did not betake himself with his prisoners to flight. To have pursured him in the labyrinths of his mountain fastnesses would have been almost, perhaps quite, impossible. The expedition will cost about five millions sterling, and to meet this an additional 2d. in the pound has been laid on the Income Tax.

You will have heard of the atrocious attempt on the life of the Duke of Edinburgh in Australia, by a man who at once avowed himself a Fenian. The wound which the Prince received from the bullet of the criminal was far less serious than might have been anticipated. In fact it seems something wonderful that the shot was not fatal. One universal feeling of horror of the crime, joy at Prince Alfred's escape, and sympathy with the Queen has been called forth. The Prince is a great favourite with all classes, and it is no common welcome that he will get when he returns home. It is reported that the crime was the result of a plot formed in this country, and that the miscreant O'Farrell had been selected by lot for the deed.

The members of the various influential Congregational Churches in Lancashire held a meeting in Manchester recently, in order to form a fund for the erection of chapels and schools. Notwithstanding the depression of trade, which would appear very unfavourable for any movement of the kind just now, there was a remarkable display of Christian liberality. Mr. George Hadfield, M. P., headed the subscriptions with £3000, and before the meeting had closed the list had reached £20,000; and it is proposed to increase the amount to £30,000.

The Court of Chancery has been occupied for nearly a fortnight with one of the most singular causes that ever came up for consideration before any legal tribunal. In October, 1866, a widow, upwards of seventy years of age, and possessed of great wealth, had recourse to a Mr. Home, reputed to be a great "spiritualist medium," for the purpose of conferring with the spirit of her deceased husband! In an interview with him she saw what she believed to be a manifestation of the departed, and in a few days presented to Mr. Home the handsome present of £80. Shortly afterwards she was led to believe that the spirit of her husband required her to bestow something far more considerable on the wonderful medium. Accordingly the following December she executed a deed making over to Mr. Home the sum of £30,000. Not content with this, in the next month, she executed another deed disposing of another sum of £30,000 to Mr. Home, but reserving the interest for herself during her life. Since then she professes to believe that she has been imposed upon, and so asks the Court of Chancery to annul the several gifts on the ground that they were obtained from her by fraudulent means. Day after day, from the 20th of April until the first of May, the court was engaged in the examination of witnesses, and the elaborate pleading, pro and con, of eminent lawyers. Some strange revelations about professed intercourse with the spirit world were made. After a most patient hearing of the whole case, the Court reserved its decision for further consideration. The judgment is being anticipated with considerable interest, inasmuch as the opinion is entertained, that on whichever side it is given, it "will have an important bearing on the whole subject of gifts and bequests, their motives and their moral relations."

The long-continued badness of trade in the eastern districts of the metropolis has made the past winter one of almost unexampled hardship and want. Among the various organizations which have been affording relief, is a society which has administered great help by means of sewing classes, similar to those in operation at the time of the cotton famine in Lancashire. Those who have been thus employed have not only derived temporal benefit, but have at the same time been brought under salutary Christian influence. Eighteen thousand pounds have been contributed to the funds of the society, and distributed among the people.

The annual report of our Educational operations has just been issued from Westminster, and gives some very interesting cases of progress in the work of Day School education. Take one example. In the year 1865 a Home Mission was commenced in the Sheffield East Circuit, and in October of the following year a Day School was commenced. In the first week 136 children were enrolled. The number rapidly increased, and in less than three months the average attendance amounted to 261. In January, 1867, an Infant School was opened, which in about twelve months, had upwards of 400 children. At the first formal inspection of the two schools 640 children were present.

The number of Day Schools actually in operation is 631, with 99,128 scholars on the registers; showing an increase on the previous year of 25 schools, and 5,935 scholars. In consequence of the large expenditure of £7,366 on new buildings at the Westminster Training College, there is a balance of £4,353 due to the Treasurers.

May 8, 1868.

Rev. Mr. Punshon at Hamilton.

The *Hamilton Spectator* of the 13th inst., furnishes a report of the services in connection with the opening of the Methodist Centenary Church of that city, from which we make some extracts. A full description of the elegant structure is given, which our space will not admit of our copying; we restrict ourselves to the following partial notice of the main body of the church:

"From the organ gallery, descend to the floor of the church, then up three or four steps to the pulpit platform. Here is no boxed in pulpit. The preacher is emancipated from the narrow box, which was invented when ministers were placed very high to address hearers in lofty galleries. The preacher stands about forty inches above the church floor. The galleries are lower than usual, twenty-four inches lower than in the other churches at Hamilton. Waves of sound may flow more evenly. The two sections of seats nearest the east and west walls are placed obliquely to the longitudinal passages, giving easiness of posture to the sitters, rendering squinting looks unnecessary.

"The platform is carpeted, and furnished with sofa and chairs. A reading desk in front, is pleasantly, not gaudily ornamented. Its covering is silk velvet cushions. On these lie a Bible and Hymn book bearing the words in gilded letters: 'Centenary Methodist Church, Hamilton, 1866.' A space around the sides and front of the pulpit platform is railed in. Here is the communion table. All the Church floor is carpeted, the seats and backs of the pews cushioned. The galleries in front are painted white with a slight, very delicate tone of blue mingled in the white. Reflectors in the ceiling diffuse a soft light from groups of gas burners not seen. The sittings are sixteen hundred. By placing temporary seats in the open spaces two thousand persons may be accommodated; or, if standing, two hundred more might be admitted without pressure. The auditorium is eighty-six feet by sixty-eight, and forty feet high. A glance to the ceiling suggests that its massive cornices, deep moulding and panelling are not in harmony with accoustic science, and will break the waves of sound. Marvellous illusion of the fresco painter! the whole is a level surface; no mouldings, no panels, no cornices. In the lobby and corridor, the same pleasing illusion results from the art of the painter."

THE MORNING SERVICE.

The great reputation of Mr. Punshon and the anticipation of a large congregation induced the Trustees of the Church to adopt the plan of admission by ticket between half past nine and ten o'clock, to those who had attended the lecture on Daniel in Babylon, on the previous Friday evening. Long before the time, however, an immense crowd had assembled without the building and by ten o'clock, when the main entrance was opened, all the pews of the church and extemporised seats in the aisles, were filled. At ten o'clock all the doors were thrown open, and the immense gathering without poured in, like the swarming of bees, and filled every nook and corner of the large edifice, many being compelled to stand in the outer hall. At a little after ten, the Rev. Mr. Punshon, accompanied by a number of the leading ministers of the Wesleyan body, ascended the platform, and at a quarter after ten, the Rev. Mr. Rose of Toronto, gave out the 737th him,

"How pleasant how divinely fair,
O Lord of Hosts, thy dwellings are!
With strong desire my spirit faints
To meet the assembly of thy saints."

And the large congregation led by the choir, sang the hymn as few hymns have before been sung in this city. It was a magnificent sight that; nearly three thousand people, dedicating by their voices this new temple of God. The Rev. Mr. Elliott led in the opening prayer, and after the usual voluntary by the choir, the Rev. Dr. Rice read the 7th chapter of 2nd Book of Chronicles, the 48th Psalm, and the 2nd chapter of the 1st epistle general of Peter. Then Mr. Punshon gave out the 701st hymn,

"How beauteous are their feet,
Who stand on Sion's hill;
Who bring salvation on their tongues,
And words of peace reveal."

Mr. Punshon took his text from the 12th chapter of Paul's epistle to the Hebrews, part of the 18th and 22nd verses, "For ye are not come unto mount that might be touched, but ye are come unto mount Sion." He began by referring to the marvellous and beautiful unity of purpose which pervaded the entire epistle, whose object it was to confirm the Jewish christians in the faith of Christ; and it was with a like design, that he proposed to cite to-day some of the special privileges which as christians the people of this dispensation enjoyed. Some expositors held that the text had reference to the Heavenly state, "ye are come unto Mount Zion;" but the allusion was evidently to a higher state of enjoyment now. He dwelt specially on two thoughts, the sensuousness of the old dispensation, the spirituality of the new. The old required special places of worship, the chief of which was Jerusalem, where was the temple. The expression of every patriot tongue was "If I forget thee, O Jerusalem, let my right hand forget its cunning." In the ancient dispensation Sinai gave the people the rigor of law; in the modern, Zion gave them the blessedness of love. Religion went straight into the inner man; it was an element of consciousness; and although there might be differences of circumstances, in the eyes of God all spirits are the same. Man is a spirit, and herein is the likeness between them. Man has sinned, but can rise—he has sinned *therefore* he can rise, for the same spiritual nature that makes fit for sin makes fit for salvation. This element of Spirituality requires that Christianity shall be catholic as the race. There was no special shrine more sacred than another. It would be a bad thing if all had to go up to one place as of old. It would be hard for the missionaries going over the prairies to the Indians on the Rocky Mountains, were their converts required to come to some special sanctuary for blessing. All the world may hear. Whether in the desert, by the banks of almost unknown rivers, on the wide ocean, amid the turbulence of conflict, "wheresoever two or three are gathered together, there am I in the midst of them." What a wonderful rebuke was here to the rapid ecclesiasticism, which arrogated to itself special healing merit. It was a wonderful thing that the worshipper should seek the Father; but how much more wonderful that the Father should seek the worshipper. The vail no more shrouds the temple, it is rent in twain. In spite of this there was nothing inconsistent in the objects of the present services, the dedication of buildings to the service of God.

