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Religious Miscellany.

Closet Hymn.

"Simon, son of Jonas, lovest thou me? Yes, Lord, thou knowest that I love thee. Feed my sheep."

Thou knowest, Lord, it cannot be,
My heart withholds its love from thee;
For thou art love, the choicest even
Of all on earth and all in heaven.

Thy love is in the starry light
That glittereth on the arch of night;
It smileth in the gentle moon,
It gloweth in the sun at noon.

It warmeth in the genial breeze,
It crowns the flowers, the fruits, the trees;
The sea, the streams, the field, the grove,
Tell constant of thy biding love.

The bleating flocks, the lowing herds,
The humming insects, vocal birds,
The echoing hills, the pattering rain,
Speak ever of thy love to men.

But who can fathom, know or tell
Thy love as our Immanuel;
That taught the poor, the hungry fed,
Restored the blind, the deaf, the dead;

That groaned in cold Gethsemane,
That agonized on Calvary,
That prayed for cruel murderers there
Who drove the nails and thrust the spear.

Not love thee, Lord? It cannot be,
So great has been thy love to me;
That love that pitied, could forgive,
And bid the stricken sinner live.

For this I'll lend my voice and hand
To spread thy truth o'er sea and land;
I'll feed thy lambs and aid thy sheep,
Thy ways to love, thy paths to keep.

The more my sins—a countless score—
Forgiven of thee, I love thee more;
Yea, will until my last remove,
Abound in words and deeds of love.

So heaven shall more delightful prove,
Pervaded by enduring love;
And welcome, long eternity!
Because employed in loving thee.

P. Camp.

Dark Hours.

BY REV. WM. PATTON, D.D., NEW HAVEN, CT.

I have many times been deeply affected by the entry which the Rev. John Brown, of Haddington, made in his journal: "I know not for which to be the most thankful, my days of illness or my days of health: for my days of illness are so full of God, and my days of health furnish me with so grand an opportunity to work for God." It is our consolation, that in whatever state we may be, we can, through grace, work for God. It may be that we are denied the privilege of out-door active toil, or other forms of vigorous effort, but we are not therefore, to conclude that we cannot work.—Though bed-ridden we may still serve. The soldier or the servant who, in obedience to his superior, stands all day where commanded, is the line of duty. For:

"They also serve who only stand and wait."
—*Milton.*

The exhibition of a Christian spirit; the manifestation of prompt obedience; the example of cheerful submission, and the showing forth of the power of divine grace, will so impress those around as to make us instruments for good. Thus we work while we seem not to work. The blessed Master employs us all in his vineyard, but each in the way in which each can best serve; not by toil, but all by cheerful obedience.

I doubt not that through eternity it will be one source of happiness to review the way in which the Lord has led us; a way which now we understand not, but which, *then*, will be luminous. With adoring gratitude we shall bless him for all the way, for all the pains and trials through which he has led us. Then we shall see the plan of God completed. Then we shall see how a dark, a very dark hour, produced bright results, not only in ourselves, but also in others. We forget that the precious grain, which the husbandman cultivates and watches with so much of hope, grows in the night as really as in the day; that for its best maturing the dark hours are as necessary as the bright ones. Nay, if the strong, bright sunshine were all the time upon it, with no shadowing cloud and no night, the plant would wither and the grain be of little value. Thus, by dark hours, God works in nature, and, by dark hours, he works in the spiritual world and matures a richer, nobler harvest for eternity. Perhaps it will appear that, in this way, the choicest of his fruit has been matured. Many illustrations show that the continued sunshine of health and worldly prosperity have not ripened the best fruit. These, indeed, furnish precious opportunities for growth in grace, as they furnish the means for active and extended usefulness, but they are not always, nor perhaps, generally so used, and, therefore, do not produce the best specimens of Christian consistency and elevated spirituality. Health and prosperity have their seductive influence and often seriously interfere with our spiritual progress. Such may need the influence of dark hours to counteract the world and ripen fruit for heaven.

We know, even while here, as a matter of faith, that the way of the Lord with us is the best. But in eternity we may be allowed, in addition to our confidence in Him, actually to see not only the fact that it was the best way, but also to understand the reasons and the method of operation; and this will fill our souls with wonder, love, and with praise. O, there is every way a bright future to those who serve God in the dark hours. "Weeping may endure for a night, but joy cometh in the morning."—Ps. xxx, 5. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 6, 7. Be not discouraged, then, thou weary, trembling pilgrim, though dark hours may be appointed thee. He who has thee by the hand, leads thee as a father his child, walks with thee in all the darkness, and will not let go of thee. Hold on, hold on to the precious Saviour. There is a bright eternity before thee!

Life of Faith, A Dream.

Every moment the life of the Christian is to be a life of faith. We make a mistake when we try to walk by feeling or by sight.

I dreamed the other night, while musing upon the life of the believer, that I was passing along a road which a divine call had appointed for me. The pathway which I was called to traverse was amid thick darkness, unmingled with a ray of light. As I stood in the awful gloom, unable to perceive a single inch before me, I heard a voice which said "Let thy feet go right on. Fear not, but advance in the name of God." So I went on, putting down foot after foot, with trembling. After a little while the path through the darkness became easy and smooth, from use and experience; just then I perceived that the path turned. The way was tortuous, and the road was rough and stony; but I remembered what was said, that I was to advance as I could, and so on I went. Then there came another twist, and yet another, and yet another, and I wondered why, till I understood that if ever the path remained long the same, I should grow accustomed to it, and so should walk by feeling. I learned that the whole of the way would constantly be such as to compel me to depend upon the guiding voice, and exercise faith in the Unseen One.

On a sudden it appeared to me as though threre was nothing beneath my foot when I put it down, yet I thrust it out into the darkness in confident daring, and lo! a firm step was reached, and another, and another, as I walked down a staircase which descended deep down, down down. Onward I passed, not seeing an inch before me, but believing all was well, although I could hear around me the dash of falling men and women who had walked by the light of their own lanterns, and missed their foothold. I heard the cries and shrieks of men as they fell from this dreadful staircase; but I was commanded to go right on, and I went straight on, resolved to be obedient, even if the way should descend into the nethermost hell. By and by, the dreadful ladder was ended, and I found a solid rock beneath my feet, and I walked straight on upon a level causeway, with a balustrade on either hand.

I understood this to be the experience I had gained, which now could guide and help me, and I leaned upon this balustrade, and walked on right confidently till, in a moment my causeway ended, and my feet sank in the mire. As for my other comforts, I groped for them, but they were gone. Still I was to know that I must go on in dependence upon my Unseen Friend, and the road would always be such that no experience could serve me instead of dependence upon God.

Forward I plunged through mire and filth and suffocating smoke, and a smell as of death-damp for it was *the* way, and I had been commanded to walk therein. Again the pathway changed, though all was midnight still; up went the path, and up, and up, with nothing upon which I could lean; I ascended wearily innumerable stairs, not one of which I could see, although the very thought of their height might make the brain to reel.

