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eligious Miscellany.

rist is All and in All.

SONG OF PRAISE FOR CHRIST ;

[Composed by Mason, 1660].

nd the Pearl of greatest price,
eart doth sing for joy ;
g I must ; a Christ I have ;
at a Christ have I !
the Way, the Truth, the Life ;
Way to God and glory ;
the dead ; the Truth of types,
Truth of ancient story.

s a Prophet, Priest and King ;
eart full of light ;
at that stands 'twixt God and man,
ing that rules with might.
manhood is a temple, where
altar God doth rest ;
hrist, He is the Sacrifice,
Christ, He is the Priest.

hrist, He is the Lord of lords,
is the King of kings ;
the Sun of Righteousness,
h healing in His wings.
hrist, He is the Tree of Life,
ich in God's garden grows ;
fruits do feed ; whose leaves do heal ;
Christ is Sharon's Rose.

t is my Meat, Christ is my Drink,
physic and my health ;
ace, my strength, my joy, my crown,
glory and my wealth.
is my Father and my Friend,
My Brother and my Love ;
Head, my Hope, my Counsellor ;
My Advocate above.

Christ, He is the Heaven of heavens,
My Christ, what shall I call ?
My Christ is First,—my Christ is Last,
My Christ is All in All.

From the Repository for January.

entenary of American Methodism.

A century is too long to be the measure of one man's life. It is usually short enough for only a division of the cycle that measures the completion of a religious movement among a people; and what one man begins that affects society, must be finished by those who come after him. Luther only initiated the Reformation. John Wesley only began to spread Scriptural holiness over the land. Embury and Webb only sowed the seed that Asbury and Garrettson gathered as it ripened, and re-sowed for others to gather, thirty, sixty, or a hundred fold. And as we study the peculiar qualifications of the men who were chief instruments in the establishment of Methodism for the work required of them, the great diversity of their gifts, adapted *to the special* wants of their times, and the varied *wants* of the Church as it progressed, we shall be impressed that God himself called these men at the right time, and endowed them with powers fitted for the demands upon them. Nor will it detract from the *praise of each* of them that he was not permitted *to finish* the work he *had begun*. It *will not lessen* the fame of John *Wesley, that after having* organized an evangelical *movement that* renovated the whole religious character of his nation, he dies just as he sees a branch *growing out* of its roots, that would rival the parent stock *itself* in strength and fruitfulness. Nor will it diminish our honor of the first preachers of Methodism in this country, that after having compassed again and again, the *length* and breadth of the land, and after leaving given form and consistency to the new and rapidly-increasing Church, they fall asleep in Christ just when that Church is putting on greatness, and other men, not less gifted, enter into their labors. These men can never be forgotten. Their names will be household words wherever a pure Christianity is known. They will be remembered as men who were true to the noblest mission that God appoints. They will be honored for their abandonment of themselves to their holy work, and for their readiness to dare and do, when perils and opposition would have made others, less courageous, to cower and to fail. But the centennial services will call forth, above all honor to the instruments, the hearty acknowledgment that to God belongs the glory; that in the conception of its plan and in the direction of its progress, Methodism is of God; and this will make our monumental offerings more cheerful and liberal, and our thanksgivings and worship more devout. The cheer of our songs will swell out with joyful harmony, when the East shall say to the West, "Not unto us, not unto us, but to his name be the praise," and the West shall shout back to the East, "His right hand, and His holy arm hath gotten Him the victory."

The most remarkable characteristic of Methodism is that which affects all its members. It is the profession of *a Divine renewing power upon the hearts of its subjects*. In this it claims to be more than a mere educator of truths Scripturally orthodox, or of forms Scripturally consistent; that it is more than an organization, well adapted to preserve and extend a system of faith, and adequately supplied with instruments to work the organization effectively. These it regards as the effects, not the cause of its vitality. When John Wesley, speaking of his own conversion, says, "I felt my heart strangely warmed, I felt an assurance that Christ did take away my sins," he was only stating an experience that was to be a type for all his followers to know and to profess; an experience that is a radical quality in every Methodist, and that has introduced with their adaptation to the variety of agencies in organized Methodism. Whoever fails to appreciate this fact, that it is a religion of sanctification, will also fail to apprehend what it had to do, and to comprehend the great work it has accomplished.

One hundred years ago the preaching that the Spirit of God dwelt in and renewed the hearts of believers, and gave them assurance of sins forgiven, found but few in this country to welcome it, and scarcely a witness to profess it. If Christians published it as true in the liturgy or catechism, they were generally infidel in respect to the knowledge of it. To the unbelieving, it was a doctrine that savored both of enthusiasm and pretension. When, therefore, it was boldly professed by the disciples of the Wesleyan school, as that which they had "felt and seen," and when the itinerants declared it as that to which all who believed were eligible, both the preaching and the profession were commonly treated as "wild fanaticisms." Nevertheless, this was the doctrine they preached, and this was the experience they professed. It was the confession of a Divine life in their religion; of "Christ in them" as the root of Christian character, and the impulsion of their Christian life.

What were the results that followed? One was, that it wrought another standard of religious experience in the existing churches. At first the doctrine was opposed and its disciples persecuted. But the opposers were arrested in the way, and saw a light, and heard a voice saying, "Why persecutest thou me?" And the Methodist Ananias came to them and laid his hands on them, and prayed for them, and the scales fell from their eyes, and they went forth and preached the doctrines they had sought to destroy. Another effect was, it saved the irreligious. To them was the message of the new teachers principally directed. They went to the scattered and lost sheep without the fold. And to them a salvation that might be known and felt was both "a hammer and a fire." It broke in pieces their hard hearts of unbelief and wickedness, and melting in penitence they cried out, "Men and brethren, what must we do?" It lifted before them the Cross of Christ, and believing, they were transformed by a supernatural power. The Word grew and converts were greatly multiplied. There was another result. It reformed the lives of all who possessed it. The tree was made good, and the fruit became good. Had they been vicious, they became virtuous. They insisted as much on blameless living as fervent praying. They professed an inward, they practiced an outward holiness. The teaching that required of them a new heart to enter the kingdom, wrought out for them a practical godliness; and thus Methodism became a reformer of the manners and a purifier of the morals of the people.

There were other results not less wonderful than those to which we have referred. These were the production of those efficient and systematic agencies of Methodism by which its spirit and its influence have been extended. Men profess to admire its wonderful economy, but they err who suppose that this economy originated in mere human wisdom. It was the offspring of the heart more than of the head, and Methodism, organic or instrumental, is the *fruit of a spirit awakened in the hearts of its subjects by the renewing of the Holy Ghost*. It was this Spirit that moved their minds to seek legitimate means to accomplish an end—the creating of man anew in the image of God—and to adopt appropriate agencies to produce that end. Would it have men converted?—this Spirit thrust out the thousands who could not and would not repress the message it inspired, and who, in chapels or private houses, in school-houses or barns, in the fields or on the highways, lifted up their voices and preached to the people a religion that might be felt. The same Spirit wrought out for them a system to make their labors more effective, whether local or itinerant, supervisory or pioneer, aggressive or defensive. It taught them wisdom, inspired them with courage, and hardened them for endurance. Would they preserve their converts in the Divine light? this Spirit taught them to gather these, as it would the converts themselves to unite together for mutual counsel and instruction, and so were introduced the great social life-preservers of the church, the class-meetings. It was this Spirit, fruitful in its expedients to reach every mind, that brought to its aid the agency of the press, and with tract, and sheet, and volume, called on men to repent and "taste and see" that the Lord is good. Here originated the great "Book Concern" of the Church. It was this Spirit—the same that inspired Peter on Pentecost to declare that the promise was "unto the children"—that called the children together by multitudes on the Sabbath to be instructed in the Word of the Lord, and early to be partakers of these promises. And it was this Spirit, enlarged by their faith, that organized the whole Church into a system for missionary effort, and sent out its messengers to regions beyond. Whatever there is or has been great or good in the position or extent, in the organization or quality of Methodism, is to be ascribed, through Divine help, to the spirit it has possessed from the renewing power of the Holy Ghost on the hearts of its disciples; that it has been a religion of *experience* more than of *forms* and *opinions*.—*Rev. M. L. Scudder.*

The Doomed Young Man.

BY REV. THEO. L. CUYLER.

Coming through New York on several occasions at midnight, from railway-stations, I have always found the drinking-saloons and dance-houses in full blaze, and troops of *young men* about their doors at that dark, dangerous hour. This is the devil's harvest hour. While good people are asleep, the devil is awake and at work. How many of these thousands of young men have praying parents? How many of them will ever be saved from the doom of the drunkard, or the gambler, or the libertine? What can be done to save them?

These are practical questions for city pastors and city Christians. And they are full of warning too to the hundreds of youth who are rushing from country homes into the maelstrom of city life. Do young men from Christian homes always *realize* their tremendous peril, and brace themselves against the first assaults of temptation? Do they really know the terrible damnation that lurks beneath the first glass, the first game at faro, the first evening in a brothel? When they step on Satan's trap-doors, do they dream of the pit that yawns beneath them? An incident that now occurs to me will illustrate their own peril and their own duty to beware of first steps in sin.

Several years ago, an eminent city clergyman observed among his auditors a young man whose appearance excited in him an unusual interest. He took pains to learn the youthful stranger's history. He found that he was a child of pious parents, and had been trained to respect the ordinances of religion.

By-and-by the young man was missed from his accustomed place in the sanctuary. The eye of the pastor sought him in vain. He had met with a company of lively and engaging skeptics, who had persuaded him to abandon the house of God for the more "manly" entertainments of their infidel club. Scoffing and sensuality went hand in hand in that club-room. When his conscience stung him, the opiate of the bottle soon drowned the troublesome monitor. He became an apt scholar in the ways of sin. No young man commonly descends so rapidly into the abyss of dissipation as he who has plunged in from the high stand-point of a quiet, moral, country life. This young man went fast through the several stages of scoffing, drinking, brothelling, drunkenness; and his brief career of sin soon did its work of ruin on his slight, delicate frame. He had not long to learn the terrible truth of those lines which a half-drunken genius once wrote about his own drinking cup:

"Upon this foam Destruction rides,
And in this tide does Ruin swim,
Perdition at the bottom hides,
And Death is dancing round the brim!"

At length the pastor was one day startled by a summons to visit the unhappy young man's dying-bed. He found him sinking fast, and sinking without hope. As the man of God approached the bedside, the youth hid his face in the clothes, and refused to speak to him. Finding it impossible to draw a word from the wretched victim of remorse, who was thus entering eternity in sullen despair, the pastor offered a fervent prayer, and turned away. He reached the door. His hand was upon the latch, when the young man suddenly rose in the bed, and beckoned him to return. He went back, and leaned his head over the bed. The young man threw his arms about him, and drawing his head close to his lips, whispered in convulsive accents, "I'M DAMNED!" and then sunk back silent on the pillow. No further efforts or entreaties could rouse him. Having pronounced his own awful doom, his lips refused to speak again; and before midnight his wretched soul had flown into another world!

Here is a solemn sermon for city pastors and for pious parents in the country. It is an admonition to the one to watch well over the tempted youth in our great Sodoms; it is a warning to the others against sending their sons too eagerly and hastily into the fiery furnace of city temptations. A young man in New York, without a parent to watch him, or God's grace to keep him, lives on the dizzy edge of the pit.