Means are necessary and would always be necessary; but it was important to guard against the idea that by frequenting a place of worship having a special odour of sanctity about it, that salvation would come. A contrite heart can consecrate the meanest place on earth. Hence the transcendant obligation resting upon people living under such a dispensation. "Ye are not come unto the mount that might be touched, but ye are come unto Mount Sion," and surely in the great arbitration of judgment, and many stripes and the wrath to the uttermost, would be the portion of those who neglected so great salvation. Although Sinai was a mountain that might be touched, people were ordered not to touch it. From it came precepts, not promises. It was a system of rigour, a schoolmaster to drive us to Christ. Our law was the gospel; the essence of our religion was mercy; our sacrifice was once offered, and requires not to be offered again. Gazing up through the dim film, the worshipper could grasp the hand of his Divine daisman and enter in. The Christian took the yoke of Christ, and wore it, not within his vest, but on his shoulders where all the world could see it. Like John and James and Jude, they were servants, literally slaves of Christ; but they found the yoke easy and the commandments light, and that in keeping them there was great joy. We should not keep grovelling in the bondage of the 7th chapter of Romans, the law of the members warring against the law of the mind; but spring into the progress of the 8th chap., wherein there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. The Rev. gentleman dwelt upon the companionship of the new Sion, 'an innumerable company of angels'; the assembly and church of the first-born, to God the judge of all, to the spirits of just men made perfect, and best of all, to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel; dwelling on each in eloquent and impressive terms. There were two classes of persons, those who were heirs to this Sion and those that were not. To those who were it could do no harm to have a glimpse at the inheritance; and although those who were not might consider it cruel in him thus to tantalise them with an inheritance in which they had no part, which they had willfully and causelessly squandered, yet for them there was the comfort that it could be regained.

Ye who have sold for nought
Your heritage above,
Receive it back unbought,
The gift of Jesu's love.

Mr. Punshon closed with an earnest appeal to his congregation to make this heritage their own.

The Rev. gentleman spoke for about an hour, and the sermon was fully equal to his great reputation. Simple and impressive, earnest and eloquent, it went straight home to every one in the congregation, and carried with it an influence which will not soon be forgotten.

The 536th hymn, and a prayer by Mr. Punshon, closed the service for the morning.

Week-Night Prayer Meetings.

That a radical defect exists in many places in the management of our prayer meetings is a matter as patent to all as it is painful. The capabilities for good of these means of grace are but imperfectly developed, and their power as an agency for conversion or spiritual edification but impartially tested. This is a difficulty which many discerning pastors have long been impressed with, and the inquiry is, How can we make our prayer meetings more interesting and profitable? How can we relieve them of the dull routine, the stereotyped forms and phrases, the general unattractiveness?

We do not attempt the proposition of any infallible remedy. We have learned that no mere rules, arbitrary and unbending as all formulas are, are adapted to every locality with equal pertinence and propriety. In some of the rural districts it has been found next to impossible to maintain week night prayer meetings at all with adequate attendance and regularity, and hence they are reluctantly abandoned. But this cannot be said of any of our towns or villages, and ought to be said of but few country places.

And yet it is a question whether a dull and insipid meeting having no vitality, spirituality, or power, weighed down with long exhortations, long hymns, and long prayers, presenting, week after week, the same programme, the same want of freshness, and the same beggarly array of empty seats, is really better than no meeting at all. The object desired is certainly not attained, and the church languishes in such an atmosphere as under the breath of a pestilent infidelity.

But there is a specific somewhere. It may not be the same in all cases, for the origin of the trouble is not always the same. A careful administrator will take this, and every other relevant circumstance, into the account. But he will ascertain just where the difficulty exists, and modify his plans to meet the deficiency.

We do not now bring the accusation to the church that a lack of faith, of zeal, of earnestness, and self-denial is the cause of all this, and prescribe the obtaining of these as the remedy for all the ills to which we have adverted. This is the very object for which we have organized these meetings, the very things that are sought for in them, and the means adapted to secure this earnestness, and zeal, and self-denial. We must not put the end for the means.

One radical deficiency of these meetings is their monotony. They lack variety. There seems to be an inflexible order of exercise, any deviation from which would be a departure from the faith. The prayers are usually of the same great length, and so excessively comprehensible and minute in the objects of their supplication that their very spirit is eaten out in detail. Why not vary the exercises, if necessary, every night? Why not occasionally introduce speaking exercises? Why not train those who lead in prayer to be brief? It can be done.

A pastor last year determined to make some changes in this department of the church. At the beginning of the prayer meeting one evening he notified the congregation that he expected to spend twenty minutes in the opening exercises with a brief lecture, twenty minutes in speaking exercises, and twenty minutes in the offering of public prayers. He added that he desired twenty persons to speak and ten to pray in that time. A ministerial brother who was present co-operated with him fully in the plan, and notwithstanding those who were called upon to lead in prayer were occustomed to the consumption of much time in doing so, the wishes of the pastor was gratified, and on the next Wednesday evening the audience was sensibly increased. We do not cite this as an example to be strictly followed, but as an example of what may be done in similar cases.

In many places Methodist prayer meetings are conducted on the voluntary principle—a member sings, or prays, or speaks, as he feels inclined. This is, in the hands of judicious persons, a good plan. But it cannot be easily adopted in churches where the other practice already obtains; but there is such a variety in worship, and such a breadth of operations suggested by the Scriptures, that no excuse remains for prolixity or prosiness.

In these remarks we have confined our thoughts to a single defect—the lack of variety. We might refer to singing as an important adjunct, and to many other features of divine worship as likely to contribute to the end sought. Of course it is never expected that these things can offer a substitute for the baptism of the Holy Spirit, without which a Methodist prayer meeting can hardly be considered profitable. For, however much we may seek vitality in other things, it is the warm and genial influences of God's Spirit alone that can kindle the fires of acceptable devotion; but in no more effectual way can we drive that spirit from us than by the lazy and servile adherence to the unprofitable methods of conducting our social meetings already indicated, flattering ourselves that we do well, because moving in the long-worn grooves of an established but questionable custom.—*Pittsburgh Ad.*

Spirit of the Press.

THE CROWN AND THE PREMIER.

The House of Commons, lately so vigorous and radiant, is in trouble and humiliation—ruled by two masters, beaten with two sticks. Lord Derby shakes the House of Lords in its face, and Mr Disraeli says he has the Crown in his hand to clap on it as an extinguisher—all in the event of the Commons not doing as Lord Derby and Mr. Disraeli bid. In former days, when different parties had different principles, and the separate estates of the realm had separate rights and functions, the House of Commons—especially a House which happened to comprise a large majority of one way of thinking on important questions of principle and policy—had a great position, and if not always master of the situation, was at least master of itself. But now it is told that its decision upon a great question is to be treated not merely as idle words to be disregarded, but as an offence to be punished, at least in the event of the offence being either repeated or imitated. It may have a little longer existence on condition of silence and obedience; but if it speaks or moves, it must do so literally in fear of its life. And—which is the most striking and important fact of all—this message is delivered to the Commons, not as the mind of the Ministry, but as expressing the personal desire of the Crown.

It is a long time now since any Minister ventured either to declare that his own course had been, or that the

asked effect to be given to, any personal wishes of her own. The first thing to be done—and more than probably when that is done it will be found that all has been done—is to ascertain whether the course taken by Mr. Disraeli is his own or her Majesty's. He has given his narrative, or rather his several and varying narratives, with elaborate vagueness, but the general aim and effect, beyond all doubt, was and is to produce the impression that, in some sense and degree, he had subordinated his own wishes to her Majesty's, and that, in the course he is pursuing, he is acting upon the personal wishes, and therefore has had delegated to him some of the official powers, of royalty. That is the impression produced, and designed to be produced. We believe it to be a false impression. But it is necessary that its falsity should be made plain beyond all question. Is the Crown forcing a policy or line of procedure upon Mr. Disraeli, or is Mr. Disraeli ascribing his own schemes to the Crown? This would be a very weighty question under any circumstances—it would be a great matter that the Crown should interpose its personal wishes even for reasonable or unquestionable purposes; it would be a great question whether the Minister ought to be permitted to announce and make use of such an act by the Crown; it would be a very interesting subject of consideration what ought to be done should it be found that the Minister had, by whatever accident, ascribed to the Crown words and acts of which the Crown was innocent. But in this case there is an additional reason for investigation and discussion. The course taken by Mr. Disraeli is highly objectionable—unusual, unconstitutional, and politically immoral; and it is no light matter that the Minister should shift the responsibility of such a course from himself to the Crown. That the Minister knows that his course is unusual and in need of more than the defences that would have sufficed for any other and more usual course, is proved by the mere fact of his dragging the Queen's opinion into the matter at all. If he had done as his predecessors have done, the same reasons would have sufficed them. It is simply because he has not followed the ordinary course of a Parliamentarily condemned Minister that he is driven to the extraordinary expedient of seeking to draw warrant from the name of the Queen. Her Majesty's name has been introduced merely because Mr. Disraeli is doing wrong, and to help him in doing wrong; and that is not a purpose to which the Throne can possibly have lent itself, or to which Parliament can allow the name of the Throne to be wrested. What was done in the House of Commons last night was a good beginning, but more is required. Put to the question, nothing intelligible could be extorted from Mr. Disraeli as to what really passed between her Majesty and him, of which he and his colleagues at the same times, and he himself at different times have given irreconcilable accounts, or as to what he now intends. He shuns the light, but that only supplies the stronger motive for dispelling the darkness which he seeks to draw out—not only round himself, but round the august person whose right and interest it is to stand in full day.—*Scotsman.*

Of course, we cannot pretend to fathom the depths of Mr. Disraeli's credulity, but if he really believes that the two votes on the Irish Church will be reversed either by the present or by the future constituencies, we venture to say that he is singular in the belief—or at least is only upheld in it by some of the more sanguine members of his Cabinet.