On a sudden my pathway burst into light, as I woke from my reverie, and when I looked down upon it, I saw it all to be safe, but such a road that, if I had seen it, I never could have performed my mysterious journey, only in childlike confidence upon the Lord. The Lord will guide us if we are willing to do just as he bids us. Lean upon him then.

I have painted a poor picture, but still one which, if you can realize, it will be grand to look upon. To walk straight on, believing in Christ every moment, believing your sins to be forgiven even when you see their blackness, believing that you are safe when you are in the utmost danger, believing that you are glorified with Christ when you feel as if you were cast out from God's presence.—This is the life of faith.—*Spurgeon.*

Preach to the Children.

"I have heard my father say, and well my father knew,
In it was meat for full-grown men, and milk for children too."

There was an element in the discourses of the olden time, which the sermonizers of the present day, for the most part, wholly ignore. Those ancient men, of whom it is now so fashionable to speak slightingly, as men of iron and adamant heart, had in them some spring of tenderness, which kept alive an interest in the little people.

Passing by that species of pulpit eloquence which, in our day, offers hardly more than milk and water for the "full-grown man," how few of those sermons, which are worthy of being called food for the experienced disciple, have in them a single word for the little one! While the sheep are fed, the lambs are frisking about the meadow, or fast asleep beneath the summer sun. Do you not see them, ministers, from your high vantage ground? Do you not detect the various expedients to which the children resort to while away the weary hours—the knotting of handkerchiefs; the intaglios wrought with pin points on many a surface, better without such decoration; the restless watching of the clock; the small-buffoonery of face making; and at length—a relief to "parents and all natural guardians"—as to the little head itself, the quiet and comfortable nap? You may say: "Let them go to the Sabbath-school—that is the place for children." Yes; but it is not the only place, nor the best place. They should be early taught that they have a right in the temple, as well as in the porch. The little people should not be made to feel themselves a tribe apart, but should be taught their unity with the whole congregation. The lambs are as truly a portion of the flock as the fleece-laden sheep. Three minutes allotted to the children, in every sermon, surely would be little time to give them, when you reflect that the fast-flying hours and days are bringing them to be, almost before you are aware, the men and women, the fathers and mothers of society! And were they sure that these few words were coming, their interest would be kept awake in watching for them; and so, by the way, they might pick up some seeds of truth intended for their elders, which yet should spring up in the good soil of the young heart, and glow and bring forth fruit to the glory of Him who loved little children; which should add to the "golden sheaves" you shall bear to the heavenly garner—the tender and graceful beauty, and the fragrance of the opening flower, or the just reddening bud.

Think of it, ye preachers of the word! Think of the great influence you would gain over this class of your people, by showing them that you understand and love them. Some of them will be alive to bless you here; many of them will be called early to Jesus. Will it not be a glad and precious greeting, when you also go through the gates of pearl, to hear the childlike voices singing around you, and joining in your welcome home?—to hear from the lips whence fell the command, "Feed my lambs," the blessed assurance: "Inasmuch as ye did it unto one of *the least of these*, ye did it unto me."

The Dying Soldier.

We next passed into a ward occupied by Confederate soldiers, dying of gangrened wounds. It was a sad sight to see these poor fellows, the wrecks of the battle fields, stranded in this hospital ward, far away from home and friends, left by their comrades here to perish.—No blame of course, attaches to their officers that they were left behind, for they could not be moved; but here they were dying daily by inches. They eagerly sucked the fruit, as it was put to their lips by our delegates, and seemed much cheered and refreshed by it.

Here I witnessed a scene I shall never forget, as long as memory does it office. We passed a cot of a native of Virginia, as we saw by the ticket over his bed.—The hue of death was on his face, his eyes were sunken and turned back in their sockets, his hands lay loosely beside him, and his features expressed the agony of dissolution.

"What is your name, my friend?" said one of us. There was no reply.

"Where is your home?" said another. Still there was no answer.

"Do you love the Lord Jesus Christ?" said a third.

A few convulsive throbs passed like waves over his countenance; a placid smile followed, like the sun breaking through the cloud drifts of a sear November sky, and the clear, distinct reply, "Yes, yes, yes," broke from his lips.—Taking the hands of the inquirer in his own, he clasped them, with it, over his head and repeated, "Yes, yes, yes."

If the tomb had glowed with a celestial light, and its stony lips had opened and spoken the glory of a risen Saviour, it could hardly have been more impressive than the sight of that face, now stiff and cold with the approach of death, yet radiant with the presence of Jesus, and these lips, close sealed to all earthly interests, opened to testify of His love.

Different Kinds of Givers.

A little boy who had plenty of cents dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so looked around with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third gave a penny, saying to himself, "I suppose I must because all the others do." That was an *iron* penny. It was the gift of a cold hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and in his heart said, "Poor heathens. I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his cent with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny hoping that the poor heathen whom thou lovest will believe in thee and become thy disciples.' That was a *golden* penny, because it was the gift of love.

How many of our readers give golden pennies?—*Spirit of Missions.*

Conversion.

This must be the same, and alike in all; and we give the experience of Mrs. H. A. Rogers as a model. She says, "Lord dost thou care for me? And is this faith to cast all my care, even all my sins, (for I have no other care) upon thee? May I? Dost thou bid me? a poor hell-deserving sinner; a sinner against light, and conviction, and repeated vows; can such love dwell in thee? Is it not too easy a way? May I, even I, be saved, if I only cast my soul on Jesus? My burden of sin, my load of guilt, my every crime? What, saved from all this guilt; saved into the favor of God! the holy God! and become His child; and that now, this moment! O it is too great—it cannot, surely it cannot be!" (O what a struggle had Satan and unbelief with my helpless, ailful soul)! But the Lord applied, "Fear not, only believe!" Satan suggested, "Take care! Suppose Jesus Christ should fail thee; suppose He is not God! What if He was an impostor, as the Jews believe!" O the agony that my soul felt at that moment! But I cried, "If this be so, I am undone without remedy! None but such a Saviour as Jesus declares Himself to be, (God as well as man), can save my guilty, polluted soul. The blood of *God man* alone can atone for me. His power alone can change my rebel heart; my disease is too deep for any other; I can only perish, nothing can be worse; so there is no hazard. If He is God, He is able, and He will save me according to His promise. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If He is God, He must be truth, and cannot deceive me. And if not, a holy God will be a consuming fire to the sinner! And there is no Saviour, no way of salvation; I must endure the desert of my sins; I must endure everlasting burnings; and therefore, here I will lie and perish at His feet! Again it came, "Only believe." "Lord Jesus," said I, "I will, I do believe; I now venture my whole salvation upon thee as God! I put my guilty soul into thy hands, thy blood is sufficient! I cast my soul upon thee for time and eternity." Then did He appear to my salvation. In that moment my fetters were broken, my bands were loosed, and my soul set at liberty. The love of God was shed abroad in my heart, and I rejoiced with joy unspeakable. Now, if I had possessed ten thousand souls I could have ventured them all with my Jesus. I would have given them all to Him! I felt a thousand promises all my own; more than a thousand scriptures to confirm my evidence; such as "He that believeth shall be saved; shall not perish; is not condemned; hath everlasting life; is passed from death unto life; shall never die; there is no condemnation to them that are in Christ Jesus," &c. I could now call Jesus Lord, by the Holy Ghost, and the Father, my Father. My sins were gone, my soul was happy, and I longed to depart and be with Jesus. I was truly a new creature, and seemed to be in a new world! I could do nothing but love and praise my God, and would not refrain continually repeating, "Thou art my Father! O God thou art my God! while tears of joy ran down my cheeks."