Young men! as you read that poor prodigate's doom, be careful lest it be your own. His history may be yours. If you have forsaken God's house for the house of debauchery, or the haunts of the scoffer—if your evenings are spent in the theatre, the drinking-circle, or the card-table—you have good reason to tremble. Stop short, or you are lost. You are on Satan's trap-door. Beneath you are the damned! While you have a convidence left you, hear it, and obey it. That conscience bids you to *flee for your life*, and flee to the pardoning grace and strong arm of God.

The Religion of the Day.

The religion of the day is an *easy minded* religion, without conflict and wrestling with self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a *second rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doing, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion: that is to say, it is not rooted on *certainty*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon but not *from* pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralysed.—*H. Bonar.*

The Voice of History as to the Sabbath.

The following clear condensed deductions from history are taken from the sermon of Rev. Dr. Rice at the opening of the Sabbath Committee's series. After his historical outline he adds:—

The history of the Sabbath amply justifies the following conclusions:

1. In every age, the connection has been most intimate between sound faith and elevated piety, and the strict observance of the Sabbath; and the connection has been as close between public morals, and public respect for the holy day. It would be impossible, I believe, to point to a single period of any considerable length that can be justly regarded as forming an exception to the general statement. And if this be true, then it is a truth which ought to be deeply impressed on the mind of every Christian and patriot; for it demonstrates the importance of the Sabbath to all the dearest interests of the human race.

2. Whenever and wherever the Sabbath instead of being kept holy, has become a holiday, it has become a source of dissipation and corruption. It is a universal rule, that the more important and invaluable any institution is, the greater the evil of its perversion. We have only to go to Spain, Mexico, or South America, to see the effect of such a perversion of the Sabbath upon public morals. After morning service, the masses of the people resort to the ball-fight, the cock-pit, the theatre, and the like; and no day in the week is so fruitful of vice. If then, we would not have the Sabbath to be a curse, let us insist upon the strict observance of the entire day. Better that it should be a day of secular labor, than of frolic and dissipation.

3. The two classes of men who have opposed the protection of it by civil legislation, have been errorists, who, rejecting the fundamental doctrines of Christianity, have thus undermined its morals, and irreligious men some, indeed, there have been, whose published creeds were fundamentally unsound, who have trampled upon the Sabbath, but they have been men whose lives demonstrated how little regard they had for the doctrines they had not publicly renounced. As a general rule, it is true, that the worst men have ever been the bitterest enemies of the Sabbath; the best men its most earnest defenders.

4. Neither the Church of Christ, nor any nation can spare the Sabbath. The language of Calvin is not too strong, when he says, that without it "the Church would be in imminent danger of immediate convulsion and ruin. And if the Church cannot live without the Sabbath, neither could any free nation survive its overthrow. We must have the Sabbath, or we must have despotism or anarchy.

A Place to Pray in.

"Mother," said a good boy, the night before going away, "mother, the worst of leaving home is, I am afraid I shall not find a place to pray in."

"I can always find a place to pray when I have a mind to pray," said a man-of-war's man. "I can commune with God leaning over the *breach of a gun*, though fifty men were walking the deck at the same time."

"And I," said another, "can crawl out on the forechains, and there I can pray undisturbed."

"Ah!" said another sailor, "when the Spirit of God got hold of me, and showed me my sins, I was miserable indeed. I locked into my Bible, and the more I read, the more it condemed me. Everything in it seemed against me. So it went on nearly two weeks, till one day I was sitting aft on the hatch, strapping a block. I thought my heart would break. I was afraid I should become discouraged, and begin to swear again; yet it did appear of no use to try. Then I thought I would make one more effort to get pardon. I threw down the block and strap, and started aloft for the main-topsail-yard, and I leaned over the yard and prayed, 'O Lord, if there is mercy for a poor sinner, let me have it now, here on this topsail-yard, before I go down on deck. Thou art able: O come!' Just at that moment when I felt, 'I can do nothing; O God help me!' then the answer came; light broke on my soul, and I knew that God is love.

'O happy day,
When Jesus washed my sins away!'

And I have never since wanted a *closet* in which to call upon my God."

So, children, in this duty, as well as in almost everything else, "where there is a will there is a way." Even under the most unfavorable circumstances, you can find some quiet spot to kneel down by yourself and pray to your heavenly Father and divine Redeemer. How often you want to whisper something into your mother's ear that others shall not know; how often you desire to say something to father alone; and much more will it be sweet and precious to have no ear but that of Jesus to listen to your humble prayers.

Religious Intelligence.

For the Provincial Wesleyan.

Am. Tract Society's Operations.

MR EDITOR,—Dear Sir,—By your kind permission I desire to give your readers some extracts from Reports of a few of the Colporteurs of the American Tract Society, in order to give some idea of the nature of this Society's work, its need and importance in this Province.

Mr. R. L, Colporteur in Han's Co. writes: "I have just been making up my Report and send you an extract or two up to this date. I have laboured 182 days and sold books to the amount of $243: distributed gratuitously $27, forwarded through you to the Society $68; held forty prayer-meetings; found families destitute of all religious books, [illegible] destitute of the Bible, visited 67 Roman Catholic families every one of whom accepted of a tract except one; conversed on personal religion or prayed with 951 families, besides many individuals by the wayside, and visited in all 2252 families.

I have organized several Sabbath schools; helped forward others which were in operation; visited and encouraged a number of day schools, gave one temperance address, and have laboured constantly to put down liquor drinking and the use of tobacco from one end of the county to the other."

Mr. R. C, Colporteur in Lunenburg County, writes: "I have visited every settlement with the exception of Cleatland, within the County, reaching with few exceptions, every family. Of the Society's publications, exclusive of Tracts, I have distributed throughout the county over ten hundred.—of tracts over twenty-two thousand pages. Very few of the latter have been sold. In nearly every house in the county there is some printed truth as issued by the Society."

Mr. J. McR., Colporteur in Pictou, Antigonish and Guysboro', writes: "I have travelled over a large portion of Antigonish co., and parts of Guysboro' and Pictou. I visited 329 Roman Catholic families principally in Antigonish. I sold a Testament with notes to a Roman Catholic. He wanted to get one to compare with their own. There is a wide field of usefulness in Guysboro' for the colporteur."

Mr. C. L. C., colporteur in Colchester and Cumberland writes: "I have spent the quarter just ended in the county of Cumberland, I have found it an interesting field for colporteur labor. In consequence of not being able to explore the whole county, I devoted the larger portion of my time to the most sparsely settled and destitute parts. I have explored pretty thoroughly a number of settlements situate in remote corners of the county, where I found a considerable amount of moral and spiritual destitution. Most of the places that I visited have no resident minister and are only partially supplied with the preaching of the gospel. Many families are seldom visited, and some not all, by ministers. This makes the visit of the colporteur more necessary and much more appreciated. I found a few families without the word of God, several without any religious books, and a great many with an exceedingly small supply.

I made it a point to read and pray with nearly all the families in the destitute settlements and urge upon them the claims of personal religion. I also held meetings in several places and good attention and interest were manifested to the word spoken. Books were purchased by many with pleasure, and those who were not able to purchase received tracts and small books with expressions of gratitude. I visited several Sabbath schools and delivered an address to each.

The Tract Society's publications are highly appreciated. Their circulation will undoubtedly produce a salutary effect. One Saturday afternoon, I visited a small settlement comprising 13 families. I found many of them in a state of physical wretchedness and moral and spiritual destitution. I visited nearly all the families in the settlement that afternoon. Conversed read and prayed with them, and distributed small books and tracts gratuitously.

On Sabbath afternoon in company with the friend I was stopping with, I visited a family I had not found on the day previous, in which one of the inmates, a girl of sixteen, was prostrated on a bed of sickness. I found quite a number of the neighbours assembled, who had called to see the invalid. I embraced the opportunity at once of addressing all present on the subject of personal religion. Marked attention was given, while I spoke of the freeness and fullness of the great salvation and the willingness of the Saviour to save the chief of sinners, urging upon them to accept without delay the offers of mercy. Some present seemed to feel the force of the truths presented. I asked for a Bible and found there was none in the house. From a small copy of the New Testament, which I carried with me, and after making a few comments thereon engaged in prayer. I then approached the bedside of the sick girl, who was apparently on the verge of eternity. While I conversed with her she wept profusely. I found her extremely ignorant. She could not read and knew but little of the way of salvation. I endeavoured to explain to her the way of justification through a crucified and risen Saviour, and urged her to come to Jesus.

I felt thankful that in the Providence of God I was permitted to visit this family, and my earnest prayer to God was that my effort to lead this poor girl to the Saviour of sinners might be successful. The parents thanked me, with tears in their eyes, for visiting them. It was the first visit of the kind they had ever received.

I visited a new settlement, where I found the inhabitants in indigent circumstances and quite destitute of religious books. They told me that during their eight years residence in that place they had never received a visit from a minister of the gospel, or never had an opportunity of getting books. As they were a distance from a place of worship they seldom attended—some of them not at all. My visit to them was exceedingly acceptable, and I trust profitable to myself. I felt when going from house to house, warning the careless, instructing the ignorant, and encouraging the feeble christian, that the work was truly blessed. I read, prayed, and conversed with the families and supplied every one of them, by sale or by grant with good books. They thanked me kindly for visiting them and requested me to call again.

It will be seen from these extracts that the work of this Society is not a mere bookselling operation, undertaken for pecuniary gain. On the contrary, while it aims to supply families and Sabbath schools throughout the land with a pure religious literature, at a low price, its great object is to seek those living without the gospel, and in a spirit of christian love and benevolence carry to them the message of salvation in the works of Baxter, Bunyan, Doddridge, Venn and kindred authors striving, by words of earnest counsel and exhortation, by reading the scriptures and prayer to lead them to seek an interest in the Saviour.

During the year twelve Colporteurs have been employed in this Province. A large portion of the more needy parts of it has been explored. Many families hitherto without the word of God have been supplied, the officers of the local Bible Societies kindly furnishing copies of the scriptures for that purpose. Many without any religious reading, or the means to purchase, have had a suitable volume presented to them. Prayer has been offered at many a fireside for the first time. Tens of thousands of Tracts full of soul saving gospel truth have been distributed.

Thus this Society co-operates with the ordained ministry by means of this combined agency of printed truth and prayerful personal effort for souls. It is a most importune auxiliary in the work of Home evangelization. Will it not commend itself to all Christians and Pailanthropists?

ALEX. MCBEAN.

The Arabic Scriptures.

A GIFT FROM MARASH, AND A QUICK RETURN FROM AMERICA.

In the Bible Society Record for October we printed the following extract from a letter of our agent, Rev. Isaac G. Bliss, Constantinople, with reference to a contribution raised at Sidon, in Syria, by the Christians of that mission, for the Arabic Scriptures:

"You will notice that I report $73.70, a difference of fifty-eight cents. This fifty-eight cents was sent me from Marash by a poor woman, (one of the poorest of the poor but warm-hearted Christians found there). She sold one of the only two copper cooking-dishes she had, and when remonstrated with for doing so, replied that she was glad to deny herself for *Christ*, and to give his Word to others who had it not. This humble fifty-eight cents will be a power in helping on the great work, which the Master will not forget to use."

This statement was soon copied into one of our city religious newspapers. The ensuing communication shows how quickly the poor Christian woman's great liberality has borne its precious fruit on this side of the Atlantic. Our good Brother Bliss only uttered the language of faith when he wrote in his closing sentence that "*these humble fifty eight cents will be a power in helping on the great work, which the Master will not forget to use.*"

Extract from a letter enclosing twenty dollars for the Arabic Scriptures—a thank offering.