The end of the whole matter therefore is this, that we do not know either where we are or whither we are going. What the Government will do when Mr. Gladstone's second and third resolutions are carried; how they will meet address to the Crown which will be the consequence; when they will play the card of dissolution which they are now fingering with such delicate hands and with such a touching belief in its vitue—all this is in the bosom of the future and of Mr. Disraeli, and we can only hope that the interminable game of blindman's buff run mad, which the Premier has for two years been playing with the parliament and the country, may soon be brought to a conclusion in a peremptory and decided manner.—*Morning Post.*

The *Saturday Review* points out that the Liberal party is not now dispirited and broken up. It is like an army that has won great battles, and is bound together by the memory of what has been done. Mr. Gladstone will, of course, have hard work to keep his followers together, and tact and courtesy are not much in his line; but he is in a much stronger position than he was last session, and if he can keep his party together, it is he, and not the occupants of the Treasury Bench, who will really pass the Bills and carry on the work of the session. The life which the Ministry will lead for the next three months, if they do what Lord Derby tells them to do, will be a most dismal one. The dissolve now would be in no way justified by the position of the Ministry. They have no right to inflict so great a burden on the country unless they are morally certain of altering their position. If they dissolved and were beaten, as they probably would be, this would be only a costly and cumbersome method of resigning, and they had much better resign at once. It is entirely for Mr. Disraeli to judge; and if he likes to go through the misery of trying to manage the House for three months more, in face of a hostile and resolute majority, he will be justified by the peculiar circumstances of the case in taking that course. But both for his own credit and in the interests of his party, which is infinitely stronger on Church questions when in Opposition, and also to avoid exposing Parliamentary Government to a severe and painful test, his best course, we have no hesitation in saying, would be to resign at once.

The *London Review* says:—The constitutional character of the resolutions was amply vindicated by Lord Russell and Lord Granville, who right showed conclusively that it is only by means of an address that an Opposition can obtain the necessary assent of the Crown to the introduction of a measure in which its prerogatives are involved. And although Lord Cairns drew a subtle legal distinction between what was done in reference to the Church Temporalities Act in 1833, and what is proposed to be done now, he failed to make out that there is any substantial difference in the procedure beyond that which is due to the fact that in the former year legislation was undertaken by the Government, and that it is now in the hands of the Opposition.—Want of time, or the action of the House of Lords, may prevent any legislation taking place during the present session; but it will certainly not fail either because its ends are unjust, or because the means employed are at variance with constitutional principles and usages.

The *Spectator* observes, that if the Queen could allow Parliament to abolish her patronage in the Irish Church altogether, she can allow it to suspend the same. She is not asked to give the Commons alone the power to do either.—She is only asked to give the full Legislature the right to do it if they please. The truth is that the Tories are at their wits' end to know how to advise the Queen on an address certain to be voted by a large majority, and which, if declined, will cause a breach between the people and the Crown, while, if acceded to, it will take the heart out of the Tory party.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

Or Worm Lozenges. Much sickness, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "Vermifuge Comfits," although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worm, so hurtful to children.

Children having Worms require immediate attention, as neglect of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked. Worms in the stomach and bowels cause irritation, which can be removed only by the use of a sure remedy. The combination of ingredients used in making Brown's "Vermifuge Comfits" is such as to give the best possible effect with safety.

Curtis & Brown, Proprietors, New York. Sold by all Dealers in Medicines, at 25 cents a box.

August 14 1y

No Wonder.—So many worthless medicines are advertising for the cure of various diseases, and when tried "found wanting," that the invalid loses all faith in specifics. We have yet to learn, however, of the first failure of *Wistar's Balsam of Wild Cherry*, to cure coughs, colds, and pulmonary diseases.

General Intelligence.

Colonial.

The submarine telegraph cable between Capes Traverse and Tormentine is again in working order.

The pensions to Judge Marshall, Judge Sawers, John Spry Morris, and H. W. Crawley, Esqrs., of Cape Breton, have been fixed by the Dominion Government at $1,200 each.

The Hon. Dr. Parker, M. L. C., has been unanimously elected a Director of the Institution for the Deaf and Dumb, in this city, in place of the late lamented John Naylor, Esq.

P. E. Island.—Small Farmers and others in the Island have suffered very severely from the late spring. The *Islander* says:—Food for man and beast is at Famine prices—and the future is very gloomy to many of our people. A return of the cattle which have perished, and of those which will yet die from want of food, would disclose a sad account; in too many instances the *stock* has been lost after they have eaten most of the potatoes and seed grain of their owners.

Fire.—We regret to learn that the dwelling house of Lewis Wright, Esq., Scarltown, was totally consumed by fire, yesterday morning, together with a considerable portion of its contents. Had it not been for the barking of a dog, which aroused the family, in all probability they would have lost their lives; as it was, considerable difficulty was experienced in rescuing two men who were sleeping in or near the kitchen. The fire is supposed to have originated from the igniting of hot ashes in a barrel.—*Summerside Journal.*

We understand that the gold discovery at Sutherland's River, which we noticed some time ago, gives every indication of being valuable. A returned Californian who lately passed that part of the country on his way to Sherbrooke says that the general appearance of the land gave every indication of being rich in gold-bearing quartz—not inferior to the best quartz fields he has yet seen in the Province. We also learn that rich specimens of quartz have been got at a place on McLellan's Mountain known as "the glen," and a right of search for 40 acres has been taken out by parties in New Glasgow.—*New Glasgow Chronicle.*

Supreme Court.—On Monday, prisoners who had been brought in guilty were sentenced by Judge Wilkins. Susan Nogle who pleaded guilty to three several indictments, was sentenced to six months' imprisonment in the Penitentiary for each offence, making in all 18 months.—William H. Toomy, convicted of entering Campbell's building and larceny, received six months in the Common Jail. William Johnson, colored lad, for stabbing, two years in the Penitentiary. Edward Tobin, for larceny, one year in the Penitentiary. McAuley, for stealing goods from the steamship *Osprey*, six months in County Jail.

Fire.—The dwelling house of Mr. John Fraser, Barney's River, was destroyed by fire on the night of Wednesday the 6 h inst. It is not known how it originated; it was discoved in the part of the house occupied by his mother, Mrs. Fraser, and had made such progress that it was impossible to enter that apartment, consequently every article she possessed was destroyed.—Mr. Fraser succeeded in saving part of the furniture in the lower room of his part of the house. All the family's wearing apparel, provisions and a portion of his seed grain was destroyed. Two families are thus left destitute.

A young man named Mason, belonging to Rawdon, Hant's County, lately perished under very melancholy circumstance. He was somewhat eccentric, very fond of "gunning," and often left home for several days on a shooting cruize. A fortnight ago, he left home in the morning, with the intention, it was supposed, of going through the woods a distance of four miles to Mount Uniacke Gold Diggings. Day after day passed and nothing was heard of him. At last, more than a week having elapsed, his parents became seriously alarmed and set out to search for him. He was found by his mother, dead in a field not far from the house; shot through the heart by his own gun! His mother heard a shot a few minutes after he left home but she gave it no thought at the time, but there is now no doubt that it was the fatal shot.—*Witness.*

British Columbia.—Our fellow Colonists on the other side of the Rocky Mountains are anxious to cast in their lot with Canada. They are willing to unite on the following terms:—(1) the assumption by the Dominion of the local debt; (2), provisions by the Dominion for federal officers and expenses; (3), and sufficient fixed subsidy and *per capita* subsidy to insure the support of the local government; (4), representation in the Dominion Legislature (5), responsible government in the colony; (6), the construction of a transcontinental waggon-road from Lake Superior to the head of navigation on the Lower Fraser, within two years after the time of admission.

Toronto, May 19.—An order was read last night from Ottawa for Volunteer forces to hold themselves in readiness to move at an hour's notice. It is presumed that the order is issued as a measure of precaution in case Gen. O'Neil should attempt another raid.

Ottawa, May 21.—In the House of Commons the insurance Bill was passed after a spirited debate last night. Sir John A. MacDonald announced that the Government intended on Friday to ask a further appropriation of ten thousand dollars for payment of Volunteer officers, who are to receive one dollar per day for drill. Nearly all the members have already left town.

Ottawa, May 21.—The Dominion Parliament was prorogued to-day by a speech from His Excellency the Governor General.

A large number of spectators witnessed the ceremony. A brilliant assemblage of ladies were present on the floor of the Senate Chamber.

The Governor General's salary bill was reserved for sanction by her Majesty the Queen.

The Ottawa *Times* announces semi-officially this morning that the Earl of Mayo will succeed Lord Monck as Governor General of the Dominion, and that he will come out in July next to assume the Government.

The *Times* also announces that Lord Monck soon to leave Rideau Hall, his present residence, for Spencer Wood, Quebec.

Adjutant-General McDougall and Colonel Dennison, of Toronto, it is reported, have tendered their resignations on account of the reduction in their salaries.