Now, we too are very great sinners, and must be converted, and born again, or we cannot see the kingdom of God. Let us not deceive ourselves with the idea that something a little less will do; for it will not! We must have, absolutely have, a deep, thorough, powerful work, wrought in our hearts, by the Holy Spirit, or we can never enter heaven. The Lord help us. Who on reading this will begin to pray?—*Rev. D. King.*

Religious Intelligence.

Great Missionary Gathering at Calcutta.

A great missionary meeting has recently been held in the Town Hall of this city. It was convened for the purpose of welcoming Dr. Norman M'Leod and Dr. Watson, the deputation from the Established Church of Scotland, and also to set forth what missions have done, and what they are doing, for Bengal. The exposition of mission work presented was most cheering, and its interest was enhanced by the catholicity of the gathering, and by the fact that the statements of missionary effort and success presented were made where they could be best tested, and before a larger and more influential audience than could have been collected in any other city of India. The Bishop of Calcutta presided, and after a few remarks from his lordship, Dr. Watson stated the object the deputation had in view; and then representatives of the different missionary societies were called upon to narrate what was being accomplished by their respective bodies.

The Representative of the Baptist Missionary Society, after referring to the value and extent of the machinery now employed, asked, What are the results of all this agency? He then contrasted the India of to-day with the India to which their first brethren came. When they arrived in this land, they found British society here practically unchristian, or rather unchristian; gross immorality and infidelity everywhere abounding. Dr. Carey used to say that when he came he could hear of but about six persons in all Bengal who in the judgment of charity could be called Christians. Dr. Claudius Buchanan had stated that he challenged an aged Christian in Calcutta with the question, if he could find ten righteous to save the city? The reply was, "There might perhaps be five, but not so many as ten." Without attaching too much importance to such a spiritual census, the statements show how rare even the semblance of godliness must have been in those dark days. What a different state of society did the crowded assembly of to-day represent! Attention was then directed to the way in which native society had been improved. The Baptist missionaries were amongst the first to shed light upon some of the worst atrocities of Hinduism as a social system, and to protect against the tolerance by the Government of suttee, infanticide, and other kindred evils. Now these vile practices were regarded by the natives themselves as the hideous fancies of a fevered dream. When the Baptist missionaries arrived, no translation of the Bible, in any of the languages of this part of India, was in existence. And it was to their efforts that the altered condition of things was chiefly due. Surely it was something to have given to Bengal the only Bible it had, and by means of it to be co-workers with every other Protestant missionary in the land. And in addition to the various editions of this version printed and circulated by the Bible Society, they had themselves given to this province eight editions of the entire Bengali Bible, and at least twenty-six editions of the New Testament, besides numerous issues of single gospels, &c.—The labour spent on this and other departments of Christian work had not been in vain. God had given to them many living epistles of Christ, men of the purest morality, of most fervent love and zeal, who would have been ornaments to any Christian society in any part of the world. The present number of Church members in connection with the mission was about 2,200, representing a nominally Christian community of at least 7,000. Efforts were now being directed to call forth the latent powers of the people, in order that they might assume a position less dependent upon European direction and support.

The Representative of the Scotch Free Church Mission dwelt chiefly on the educational operations that were being carrried on. These operations were commenced by Dr. Duff, in 1830. The doctor did not even wait until he had learned the language, so that he was often sneered at as "the missionary who know no Bengali, teaching boys who knew no English." But the earnest teacher persevered; and a short time after, when the venerable Dr. Carey saw even the beginning of this great educational movement, he exclaimed, "What hath God wrought! When I came here, I could not have got a single boy like one of these to attend my school; no, not if I could have bribed him with all Bengal." Now their Calcutta Free Church Institution had more than a thousand young men in it, and 500 more at Chinsurah. The fees in the English department alone amounted last year to no less than 14,000 rupees, and the institution was now more than self-supporting. The education imparted was of the best kind, and thoroughly religious in its character. The Bible was put into the hands of all; every day for an hour at least special religious instruction was imparted by Christian teachers; and on Sundays voluntary religious services were held, which were well attended.

The Representative of the London Mission confined his remarks to the work done in Calcutta and the vicinity. There were five native churches, one of these having its own native pastor, paying two-thirds of his salary, and intending shortly to pay the whole. It provided for its own poor, and its ordinary contributions during the past year had amounted to 1,240 rupees, in addition to which the members had subscribed largely toward the erection of a new chapel. In 1860, the five native churches were all under European pastoral care; in 1867 natives were their pastors. In 1860, their united contributions were 358 rupees; in 1867, the contributions amounted to 1,460 rupees. The mission provides education for 1,193 boys and young men. In 1860, the total fees received amounted to 894 rupees; in 1867 they were 6,522 rupees. 185 girls and women were taught in six schools and, seventeen zenanas. In 1860, all books and working materials had to be supplied gratis, even to the rich Hindu ladies; Christian girls had to be supplied with books and instruction free of charge; and Hindu girls had to be paid to come to school. In 1867, the Zenana ladies paid for all their books, and working materials; and both Christian and Hindu girls began to pay school-fees. The society vigorously maintained vernacular preaching in the streets and bazaars in the city, and occasionally sent forth its agents on preaching tours in the outlying districts. Several young natives had been educated for the Christian ministry, four of whom had been ordained since 1860, and three had been appointed as evangelists. All these had proved themselves faithful men, able to teach others, and had grown in the confidence and love of both the European and the native churches.

The Representative of the Church Missionary Society rejoiced in standing before that meeting as the representative of 16,000 native converts. He rejoiced in the thought that 8,000 women had been rescued from a state of slavery and raised to something like a position of Christian women, and also that thousands of children were being brought up in the knowledge of Christ.—The speaker then referred to the works carried on amongst the lepers in the lazaretto of the city, some thirty of whom had been admitted into the family of Christ within the last few years. Very beautiful and cheering had been the examples of faith, love, and Christian patience evinced by these chastened believers in Jesus. Quite half their number had gone up "higher," had left their maimed, mutilated bodies behind, and were now singing the praises of their Redeemer amidst the saints in light. The lepers healed by Jesus eighteen centuries ago, and those healed by his Gospel as ministered now, were mingling in one blessed throng before the throne.