Our only child was taken ill and seemed about to die. Her sinful father was brought to his knees. God heard *even him*, spared the child, and we hope and pray will keep the father in the way of life.

Just at this time we read, in the *Christian Intelligencer*, of a poor woman who "sold one of the only two copper cooking dishes" she had, in order that she might contribute something to aid in giving the Word of Life to others. We thank God that this deed of that far-off woman touched our hearts, and made us feel how much we owe to God for his infinite love and the innumerable *unnoticed* mercies shown unto us.

In the name of our little Elsie we owe you a twenty dollar bill as a thank-offering to God, and as a token that we recognize his loving-kindness and tender mercies.

In our hearts we believe we owe the making of this gift to the example of that poor woman, and we desire that this money may be applied to the same purpose for which she gave hers, namely, *to aid in electrotyping the Arabic Scriptures.*—*B. S. Record for December.*

General Miscellany.

Pernicious Reading for Boys.

A few weeks ago, a boy was charged with stealing an article of small value, and one such as boys would scarcely begin to take. The little fellow was bright and intelligent. There was a natural ingeniousness in him which was engaging. Yet he stood at the bar of the police court a thief. He was not poverty stricken. Idle fellows had not used him as their easy tool, and deserted him when he became their "conscript on whom the lot fell." Kind relatives to save their pockets, had not turned him out upon a stirring world. He had a home, humble and obscure, down a dingy back street; and it seems to have been as comfortable as poor working people in the city could make it. This was his first crime, and neither want, ignorance, nor bad company had led him to it. How then shall we explain this little fellow's declension? In one sense it is fortunate that the knitted brow, stern countenance, and sharp questioning of the magistrate forced from the youth the truth. The boy had been a diligent student in the annals of crime. Lives of pirates, thieves, footpads and highwaymen had kindled in his breast a fiery admiration of their deeds, and he was beginning to imitate the heroes whose adventures he had studied, when fortunately the law stepped in, just when he had passed across the threshold of crime.

It is a well-known fact that every week or month the printing press supplies, at a low cost, a mass of reading which may be termed criminal literature. It is used in numbers, very cheap, and its attractiveness is increased by a profusion of wood-cuts The heroes who figure in the criminal calendar are described with a power, spirit, and piquancy worthy of a better theme, and this criminal literature, lying in a fascinating way in the windows of shops in cities and towns, is eagerly bought up and as eagerly read. In winter evenings, when snow falls, and blustering winds outside, shake the door fastenings, and youths are confined to the house, the penny or half-penny numbers are brought out to be thumbed and pored over, nay devoured; and as they are periodically issued, they are always replenished. Even if there be no candle, the fire light falls flickering upon the page, stirring the wood-cuts into life almost, and the very room seems to the young reader to be peopled by heroes in the work of crime. There is a grim fascination in this class of literature, and almost Satanic influence about it, and even while your better readers may think themselves safe, it is leaving a poison behind.

The law has not touched this kind of literature, and will not do so. [illegible] wisdom to provide an antidote for the poison which lies at its heart's core. If the young are taught to read, it is surely necessary that they should have good reading, and not poisonous literature, for their spare hours. At the same time the reading should be such as will make spare hours pleasant hours, otherwise Jack Shepherd and Dick Turpin will assuredly be pressed into service. It is not by filling books intended for spare hours with scientific descriptions of levers, wedges, syphons, tubes and telescopes, or by describing a cat and labelling it the *felis domesticus* of Linnæus, that Dick Turpin is to be kept out of the minds of the young. This can be done in treatises to be studied. The young want something in spare hours which they can read.

Here it may be noticed that periodicals are for this purpose superior to books. Books are now cheap and numerous; but when read through once or twice, their novelty and interest pass away, and books are not easily replenished. Periodicals, however, coming often, have a freshness which is their charm, if so be that they are simple and attractive in style, and the subjects presented therein are wisely chosen.—*National Society's Monthly Paper.*

St. Peter's.

Of all the edifices that have been raised by the hand of man, there is none that presents to the historian of the human mind a deeper interest than St. Peter's, and there is certainly none that tells a sadder story of the frustration of human efforts and the futility of human hopes. It owes its greatest splendor to a worldly and ambitious pontiff, who has not even obtained an epitaph beneath its dome. It was designed to be the eternal monument of the glory and the universality of Catholicism, and it has become the most impressive memorial of its decay. The most sublime associations that could appeal to the intellect or the religious sentiment cluster thickly around it; but an association of which none had dreamed has consecrated it, and will abide with it forever. The most sacred relics of the Catholic faith are assembled within its walls. The genius of Michael Angelo, Raphael, Bramante, Cellini, Thorwaldsen, and Canova, have adorned it; mosaics of matchless beauty reproduce the greatest triumphs of Christian painting, and mingled their varied views with those gorgeous marbles that might have absorbed the revenues of a kingdom. Beneath that majestic dome, which stands like the emblem of eternity, and dwarfs the proudest monuments below, rest the remains of those who were long deemed the greatest sons of men. There lie those medieval pontiffs, who had borne aloft the lamp of knowledge in an evil and benighted age, who had guided and controlled the march of nations, and had been almost worshipped as the representatives of the Almighty. There, too, the English traveller pauses, amid many more splendid objects, at the sculptured slab which bears the names of the last scions of a royal race that for good or for ill had deeply influenced the destiny of his land. But, inexpressibly great as are these associations in the eyes of the theologian, the recollection of Luther and the indulgences and the Reformation will tower above them all; while to the philosophic historian St. Peter's possesses an interest of a still higher order, for it represents the conclusion of that impulse, growing out of the anthropomorphic habits of an early civilization, which had led men for so many centuaries to express their religious feelings by sensuous images of grandeur, of obscurity, and of terrorism. It represents the absorption of the religious by the esthetic elements which was the sure sign that the religious function of architecture had terminated. The age of the cathedral had passed. The age of the printing press had begun.

Sir Isaac Newton and his Cats.

A human being, weighing a general principle must call up before his mind all that is to be said for and against it, as well as any whether the weightiest reasons make for or against. And he may quite overlook some important reason, on one side or other. He may quite forget something so obvious and familiar, that a child might have remembered it. Or he may fail to discern that some consideration which mainly decides his judgment is open to a fatal objection, which every one can see is fatal the instant it is stated. Was it not Sir Isaac Newton who had a pet cat and kitten? And did not these animals annoy him while busy in his study, by frequently expressing their desire to be let out and in? The happy thought struck him, that he might save himself the trouble of often rising to open his study door for their passage by providing a way that should always be practicable for their exit or entrance. And accordingly, the great man cut in this door a large hole for the cat to go out and in, and a small hole for the kitten. He failed to remember what the stupidest bumpkin would have remembered, that the large hole through which the cat passed might be made use of by the kitten too. And the illustrious philosopher discerned the error into which he had fallen, and the fatal objection to principle on which he had acted, only when taught it by the logic of facts. Having provided the holes already mentioned, he waited with pride to see the creatures pass through them for the first time. And as they arose from the rug before the fire, where they had been lying, and evinced a disposition to roam to other scenes, the great mind stopped in some sublime calculation; the pen was laid down; and the great philosopher watched them intently. They approached the door, and discerned the provision made for their comfort. The cat went through the door by the large hole provided for her, and quietly bought up and as eagerly read. In winter evenings, when snow falls, and blustering winds outside, shake the door fastenings, and youths are confined to the house, the penny or half-penny numbers are brought out to be thumbed and pored over, nay devoured; and as they are periodically issued, they are always replenished. Even if there be no candle, the fire light falls flickering upon the page, stirring the wood-cuts into life almost, and the very room seems to the young reader to be peopled by heroes in the work of crime. There is a grim fascination in this class of literature, and almost Satanic influence about it, and even while your better readers may think themselves safe, it is leaving a poison behind.

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Ministerial.

First-Class Preachers.

The *Central Advocate* has the following:—

[illegible] wants to know what we mean [illegible] We will take up the question [illegible]

1. A [illegible] preacher is not a drone [illegible] other men and [illegible] doing nothing to improve his [illegible] not stuck up—too proud to [illegible] the poor, even with the poorest of God's people. 4. He is not a coward, moral nor physical.

We look again at the question:

2. *Affirmatively.*—1. A first-class minister is a man of sense and some education. 2. He is decent in his habits, and knows how to approach and teach other men. 3. He is deeply, most earnestly devoted to God, unselfish and Christ-like in spirit and labors. 4. He works for the salvation of men, and succeeds. 5. In a word, a first-class minister is one who is acceptable and useful in his conference and among people where he is known, and we are most anxious to have the right kind of men *now*. When we get old enough, and strong enough, and have wet-nurses enough, we may be able to bear preachers who need somebody to take care of them, but now we want none but *men*. 6. Many most excellent and valuable ministers may be found who have not a collegiate education, and by using the term first-class, we did not intend to exclude men for want of such an education.

We want noble-spirited, self sacrificing, active, heroic men, who will venture all, suffer all things, and do all possible good, for Christ's sake. We hope no man who is not useful, respected and quite acceptable where he is, will come to us. This we have written and said all the time. We are particularly anxious not to be incumbered with that class of men who think they are not appreciated, for experience has taught us that such men generally receive as much as they merit, and sometimes far more. A good, true, faithful, useful Methodist preacher is always appreciated by his brethren. We want about fifty *first class* men.

Gems for Christian Ministers.

"We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—*Bridges.*

"Steep your sermons in your hearts before you preach them."—*Bp. Felton.*

It is greatly to be deplored that there are so many preachers who seem to aim at pleasing, by studying to say what is calculated to surprise and astonish.—*Eclectic*, 1826.

POOR COPY

The teacher showeth learning, but showeth Christ, and can be a means to distil God's graces into souls.—*W. Perkins*, 1606.

Ambition and pride are the rankest poison in the Church, when they are possessed by preachers.—*Luther's Table Talk.*

The devil, in the last day, shall rise against us in condemnation, for that he hath been more careful to get souls than we to save them.—*Bernard.*

A pastor's life should be vocal: his sermons must be practised as well as preached.—*Dr. Owen.*

Deeply consider, that to be successful in bringing souls to God, you must bring the spirit of the Gospel unto the work of the ministry.—*Dr. A. Clarke.*

Be faithfulness, rather than fame, your chief object.—*Bp. Bagot.*

Leave Christ out of your sermons, and you blot the sun out of the firmament.

To win a soul is your noblest prize; and the greater number you win, the brighter and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.—*R. Watson.*

Three things make a divine—meditation, prayer, and temptation; and three things are to be done by a minister: 1. To read the Bible over and over; 2. To pray earnestly; 3. Always to be a learner.—*Luther.*

All men are orators when they feel. The language of the heart has an unction, and an energy, which no eloquence or sublimity can reach.

A minister should not only be a director, but a leader; he should not only point out the way, but walk before his flock in it.—*Bp. Hopkins.*

When once an idea is clearly expressed, every additional stroke will only confuse the mind and diminish the effect.—*Kirke White.*

Our churches will forgive almost any fault in a minister, rather than dullness.—*Hinton.*

A minister who is a "man pleaser," is a soul destroyer.—*Cooke.*

Ministers cannot too often be told, that they should leave the world to the people of the world.—*Quesnel.*

"Fear nothing so much as self-confidence."

Provincial Wesleyan.

WEDNESDAY, JAN'Y. 10, 1866

Ten Reasons

WHY OUR LIST OF SUBSCRIBERS SHOULD BE LARGELY INCREASED.