Ottawa, May 21.—It is understood that negotiations are going on with a view to the renewing of the Reciprocity Treaty. Mr Brega is here again in relation to the question. The subject will be brought up in Committee on Ways and Means this week.

United States.

Preparations are being made for the speedy admission of the representatives of the Southern States to their seats in Congress. At present seven States; namely, Alabama, Georgia, North and South Carolina, Louisiana, Florida, and Arkansas—have voted in favor of the ratification of the new Constitutions framed by their several Conventions, and bills providing for their re-admission are now before the house. One of these bills was made the special order for Wednesday of this week. A bill to remove political disabilities from two hundred citizens of North Carolina—among them Governor Holden, Mr. Roy-man, a conservative member Congress elect, and several other successful candidates at the recent election—has passed the House by a two third majority, and urgent appeals are being made by influential members of the dominant party for passage of one general, comprehensive measure which shall fully restore to citizenship and all its rights every person disfranchised who has supported the policy of Congress, or who will take an oath, on or before 4th of July next, that he will henceforth affirm and uphold the civil and political equality of all citizens, native and foreign born.

The Chicago papers contain full accounts of the terrible tornado which was experienced at Shanghai, Ill., on Sunday evening, May 3. A telegram to the *Republican* says:—

The first that was observed by the people who were watching the clouds was what looked to them to be a circular cloud, or volume of wind and rain, about two and a half miles due west of the village of Shanghai, which seemed to rise and sink in the air. It came on, gathering new strength, straight east, levelling to the ground, fences, gates, and everything that came in its way, to Mr. John Calder's farm, where several lights were knocked out, and a large cherry tree, eight inches through at the butt, was twisted round and torn up by the roots. A remarkable incident in Calder's farm was that a tub full of water standing in the yard, which was not moved in its position, had every drop of water in it carried up in the air. In Calder's grove, near his house, many large trees were twisted round and torn up by the roots, and a person on standing in the village can distinctly see the track of the whirlwind by the opening through the grove. There were fifteen dwelling houses totally destroyed. Many of them were picked up by the whirlwind, lifted into the air, and carried quite a distance, and then, seemingly with demoniacal fury, dashed to the ground and shivered into a million of fragments. Besides those buildings that were destroyed, seven were blown off their foundations. It will seem incredible that two good-sized, well-built churches, the only ones in the place, both new—one completed a year ago, and the other less than six months ago—were both scattered in fragments over the prairie for nearly half a mile. As the people were wending their way from their farms and cottages to church, the sun was brightly shining, although clouds were seen in the heavens. The Pastor of the Church, the Rev. G. W. Hurd, ascended the pulpit and commenced his discourse, and was not interrupted until nearly through, when the evidences of the coming disaster began to be apparent. First it was perfectly still, and then a noise was heard in the distance as of the roaring of a mighty cataract. The windows began to shake, and some one called out from his seat, "Mr. Hurd, a bad storm is coming up." The minister answered, "Never mind the storm; there is a day coming when there will be a storm compared with which this will be nothing. I will be through soon." Just then the hail and wind commenced breaking in the window lights, and in almost an instant the windows of the church, sash and all, were torn out. The building reeled like a drunken man, but none could get out. Wives clung to their husbands, children to their parents, brothers and sisters to each other, and despair was depicted on every countenance. Suddenly the crash came, and with a deafening sound, mingled with the shrieks of the pent-up people, timbers, scantling, and all came down with a sudden crash upon the devoted heads of the congregation, men, women, and children. Some had skulls broken, others arms; others received internal injuries from which they can never recover. There are several who did not receive a scratch, but nearly all were more or less injured. Four were killed, and twenty-five seriously wounded.

New York, May 21.—A severe storm prevailed in Havana on Tuesday, during which lives were lost. In the harbour many ships and steamers dragged their anchors.

The National Republican Convention at Chicago to-day nominated Gen. Grant for President, amid the greatest enthusiasm. No nomination of Vice-President has been made up to this P. M.

Advices via Janeiro represent that the American Minister, Mr. Webb, urges Brazil and the other belligerent powers to accept the mediation of the United States in their quarrel with Paraguay, and it is said he has told the Emperor of Brazil that unless the war is soon ended the Government of the United States will interfere to prevent further bloodshed. Mr. Webb has sent important despatches by the United States Steamer *Wasp* to Mr. Washburne, United States Minister to Paraguay.

Mr. Eyre, late Governor to Jamaica, has been held for trial on the charges against him.

New York, May 22.—The Republican Convention at Chicago nominated Gen. Grant as President, and Schuyler Colfax, of Indiana, Vice President. Colfax is at present Speaker of the National House of Representatives.

New York, May 22.—Gold steady.

European.

Berlin, May 18.—In the debate on the treaty with Austria, Count Bismark said—While Prussia applying herself no pressure, waits for the time when the South German States shall seek a union with the Confederation of the North, she condemns the exercise of any restraint upon the action of the Zollverein Diet.

London, May 19.—(Evg.)—Hungary asks the Treaty making power to negotiate with the United States, a convention by which she may fully participate in the benefits of the Treaty for the protection of naturalized citizens, concluded by the American Goverament with the North German Confederation.

Vienna, May 20.—Emperor of Austria has given his assent to the law passed by the Reichsrath, establishing a legal equality of religious sects.

London, May 20, eve.—Government has forbidden the deposition of Dr. Colenso, Bishop of Natal.

Paris, May 21.—In the Corps Legislative today during a debate on the interpellation in regard to commercial treaties, Minister Rohuer made a speech defending the free trade policy of the Goverment. He declared that the commercial crisis raised in this Chamber was now ended. France would not renounce the Treaty of 1860 with Great Britain, not forego the advantages of other commercial treaties of a similar character, nor would she destroy the good effects of the vote of the Chamber in the cause of commercial reform, for the tendency of the Government was to refer question of reform to the Legislature.—He concluded by expressing his conviction that free trade constituted the basis of future greatness and commercial prosperity of the country.

London, May 21, (even)—The Queen has gone to Scotland. Her absence from the seat of Government during the present Parliamentary crisis is widely censured by the Press.

In the House of Commons to-night the Scotch Reform Bill was again under discussion. Mr. Baxter, member for Montrose offered a new clause to the Bill, excusing the poor from the payment of rates, on condition of not exercising the franchise. The amendment was accepted by Disraeli, and further consideration of the Bill was postponed.

London, May 22.—The case of Home, the spiritualist medium, which has been before the Court of Chancery for a long time, has at length been decided. The Court requires Home to pay Mrs Lyon the sum of £6000 and costs, on the ground that undue influence and hallucination induced her course of action.

London, May 23rd—In the House of Commons last night Mr. Disraeli moved a vote of thanks to Gen Sir Robert Napier, commanding the Abyssinian expedition. Sir Stafford Northcots, Secretary of State for India, said: Dispatches have been received from General Napier; the last dispatches which had reached London were received April 22d.

The dispatch concerning the action of the Government on the question of Scotch Reform in the House of Commons, last night, was incorrect. The following is a correct report: Mr. Baxter, on Monday night, moved an amendment to the Scotch Reform Bill that the number of Scotch members of the House of Commons be increased by taking the franchise from some of the English boroughs. This amendment, which was opposed by the ministry, on Monday night, but was afterward carried on division of the House, was accepted by Mr. Disraeli. The Premier subsequently proposed, on the part of the ministry, a new clause providing that all persons excused from the payment of the rates, by reason of their poverty be not entitled to vote. Further consideration of the bill was then postponed.

Dispatches from Rome states that the Pope has invited the Roman Catholic Bishops of the United States to raise one thousand volunteers for the Papal army, and authorizing them to make such terms with recruits as may be necessary and proper.

London, May 24.—Efforts to prove an alibi in case of Barratt the Clerkenwell conspirator have failed, and his execution takes place at the expiration of the week for which he was respited.

Telegrams from Sydney in anticipation of overland mail says Prince left for England in command of the steam frigate *Galatea*. He was quite well.

Farrel, the attempted assassin of Prince Alfred, was executed on the 22nd of April.

Despatches received from Gen. Napier, to 5th inst., says portion of his troops reached the coast and embarked for Bombay, the remainder of his troops and stores being hastened forward to be shipped from Zuola as rapidly as possible. An evacuation of the country will soon be effected. The wounded are doing well and rapidly convalescent. Troops generally in good health.

A respite of one week has been granted to Barratt, the Clerkenwell conspirator, who is under sentence of death.

London, May 25.—The *Morning Post* in an editorial to-day says, it is true, as previously reported, that Great Britain has officially urged a general disarming. The Government of Austria has also lent its good offices in same direction.

District Meetings.

HALIFAX DISTRICT.

The Annual Meeting for the Halifax District will be held (D.V.) at the Lower Horton Church, commencing on Wednesday the 10th of June at 2 p.m. The Superintendents of Circuits are requested to have all their documents ready for presentation on the opening of the Session. The Circuit Stewards of the District are earnestly requested to be in attendance on Thursday morning, the 11th of June, at 9 o'clock.

M. Richey, *Chairman.*

Windsor, May 6th, 1868.

ST. JOHN DISTRICT.

The annual Meeting for the St. John District will (D. V.) assemble in St. Stephens on Tuesday the 9th of June, at 10 o'clock, a. m.

Superintendents of Circuits will please have all their Reports, Lists and accounts fully prepared.