This very interesting "Pan-Missionary Conference" concluded with an address from Dr. M'Leod, who gave utterance to many heart-stirring and forcible words. He and his travelling companion have just left Calcutta for Benares. Their visit to this land cannot fail, I think, to be productive of good. The deputation have been highly gratified and deeply impressed with what they have seen and heard; their visit has cheered many a worker, and also helped to promote an increased sympathy with missionary efforts in the hearts of Indian residents; and it is to be hoped that the "good words" emanating from the doctor's lips and pen will largely increase the Christian sympathy and liberality and prayers of Great Britain on behalf the moral regeneration of India.—*Corr. of Meth. Recorder.*

Female Labor in the Church.

Bishop Potter, of Pennsylvania, was long impressed with the importance of using this great surplus power alluded to, for the advancement of "church principles;" and this feeling was greatly increased during the war by his own personal observation of woman's work for the bodily comfort and the spiritual benefit of the soldiers. A great number whom he visited in the hospitals had, he found, been led to Christ by the labors and the prayers of the women who visited, or the nurses who ministered to them. It then became the desire of his heart to establish a training school for such women of the Episcopal church as desired to devote themselves to the work of God in any way.

The plan was to erect a building next to the hospital connected with his church in Philadelphia, that there they might practice and minister at the same time they were receiving instruction. They were to take no vows of celibacy, and to wear no distinctive dress, nor yet to be called by any but their own proper names. Those who were able to do so were expected to pay their own expenses while there; others to be received freely, and all on a perfect equality. At the end of six months the adaptation of each to a particular branch of labor would be known. Those who gave no promise of usefulness, if such there ever should be, would be dismissed; while those who manifested a vocation for the hospital would enter that department; others were to be trained as visitors of the sick and poor abroad, and those who desired to be fitted for missionary labor in foreign fields.

But, like David with his beautiful temple, this good man was permitted to make the offering in heart only: it was given to other hands to perform the work. Bishop Potter sleeps in God; but his works do follow him.

The house he longed to see, was recently dedicated to the work of training ministering women, and called "The Bishop Potter Memorial." It appears to be free from the danger at which we, at the extreme end of the line of Protestantism, would and ought to take alarm. It is now in working order under the care of the widow of an Episcopal clergyman; and soon that body will have a band of women wholly consecrated to the work of the church which sends them out; visiting regularly (not occasionally, as others may) garret and cellar, reading the scripture, exorting, praying, and aiding in temporal matters. They will send their ministering women into hospitals and prisons at home, and to zayats and jungles abroad, with the story of the cross. God speed them in their work, and save them from falling into any error which may hinder the advance or dim the purity of the religion of Jesus.

The Episcopal church is not ashamed to confess, that owing to the small number of young men coming forward to the work of the ministry, and the neglect of others in the fold, she needs this quiet but most efficient agency. Do we need it less? Our churches are full of unemployed talent. Public opinion does not sanction women going about as a matter of business from house to house, reading, praying, and aiding the needy; and so the sex has settled down into the comfortable belief that God's demand is met by an occasional night at the sick-bed; a little money that can be spared as well as not, given to the poor; and a word spoken at a convenient moment on the great interests of the soul. Such women, then, who do not marry and therefore have few cares, look about to see either how they can make the most money, or how they can secure the most pleasure. We see scores of those not dependent on their labor, killing time in visiting, embroidery, and light reading, who were their conscience but aroused and their efforts directed, might make themselves a blessing to the world.—*Watchman and Reflector.*

General Miscellany.

Marriage Maxims.

A good wife is the greatest earthly blessing. A man is what his wife makes him. It is the mother who moulds the character and destiny of the child.

Make marriage a matter of moral judgment.

Marry in your own religion.

Marry into a different blood and temperament from your own.

Marry into a family which you have long known.

Never talk at one another, either alone, or in company.

Never both manifest anger at once.

Never speak loud to one another, unless the house is on fire.

Never reflect on a past action, which was done with a good motive and with the best judgment at the time.

Let each one strive to yield oftenest to the wishes of the other.

Let self-abnegation be the daily aim and efforts of each.

The very nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness.

Never find fault unless it is perfectly certain that a fault has been committed; and even then, preclude it with a kiss, and lovingly.

Never taunt with a past mistake.

Neglect the whole world beside, rather than one another.

Never allow a request to be repeated.

'I forgot' is never an acceptable excuse.

Never make a remark at the expense of the other: it is a meanness.

Never part for a day without loving words to think of absence; besides, it may be that you will not meet again in life.

They who marry for physical characteristics, will fail of happiness; they who marry for traits of mind and heart, will never fail of perennial springs of domestic happiness.

They are safest who marry from the standpoint of sentiment rather than from that of feeling passion or mere love.

The beautiful in heart is a million times of more avail in securing domestic enjoyment, than the beautiful in person or manners.

Do not herald the sacrifices you make to each other's tastes, habits or preferences.

Let all your mutual accommodations be spontaneous, whole-souled, and free as air.

A hesitating, tardy, or grum yielding to the wishes of the other always grates upon a loving heart, like Milton's 'Grates on rustic hinges turning.'

Whether present or absent, alone or in company, speak up for one another, cordially, earnestly, lovingly.

If one is angry, let the other part the lips, only to give a kiss.

Never deceive, for the heart once misled, can never wholly trust again.

Consult one another in all that comes within the experience and observation and sphere of the other.

Give your warmest sympathies for each other's trials.

Never question the integrity, truthfulness, or religiousness of one another.

Encourage one another in all the depressing circumstances under which you may be placed.

By all that can actuate a good citizen, by all that can melt the heart of pity, by all that can move a parent's bosom, by every claim of a common humanity, see to it that at least one party shall possess strong, robust, vigorous health of body and brain; else let it be a marriage of spirit with spirit; that only, and no farther.—*Hall.*

Honest.

In the good olden days, which our fathers tell us were so much better than those, two unlettered Christian men met to settle accounts, and Mr. Smith found himself owing Mr. Jones fifty-seven dollars and some odd cents.

"No matter about the money, brother, no matter at all," said Jones; "I only wanted to see how we stood, and you can pay me just when you've a mind to."

"Well, I, haven't the money by me," said Smith," but I'll tell you what, I'll give you *my note*, and that will fix it all straight and sure."

"I aint a mite afraid to trust you without a note," quoth Jones; "but if you feel any easier to give me one, why you can, I suppose."

So after whetting up a pen-knife, and converting a goose quill into a pen; after pouring a few drops of vinegar into the dried-up ink-stand; after much rummaging for the disused "letter-paper;" and after studious consultation of an old arithmetic, as to the proper form of a note, the important paper was at last duly executed, and Jones having deliberately looked over his friend's writing, and dried it before the open fire, handed the note back to the signer, saying 'Now, brother, you keep the note, so as to see how much you've got to pay."

"Well," said Smith, "I guess I will, for I am the master hand to forget, 'specially if there are odd dollars and cents."

So Smith kept his own note, and when he was ready to pay it, took it to Jones and handed it over with the money, saying,

"And now, brother, you keep the note so for to show you've got your pay."