It is our deep conviction that the circulation of our Journal *might* be, and *should* be, widely extended. We, therefore, pen a few considerations for the thoughtful perusal of all our friends in the Lower Provinces. We may seem to speak in terms of self-commendation, yet, we presume, that but few of our readers will regard us as giving our Paper a character which it does not sustain. It will be understood that what we desire is to add to our List *a large number of good paying Subscribers*, and the reasons given for such an expectation, to the honest-minded of our present subscribers, who are in arrears, will be strongly suggestive as to the necessity of their paying up promptly. Those who have paid to the present month, will find their papers marked j 66; those paid for to the first of July next, are marked ju 66; those whose subscriptions are paid to June last,—the time of year to which our accounts are made up,—will see their mark to be ju 65. But we regret that on many papers the figures are 64, 63, or numbers even farther back, a grievance of which we hope we shall not long have occasion of complaint. But our present purpose is especially to urge forward the efforts now in progress to ensure for us a largely extended patronage; and we hope the few hints we now proceed to give will be productive of highly gratifying results.

Our expectation of a large addition to our List of Subscribers, will appear reasonable, on the following grounds:—

1. *The Provincial Wesleyan* is the Organ of the Conference of Eastern British America, and is the only denominational periodical which the Methodists have in the Lower Provinces.

2. One half of the Methodist families of these Provinces, well able to patronize our Journal, do not do so.

3. It is a religious paper; every number containing much that is well-fitted to counteract the noxious literature and evil tendencies of the age, and to benefit both the head and the heart.

4. It is a good Family paper, its management being directed with the aim of making it interesting and instructive to young persons, and adapted to the various classes of its readers, both in town and country. Its News department furnishes an epitome of current information on topics of general interest, and without any party-political bias.

5. It is a ready medium of Provincial intercommunication as to religious matters, besides affording intelligence from various parts of the Christian world.

6. It is a Temperance journal, advocating, moderately, yet firmly, the principles of total abstinence from intoxicating drink, as necessary to be practised and avowed, for the general good of society, in removing an occasion of widespread mischief and ruin.

7. While it is a denominational paper, it does not foster bigotry or uncharitableness, but breathes a spirit of christian catholicity and of good will toward evangelical christians of every name.

8. It would be a lasting disgrace to the many thousands of Methodists of the Lower Provinces to allow their Organ to be placed in embarrassment for lack of patronage.

9. Its wider circulation and support would ensure its increased usefulness and efficiency, and would bring to the Editor most desirable relief in his present burden of anxiety.

10. Because the amount of the subscription is very moderate, and the money thus appropriated is well spent, as a single article in our columns will often be worth more to our readers than the amount of the year's subscription; besides there is always satisfaction and advantage in employing our means in sustaining an enterprize that is essentially good.

Parsonages.

We cheerfully lay aside a leading article intended for this issue, to make room for the following communication on a subject of much interest both to our Ministers and our people. We quite agree with our esteemed correspondent, that it is high time the Parsonages of our Connexion should be made comfortable and respectable. None can know except those who have endured it, how great a trial it is to Ministers and their families, on entering a new sphere of labour, to have to make up their mind to the occupancy of a comfortless dwelling. The contrast presented, in almost every respect, between the ordinary class of houses occupied by Ministers and the residentes of other persons in about the same position in society, is painful. The improvement now going forward, in many places in the Provinces, in regard to the erection and furnishing of neat and comfortable Parsonages, cannot but be highly gratifying to all concerned, and the hope is cherished that such laudable examples will be imitated in every Circuit within our Conference bounds. Let efforts for the attainment of this very desirable object be provoked by the subjoined communication:

The fact that we live in an age of progress and improvement is manifest, and is variously demonstrated. The towns and cities of Eastern British America exhibit, in their public buildings, a beauty of architecture which but a few years ago was unknown; and if we extend our observations to private dwelling houses, or at least to those of the more respectable portion of communities, the same remarks will be applicable.

The Wesleyan denomination among others affords tangible evidence of bearing its share in this state of things. Those of our Churches more recently erected, both in external appearance and interior arrangement, are far superior to the edifices of the past, which they have superceded. We name, as one instance of this kind, the beautiful sanctuary, which a few weeks since was dedicated to the service of God, at Milton, Yarmouth, North, at which place, and the adjacent town, it will be long remembered by the Wesleyan Ministers, that they were most hospitably entertained during their Conference of 1865.

While we rejoice to behold these marks of increasing prosperity, not only as regards churches and public buildings, but in the homes and dwellings of many of the respected friends of Methodism, it is very desirable that *Wesleyan Parsonages*, built for the occupation of our beloved Ministers, shall exhibit a commensurate improvement. The Wesleyan Ministry has one peculiarity that of itinerancy; while this is believed to conduce to the prosperity and usefulness of ministerial labor, it cannot be denied that consequent and frequent removals are productive of serious discomfort and inconvenience to the Minister and his family, aggravated in a very material degree, if the Parsonage which he is appointed to occupy, be found in a neglected state and destitute of respectable and necessary furniture. A dwelling furnished with due regard to convenience and comfort is very essential in his case, and affords some alleviation to the toil and labor he incurs in thus changing his place of residence at stated intervals. The itinerant system prevents a Minister from attending to his own requirements in these important particulars, and consequently the task devolves upon those among whom he is appointed to exercise his office and ministry. In perusing a work written by one of our respected and talented Ministers who had himself long borne the burden and heat of the day, and who "in journeying oft" toiled in moving, the remarks which follow were met with, and being applicable to the case in point, the writer may be allowed to append a brief extract:—"Our Parsonages should be furnished in a style corresponding with the growth of wealth, the advance of intelligence, the increase of piety so observable in all our societies. Educated Ministers, men of cultivated minds and sanctified hearts, are required to fill our pulpits; circuits formerly of a subordinate character are now important ones, others are advancing in the same way, and these will expect and require too, the services of suitable Ministers, men of the proper stamp. To obtain such, we should at least provide them with a comfortable residence. This measure of reform is necessary, and will remove an incumbrance which has in some degree interfered with our itinerant operations, and which has rendered that itinerancy distasteful to many preachers and their families. Let us therefore furnish the Parsonages, let us remove every hindrance, and every impediment, so that our time honored itinerancy may be free and unrestrained, allowed to accomplish its work in its own legitimate way, and then more than ever shall the word of the Lord have free course and be glorified."

Almost every individual has his own ideas of comfort in regard to his own dwelling; but too often a dwelling for the pastor of the flock is modeled without regard to his wants and necessities. A few extracts from an excellent architectural work, the writer hopes may be found applicable to our subject, which while it afforded illustrated plans for Wesleyan churches and parsonages, also described the *sort* of dwelling suitable for the occupation of an itinerant Minister, especially alluding to its interior arrangements.

"In arranging the plans for a Parsonage particular attention should be paid to furnishing a good, airy, well ventilated room for a study, this will be the principal point in which this should differ from other dwellings. In all cases it should be on the first floor, removed at the same time from noise of kitchen and children, suitable recesses should be constructed in the walls for book-shelves, also a respectable book-case, with drawers for papers and pamphlets. Here is the place where the studious Pastor will spend a large portion of his waking hours, where he will forge out his sermons, deliberate on the wants of his people, meditate on the holy themes connected so intimately with his work, hold communion with his God, and come forth all glowing as Moses came from the mount, after his communion with the Deity, to labor for the good of his flock, and point them to the green pastures and the flowing waters of a deep religious experience. Hence it should be a pleasant and attractive place, comfortably and respectably furnished: light, easily warmed in winter, shaded by foliage or suitable blinds in summer, and having all its accessories of such a character, that the mind may not be distracted by any uncomfortable feeling, with its connection with other objects. We think too much attention cannot be paid to this matter; for the study, above all other places, is the most important room in the whole arrangement of the pastor's home. With regard to the other rooms, less care may be exercised in reference to situation, although if possible those in use should have a southern aspect. Next in importance to the study is the kitchen, here the mother of a family must necessarily spend an important portion of her time, unless she is uncommonly successful in procuring good help in the form of servants; and at any rate, here must be performed a large amount of the household labour. Every convenience of closets, shelves, drawers, sink, water of both kinds, pantry for provisions, and if possible, a store room in addition, should be added to or connected with the kitchen. Too little attention has always been paid to the arrangements necessary to doing family work with ease and comfort, and they who *do* give requisite care to these matters, in their arrangements for the pastor's family, will most assuredly receive the blessing of both the matron and her domestics. Sleeping rooms should be of good height, and easily ventilated, and a bath-room ought not to be omitted, a linen closet and clothes presses should be remembered, and every window double hung with weights and pullies; rain water should be conducted into the cellar."

Thus reads the extract, and it may be added that every kitchen should be adequately supplied with necessary articles in the form of iron, wood, and tin ware. The lack of culinary apparatus is often much felt. These should always be found in the kitchens of Wesleyan parsonages. The requirements stated in the above extract may appear to some readers rather numerous; yet if provided for at the time of building, and attended to at the proper period, will cost comparatively little more, and greatly enhance the comfort of a noble body of self-denying men and their families, who seek to save the souls of those in divers places among whom they are called to reside in the exercise of an itinerant pastorate. United and systematic effort on the part of the numerous friends and members of the Wesleyan Churches will soon effect desirable changes; and marked improvement in the construction of the Wesleyan parsonages, and in their interior furnishing will be the result. The writer of this article hopes that the time is near at hand when Wesleyan ministers and their families may always find comforts and domestic convenience awaiting them when on their arrival at a new scene of labour they enter a WESLEYAN PARSONAGE.

January, 1866.

College Endowment.

The *Central Advocate* strongly appeals to Methodists possessed of means, on behalf of College Endowment. We make an extract for the benefit of Methodists in these Provinces, who have the ability to aid the Educational enterprises of the Church, hoping that in their benevolence they will remember our own rising College at Mount Allison, so worthy of being liberally sustained:—

We all regret that we had not, in our youth better advantages for gaining knowledge. We can not in our own history retrieve our loss. But we can in the persons of our children, in an unselfish manner too, recover all that we lost, and far more. And what is nobler than to make our energy and benevolence do for our own flesh in the future, what we wish our fathers had done for us in the past? If we can not go back to mend our own damaged lives, we can go forward to make better lives for our offspring who are dearer to us than life. This is far more desirable than even to go back and live over our history again, for we may live so much more intelligently and happily in the blessings we confer on our posterity. Will you do it, rich men? How much has God done for you? And how much can you do for him—not how little, will excuse you? You can do nothing that will so greatly profit the church and the world for all coming time, as to make a glorious and a large hearted contribution for the benefit of education in our church. No other object of charity promises half so much good. No other funded charities are half so well managed. And no other one will so immediately bless your own children. We appeal to the men of the Methodist Church who enjoy the honors of wealth and its blessings, and ask them to bear the responsibilities, and discharge the duties which that wealth imposes. We beg them to remember how God has made them to abound in prosperity and grace. We beseech them not to forget their children and their children's children, and to put aside some fund which shall stimulate them to the latest generation to seek wisdom more than treasures; and which shall also secure to them the means of gaining that education which shall make them princes in the earth. Help our struggling colleges. Aid the toiling men engaged in carrying on these colleges—men laboring at double work on half pay, and amid greater trials and discouragements than any of their ministering brethren. Encourage the ministers of the church in their noble work of trying to give to the world the blessings of religion and the advantages of science at one and the same time.