Financial affairs will be entered upon on Wednesday, morning, when the Circuit Stewards of the District are earnestly requested to be present.

James England, *Chairman.*

TRURO DISTRICT.

The District Meeting, for the Truro District, will be held, (D. V.) at River Philip, Wednesday June 10th, to commence at 9 o'clock, a. m. The Circuit Stewards are expected to be present, Thursday at 10 o'clock, a. m.

Geo. Johnson, *Chairman.*

Wallace, May 11th, 1868.

LIVERPOOL DISTRICT.

The Liverpool District will be held, in the Milton Wesleyan Church Yarmouth North, on Thursday 11th June, at 9 a. m.

The Circuit Stewards from the several Circuits within the District, are respectfully requested to be in attendance, on Friday morning at 9 o'clock.

James G. Hennigar, *Chairman.*

FREDERICTON DISTRICT.

The annual Meeting of the Fredericton District Committee, will be held at Woodstock, in the basement of the church, on Wednesday the 10th of June, commencing at 9 a. m.

The attendance of Circuit Stewards, on the following day, when financial business will be transacted, is respectfully requested.

John Latheern, *Chairman.*

ANNAPOLIS DISTRICT.

The annual Meeting of the District Committee of the Annapolis District will commence its sessions (D. V.) in Digby, on Wednesday, June 10th, at 2 o'clock, p. m.

The Circuit Stewards are respectfully requested to attend on Thursday the 11th at 10 a. m.

John S. Addy, *Chairman*

SACKVILLE DISTRICT.

The annual Meeting for the Sackville District will be held (D V.) at the Wesleyan Church, Dorchester, commencing on Tuesday the 9th of June, at 10 a. m.

The Circuit Stewards of the District are requested to be in attendance on Wednesday, June 11th, at 10 a. m.

Ingham Sutcliffe, *Chairman.*

P. E. ISLAND DISTRICT.

The annual meeting for the P. E. Island District, will be held (D.V.) at Margate, commencing on Wednesday, June 10th, at 9 o'clock, a. m.

All Circuit documents to be submitted at the opening of the Session.

The Circuit Stewards of the District, as members of this Committee are respectfully requested to be in attendance on Thursday morning at 10 o'clock, when the subject of Finance will be taken into consideration.

Henry Pope, Junr., *Chairman.*

Charlottetown, P. E. I., May 20, 1868.

Letters and Monies.

Remittances by Mail at risk of this Office, must be by P. O. Money Order or Letter Registered

Rev. W. Sargent (G. F., $3,) S. R. Tupper (B.R., $4,) Rev. G. M. Barratt (Can send library to suit at $10 or $12,) Capt. P. McKay $2.

A NEW AND GRAND EPOCH IN MEDICINE.

Dr. Maggiel is the founder of a new Medica System! The quantitarians, whose vast internal doses enfeeble the stomach, and paralyze the bowels, must give precedene to the man who restores health and appetite with from one to two of his extraordinary Pills, and cures the most virulent sores with a box or so of wonderful and all-healing Salve.

These two great specifics of the Doctor are fast superceding all the sterotyped nostrums of the day. Extraordinary cures by Maggiel's Pills and Salve have opened the eyes of the public to the inefficiency of the (so called) remedies of others, and upon which people have so long blindly depended. Maggiel's Pills are not of the class that are swallowed by the dose, and in which every box full taken creates an absolute necessity for another. One or two of Maggiuo. Pills suffices to place the bowels in perfect order tone the stomach, create an appetite, and render the spirits lights and buoyant! There is no griping, and no reaction in the form of constipation. If the liver is affected its functions are restored and if the nervous system is feeble it is invigoratitg. This last quality makes the medicine very desirable for the wants of delicate females. Ulcerous and eruptive diseases are literally extinguished by the disinfecting power of Maggiel's Salve. In fact, it is here announced that Maggiel's Bilious, Dyapetic and Diarrhœa Pills cure when all others fail. While for burns, scalds, Chilblains, Cuts, and all Abrasions of the skin, Maggiel's Salve is infallible. Sold by J. Haydock, 11 Pine street, New York, and all druggists, at 25 cents per box.

Jan 1 6m.

Pain Killer!—An External and Internal Remedy for the Cure of *Cramp and Pain in the Stomach*, Bruises, Burns and Scalds, Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Sore Throat, Sudden Colds, Coughs, &c. Use it once for any of these, and you will never do without it.

☞ Beware of imitations! Sold by all Druggists.

Perry Davis & Son, *Proprietors,*

April 17 3m. MONTREAL.

After a test of ten years, *Woodill's Worm Lozenges* are still acknowledged to be the *very best* worm remedy known. They are *entirely free* from all *mineral agents* which so often prove injurious and even fatal to children; they are prepared without regard to economy, and contain the *purest* and *best vegetable medicines* known; and when given even where worms do not exist, no other constitutional effects follow than would be produced by an ordinary use of of Castor Oil or Senna.

For the cure of rheumatism, spinal diseases, sprains, chapped hands, bruises, burns, bites of insects, &c., use Johnson's Anodyne Liniment. We ask no man to use it after an unsatisfactory trial.

Gentlemen, if you want your horses' coats to assume a smooth and glossy appearance, use Sheridan's Cavalry Condition Powders.

☞ The brother inquiring respecting help for Twillingate, is informed that the articles he mentions can be turned to good account if sent to Book Room shortly.

GRACE'S SALVE CURES CUTS.
GRACE'S SALVE CURES BURNS.
GRACE'S SALVE CURES SCALDS.
GRACE'S SALVE CURES WOUNDS.
GRACE'S SALVE CURES BRUISES.
GRACE'S SALVE CURES SPRAINS.
GRACE'S SALVE CURES ERYSIPELAS.
GRACE'S SALVE CURES SALT RHEUM.
GRACE'S SALVE CURES RING WORMS.
GRACE'S SALVE CURES CHAPPED HANDS.
GRACE'S SALVE CURES FROZEN LIMBS.
GRACE'S SALVE CURES BOILS.
GRACE'S SALVE CURES FELONS.
GRACE'S SALVE CURES CHILBLAINS.
GRACE'S SALVE CURES PILES.
GRACE'S SALVE CURES CORNS.
GRACE'S SALVE CURES CALLUSES.
GRACE'S SALVE CURES BITES.
GRACE'S SALVE CURES STINGS.
GRACE'S SALVE CURES ITCH.

DR. WISTAR'S BALSAM OF WILD CHERRY.

This preparation is a certain cure for all diseases of the *Throat and Lungs, Coughs, Colds, Bronchitis, Whooping Cough, Croup, Incipient Consumption, &c.* In confirmation of the highest medical authority that *"Consumption can be cured,"* numerous instances of complete restoration from this disease by the use of Balsam can be given.

The following Certificate from a respectable Lady of Halifax, exhibits the remarkable virtue of this renowned Lung remedy:

Halifax, N. S., June 16, 1860,

Messrs. S. W. Fowle & Co., Boston.

Being requested by your Agent to state the benefit I have derived from the use of Dr. Wistar's Balsam of Wild Cherry, I have no hesitancy in saying that I have found it to give great relief of *cough* and *pulmonary disease*, of which I was some twelve years since so sorely afflicted as to be considered beyond recovery.—I therefore take occasion to say that I consider it to be a valuable remedy for *coughs* and *consumptive complaints.* Yours respectively,

MRS. J. WEST.

may 27—1m.

Marriages

At Port Mulgrave, on the 16th inst., by the Rev J G. Eigney, Mr Angus H. McDonald, to Henrietta M., youngest daughter of the late James McNair.

At Amherst, on the 20th inst., at the residence of the bride's mother, by the Rev. G. F. Miles, J. F. L. Parsons, Esq., A. B., Principal of Brunswick Street School, Halifax, to Eleonora W., fourth daughter of the late Elisha B. Cutten, Esq.

On the 20th inst., at Trinity Church, by the Rev. Mr. Cochran, Mr. Joseph Allen, to Miss A. Gerrard, both of this city.

Deaths.

At Indiantown, on the 23rd inst., after a lingering illness, Mr. John D Taylor, in the 47th year of his age, formerly of Healey Wood, Morpeth, Northumberland County, England.

At Canning, on the 7th inst., Charles Edward, infant son of Charles E. and Adelaide Burbidge, aged 16 months.

On the 21st inst., Julie Mawhood, only daughter of James A. Moren, Esq.

At Pugwash, on the 19th inst., Alexander A. Black, Esq., in the 38th year of his age.

At No. 5 Dawson Place, Bayswater, London, on the 1st inst., James Robertson Leishman, formerly of this city and Mauritius.

On the 23rd ult., on board the brigt Regatta, while on the passage from West Indies to Halifax, John Adams, aged 33 years, a native of United States.

At Birch Cove, on the 23rd inst., Mr Peter Donaldson, Senr., in the 74th year of his age.

At Port Hood, on the 19th inst., Claudia Louisa, infant daughter of Sarah and George C. Lawrence, Jr., aged 7 months.

At North West Arm, on the 15th inst., Rachel, wife of Henry Briggley, aged 21 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

Thursday, May 21

Barques Guiding Star, Best Newport, GB; Waverly, Smith, Charente; schrs Quickmarch, Barbadoes; Reward, Perrior, Gowrie Mines; Libby Fulton, Kelly's Cove; Sarah, Port Hood; Seaflower, P E Island; Mary Louisa, do; Adonis, do.