Although we may not believe with Pope that "an honest man's the noblest work of God," we would not resist the conviction that these were noble men, or fail to honour such nobility wherever or wherever found.—*Congregationalist.*

Something Left Undone.

Labor with what zeal we will,
Something still remains undone,
Something uncompleted still,
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits:

Waits, and will not go away,
Waits and will not be gainsayed.
By the cares of yesterday
Each to-day is heavier made,

Till at length it is, or seems,
Greater than our strength can bear,
As the burden of our dreams,
Pressing on us everywhere;

And we stand from day to day
Like the dwarfs, of times gone by,
Who, as Northern legends say,
On their shoulders held the sky.

—*Atlantic Monthly.*

Telegram.—Mouth and Stomach.

Office of the Mouth—at one end of the line.—*Office of the Stomach*—at the other end of it.

Inquiry—Mouth to the Stomach—"Are you ready for breakfast?"

Stomach—"Yes; what are you going to send?"

Mouth—"You will see. Prepare." The table bell rings; body hurries, drops into a chair.—Mouth opens, and as quickly as possible a cup of coffee, at a temperature of 145 degrees of Fahrenheit — it burns the whole œsophageal track as it passes it, and when it gets into the Stomach burns it, and the Stomach contracts and shrivels, and cringes, and finally screeches, and the

Mouth says, "Hulloa! what is the matter?"

Stomach—"Matter? Enough, I should think. Do you know that I cannot endure *slush* at 140 to 160 degrees of heat?"

Mouth—"O, never mind. Here comes some beefsteak, with hot fried potatoes, hot rolls, and poor butter; some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

Stomach—"Stop! What earthly use is there in sending these down here all at one time? They make a hodge-podge."

Mouth—"Here comes some more coffee."

Stomach—"Hold on! wait! Give me some water!"

Mouth—"Water! water! when you can get coffee? You must be crazy! Water has no nourishment in it. One wants water only when one is dry."

Stomach—"I am thirsty! Give me some water!"

Mouth—"Cannot do it. They haven't any water up here. If they have it, it is hot, and I doubt if they have any of that. Persons do not like water; and you, O Stomach! are eccentric; so stop complaining, and get ready to take some more food; 'take the good the gods provide you,' and be content. Are you ready? I am in a hurry. Up! here! 'time is money.' I have to furnish you with material out of which strength is to be gotten for the body's use to-day, and I have *ten minutes* allowed for this purpose. Now the afterpart is your lookout, not mine. Take notice! Are you ready? Here comes apple pie, fried chicken, tripe, tomato catsup, boiled ham, minute pudding, corn bread, and cucumbers, pepper, salt, gravy, mince pies another cup of coffee—so look out!"

Stomach—"Look out! O, murder! What am I to do? Do! I must grind away at it, like a horse in a bark mill, till I am worn out. Under such condition of things as this I shall break down in a fourth part of the time which I *might* work; then ☞, the *Mouth*, and for that matter the *Heart* too, will be *still*, and I shall be at peace."—*Laws of Life.*

Three Lessons.

One of the first lessons I received was 1813 when I was eleven years of age. My grandfather had collected a fine flock of merino sheep, which were carefully cherished during the war, of 1812—15. I was a shepherd boy, and my business was to watch the sheep in the fields.—A boy who was more fond of books than of sheep was sent with me, but left the work to me, while he lay in the shade and read his book. I finally complained of this to the old gentleman.—I shall never forget his benignant smile as he replied: "Never you mind; if you watch the sheep, you will have the sheep." I thought to myself: what does the old gentleman mean? I don't expect to have any sheep." My aspirations were quite moderate in those days, and a first-rate merino buck was worth $1,000. I could not make out exactly what he meant; but I had great confidence in him, as he was a judge, and had been to Congress in Washington's time; so I concluded that it was all right, whatever he meant, and went out contentedly with the sheep. After I got to the field I could not get that idea out of my head. Finally I thought of my Sunday lesson: "Thou hast been faithful over a few things, I will make the ruler over many things." Then I understood it. Never you mind who else neglects his duty, but you be faithful, and you will have your reward! I do not think it will take many lads as long as it did me to understand this proverb.

I received my second lesson after I come to New York, as a clerk to the late Luther Reed. A merchant from Ohio, who knew me, came to purchase goods of Mr. Reed. He expressed his gratification at finding me there, and said to me, "You have got a good place. Make yourself so useful that they cannot do without you." I took his meaning quicker than I did the proverb about the sheep. Well, I worked on these two ideas until Mr. Reed offered me an interest in his business. The first morning after the copartnership was announced, Mr. James Geery, the old tea merchant, said to me: "You are all right now; I have only one word of advise to give you: Be careful who you walk the streets with." That was lesson number three. In this connection I must repeat an anecdote told of the late Robert Lennox. A country merchant came into the store of Mr. Morton, a highly respectable Scotch merchant, to purchase goods. He spoke about credit, references, etc. Mr.

Morton said: "I will give you what credit you wish." "But," said the merchant, "I am an entire stranger to you." Mr. Morton replied: "Did I not see you at Church with Robert Lennox?" "Yes, I was at church with him."—"Well, I will trust any man whom Robert Lennox will take to church with him."

I hope these three lessons of watchfulness over the interests of their employers, watchfulness over their partners' interests and their own after they are joined, followed by intense watchfulness that no black sheep creep into their folds, may be impressed by these anecdotes upon the mind of those for whom they are intended. One other lesson I feel it very necessary to inculcate—that of patience—most young men will find a position as high as they have fitted themselves to fill.—*Jonathan Sturges.*

Provincial Wesleyan.

WEDNESDAY, APRIL 15, 1868.

Wholly the Lord's.

A MINISTER'S EXPERIENCE.

In the Wesleyan Methodist Magazine for the months of May and June, 1846, is given a peculiarly interesting sketch of Rev. John Anderson, by his son-in-law, the Rev. John Hartley. Some parts of this instructive memorial we have read over and over again, and the thought has occured to us that it might not be unwelcome to our readers were we to transcribe the account given of the circumstances under which Mr. Anderson entered into the enjoyment of that

—Sanctifying grace
Which makes us meet for home."

"In the month of March, 1820, he was graciously favoured with a remarkable visitation from above. The influence thus exerted upon him was of the most marked and kind, hallowing and remained with him to the close of life. Often, in subsequent years and on his death-bed, did he refer to it as the day of God's power, in which he was "made willing" and was adorned with "the beauties of holiness." In the interesting and very minute detail which he gives of it, after alluding to divine grace in preserving him twelve years in the church, he confesses that although he had been "increasing knowledge to the weariness of the flesh, multiplying labours to the diminution of health, and doing God's work with pure intention, and ardent zeal" yet he "had not been wholly and fully Christ's." He goes on to state that for some time the blessed Spirit had been working in him, especially showing him that in the new covenant, there is held forth such an enjoyment of God, as he had never yet tasted. Rutherford's Letters were a mighty means of stirring up the inward fire; and his soul panted deeply, and at times intensely, after God. These were but transient visits of the Comforter; yet it was evident that by them the Almighty was preparing his way. He was led to dwell more on the possibility and desirableness of being perfected in love, and one master-truth — that all spiritual good is conveyed to the human soul by faith only—"got hold of his heart."