Remember the colleges of Harvard and Yale, which, in their names and by their influences, keep alive the memories of those two noble men, and will do so until the day of doom. How men with ten times their wealth lived in the same States at the same age? And why have their names been forgotten, while those others are daily known to an ever-widening circle of admirers? They are unroiled among the stars—yea, above the stars—and the universe may perish, but those glorious names shall shine while a human soul lives and knows honor or truth. Our rich men may plant their memories in such a fertile soil, on such a mountain top, that it shall flourish like a tree planted by the rivers of water and where it shall grow like a cedar of Lebanon, green forever and scattering annual harvests of good seed till the consummation of all things. Why not do it?

How many a man has thought by hoarding and entailing property for his children to secure them from want and ensure them an honorable position in society? And how often has the devil at once taken possession of the legacy, and made it the trap with which to destroy the heirs—dissipating the first while making a ruin of the second? And how few others have given a small portion of their honestly earned wealth to found a college or a church, and that little has been the means of saving the family name and honour, as well as the souls of the whole household, and moved on through the ages as a sweet stream of healing waters to half a nation! We exhort and entreat men of wealth in the Methodist Church—the men of means who listen to the Methodist ministry—to think on our institutions of learning. Pile up such a sum for their endowments, as shall be worthy of the church which you love; of the prosperity you have enjoyed.

Be reminded of what Methodism has done in a past century, and prepare it to do vastly more in the coming one. See how it has already been the instrument of gathering into the various branches of our faith in America more than two millions—half in our own beloved church; how it has converted and helped on their way to glory more that as many more; how it has aided greatly in awakening all the churches, and in calling their attention to the great fact that perfect love is the privilege of the Christian. How it has made the preaching of all denominations more evangelical and practical. Think of the present power of Methodism for good in the world, and of her glorious prospects for the future; and then do in charity a deed which shall be worthy of her present responsibilities, her past achievements, her immortal memories and her inspiring hopes!

Spiritual Showers.

There is no better illustration of a *transient influence producing a permanent result* than is furnished by the rain. A bountiful June shower falls; and, in an hour, where are the raindrops? You look on the pavement; it is dry. You look at the trees; they are dry. The rain has come down from heaven; it has returned not thither; where is it? Ask the earth, and it would answer: "I was parched with thirst, and the rain gave me drink." Ask the flowers, and every brightened violet and hare bell will answer: "We were wilted and withering; the rain revived us." Ask the farmer, by-and-bye, and he will say, "My grass and my grain were dying of the drought. But in June, you remember, a plentiful rain came, and it saved every crop on my farm. I have the results of that rain in yonder wheat-bin, and in my hay-stacks and my full crib of yellow corn. I expect that my children and my cattle will *live on that rain* all through the coming winter." Now in the light of this beautiful, natural process, open your Bibles at the fifty-fifth chapter of Isaiah, and read the following passage: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but waereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall MY WORD be that goeth forth out of my mouth."

Transient influences produce permanent results. This is the truth that smiles on us from that passage. Look at the daily, hourly teachings of a faithful mother. How often she has "to speak to that boy!" How many reproofs, how many counsels, how many a line upon line she expends upon her child; and the words seem to dry off from his memory like the rain from the trees. But in after life the boy is a vastly *different man*, from the gentle yet mighty influence of that godly woman's teachings. The thorough talk and the severe punishment which my good mother gave me when a lad, for sipping the contents of a wine-glass left on a side-table, did more to make me a temperance man than any lectures in after years. John Newton was taught to pray at a mother's knee. Years afterwards when he had become a reckless sailor on a slave ship, he cried out under the upbraidings of conscience: "Oh! my mother's God have mercy on me." Richard Cecil says that he tried his best to be an infidel, but he never could get over his holy mother's teachings and example. They were quite too much for him.

As with a parent's teaching, so with a pastor's, I should soon grow discouraged if I measured the results of my preaching by the number of my *words* which my people carry away in their memories. Of all that I may say during half an hour, the most of my auditors may not carry away a dozen whole sentences. But, the *truth has gone deeper than the words*. The preaching is transient; the converting results are permanent. A poor woman, who was spreading out linen on a bleaching-ground, said to her pastor, who halted by the fence: "I cannot remember but little of your good sermons. I notice that the water I sprinkle on this linen is soon dried away by the sun. I keep on sprinkling, and it keeps drying off; but I see that that linen *grows whiter and whiter*. Your sermons dry off from my mind; but I hope that my heart gets cleaner and my life better."

Edward Payson preached in Portland for years. Who can quote his sermons to-day? Yet Portland is a greener spot to this hour for the spiritual showers of his devoted ministry. Only think how few moments it took the Apostle Paul to write these words: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But when he uttered this "faithful saying," he set up a ladder into heaven, by which thousands have climbed to the heights of celestial glory.

It is often made an objection to revivals of religion that they are "mere temporary excitements." True enough; the actual scenes of the revival may be transient. So is an April rain transient; but the earth feels it for the whole season. *Pentecost* lasted but one day. But that one day changed the moral face of the globe. Luther's Reformation work was comprised within a few years; Europe and the world feel it to this hour. The memorable revival of 1857 began with a few praying hearts in New York—it culminated in a few weeks; its outward phenomena ceased in a twelve-month. The influence spread across the sea, and around the globe. Did the results end with the end of the excitement? Have its converts all gone back to unbelief and ungodliness? No! That revival has its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books, which shall "be opened" on the day of judgment.

Revivals *are* temporary in duration. This is partly accounted for through God's sovereignty, and partly through human imperfection. Revivals are commonly short-lived, and they often are attended with a few excesses and false conversions. But would any sane man object to a copious rain because it did not continue to rain on forever? Would he object to it either because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam-power simply because the boiler of the "St. John" exploded and blew a dozen human beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the Divine plan. They are in harmony with church-agency in the best days of the church's history.

And to-day, the *vital necessity of our land is a general revival*. What the thirsty church needs is a spiritual shower of the grandest magnitude—a downpouring of the "power from on high." May God send it, and send it soon! If it does not come, then comes the famine!—Whoever is working with God faithfully works for a revival. Whoever is praying, as Elijah prayed on Mount Carmel, will quicken the coming of the rain.

And the Christian who neglects his duty practically votes against revival. He who is more busy in making [illegible] than in doing good is opposing the advent of Christ into our churches. When I see a vacant seat in the prayer-meeting, or an empty pew on an unpleasant Sabbath; I say to myself: "There is a vote against a revival." When I see a Sunday-school class left without a teacher, I say:—There is a vote against revival! When I hear of church-members quitting their places of prayer for the opera-house or the ball-room, I count up so many votes against God's coming among us. Drinking-usages hinder revivals. Injustice to God's poor, hinders a revival. Inconsistent Christians are just so many dams to obstruct the river of salvation.

Brethren of the American Church! we can have a revival *if we heartily wish it*. Only let us "bring the tithes" of hard work and abundant prayer into God's "store-house," and he will open the heavens and pour us out a blessing that there is not room enough to receive. There shall be "the sound of an *abundance of rain*."—*Cuyler.*

For the "Provincial Wesleyan."

Blockhouse Mines, Cow Bay, C. B.

CAPE BRETON, [illegible]

The Coal fields of Cape Breton,—rich in mineral wealth, and to all appearance inexhaustible—have attracted large and increasing populations to the numerous collieries, until the Poet's couplet has been verified:

"Hark! the wastes have found a voice;
Lonely deserts now rejoice."

In these new towns—rising into existence as if by magic, the School and the Sanctuary must be erected for the training of our youth, and the worship of Almighty God. Already the Teacher is at his mind-work, and the Doctor is exercising his healing-art, and the Ambassadors of Heaven are arriving to negociate terms of peace, *within, above*, and *around*. May they largely increase, and abundantly succeed in their work divine.

BLOCKHOUSE MINES CIRCUIT.

I was appointed to this place a few months ago. The only preaching place was a large carpenter's shop, with boards for benches. Here, every Sabbath, morning and night, the people assembled in crowds, and to their praise be it spoken, listened attentively to the preached word; bowed reverently before God, and blended their voices in the service of song. "The best of all, God was with us," and we proved the truth of the couplet.

"WHERE'ER men seek Thee, Thou art found,
And every place is holy ground."

BLOCKHOUSE WESLEYAN CHURCH.

Soon an effort was made to erect a house for God in our midst, and in a few days, more than twelve hundred dollars were contributed. Five hundred of this sum was the noble contribution of our excellent friend, on behalf of the company, Robt. Bellowni, Esq., who is also munificently assisting in the support, and attending upon the ministrations of your correspondent. Preparations are now being made to build a church early in the spring, which is intended to be large, commodious, beautiful, and free from debt. May the divine Architect assist us.

RELIGIOUS PROGRESS.

Meanwhile, the *spiritual* edifice is being reared, and many precious living stones are already adorning the church of Christ. We have also our *nursery*, for nearly a hundred scholars meet every Sabbath afternoon to read and learn the Word and will of God, to pray for mercy, and to sing his praise. It is a delightful gathering, and our excellent staff of Teachers are greatly encouraged in their glorious work. Nor must I omit the Library of nearly two hundred volumes of choice and suitable books, all paid for, and which from week to week are pouring a stream of godly instruction into every dwelling. Already the little cloud is visible, and we are "directing our prayers and looking up" for the descending Spirit. "O that all might catch the shower," not only here, but all along these shores, where many rising communities are thirsting for the Spirit's word and power. We are visiting some of these places, and heartily wish they could be supplied with ministers in their midst.

CHRISTMAS FESTIVAL.

We have just held our Sabbath-school christmas Festival. The large room had been prepared and tastefully decorated for the occasion, when early in the afternoon of Christmas day, the scholars, in large force, sat down to an excellent tea, gratuitously provided, in which we were largely assisted by the contributions and labors of the ladies, and other friends. This over, the tables were again prepared and spread with a numerous variety of tempting viands, which were soon surrounded by a host of friends. It was truly a scene of social happiness. About seven o'clock the tables were removed, seats provided for the friends in the centre, and for the scholars at the sides, whose heads sloped up to the roof. A large platform bore a double Cabinet Organ, surrounded by the choir and speakers; and it is almost impossible to describe the scene and exercises that followed. The Vocal and Instrumental music—the Hymns and Anthems—the sweet voices of the Scholars—the well-sustained parts of the effective choir—the dialogues and recitations of the children—the appropriate and spirited addresses of the speakers—ministerial and lay, one of whom was the Rev. J. T. Kempton, a cordial Baptist brother—all combined to make it a most delightful and profitable festival.

At the close of the exercises, as a large amount of good things remained, it was unanimously decided to have a similar festival on the next evening. Accordingly the room was again crowded, the Rev. R. Morton and his talented son, Mr. Arthur M., who had been detained by the weather yesterday, now came to our help, and favoured us with pleasing and appropriate addresses. The meeting was well sustained, and at a late hour all retired highly gratified.

The financial results of the festival, including expenses, amounted to the sum of $55.

JOHN WINTERBOTHAM.

Blockhouse, Cow Bay, C. B., Dec. 28th, 1865.

Suggestions as to Public Worship.

Though by no means disposed to endorse all the recommendations put forth in the following letter, yet some of the suggestions it contains may be deemed worthy of consideration:—

DEAR MR. EDITOR,—Having been a "looker on in Vienna" for some few months, I have seen much to admire and approve; yet being a lineal descendant of "John Bull"—albeit a Yankee—I have inherited to some extent the old gentleman's disposition to grumble, and therefore want to lay before you my complaint in the hope that, if no other good may be accomplished, at least

"Speaking may relieve me."