Friday, May 22.

Steamer City of Washington, New York; sthrs Albert, Hunter, P E I; Eliza Ann, Pictou; Vincent, Gowrie Mines; Temperance, Bathurst N. B.

Saturday, May 23

Schrs Westhaver, P E Island; Mount Vernon, P E Island.

Monday, May 25

H M S Himalaya, Capt Piers, St John, N B; steamers Carlotta, Maguire, Portland; Alhambra, Nickerson, Boston; ship Zimi, Payson, London; bark Geo Arkle, London; brigts Fanny Gordon, Glasgow; John Duffus, Block House Mines; schrs John Ferguson, Bay Chaleur; Zigzag, Cox, London; Ariel, Block House Mines; Mary Alice, Ritcey, Little Glace Bay; Spring Bird, Smith, Little Glace Bay; Sterling, Portland.

CLEARED

May 21—Steamers Etna, Bridgman, New York; Delta, Guillford, St John's, N F; Alpha, Hunter, Bermuda, ship St Thomas; brigt Prince Alfred, O'Brien, Maria Bay.

May 22—Steamer City of Washington, Tibbets, Liverpool; schrs Margaret Ann, Lee, Lingan; Dreadnought, Power, Magdalen Islands.

May 23—Brigts Isabella Thomson, Glace Bay; Delta, West, Barbadoes; schr Adeli, Deagle, P E Island.

Dartmouth Wesleyan Bazaar.

The Ladies of the Wesleyan Congregation in Dartmouth intend, D. V. holding a Bazaar of useful and fancy articles in the Mechanic's Institute on Thursday the 4th June next; the proceeds to aid in completing the repairs about the Wesleyan Church.

A Refreshment table will also be provided.

Contribution or donation of refreshment &c. will be thankfully received by the Members of the Committee.

Mrs. Dart, Mrs Lyle, Mrs. Connors, Mrs Halliday, Mrs Staples, Miss Russell, Miss Angwin, Miss Pearce.

may 13

Mullowney & Haley

DENTISTS,

120 Granville Street,

HALIFAX, N. S.

J. E. Mullowney. Allan Haley, D. D. S., Member of the Alumni of the Philadelphia Dental College.

jan 22 1y

WRIGHT'S

Patent Sectional Spring Bed!

The Subscribers having been appointed sole Agents in the Province for the sale of this article, recommend it as being the easiest and most comfortable to rest upon, and together with its durability, and the facility with which it can be taken apart and cleaned, they feel certain that it will be found to be a most convenient article.

may 20 GORDON & KEITH.

SABBATH SCHOOL BOOKS.

A well selected Stock of Books for Sabbath School Libraries of recent importations, from the English and American markets, on hand at the *WESLEYAN BOOK ROOM.*

Also,—Question Books of various kinds,—Reward Books, &c., &c.

Back Numbers of Sabbath School Papers;—Sunday School Advocate, British Workman, Band of Hope, &c in good order, and quite as suitable for distribution as those of present issue, at very greatly reduced rates.

These can be sent by mail without charge.

May 20, 1868.

Langley's Cordial Rhubarb.

This beautiful preparation from Turkey Rhubarb, has the approval and sanction of some of our best Physicians, as a valuable and favorite Family Medicine, and preferable to any other form in which Rhubarb is administered, either Adults or Children, is being combined with Aromatics to make it at once palatable to the taste and efficient in its operation. Prepared from the original receipt and sold by

J. LOCKHART DAVIS, Druggist,

125 Barrington street.

August 21.

New Advertisements.

WANTED!

AGENTS—$75 to $200 per month everywhere, male and female, to introduce the

GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE.

This Machine will stitch, hem, fell, tuck, quilt, cord, bind braid and embroider in a most superior manner. Price only $18. Fully warranted for five years. We will pay $100 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from $75 to $200 per month and expenses, or a commission from which twice that amount can be made.

Address SECOMB & Co., Pittsburgh, Pa., or Boston, Mass.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

May 27

GOVERNMENT HOUSE, OTTAWA,

Monday, April 6th, 1868.

COMPRISING:

His Excellency the Governor General in Council.

On the recommendation of the Honorable the Minister of Customs, and under and in virtue of the authority given and conferred by the Act passed during the present session of the Legislature, entitled; "An Act respecting the Customs."—His Excellency in Council has been pleased to make the following Regulation—

In addition to the Warehousing Ports mentioned in the Act passed during the present session of the Parliament of Canada, and intituled, "An Act respecting the Customs," and also in addition to the ports named in a list sanctioned by the order of His Excellency the Governor General in Council, of the 24th December, 1867, and of the 5th March, 1868, respectively, passed under the authority of the said Act, the following Port be included in the list of Warehousing Ports in the Dominion, viz;—

Province of Nova Scotia,

Port Mulgrave, Strait of Canso.

W. H. LEE,

April 29 3ins Clerk Privy Council.

GOVERNMENT HOUSE, OTTAWA,

Monday, 6th April, 1868.

PRESENT:

His Excellency the Governor General in Council.

WHEREAS, by the 81st section of the Act 31 V. c. Chap 6, instituted: "An Act respecting the Customs," it is enacted that—"Except in cases which by any regulation to be made by the Governor in Council, may be excepted from the operation of this section, all spirits (unless in bottle and imported from the United Kingdom, or in Bond from a Bonded Warehouse in some British possession) brought into Canada, in casks and packages of less size than to contain one hundred gallons "shall be forfeited"

And whereas Brandies and other Spirits are usually imported from Europe in Casks or other packages containing less than 100 gallons, whereby such goods, when imported into Canada would become liable to forfeiture as aforesaid, unless excepted from the operation of the Act referred to,—Therefore His Excellency in Council, on the recommendation of the Honorable the Minister of customs, and under the authority given by the said Act, has been pleased to make the following "Regulation"

"All importations of spirits made direct to Canada from European Ports shall be and they are hereby exempted from the operation of the 81st section of the Act 31 Vic., cap 5., intituled, "An Act respecting the Customs."

WM. H. LEE, Clerk Privy Council,

sp 29 3ins

1868 MAY 1868.

INLAND ROUTE.

St. John, Portland, Boston. &c.

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

Saturday, 9th	1 30 P. M.
Wednesday, 13th	5 00 P. M.
Saturday, 16th	7 00 P. M.
Wednesday, 20th	10 30 A. M
Saturday, 23rd	12 noon.
Wednesday, 27th	4 00 P. M.
Saturday, 30th	6 30 A. M.

Connecting at St John with the International Company's Steamers, which leave every Monday and Thursday morning at 8 o'clock.

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

At Boston with the Bristol Lin for New York.

FARES:

Halifax to St. John	$4 00
Do Portland	7 00
Do Boston	8 00
Do New York	12 00
Do Montreal	15 50
Do Toronto	17 50
Do Ottawa	16 75

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

A & H CREIGHTON,

may 6 Agents, Ordnance Square.

99 Granville Street. 99

MOURNING GOODS.

THE attention of the city trade is particularly invited to the stock of Mourning Goods always on hand, which includes all the newest Black Materials.

GOOD BLACK CRAPE;

And the very best

Black Kid Gloves.

Just received ex *City of Cork*, our Spring supply of

HORROCKS' SHIRTINGS,

Josephine Kid Gloves, Drab, Mauve, White, &c

SMITH BROTHERS.

may 6

EMPLOYMENT!

To do Good and get Paid for it!

TAKE AN AGENCY for the *Indispensable

The Family.

Blowing Bubbles.

As I loitered through the village,
I saw children at their play,
Blowing bubbles in the sunshine,
From a penny pipe of clay.
I had passed them with a greeting,
But their gladness charmed me so,
That I turned to watch their bubbles
Sailing through the summer's glow.

Though they seemed not half so brilliant
As in boyhood I had known,
When the smallest of my bubbles
Held a rainbow of its own,
Yet my little friends grew merry
As each tinted, air-blown toy
Floated upward, and the baby
Clapped its chubby hands for joy.

And the girl—her arms outstretching,
As if begging them to stay—
Said, "I'm sorry, very sorry,
They so quickly fade away!"
But her brother looked quite manly
As he shouted with delight,
"It is easy, very easy,
To blow others just as bright!"

And he blew with such good fortune
That, before his task was done,
You might count a score of bubbles
Floating gaily in the sun.
Then her eyes with pleasure sparkled,
As the crystal phantoms played,
And she quite forgot her sorrow
That they should so quickly fade.

And she paused where I was resting
In the shadow of a yew,
And in tones of laughing wonder
Cried, "Can't you blow bubbles, too?"
And I knew not how to answer;
So I left them to their play,
Blowing bubbles in the sunshine,
From a penny pipe of clay.

The Little Toy Maker.

On a warm day in a June a widow was seen drawing a wooden cart over the common. In the cart was a little boy, whose head lay on a clean white pillow. There was in his face the look of days of pain and sorrow.

For more than an hour the little wooden cart rolled along the path, and the poor boy looked around on all the pleasant things to be seen on that fine day. The flowers and birds, the blue sky and green fields, were all objects of joy to him.

"Pardon me," said a lady to the widow; "I have been looking at your dear boy. His pale but happy face has quite won my heart."

"Thank you," replied the widow; "my Jamie is a cripple, and cannot run about and play like other boys of his years; but he is quite happy when I draw him out in the morning."

"How old is he," said the lady.