In this state of moral preparation, he was led to compose two discourses on John xiv., 21. These were preached with much liberty and power. "The Holy Spirit," he writes "conducted me up to the lip in the waters of the sanctuary; He led me into the deep things of God." We continue the narrative in his own words: "On the following morning I was musing over the past day's labours, and praying for a blessing. The subject of Christ's manifestation naturally occurred. I fostered the delightful topic. I longed for Jesus to come and dwell in me. My heart was soft and tender; my soul clear and peaceful. I broke out in praise of God. In this frame, I took up our Hymn Book, and read and sang the hymn beginning:

"He wills that I should holy be;
That holiness I long to feel," &c.

The whole strain of the composition was in unison with my views and feelings. I proceeded to examine other hymns, and was struck with one beginning:

"Father, I dare believe," &c.

But when I came to the last verse,—

"I cannot wash my heart,
But by believing Thee,
And waiting for thy blood to impart
The spotless purity."

I seemed involuntarily to exclaim, 'There is no other way,' and suddenly fell upon my knees to importune the mighty but free gift of God in Jesus Christ.

I had not prayed long, ere I felt the powerful visitation of the Spirit. My soul was alternately elevated and depressed. I saw the glorious fullness of Jesus Christ, I knew and was persuaded of His ability and readiness to save me as His child; I felt it was only by faith. There was the struggle. Shall I believe? Is it not too much? Must you not seek longer?" and when I was on the eve of believing, 'you will not confess it?' This was too much. Satan defeated his impious design. I saw his cloven foot, heard his lying voice; and in that moment my whole soul opened by faith, and the plenitude of God entered in, and took possession of my heart. My full soul uttered sundry exclamations: 'I can, I will, I do believe!' and immediately sunk into a calm and heavenly state. No noise, no agitation, no animal feeling, no transports of joy, no ecstasy of spirit; O, it was all sweetness, tranquility and heavenly repose, such as we may conceive to be seated in the human bosom of the Lord Jesus! It was indeed

"The speechless awe that dares not move,
And all the silent heaven of love!"

I never felt anything comparable to it. I have had many a gladdening, joyous, transporting season, but nothing like this. I do verily think from what I then felt, that had it pleased God, I could softly, silently have breathed my spirit into His hands, and without delay have entered upon my 'heaven of heavens in Jesus's love.'"

An intimate friend writes, "He has, I believe, recorded in his diary very fully that remarkable manifestation of light and love to his soul, which he experienced while at Reading; and who can read it without emotion? But I and mine heard it from his lips on that memorable morning. With streaming eyes, and in accents simple as a little child, he related it; and then, kneeling down, and praising the Lord for the grace vouchsafed to himself, he invoked a like blessing on those who surrounded him." And the happy, hallowing influence remained, enabling him to walk in the light.

Thus he wrote shortly after: "There is this peculiarity in the present visitation of God,—it is abiding; not as before, some transient gleam, some overpowering sensations, and then a subsidal into coldness and unbelief, mixed with some faith. O! I feel the deep import of the promise, 'I will come and dwell with him.'"

As we linger over this delightful record, how we long with ardent desire that the witnesses of the Redeemer's mighty power thus to save, were multiplied a thousand-fold. We doubt not that many of our earnest christian readers, as they ponder upon the foregoing testimony, will feel all that is expressed in the following stanza:

"My soul breaks out in strong desire
The perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love."

Letter from Rev. George Johnson.

MR. EDITOR,—The important events which time, in its rapid progress, unfolds, has induced me to reflect upon the past, and to think of some of my many friends who have gone to the spirit land. How admonitory and strikingly emphatical are the words of the poet:

"Time like an ever-rolling stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day."

While it is, doubtless, strictly true that many "fly forgotten" into eternity, it is not so with respect to those, who shall justly be had in "everlasting remembrance."

By the sudden removal of one, with whom I have been well acquainted for many years, I am led to refer to the period when I was stationed in Chatham, Miramichi, N. B.; and to the persons who then composed our Quarterly and Trustee meetings. Time has produced great and lasting changes,—lasting as eternity! These meetings were then composed of the Superintendent of the Circuit, and Messrs. George McKay, Joseph Spratt, James Pierce, John Hea, and John Fraser. Of this little band of men, only the writer remains: all the rest have gone "to the house appointed for all living."

Brother George McKay was then the Circuit Steward. He was in the best sense of the term, *a good man and true*, who loved God, and the church of his choice. Being of Scotch descent, he was in the early part of his life, brought up a Presbyterian; and for some years lived "without God in the world." Through the instrumentality of the Wesleyan Ministers laboring on the Miramichi Circuit, he was deeply convinced of sin, and by faith in Christ Jesus, he obtained the remission of his sins, and the regeneration of his nature through the renewing agency of the Divine Spirit. This Spirit clearly testified with his spirit that he was a child of God.

Only a short time after my appointment to Chatham, it was my melancholy duty to pray at the death-bed scene of his young and affectionate wife, who died in Jesus, leaving her disconsolate husband to mourn over his loss, with one little daughter who still survives.

I can never forget his real and disinterested zeal for Methodism, his love for the ministers of Christ, and all truly pious persons, as well as his incessant efforts to promote "pure and undefiled religion." After fulfilling his day, as the first of the little band, "in sure and certain hope of eternal life," he fell "asleep in Jesus," to be forever with the Lord.

Mr. Joseph Spratt was an Englishman, a native of the ancient city of Chester. His appearance and manners, to one partially acquainted with him, conveyed the idea of stiffness and determination; but those who knew him well, were assured he possessed a warm heart and a benevolent mind. This worthy man was converted to God in his native land, and there united himself to the Wesleyan Church. Previous to his emigration to America he filled the offices of local preacher and class leader; and after the introduction of Methodism into Miramichi, he was duly appointed to these and other important trusts. He had a strong mind; preached for many years in Chatham, in the absence of the regular minister, with acceptance and success; and though old and stricken in years, he continued to run with alacrity and patience the race set before him, looking unto Jesus. A few years ago he died as he had lived, trusting in Christ, and rejoicing in hope of the glory of God.

Mr. John Fraser was a native of the Highlands of Scotland. In his youth he was instructed in the Presbyterian religion; but early in life he left the land of his birth, and came to London. In the great metropolis of England his mind became alive to the concerns of his soul, and under the preaching of the Wesleyan ministers, he was guided to Christ the Divine Saviour, and attained a Scriptural knowledge of the plan of salvation through faith in his merits, and a consciousness of his acceptance with God, by the testimony of the Spirit. Soon after this great change he joined the Church of his choice.