Being a Methodist Episcopalian I have been tolerably faithful in my attendance upon the public services of the Church, and while I have found much to remind me of home scenes and customs, there is one custom you have which jars upon my nerves—so to speak.—I refer to the custom of *lining* out the hymns. When Methodism was young, the members poor, and books few and difficult to be obtained, there was a manifest propriety in so uttering the hymns that all might take part in this delightful branch of music; but with the increase of books, added to the low price at which they can be obtained, and the fact that every person in the congregation is provided with them, the necessity of lining the hymn ceased, and the custom is now not only unnecessary, but actually detrimental, inasmuch as it produces a break, not to say *discord* in the music, and thus in no small degree disturbs the solemnity of worship. Why would it not be much better to follow the practice of your brethren in the "States," in reading the whole hymn through and then allow it to be sung without interruption? By this plan the hearer, seeing the connection of the poetry, can better understand the sentiment therein contained, and can sing indeed "with the spirit and with the understanding also," while the harmony of the tune remains unbroken.

But it is not so much in the more public exercises of the Sabbath that the evils of this practice are perceived, as in the more social means of grace—for instance in the prayer-meeting: for there it not only destroys the music, but also the freedom with which that means of grace should be conducted. I have observed a stiffness—a formality about this meeting which should not, which does not, belong to it, and which I believe to be very much, if not altogether, attributable to this practice. Imagine, Mr. Editor, upon a battle field, the commanding officer obliging his troops to go through the motions of loading and firing as upon parade! As much out of place does this practice appear to me in the prayer-meeting. There can be no great warmth of action where every movement is restricted by rigid rules in *any* scene of life—least of all in prayer or class-meetings. When you have the book in your hand, what is the use of giving out the hymn, two lines at a time?

Let me give you a short description of how things are done in my country. The leading brethren when the sermon is over—if on the Sabbath—or at the beginning of the meeting—if on a week-night, assemble within the communion (or altar as we term it) when the pastor or brother in charge reads a hymn, which is sung by all the people, standing. The first prayer is then made, followed by a short address, [illegible] which the meeting is declared "open," that is, any brother, or sister, is at liberty to speak, pray, or sing. So long as these exercises follow each other in sufficiently rapid succession the pastor does not interfere; but should they flag he then designates some brother to pray, or hints to some one in his neighborhood to start a hymn—not necessarily from our Hymn Book—and thus the meeting goes on pleasantly to its conclusion, without confusion on the one hand or coldness on the other. The people usually sing sitting, except when the first or the last hymn is to be sung, when all rise. The Benediction is invariably pronounced after the last hymn without other prayer. The advantage of thus leaving those present to pray at will is, that as we don't always feel like praying in public, and when called upon to do so, in that case our prayers are not likely to "rise much higher than our heads," and sometimes when we feel we *could* pray we are not called upon, we may by this plan pray or not as seemeth to us good. It is not customary, with us, for the people to kneel, but incline the head upon the edge of the seat-back in front, which avoids the confusion caused by turning round, prevents the indecorous and seemingly contemptuous habit which is prevalent here, of standing and staring around during prayer, as though those, who have not "taken upon them the name of Christ," has not only "no part or lot in this matter," but thought it beneath their notice.

I have thus delivered myself, Mr. Editor, not in the spirit of carping criticism, but because, though of another nation, I feel myself none the less one of the household of Christ, and having an ardent interest therein I would have our meetings rendered more attractive, and at the same time more useful.

I am, my dear brother,
Yours in Christ,
RICHARD OF YORK.

Halifax, Jan. 1st, 1866.

Socials.

We take the following from the *Christian Guardian*, as describing a substitute for Parsonage Aid Societies, Bazaars and Tea Meetings. The correspondent writes from Ottawa, C. W.:

"Mr. Douse gave notice yesterday from the pulpit, of a Social to be held this evening in the Lecture Room of the Wesleyan Church, will ye come?"

"What are Socials?" enquired Mr. Lindsay.

"They are sociables," I replied "for Ladies' Aid Societies; for the purpose of furnishing parsonages and liquidating the debt on them, as well as on churches. The Female members and friends of the Wesleyan Church met at the commencement of each year, elected a president, secretary and treasurer, and appointed committees to take up subscriptions and purchase goods with which, in weekly meetings, they made useful and ornamental household articles of clothing, &c., which they sold at the end of the year in Ladies' Bazaars, and at public Tea Meetings, where the audiences were entertained by short appropriate speeches, choral music, &c.

"And why substitute Socials for them?" said Mr. Lindsay.

"The principal reason," I replied, "appears to be that the burden of the work fell on the faithful few who attended the weekly meetings regularly, and on the few who subscribed most liberally, after a considerable amount of labour, anxiety, expense and loss of time on the part of the ladies in soliciting subscriptions to procure materials, planning, cutting out, and making the articles for sale. The coaxing and importuning they were obliged to resort to to sell tickets for the tea meetings, and to induce parties to make purchases there, and after all their year's labour, and anxiety, and expenses of the tea, &c., a considerable quantity of the articles often remained on hands; consequently they were obliged to call auctions, and sell below cost. Those who subscribed in the first instance paid for their tickets, and went prepared to expend a certain amount of money, did not like to be pressed beyond measure to purchase articles which they did not require. Other faithful friends whose families had pressing necessities for money kept aloof from the stalls where, in the presence of their wealthier brethren, they might be tempted by the honeyed words of the most winsome of saleswomen to make purchases. Young men who, in most cases, require all the spare money they can command for books, dress, and recreation, &c., kept away from the stalls or from the meetings altogether to avoid the pressure; all such parties would cheerfully give small sums at short periods to aid in such church matters, which would not press on them, and in the end would amount to much more than they would give in a yearly bazaar for articles not absolutely required. By Socials, more money is received in small sums from a greater number of people who seem well disposed to patronize them, and the ladies are relieved of a yearly burden of toil and anxiety in producing and disposing of articles which could be procured elsewhere for less money if required.

"You are great people for raising the wind," said Mr. Fletcher.

"Therein lies our success," I replied, "we are all it, and always at it," as one said when giving the reason for the success of his people. I hope the Methodists will never be at a loss to devise and procure ways and means for the extension of the Redeemer's kingdom.

"How are Socials conducted," enquired Mr. Fletcher.

"A lady volunteers to furnish tea, coffee, bread, butter, and cakes, the average cost here being about $7, the Minister announces from the pulpit the time and place for holding the Social, taking care to name the lady who gives it, her lady friends assist, the charge for admission is 12½ cents, some voluntarily give more. After tea the company divides into groups or pairs, and take seats or promenade as they may choose. The conversation embraces a variety of topics—as Sabbath Schools, Socials, Missionary enterprise, Church and parsonage-building, early history, present position and future prospects of Ottawa, Methodism in Canada, character and stations of ministers, &c. New acquaintances are formed, old scenes and friendships adverted to, invitations to parties given and accepted, select pieces of music are given by the choir, and the minister concludes by reading a portion of Scripture, and leading in prayer and thanksgiving. The meetings are held here once a fortnight, commencing at 7 p. m. and closing before 10 p. m. The proceeds of each, about $25, are applied to the building of our parsonage—a substantial two story stone building, which, it is expected, will be ready for occupation in the ensuing spring, cost about $2000; we will then be relieved of about $300 a year for rent and taxes, consequently better able to pay our ministers and repair our church. Such an Aid Society is worthy of special effort.

Mr. Lindsay—"But have not these Socials—in places set apart for sacred purposes—a tendency to lead young people into levity, flirtations, and questionable courtships, and marriages with those who are careless about their everlasting welfare, which are not exempted from those gatherings?"

"By no means," I replied, "our ministers and heads of families being present, perfect order pre-

RIGHT FINDING

sustainable in point of law. The Judge in Equity thought that the verdict of the Jury was a mistaken one, but yet he felt that the Court had no power to interfere with it. Judge Dodd, and DeBarres agreed with the Chief Justice—and the former stated that, in his opinion, there was a large mass of criminating evidence against the prisoner. Judge Wilkins differed from the rest of the Court, and held that the evidence was insufficient to sustain the verdict, and that the Court had both the right and power to quash the conviction. Very able and elaborate written opinions were delivered by all the Judges on this case.—*Ed.*

On Thursday, before the hour arrived, the court room was densely packed, and it was with great difficulty that the Sheriff and his Assistants rescued several boys from imperiling positions. Hundreds failed to obtaining admission. A few minutes after seven o'clock, Dr. Lamson, good in the dock, and the Judges having taken their seats on the Bench, the Prisoner was arraigned in the usual form. Counsel for the prisoner stood up and said he had something to say, and read a long address (which he had prepared) in extenuation of his offence, giving his version of the occurrences on the morning of the murder. He positively asserted that he knew nothing of the act of the cook, or any intention to murder the captain until after the crime had been committed. He then acknowledged that he had joined in the agreement to deny that the captain had been murdered, and had persisted in the statement that he had been accidently knocked overboard by the main boom, and stated that he was now suffering for his long in agreeing to it. He appealed in strong language to the Judges, and earnestly entreated them to exercise clemency and pardon in conducting his trial had not some quaint argument, and he particularly alluded to those of them who had endeavoured to demonstrate his innocence. The Chief Justice then proceeded to pass sentence of death upon him, addressing him for about five minutes, in a few well-chosen, beautifully expressed and touching sentences. The prisoner seemed to feel acutely the position he occupied. Altogether it was a most solemn scene, and the very large audience behaved with great propriety. This unfortunate man is now in the hands of the Government, and will, we doubt not, be dealt with in the spirit of justice, tempered with mercy, which has long characterized British Governments. We cannot conclude this article without referring to the able and pains taking manner in which the defence of the mate has been conducted by his counsel, W. A. Johnston, Esq.—*Journal.*

It it be remembered that it is still beyond all doubt that the cook's intention was made known to the Mate previously to the commission of the offence, and that he, although under no fear of restraint at the time, *did not communicate it*, as he was bound to do by his as a religious man and as the first officer of the ship to the captain; and further, it is also established by his own statement that *he* ordered Lambkin to help the cook throw the captain overboard. Then, the idea suggested by their Lordships Judges Johnston and Wilkins that the belaying pin the cabin indicated that the cook did not want to arouse the mate, is entirely dispelled by the mate's statement, that while the cook was standing over the murdered man, the mate was called by the German Bill, who said "the steward wants you in the cabin." There are other points which it is unnecessary to advert to.

The coolness and deliberation with which he made his "statement" would incline the spectator to the belief that he was not the timid cowering being he is represented to be.

The matter now rests wholly with the Governor and Council. Will the sentence be carried out? is the enquiry everywhere. The disposition of the Government will be to deal in mercy with the prisoner. We shall be satisfied, if after mature reflection, the sentence is commuted to imprisonment for life. But then what of Dawey the cook—to hang him, and save the life of the other would hardly seem to be consistent. Both are under sentence of death for the same offence. Both have made "statements" each implicating the other, and in one point of view the statement of one is worth about as much as that of the other. If the sentence be commuted in one instance, it ought in the other. They both must suffer the extreme penalty of the law, or imprisonment for life.

The Government have an unpleasant duty to perform. We have no doubt but in this instance that duty will be discharged with due regard to the public interest, and in a spirit of humanity towards the unfortunate culprits.—*Ib.*

It is stated that at a meeting of the Executive Council, held on Saturday last, it was decided *not* to interfere with the verdict given by the jury in the case of the prisoners now under sentence of death for the murder of Capt. Benson, of the brig *Zero*. We have not heard if any particular time has been appointed for carrying the sentence into effect. *It appears that the colored man Dawey, the cook, exhibits much feeling and contrition for his participation in the crime, and is fully resigned to meet his fate.—Express.*

United States.