"About ten."

"Was he always a cripple?"

"O no; he was a fine baby," said the mother, and a tear stood in her eye; "but when he was six months old his young sister let him fall from her arms one day while I was away at work. He was very much hurt, and was ill for many months. A kind doctor watched over him, and tried to make him well, though he knew I had no money to pay him for all he did. I had to go each day to work for a family a good way from home, and every morning day by day, and week after week, I kissed his little face, thinking never more to see him alive. But God was good, and spared him to comfort his mother."

"But he must be a great care to you," said the lady.

"O no; he is the greatest blessing I have on earth. When I and my daughter go home at night," continued the mother "tired with the labors of the day, I always see his sweet pale face at the window; he watches for our return. Many a prayer of gratitude we send up to him who gave us such a comfort in our life of trouble, and we humbly ask God that he may spare us this blessing. I rise an hour earlier, in order to enjoy this morning walk with him."

"But I should think Jamie would be very lonely while you are away?"

"That was what I often feared; but he tells me that, though he misses us sadly, he is never lonely. Jamie, dear, tell this lady how you amuse yourself when I have gone to work," she said, turning to the boy.

He had been looking about him, and so occupied with his own thoughts that the conversation had passed unobserved by him.

"I am busy all the day working on my toys," he said, looking up with a sweet smile into the lady's face; "or when I get tired, in reading Lucy's Sabbath school book; the boys from the next house often come in on Wednesday or Saturday afternoons and read to me. I like them to come and sit with me, for then I can work and learn too."

"But don't you wish you could go to school with them?"

"I am very happy as I am. I think God is good to me, and I thank him for giving me such a kind mother and dear sister. I have a pretty rose tree, too, in my window. Almost every month it brings me a blossom. The first one in the year I give to mother; the next to Lucy. I don't keep them on the stem to wither, for all my friends love Jamie's roses as they call them, and it is all I have to give those I love. A kind lady gave me the bush, and told me to learn a hymn for each blossom it gave. If you come to-morrow you shall have a blossom."

"Thank you, Jamie; I would like very much to visit you and your rose bush, and will try to call."

As it was now time for Mrs. Morgan to go to her home, she bade the lady good-morning, thanking her for her kindness. Jamie gave her a smile, and the little car rolled away.

About ten o'clock the next morning the lady went into the alley where Mrs. Morgan lived. She wondered which of the many houses here could be, but she soon saw Jamie's face at an open window.

As she passed into the room where he sat he expressed much joy at seeing her. Before leaving, his thoughtful mother had placed a chair for the lady quite near him and his little table. On the table lay a Bible and a hymn book, together with a few little story books. The blooming rose was one of the sweetest kind, and perfumed the whole room at it stood near the window.

The table was strewn with bits of wood, while many pretty little toys, carved with his knife, were ranged in order next the wall.

In this way this poor crippled child occupied his time, and provided many a little comfort for his loving mother.

"Do you not get weary, Jamie?"

"Sometimes I get very tired, for I am never free from pain, and often, for whole days, I cannot get from my bed into this pleasant little corner, my back hurts me so; but I lie still and think about Jesus, and of the time when I shall never more get tired of pain."

"Do you feel afraid to die?"

"O no! Jesus is always with me, and he has promised never to leave. I shall not be a cripple in heaven. No one will know I was the 'little cripple,' who always had to ride in his little cart wherever he went."

"Should you not feel sorry to leave your mother, and die alone?"

"The Saviour will not leave me alone. Mother taught me this nice text, 'Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.'"

"You seem very happy, my dear boy; have you felt always thus?"

"No; I used to be afraid to die, until I heard that Christ died for me. I know he loves even me, a poor little cripple boy, and if I believe in him, will take me to his happy home in heaven. I do not think I shall live long," he continued. Every morning when mother goes away, I watch her till she turns the corner, for I think, perhaps, I may not see her again. Dear mother! I do not tell her of these thoughts, for I know they would only trouble her; and as long as I am here I will try to be her sunshine, as she often calls me."

"That is right, Jamie; next to God, love that mother who so tenderly cares for you. But I have made a long call; I must go now; though I will try to come again. Good by."

A few weeks passed, and the lady was told that Jamie was much worse. She hurried to see and comfort him. There was no pleasant face at the window, as she passed up the court. All was still.

Jamie lay with his white face calm in Death. The little hands so busy with toy-work during her last visit, were calmly laid by his side. He was—at rest.

Some unfinished toys lay about the room; his chair stood in its usual place; the rose bush, with bright new blossom, stood where she last saw it; but Jamie had gone to the happy home where there shall be no more pain.

When the lady called to mind what a cheerful, happy, loving spirit that afflicted boy displayed; when his mother told her how for years he had rendered all happy around him by his uncomplaining nature, causing all to forget their sorrow by the message of peace which he repeated from his much loved book, the Bible, she thought how many little boys and girls, who had everything the heart could wish, did not love the Saviour, or do anything to induce others to love him.

Reader, are you well and strong? If so be thankful. God might have made you like 'crippled Jimie.' What are you doing to show your gratitude to him for your health and strength?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."—*The Children's Friend.*

The Red Line.

A beautiful block of marble was brought some years ago, all the way from Paris, for the great sculptor, Canova, to fashion out a statue of the great Napoleon. It was very pure and beautiful, and Canova was proud of having such a splendid block of marble to work upon. And he thought of how he would soon fashion that rough-hewn block into an elegant and graceful figure, and how it would stand in the king's palace, and be admired by thousands and thousands. But just when he was about to commence working upon it his eye discovered a tiny red line running down one of its sides. It was a very little one, and many people would have thought nothing about it; but Canova said, "I cannot work upon this, it has a flaw. It is not perfectly pure and white. I will not lay my chisel upon it. And he did not.

So, dear children, will it be with your souls. If there is on them the smallest taint of sin when you die, God will say, "I cannot receive this soul. It is not perfectly pure." No, there must not be the faintest red line, but they must be perfectly pure and white, and there is only one way by which they become so, and that is by their being washed in the blood of Jesus.

Temperance.

Drunk.

Young man, did you ever think how terrible that words sounds? Do you ever think what misery and woe you bring upon your friends when you degrade your manhood by getting drunk? Oh, it is a fearful thing thus to trample under foot the high claims that God and man have upon you!

Drunk!

How it rings in the ears of a loving wife! How it makes the heart of a fond mother bleed! How it crushes out the hopes of a doting father, and brings reproach and shame upon loving sisters!

Drunk!

See him as he leans against some friendly house, he is ready to fall into the opening jaws of hell, unconscious of his approaching fate.—The wife, with tearful eyes and aching heart sits at the window to hear her husband's footsteps, but alas they come not!

He is drunk!

The husband and parent is drunk! He is spending his time and money when he should be at home enjoying the comforts and joys of his own family circle.

Drunk!

He is spending for liquor the means of support, while his family is starving for food and suffering for clothing.

His reputation is gone.

His friends, one by one, are reluctantly leaving him to his miserable fate.

He goes down to his grave unhonored and unaung.

Drunk!

Temperance.

The Ohio Temperance men have issued an appeal which has the right ring. When temperance organizations take this ground and maintain it, they will accomplish something and not much will be done until they do. The Ohioans say:

1. We will vote for no intemperate man of any party for any office—drunkards are unfit to hold office.

2. We will vote for no man known to be in favor of opening or keeping open saloons and beer-gardens on the holy Sabbath.

3. We will vote for no man, either to make or execute the laws, who is opposed to the prohibition of the sale of intoxicating liquors of any name as a beverage.

Here in God's name we take our stand, and we invite the Christians of every name, temperance men of every organization—all who are unwilling to see the Sabbath blotted out, to unite and stand with us. We shall be denounced and sneered at, and it does not alarm us. It will be said we are seeking to legislate men into morality; to unite Church and State. Our reply is:

1. We do intend to permeate legislation and politics with religious principles and ethics.

2. Sweep all legislation on moral questions from the statute books, State and municipal, and you have little of importance left. What but legislation on moral questions are laws against slander, indecent exposure, gambling, prostitution, prize fights, sale of obscene publications, lotteries, &c.? Away with this senseless hypocritical cry against moral legislation. The opposite is immoral legislation, legislation that increases taxes, multiplies crimes, destroys life, ruins character, fills our alms houses with paupers, our jails and State-prisons with criminals, and supplies the gallows with victims.

"Licensed to do thy neighbor harm,
To spread disease, and woe and strife;
Licensed to nerve the robber's arm,
Licensed to whet the assassin's knife."

If the legislation we propose and demand be moral legislation, what is this but immoral legislation?

We shall be told laws forbidding the sale of intoxicating liquors as beverages are unconstitutional. But the full bench of the United States Court, including our own McLean and Chase, have twice declared them constitutional, while no judge or court of any standing, has pronounced an opposite decision. If such laws are unconstitutional, so is every system of license. A license law makes the sale unlawful to ninety-nine persons out of every hundred. A license system regulates and restricts sale. This is precisely what we propose to do. Alcohol may be sold for legitimate purposes. It has its place, and to this we propose to confine it and the sale of it.

When sold to be used in the arts and in medicine, it may be useful, but as a beverage it is not, but hurtful to every interest of society.—Nor do we propose to prohibit drinking by law. Men may keep liquor in their houses, and carry it upon their persons, but they shall not sell it to others, nor under any pretense make their houses places of resort for drinking purposes; and, no matter whether is is food or poison, if it renders life and property insecure, we have a right to stop the sale.