He was for some years a respectable merchant in Chatham, and St. John, N. B.; and by the blessing of God on his industry, he accumulated a sufficiency to enable him to retire from business. His manners were mild and gentle manly which prepossessed others in his favor, and doubtless tended to his prosperity.

He was respected in the Church, and intrusted with the offices of class leader, trustee, circuit steward, and local preacher. These offices he filled with acceptance and usefulness. He used his talents, as a local preacher, for the edification of the Church, and the extension of Christ's kingdom, to the end of his life. The last Sabbath he was permitted to remain on earth, he occupied the pulpit in preaching the sinner's Friend.

His death was sudden and to himself and others unexpected; but it did not find him unprepared. One morning he, and a friend of his, took a skiff, and went a few rods from his own door, on the Digby Basin, with the intention of taking some fish. A short time after the skiff was seen, without any person in it. By some unknown cause they had fallen into the water, and both met with an untimely death. But, "blessed are the dead, who die in the Lord," no matter whether they die suddenly or slowly, in the arms of their friends, or in the ocean.

Mr. James Pierce was another member of the little party, who met together to transact business in connexion with the Wesleyan Church. For a number of years he was the Proprietor and Publisher of "The Miramichi Gleaner."—This respectable Paper he conducted with ability, propriety and success; and generally succeeded in giving satisfaction. At the period of my acquaintance with him he was not a member of the Church; but a lover of Methodism, who desired and endeavoured to promote its prosperity. He respected and supported its ministers; and at a still later date he sometimes read a sermon to the congregation, in the absence of the minister. Within a few months he too has bid adieu to the busy scenes of life, and passed into the spirit world. I have not heard the particulars relative to his death; but trust he obtained the washing of regeneration, and a scriptural preparation for death and eternity, and that his spirit is now with Christ.

Mr. John Hea was the last of this little company of laymen, who was called to change time for eternity. With him I was better acquainted than with either of the former. My acquaintance commenced some years before I was stationed in Miramichi, and continued for nearly twenty years after. He generally visited us once a year, and not unfrequently remained with us for a week together. His last visit, which occurred but a few weeks before his unexpected removal from this world, convinced us that he was seeking a preparation for eternity. His words, actions, and whole deportment, evinced that he had death and the future world in view; but little did we suppose, when he bid us farewell, that we should see him no more in time. The circumstances of his lamented death it is not necessary to relate, as they have already been published. The events of that sad scene remind us of the uncertainty of life, the certainty of death, and of the narrow sea that divides the visible from the invisible world! They call upon us, as accountable beings, to "be also ready; for in such an hour as we think not the Son of Man cometh!"

Death on this Circuit, during the year, has also removed many from our midst, especially among the aged. Joshua Huestis, Esq., of Wallace, in his eighty-first year, after a few days illness, ceased to be an inhabitant of time. Some twenty years ago he professed to become a subject of piety. Soon after he joined the Wesleyan Church, and continued in connexion with it until the period of his death. As health and circumstances would admit, he attended and took part in our week-night prayer meetings, to the last. On his death-bed he spake of the mercy and goodness of God; of the nature of Christ; and of his prospects of future happiness, with clearness and confidence. The religion of Jesus sustained him in his last conflict, and inspired him with a scriptural hope beyond the grave. He was a magistrate for many years, and Postmaster of this place for forty-five years.

Joseph and Eunice Oxley, brother and sister, residing in the same house, also died within a few days of each other. Joseph attended his sister's funeral on Thursday, apparently in his accustomed health, and before the expiration of the next Tuesday, he was numbered with the dead.

Joseph Oxley, Esq., of Pugwash, has likewise recently been removed from earth to his heavenly home. He died in a good old age, being over ninety years old. For many years he enjoyed the religion of Jesus, and as he hastened to eternity, he was evidently attaining a growing meetness for heaven. His soul seemed to be filled with God, and to the last he rejoiced in hope of the glory of God!—For some time he was a representative of the County of Cumberland, in the Provincial Assembly; and through life was highly respected, as a man and as a Christian.

Our friends in Malagash have finished their new Methodist Church, with the exception of painting the pews.

By inserting the above, in the Provincial Wesleyan, you will oblige

Yours truly, G. JOHNSON.

Wallace, April 7, 1868.

Dedication of Wesleyan Jubilee Church, Sydney, C. B.

On Sunday, March 22nd, our new and beautiful sanctuary was dedicated to the service of God. We hoped to have been favoured on the occasion with a visit from the President of the Conference, but the season of the year, the great distance to travel, and other circumstances, prevented his being able to accept our earnest invitation.

The preachers for the day were—Rev. Mr. Thurlow, from the Cow Bay Circuit, in the morning at 11 o'clock, who took for his text 1 John iii, 2. Rev. John Howie, from the Gabarus Circuit, followed in the afternoon at 3 o'clock, and preached on Habakkuk ii, 20. In the evening at 7 o'clock, Rev. Dr. McLeod, of the Presbyterian Church of this place, kindly consented to occupy the pulpit, and selected for his text Mark xi, 22; subject, faith, "What it is, and what it does." All the sermons were excellent and appropriate. The congregations were large at each service—at night overflowing. The choir, at all times good, on this day seemed almost to exceed itself in the excellent quality and devotional character of its services. Altogether we believe the day was one of gratitude to God, of much spiritual enjoyment, and of much spiritual profit too.

The new Church is built upon an excellent site, and can be seen at a great distance and in all directions. Its dimensions are 52ft. by 35, with 22 feet posts. The spire, rising from a tower of 48 feet, at the eastern end, is 65 feet from the ground. The exterior of the building is neat and plain, but presents a fine appearance, and is goodly to look upon. The interior is well finished, and is galleried all round, except at the pulpit end. The walls are stained and lined in squares, in imitation of stone work. The wood work is beautifully painted, and gives to the inside an elegant appearance. The Church, it is said by competent judges, is "a gem, in its way." Cost $3600, leaving a debt of about $400, which we hope will be removed in a short time. In this work our people have done nobly, and the erection of such a building for the worship of God, considering their numbers, speaks well for their intelligence and christian liberality. A few weeks ago a Bazaar was held on behalf of the Church, which realized $440—this was a second effort of the kind. A beautiful copy of the Bible, and also of the Wesleyan Hymn Book, for the pulpit, were kindly presented by a friend in Newfoundland. For these valuable presents, for kind patronage at our Bazaars, and for help in subscriptions of money, we desire to make our grateful acknowledgements. We pray that the Lord may take pleasure in the courts of His house, and make His dwelling place in Zion.

P. P.

Sydney, April 6th, 1868.

Class Leaders.