TRADE WITH THE U. STATES AND CANADA.—Mr. E. H. Derby, of Boston, recently delivered a lecture before the American Historical and Statistical Society, at Clinton Hall, of that city. Among other things he stated that the Reciprocity Treaty had been a boon to Canada, but also a benefit to the United States. "It had benefitted them (Canadians) more than us, and perhaps it was intended so to do as a first good bargain. They had discriminated against us in some things, it was true; but let that go. They had come now to offer us better terms. Canada had thrived under it. When we are 40,000,000, they will have 4,000,000 of good English, Irish, Scotch, and French origin. Her land has doubled its value. It has 287,000 miles of fine timber, almost untouched, which we need. We have taken 6,000,000 feet of her lumber last year; 15,000,000 bushels of wheat; 38,000,000 bushels of oats; 30,000 horses; and 8,000,000 pounds of combed wool—a very essential article for our manufactures—in a single year.

BUYING IN CANADA.—*Harper's Weekly* says: It is becoming pretty generally known that the place to buy clothes and food is in Canada. A coat costing $75 in New York can be got in Montreal or Toronto for $30 in gold, say $44 in currency; a suit worth $100 here can be got there for $45, say $67 in our money, boots worth $16 here can be had there for $7, say $10 of our money, and meat, poultry, and all kinds of produce can be had there at 25 to 33 per cent. cheaper than here. The wild speculation in produce and merchandise which has so long prevailed here, and has carried everything to far higher relative figures than gold, has not yet penetrated Canada, and smart men are making their purchases for the winter in the colonial towns. In the little village of Windsor, opposite Detroit, no less than eight large clothing stores have lately been established and are doing a large business.

THE FEELING AT RICHMOND.—The *Times'* Richmond correspondent says that notwithstanding the distressed condition of this section, financially, there is a generally expressed wish that our government should become embroiled in a foreign war. This wish finds its origin with a certain class in the heartfelt longing for an opportunity to wipe out the disgrace now attached to them on account of the rebellion. There are men here who held high offices in the Confederacy who would willingly enlist as privates under the old flag in case of a war with France or England. While hesitating to acknowledge its publicity, a majority of the people of the South feel the disgrace which attaches itself to the name of rebel, or bitterly regret their folly in wiping for themselves the name of traitor. To free themselves from this imputation, and to put themselves again on a level with their Northern Brethren, they are willing to do almost anything.

NEW YORK, Jan. 5—The *Herald's* city of Mexico correspondence says that financial affairs of the Imperial Government are in a very embarrassing condition. The Empire is burdened with a debt of nearly eight million dollars, only eight millions of which have been expended for the public service, the rest having disappeared in interest commissions, payments of the French army, presents to favorites of the Emperor, private expenses of Maximilian, and remittances to Miramon. Gold 142 3-4.

RICHMOND, VA., Jan. 6.—An exchange of pistol shots took place to day in the hall of the Capitol between Henry Rives Pollard of the "Examiner," and Nat Tyler and Hon. D. Coleman of the "Enquirer." Six shots were fired without damage, except knocking off half of the tassel on the cane of the marble statue of Washington. The house of delegates was in session at the time of this occurence, which produced great excitement. The parties were arrested by the Sergeant-at-arms and brought before the bar of the House. Pending the discussion of a motion to refer the affair to Committee, the House adjourned until to morrow. The difficulty originated in an article in the "Examiner," on the public printing to which the "Enquirer" replied by calling on the former to name the person referred to, or stand convicted of falsehood. The "Examiner" made no editorial reply.

NEW YORK, January 8—The mates of the Adams Company, *enroute* from New York to Boston, on saturday night last, were rifled of all their contents, with the exception of two parcels which the thieves in their hurry overlooked. The extent of the loss has not yet been ascertained, but it is expected to be not less than half a million of dollars in money and bills.

BOSTON, Jan. 8—The thermometer at 6 o'clock this morning in this city was 15 below zero. Weather clear.

The first New Year's reception of President Johnson, in spite of rain and weather, was largely attended. The foreign ministers and their attaches attended in full court dress. All the members of the Cabinet, the justices of the Supreme Court of the United States, and other prominent civil officers, together with Senators and Representatives, also paid their usual annual visit. The officers of the army, navy and marine corps, in full uniform, were similarly received. After the general reception at the Executive Mansion, the colored citizens were admitted, for the first time in our history, and paid their respects to the President.

European.

Sir H. Storks and Mr. Roundell, Secretary to the Loyal Commission, also Mr. J. Gorrie, Advocate Deputy for Scotland, who acts as Counsel for the sufferers in the late outbreak, sailed per steamer for Jamaica Dec. 18th. Sir H. Storks has been appointed Governor of Jamaica.

The Jamaica Commission has an officer to watch the progress of official enquiry, and to furnish Mrs. Gordon and others with legal assistance.

Leopold the Second took the constitutional oath before both Houses on the 17th. He made a speech thanking foreigners for their sympathy, and said—"I shall solemnly follow my father's example and precepts. I will be a Belgian King from my heart and soul. My constitutional positional position keeps me aloof from conflict of opinions, leaving the country to decide them by activity and progress. Belgium will retain the support of foreign powers."

A Treaty of Commerce between England and Austria had been drawn up, and would be signed immediately.

Count Ealenberg, concerned in the murder of Prince Alfred's cook, had been sentenced to five and a half months' confinement.

The *Pall Mall Gazette* says three Englishmen, fellow commoners of Trinity, Lord A. Harvey, Hon. Mr. Strutt, and Mr. Coore, have just been captured in Greece. Lord A. Harvey and Mr. Strutt have been set at liberty, Mr. Coore being retained in captivity as security for the ransom, which is £1,000 each.

The *Times* announces that the good offices of England and France have been accepted by the Spanish Government, and unless Chili should prove more implacable than Spain herself, the least justifiable of modern wars may yet be terminated by friendly mediation. It would be a suicidal act if Chili were to reject an offer of conciliation which Spain has had the good sense to accept. Our present information justifies us in hoping that the patience of neutral powers will not be taxed beyond endurance.

An explosion occurred in a house in Mitre-square, Aldgate, London. Some persons were engaged in manufacturing Pharaoh's serpents, when from some unexplained cause the composition exploded, killing two men on the spot, named Lavy and Crome. A third man, whose name is at present unknown, leaped from an upper story, falling headlong on the pavement was killed.

THE FENIAN TRIALS, CORK.—Mr. Butt objected to the trial of the prisoner Bryan Dillon in the county, as every illegal act charged against him had been committed in the city. He called on the court to regulate the venue according to the prisoner's own acts.

The Attorney-General defended the course pursued by the Crown, and stated that the act of one conspirator was the act of all. The court overruled the objection. Mr. Butt then addressed the jury for the defence, and continued speaking for two hours and a half, after which the Solicitor-General replied.

The jury returned at a quarter to four o'clock, and gave a verdict of Guilty against Bryan Dillon and John Lynch. The prisoners addressed the court briefly, though eloquently, and Dillon admitted that he was a centre, while he denied the truth of the main points of Warner's evidence. Lynch said that if serving his country was treason he was ready to suffer for it. The prisoners were sentenced to ten years penal servitude each.

Thomas Duggan and Jeremiah Donovan were then indicted. They pleaded not guilty and refused to join in their challenges.

The Cork *Herald*, of the 21st ult. says that the Crown is reaping fresh triumphs over the Fenians. On the 20th in Dublin, the two Ballincollig prisoners, Duggan and Donovan, were convicted and sentenced to ten and five years' penal servitude respectively.

The trial of Charles Underwood O'Connell was progressing. Evidence was given connecting him with the Head Centre in New York.—Many additional bills had been returned against the prisoners at Cork.

There was another coal mine explosion near Merthyr Tydvil, which killed thirty-two persons and injured many.

The *Times* says the present contest in the Colony of Victoria, if carried much further, must inevitably assume the form of a conflict between the Assembly and the mother country.

The cattle disease return for the week ending 16th December was more favorable, the increase in the number of cases being 698, against an increase of 1527 for the week ending 9th Dec. There is a decrease of 180 in Scotland, while, in the week previous, there was an increase of 690.

☞ Rev. Joshua Jordon, who has been in this Province for the benefit of his health for more than three years, has received an appointment in the Bahama District, and left for Nassau *via*. United States, by Steamer *Canada* yesterday.

Letters and Monies.

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

Rev. R. Tweedy, (acknowledgment previously omitted. B.R. $2, book sent, P.W. E. Gammon $1, J. Miller $2, J. Kent $1, G. Sutherland $1, J. Buttimer $1, W. Dawson, new sub., $1.) T. F. Kenty new sub $1, A. Duncan $3, L. Borden (one new sub.,) Rev. E. Slackford (parcel sent,) Rev. A. Gray, Rev. S. F. Huestis, Rev. Dr. Pickard (two letters.) Rev. J. Prince (P.W. T. Winters $2, D. Crosby $2, B. Moulton $2, R. Harris $1—$7, two new subs.) Rev. W. Ryan (B.R. $1, P.W., Jos. Lane $2, Wm. Lane $2, N. Cissens $4, S. Drake $4—$13.) Rev. L. Gaetz (P.W. Mrs. Bates $2, A. Lindsay $2—$4) Rev. W. McCarty (P.W., S. S. Wilmot $2) Morris Smith $2, A. Duncan $3, Warren Bent $4, W. Bemister, Esq., ($2 50, corrected.) A. W. M. Hart, (P.W. Jas. Munroe, new sub $1.) Rev. Jas. Burns (P.W. H. Horton $2, J. Hadly $2, J. Porter $2, J. Sangster new sub $1—$7.) S. Gooden (P.W., C. Gooden $3, E. C. Gooden $4, Jas. Fillmore $1, Harvey Oulton $2—$10) F. Gardner (B.R. $1 75 S. S. B. $20, B. of Hope $8.25—$30.) A. Gray $1, E. Smith $1, Rev. A. S. DeBrisay (P.W. L. Forsyth $2, two new subs.) Geo. Forrest $1, Rev. H. McKeown, G. N. Beck (B.R. $13.75,) H. Sprague (P.W., Thos. Alley $4, tickets sent in District parcel by vessel, will send by express,) Rev. D. Chapman (B.R. $15, P.W., J. Fellows $1, J. Good $1, J. Cline $2—$20.) Rev. R. Morton (P.W., J. Jost $4,) H. Forrest (paid to ja 66.) Rev. H. McKeown (Mr. Mosher's amt. duly credited,) H. Blois, Rev. R. Watson (W. Blowers new sub Blois, Rev. R. Perkins (tickets sent,) Rev. T. D. Hart (B.R. $2, P.W. A. Hagar $2—$4,) E. Palmer $2, H. B. Magee $2, W. Magee $2, Rev. C. Stewart (P.W., J. Ripley $2, J. Mason, senr., $1. E. Taylor $1—$4, three new subs,) Rev. W. Alcorn (B.R. $4, B. Workman is 30 cts.) Rev. G. Butcher (P.W., A. McQueen $2, D. Somers, new sub $2—$4.) Thos. Morris $4, C. R. Allison (B. Workman 40 cts.)