Agriculture.

Potatoes a Remedy for Bots.

Late in summer the large horse or gad fly, is busy in laying its small yellow eggs on the hairs of the sides and legs of horses, which being glutinous, adhere there. The horse, in licking himself, touches the eggs, which burst, when a small worm escapes, which adheres to the tongue and is carried with his food to the stomach and feeds and grows there until spring, when it passes out of the body and soon becomes a fly.—Youatt and Spooner, in their work on the horse, claim that bots do not injure a horse, and cannot be removed from the stomach by medicine, but pass away themselves in the spring. For more than fifty years I have heard of horses, and seen them, said to be sick of the bots, and to die of them. Many, with a view to remove them, pour molasses and milk down the throat of the horse, of which it is said that bots are fond so that they are thus led to let go their hold of the stomach. This is soon followed by a pint of tanner's oil, or some other cathartic, causing the horse to discharge the bots.

When visiting a friend a few months since, a worthy brother clergyman, he informed me that a horse having died of the bots in his neighborhood, his stomach having been eaten through and through by them, some of them were put in spirits of turpentine and other fluids commonly fatal to the life of worms and insects, but did not suffer from them. Another horse in the same neighborhood was suffering severely from bots, when a quart of potato juice was poured down his throat, which soon relieved him of pain; and a large quantity of dead bots passed away from him.

To me this remedy was new, but it may be commonly known to farmers. But be this as it may, an important inquiry here arises, namely, are those eminent farmers, Youatt and Spooner, right in what they say with regard to bots? and, if so, what worms are those which, with farmers and others, have so long gone by the name of bots, and of which horses so often die, as is proved by examining their stomachs, which are extensively eaten and pierced through by them?—*N. Y. Observer.*

About a Crock of Butter.

Not long since, a friend of ours said he had ordered a crock of butter, and, when it came, he would show an article of the right stamp. The crock came, but in transferring to the cellar, it got badly broken, involving the necessity of a new one, and the labor of re-packing. But what of the butter? Was the boast of its being of the "right stamp" made good? It was not. It failed in several respects. In the first place, there was a want of uniformity in the texture and finish of the several layers composing the crock. Some of them were seamed with blue-looking rivulets, or cavities filled with a mottled liquid, showing a lack of manipulation in working out the buttermilk. Other portions were streaked with veins of undissolved salt, evincing great carelessness or a lack of judgment in the use of that article. Then, again, there were occasional hairs, threads, or strings meandering through the mass, all tending to detract from the character and value of the butter.

These faults are too common, and should be corrected; for, of all things entering into family consumption, dirty or poorly manufactured butter is the least endurable. There is no excuse for these shortcomings on the part of butter-makers. If persons in the diary business lack the knowledge necessary to success, let them acquire it from those in possession of it. This can soon be done by those anxious to excel, and sufficiently honest to aim at doing justice to others.

In putting down butter, there should be an effort at uniformity throughout the operation This is not hard of attainment, hence a failure should not be imputed to bad luck, but to a negligent disregard of the conditions of success. Work the butter clear of the milk, to begin with. See that no hairs or threads meander through it. In salting, if in doubt as to the quantity to be used, prepare a pound, or less, by trial, till the proper quantity has been ascertained. When the taste is satisfied, observe the same proportions in successive churnings, till the tub or crock is filled. The result will be a mass of uniform colour, free from veins of milk or undissolved salt, of hairs or strings, and fit to be eaten with the eyes open and the senses of taste and smell active in the performance of their allotted functions.—*Rural New-Yorker.*

Husbandry.

By husbandry, the ground gives us everything necessary for food and nourishment, and such things, likewise, as afford the greatest pleasures. Yet, though it gives us plentifully of all kinds of things, it does not allow us to reap them in sloth and idleness; but excites us to health by the labour it appoints us.

The practice of husbandry makes men strong and bold, enabling them to defend their country.

He was surely a wise man that said husbandry was the mother and nurse of all the other sciences; for when she flourished, all the other sciences and faculties fared the better; but when the ground lies uncultivated, and brings no crop, all the sciences and arts are at a loss, by land and sea.

It is healthful employment that breeds good men and occasions generosity of spirit and good will toward one's friends and country.

Excelsior Spinner!

Lookout for the Agents of TAYLOR'S PATENT EXCELSIOR SPINNING MACHINE.

DO not buy until you see this beautiful Spinner. It is small, neat, and convenient, simple, durable and easily understood. A child 8 years old can manage it. You sit at your ease while spinning. A reel is attached to wind the yarn from the spindle. It spins even, smooth yarn of Wool, Cotton, Flax, or Tow. Coarse, or fine yarn can be spun as desired, and FOUR TIMES as much in a day, as on any other hand spinner. Wait for the agents of Taylor's Excelsior Spinner, and you will be sure to buy the best Spinning Machine ever invented.

Agents will visit the different towns throughout the Provinces.

Province, County, and Town rights for sale. If you visit St. John, do not fail to call at the New Brunswick Foundry and see this Machine.

JAMES HARRIS,
Manufacturer.

april 10.

THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.

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

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

DR. RADWAY'S
PILLS

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;
Superior to all Purgative, Cathartic, or Alterative Medicines in general use,
COATED WITH GUM,

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

THE GREAT WANT SUPPLIED.

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as a most approved cathartic, or cathartic medicine, occasioning no inconvenience or sickness.

Professor Reid.—College of Pharmacy.
THE GREAT PURGATIVE.

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

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

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

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

U. S. INVALID HOSPITAL, NEW YORK.

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

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

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of bonset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

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

Yours, etc.,
SYDNY STEVENS, M.D.

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

NEWARK, N. J., Oct. 10th, 1862.

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

Yours very truly, J. G. HODGSON.

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

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

LET DYSPEPTICS READ.
AS A DINNER PILL,

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

SOLD BY ALL DRUGGISTS
Price 25 c.

FOR SALE AT THE
Prince Albert Steam Mill

ONE hundred thousand feet Superior Clean Finished Mouldings, of various patterns, manufactured from best Kiln dried Lumber, for Panel Doors, Counters, Wainscott, Back Mouldings, Base and other finish.

Also, on hand—100 Panel Doors, made from Kiln Dried Materials of the following dimensions:
7 x 3 feet wide by 1 3-4 inch thick,
6 ft 10 in x 2 ft 10 in by 1 3-4, 1½, and 1¼ in thick,
6 ft 8 in x 2 ft 8 in by 1 3-8 thick.

Also—Grooved and Tongued Spruce Flooring, Wall Linings and Shelvings.

Also—A lot of Window Frames and Sashes, 12 lights, 8 x 10 in and 9 x 12 inch.

Also—Will make to order 1-4 inch veneered Oak, or Walnut Doors of superior description, not liable to rent, warp or split, as those made in the solid.

Also on hand 50—Southern Pine Timber and 3 in Plank, common Ranging Timber, Oak, Birch, and Pine Boards and Planks, Sawed Pine, Split Pine and Cedar Shingles. Also—Weather Beards.

The whole of which the subscriber offers low for cash. Apply to H. G. HILL,
Victoria Wharf, (below Gas Works)

Easy of access. The Street Cars pass the head of Victoria St., every quarter of an hour.
Feb 13

Strange, but True.

THAT till within eighteen months all attempts to prepare a suitable and safe Combination for Leather, which could be used with satisfaction as a Dressing for Harness, Coach and Carriage Tops, Boots, Shoes, Yoke Straps &c., &c., and act as a Water Proof, Softener, Leather and Stitching Preserver, as well as to renovate the article dressed, have failed.

It is Equally Strange & True

That eighteen months ago, Ephraim Mack, of Mill Village, Queens Co, N. S., discovered and prepared and is now manufacturing and circulating as fast as possible, a Combination of 13 ingredients, known as E. Mack's WATER PROOF BLACKING, which is warranted to accomplish all the above objects, or money refunded, as agents and venders are instructed to return the money in every case of failure, when satisfactory evidence is given.

That this is true, who will doubt when they read the following Certificate?

We the undersigned having used E. Mack's Water Proof Blacking on our harness, boots, shoes, coach tops, &c., and having proved it to be superior to any preparation of the kind we ever used, cheerfully recommend it to all who require a Leather Dressing as a convenient, safe and valuable combination.

Rev. F. E. W. Pickles, Mill Village, Queens Co, N. S.; Messrs. Calder and Fraser, do.; Dr. J. M. Barnaby, M.D., do.; E. D. Davison, Esq., do.; James Forbes, M.D., Liverpool, N. S; James Turner, Esq., Jordan River, Shelburne Co, N. S; James T. Binns, Shelburne; Rev T. W. Smith, do Wm McRey, Esq, Clyde River, Shelburne Co, N S Rev Thos Smith, Barrington, do; Wm Sargent Port Medway, Queens Co, N S; Spencer Cohoon, do.; Rev C. W. T. Dutcher, Cleveland, Queen's Co. Dr. Pope, M.D., Petite Riviere, Lunenburg Co. Rev. Christopher Lockhart Horton, N. S.; Wm Merry, Bridgewater, Lunenburg Co.; Wm. Owen, Attorney at Law, Bridgewater, Lunenburg Co.; H. B Mitchell, Esq., Chester.
sept 26

Ayer's Cathartic Pills.

BROWN'S BRONCHIAL TROCHES

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