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The Christian Maiden,
Popular Tales,
Nannie's Jewel Case,
Roses and Thorns,
Great Missionaries,
Long Holidays,
Juvenile Forget Me Not,
Friendly Hands and Kindly Words,
Sea and her Famous Sailors,
Habits of Good Society,
Shadows of Truth,
Capt. Christie's Granddaughter,
School Master and his Son,
Susie's Six Teachers,
Wisdom, Wit and Allegory,
Women of Worth,
Why and Wherefore of Life,
Young Man's Counseller,
Young Lady's "
Peter Bedford,
Memories of Bethany,
Our Sunday School,
Vicar of Wakefield,
Seasons and their Poetry,
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Harry,
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Noble Convert,
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Guide to the Saviour,
Highland Glen,
Neddy Walter,
Harriet Grey,
Boatman's Daughter,
Coal Pit,
Class Leader's Fireside,
Golden City,
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Annie Walton,
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This splendid Machine combines all the good qualities of our well known manufacturing machines, with many new and valuable improvements. It is swift, quiet, and positive in its operation; sews the very finest and coarsest materials, and anything between the two extremes, in a beautiful and substantial manner. It *Hems, Fells, Cords, Braids, Tucks, Gathers, Stitches, etc*, and will do a greater range of work than any machine heretofore offered to the public. Every Machine warranted, and full instructions given. Send for pamphlet to

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THE SINGER SEWING MACHINE.

FIRST PREMIUM.—By reference to the list which we publish elsewhere, it will be seen that the Singer Sewing Machines (both family and manufacturing) carry off the first premiums from the State Fair which closes to-day. It is worthy of remark that these machines are rarely seen at fairs and the Singer Co. have not entered into the general scramble for premiums which has characterized the past few years. The agent in this city saw fit, however, to come out on this occasion, in force; and notwithstanding the competition was sharp—the Wheeler & Wilson, Grover & Baker, &c., &c., joining in the contest—it was plain to be seen, when the practical tests were applied that the "plumes" must be handed over to the Singer machines.—*Utica Daily Observer, Sept. 15.*

Mr. H. A. Taylor, corner of Sackville and Hollis Streets, is Agent for Halifax and vicinity.

Consumption and Chronic cases of other kinds.

A London Medical Practitioner, formerly assistant Physician to the College of Civil Engineers—has treated these complaints with such extraordinary success, that he has been induced by his convalescents and friends to advertize that he is ready to receive patients at his residence, where comfortable accommodations will be provided for those suffering from critical and difficult diseases, and where they can be attended to under his own eye.

A beautiful residence has been selected, and the most respectable references given of those who have been under his care. The system he employs is very simple, and has answered beyond his expectations, and is according to the principles of the most approved medical science. For particulars apply to Dr. Reynolds—Lakeville, Williamstown, near Woodstock, N. B.

Marriages.

At the Wesleyan Church, Sydney, on Christmas Eve, by the Rev. R. Morton, Mr James Wm Woolrich, of Sydney, to Jane Waity, daughter of Jas. Clark, Esq., of Cornwallis, N. S.

At Dublin, on the 23 inst., by the Rev. S. F. Huestis, Mr. Thomas J. Warne, to Miss Mary J. Dunn, both of Dublin.

On the 25 inst., in the Wesleyan Church, at Wallace, by the Rev. George Johnson, Mr. Jas. B. Wright, of River Philip, to Miss Marie Julia Ann Livingstone, of Wallace River.

By Rev. E. Sharpe, at Ship Harbour, C. B., 28th ult., Mr. Ephraim Coom, to Miss Jane Whalen, all of Ship Harbour.

At the residence of the bride's mother, Mrs. Fraser, Dartmouth, on the 26th inst., by Rev. Robt. Wood, Mr. Enoch Prelouse, of Hunt's Point, to Miss Mary Douglas, of White Point, both of Queens Co.

At Windsor, on the 31st ult., by the Rev. D. M. Gordon, Mr Wm. H. Gordon, Printer, of Halifax, to Miss Mary Ann, eldest daughter of Mr Wm. Bliss, of Windsor.

Deaths.

Suddenly in mercy, after a short but severe illness, Sarah Evans, Rev. Jas. J. Lopin, of Lunenburg, England—for the last year and a half Pastor of the Methodist church in this city, by whom he was sincerely loved—leaving his little flock, and an affectionate wife and five young children deeply bereaved. Our Brother died a life of faith, waiting for the second appearance of our risen Lord, and died in full hope of a realization of all the glorious joys of immortality. Funeral to-morrow, Thursday, at 3 o'clock from his late residence, 125 Granville street.

At Wallace, Hants Co., on the 19th ult., Lucy Ann, wife of Alex. McDougall, Jr. and daughter of Joseph Long, of Horton.

At Cannon, Cornwallis, on the 2nd inst., Asenath, relict of the late Capt John Sheffield, in the 67th year of her age, for many years an esteemed member of the Methodist Church. Her end was peace.

On the 2nd inst., Ellen Hay Hamilton, aged 31 years.

On the 2nd inst., Mr Samuel Shanks, Shipwright, aged 69 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, Jan 3

Schr Lone Star, Farrell, Sydney.

THURSDAY, Jan 5

Steamer Cuba, Stone, Boston.

FRIDAY, Jan 6

Steamer City of London, Morehouse, Liverpool; brigt Planet, Lamb, New York.

MONDAY, Jan 8

Steamship St David, from Liverpool.

CLEARED.

Jan 3—Brigt Sophia, Sterling, Africa; schrs Traveller, Cody, B W Indies; Thos Bagley, McConnell, Port Medway; Margaret, Delory, Antigonish.

Jan 4—Steamer Delta, Hunter, Bermuda and St Thomas; brigt Hunter, Blagdon, Boston; schrs Ida May, Hinck, New York; Elizabeth, Levache, Arichat; Northern Light, Delory, Tracadie.

Jan 5—Steamer Cuba, Stone, Liverpool.

Jan 8—Steamer City of London, Morehouse, New York; brig Unfanted, Dolliver, Port Medway.

Dr. Cumming's LIFE OF CHRIST.

THE LIFE and LESSONS of OUR LORD Unfolded and Illustrated. By the Rev. J. CUMMING, D.D. Twelve Coloured Illustrations of the Parables, and Fifty-two first class Engravings by distinguished Artists. To be had at the Wesleyan Book Room

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

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

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

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

PROSPECTUS.

ON Saturday, January 6, 1866, *Messrs.* Ticknor & Fields will begin the publication of a weekly journal entitled

EVERY SATURDAY:

A Journal of Choice Reading,

Selected from Foreign Current Literature.

Much of the best Literature of the day is found in the English and Continental magazines and periodicals; and it is the design of the Publishers of this new journal to reproduce the choicest selections from these for American readers, in a form at once attractive and inexpensive. The publishers believe that such a journal conducted upon the plan which they propose, will be not only entertaining and instructive in itself, but interesting and valuable as a reflex of foreign periodical literature of the better class.

Every Saturday is intended for Town and Country, for the Fireside, the Seaside, the Railway and the Steamboat. Its plan embraces Incidents of Travel and Adventure, Essays Critical and Descriptive, Serial Tales, Short Stories, Poems, Biographies, Literary Intelligence, &c., in connection with judicious selections from the admirable popular papers on Science which are constantly appearing in foreign periodicals. The value of these papers arises from the fact that scientific subjects, however harsh and dry in themselves, are here treated in so graphic and picturesque a style as to charm the reader while instructing him.

It will be, in short, the aim of its Publishers that Every Saturday shall commend itself by its freshness and variety to all classes of intelligent and cultivated readers.

Every Saturday will contain each week thirty-two large octavo pages, handsomely printed in double column with an engraved title.

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Single numbers 10 cents.
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QUARTETS arranged from Beethoven with Organ Accompaniments by *A. Davenport.*

No 1	Trust in God, (Soprano, Solo and Quartet,)	30
" 2	O Lord, veil not thy face, (Quratet in Canon)	50
" 3	Praise ye the Lord (Quartet and Solo)	50
" 4	Celestial Hope, (Tenor Solo and Quartet	60

Morning and Evening A collection of Pieces designed as Voluntaries, by *L H Southard.*

No 1	Rejoice the heart of thy servant (Solo Duet, Trio and Quartet)	40
" 2	I will praise thee, (Solo and Quartet)	40
" 3	O my Lord, (Quartet)	60
" 4	Hear my prayer, (Alto Solo and Quartet)	40
" 5	I will be glad, (Quartet)	60
" 6	Blessed be the Lord	40
" 7	Trust in God, (Quartet)	40
" 8	Let thy loving Mercy, (Terzetto)	40
	O that I had wings, (Quartet) Barker	30
	Lo the day of rest dawns h. (Qu.) Emerson	30
	Guide me O thou great Jehovah. Emerson.	35
	Jesus Saviour of my soul. (Qu.) Wilson.	30

The above new and beautiful pieces of Sheet Music, designed for Choirs and the general religious service of churches, will be sent post-paid on receipt of price, by the publishers.

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Or Rev. Edward Wilson, 165 South Second st., Williamsburg, N Y. Price of Remedy $3 per package. Pamphlets furnished free of charge.

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Nov 29 4m.

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Cheap Blankets.

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Also—Scotch Plaids at 1s 6d.

A few pairs left of Heavy Blankets at low prices.

Lookers Notice!

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Tasteless Castor Oil	Toilet Bottles, Pots & Antics, Opodeldoc for Children
Camphor	
Dr. Billing's Food	
Do Oatmeal	
Fluid Magnesia	Spices (warranted)
Citrate do	Pectoral Cough Mixture
Quassia & Brown	Pectoral Cough Emulsion
Tooth Paste	Towels Colorodyne
Feed Bottles	Tooth Nail & Hair Brushes
Tears and Tubing	Combs, Scissors, &c.
Steadman's Powders	Varnish for Autumn Leaves
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Cheap Cottons, Cotton Warp, Printed & white do, Tickings, Flannels, Shirtings, Osnaburgs, Towels, Table Damasks, Sheetings, Drills, Jeans, Cushion Jaspels, Fancy Hair Pins, Dress Goods in all the new materials, Shawls, Mantles, Dress Silks, colored do do, Barathea, Mohair, Coburgs, Lustres, French Merinoes, do Twilmosery, Gloves, Veils, Ribbons, Feathers, Flowers, Berlin Wools and Wool Work, Bonnet and Hat Ornaments, gold and silver cords, Men's Made Clothing and Cloths, Ladies and Children's do, Velvet, Mantle Cloths, Blankets, Counterpanes, working canvasses, sinal wares, oct 25.

To Be Published,

A Lithographic View of Halifax and Dartmouth, N. S.

THE Subscriber begs to inform the public that the above view, 4 feet long by 2½ feet wide is to be Lithographed in England, and published under the Patronage of His Excellency SIR W. FENWICK WILLIAMS, Bart. &c., by J. R. Weedburn, of Glasgow, Scotland, and will be issued on or about the month of May next. Any person from any part of the City or Province wishing to subscribe, can do so by sending in their names, post-paid, to R. T. MUIR, London Book Store, Halifax, or the Wesleyan Book Room any time before the 15th May next; after that time the subscript on list closes and the price advances. Price to subscribers, $5.

D. McALPINE, Agent.

P S—Those that want a nice Picture of the City had better send in their names immediately.
Dec. 13. D. McA.

1865 December 1865

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Per R M S "Asia."

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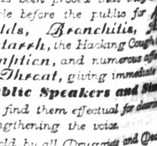

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