The office of class-leader in our Church, is one of great importance to its growth, and may be made a powerful agent for good. The class-leader comes into direct personal relation with those members of the church who belong to his class, and he has to a certain extent, a pastoral oversight of them. He is to become acquainted with the history of their religious experience, and to have a knowledge of their peculiar situations and temperaments, that he may the better tell how and when to give the advice they need. A general knowledge of human nature is requisite, an understanding of the principles which govern men, and of the motives which actuate them. Hence, it is not every good man that will make a good class-leader; for some men of undoubted piety are lamentably deficient in practical knowledge of human nature. Nor should a man be appointed class-leader merely because he can talk well, since some ready talkers have but little sense. Solid piety, good judgment, and experience in the varied facts of religious life, and in the peculiar temptations that beset the Christian, are absolutely essential to success.

To these we would add a knowledge of the Bible. The class-leader can have no better store-house than this from which to obtain materials to help him in his duty. His study of the Bible ought to be more thorough and constant than that of ordinary members, if he wishes to use it successfully. The facts of its history, the themes of its prophecy, the subjects of its song, the doctrines of its theology, the hopes set forth in its promises, ought all to be familiar to him, because they furnish him with so much that is adapted to meet the various cases before him. In conversing with the different members of the class, nothing can be better than an apt quotation of Scripture to meet each particular case. Some interesting fact recorded may be pertinent to the experience of some in the class, and may serve to enlighten or to encourage; while there can scarcely be an experience related which may not find a promise appropriate to it. There is much gold yet remaining in the grand old Scripture mine waiting for the patient delver to bring it to light.

The Bible may not only be quoted by the class-leader, it may also be read as a part of the services of the hour. Some passage, carefully selected and studied beforehand, may be read and briefly commented on at the beginning of the meeting, and then an opportunity afforded for each one in the class to remark briefly on its connecting with his own religious experience.—There are many practical parts of the Bible which a skilful leader can thus bring before his class to the very great profit of every one present.—Sometimes a phase of religious life may receive illustration from some of the verses read; or it may be that a new and richer meaning may be found in the Scripture by comparing it with the experience of life.

One of the chief modes of usefulness, in the office of class-leader, may be found in visiting the members at their homes, as often as circumstances permit. We have known many leaders of only ordinary ability who have been successful in building up their classes mainly from this practice. They have looked after the members at their homes, thus showing the interest felt in them, and eliciting, on their part, a corresponding interest in the class meeting. Some leaders excuse themselves from this work on the ground that they have no time. A single half hour on the Sabbath, or on a week evening, used regularly and patiently, would, in a few months, enable the leader to reach every house. Even the busiest might thus visit the entire class once in a year, and many others could do the work twice a year, or oftener.

There is a vital connection, too often overlooked, between our class meeting and our itinerancy. The objection is often urged against our itinerant system that it is impossible for the minister to become acquainted with his people in the brief period of service followed by our law. But our system seeks to obviate this difficulty by the appointment of class leaders as sub-pastors. Thus a strange pastor, on going to a new field of labor, finds great help in learning the peculiar situation and wants of his people from the leaders of the classes. With an economy of time that is marvellous to those who do not understand the workings of our system, the new pastor soon makes himself master of the situation. His class-leaders, if they are faithful men, are his aids. This help is especially necessary in large churches where of necessity the pastor cannot visit every member in person as often as he desires. His leaders can make him acquainted with every case that needs special attention, and while he is discharging a pastor's duties toward these, they may be making a general tour of visitation among their members, encouraging, warning, or building up, as occasion requires. Faithful class-leaders are among the best helpers of the Methodist ministry.—*Methodist.*

A Live Church.

In all our churches it is of the utmost importance that every new convert should be immediately put to work. They should learn to pray at once. If they can only say: "O Lord, make me useful in thy cause, for Christ's sake, amen;" this is enough. They should be "doers of the word." The talents and gifts of the Church should not lie idle a single day. The membership, the rank and file, must awaken to a sense of duty and obligation or we shall die out. We must not wait for a learned ministry. We have *that* and will have it. No fears on this head. We want *all* the available *help* we have in the field. This is the way to make preachers. Put all the young men, the middle-aged men, the old men, to work! work! work! "Every one at it, always at it." Some can sing; let them sing—sing the best they can. Some can read. Cultivate this gift. It is a noble one, and is much needed. Read select portions of Scripture from a copy of the Word always at hand. Read correctly, distinctly, and with a knowledge of what is read. Speak for Jesus; not long, prosy speeches; when done, stop. But speak. It is wonderful how this talent grows. When the heart is hot—burns—the words will leap forth at the right time, and hit the right place. If you are full of fire the sparks will be seen and felt. A burdened heart will always find a ready tongue. If you can't speak five minutes, speak three; and if you hesitate and blunder, spoil the king's English, break down, why, then, sit down. Don't brood over it and think that you are ruined. Read, study, meditate, pray, and try again at the next meeting. Senators, peers, lawyers—the best of preachers have been in the same *fix*. Nearly every one who has ever attempted to speak in public has failed,—sadly failed. Courage, my brother! "Despise the shame." Big boy-preachers never grow. They have their growth. They are *prodigiously* small, and "grow beautifully less." Talk of Jesus and his salvation with your friends and neighbours; and when you "*stand* up for Jesus" *talk*, don't be eloquent. Don't try and preach, or teach, or exhort, just *talk*. Try this fifty times, and if you make no improvement and gain no power, why then, you are an exception.

Newman Hall said that, to make himself a ready speaker (he formerly read his sermons), he daily, for one year, entered into his study, opened his Bible, took the first passage that arrested his attention, and began to speak on it, about it, and of it. He succeeded. He doubtless spoiled many a text, and, perhaps, said some things that he never has excelled. Try both methods. I have felt the value of these *improvisations*. I, more than once, when a young preacher, have been caught preaching aloud on the road, on horseback. The stranger may have thought that I was crazed, but I was not. "Be filled with the Spirit," the water will flow even in the desert. When you have "said your say" quit. You can't get more out of a lemon than is in it. If you squeeze it too hard the juice will be bitter.

Your church has ten or a dozen young men in it who are doing nothing for Christ. Awake! be valiant for the Lord. Make something of yourselves. Be wise to win souls. If you lack wisdom ask of God. He will give it you in larger measure than you deem. Don't wait for others. Act each one for himself. You need not expect that the whole church, or a majority will favor you, or even sympathize or encourage you, in the work. They are in the rut of custom—of conventionalism. They are *established*. Like the wagon that was sunk up to the hubs, in the mud, the owner was trying to get it out, and felt much puzzled to know what to do; his son said: "Father, I think the waggon is *established*." The majority of our members are *established* just in this way—sunk up to their eyes and ears in the mud. Now, you ten men, or twelve, more or less, don't be established in this way. Keep out of the ruts. Move on in the "good old paths." We want all the available talents of the church at work. There is a great dearth of preachers. Every church wants a star!—most of them of the first magnitude. We haven't many stars. We may have lamps keep them filled with oil, and well trimmed, and they will give light to the house. We want men "Mighty in the Scriptures" who can rush through a troop and leap over a wall." We need common preachers, for the common people, to preach "the common salvation." Who will say "I will be one of them?" God will take care of you. Begin low, humble yourselves. Get down in the valley, keep there. The way to get up in the church is to descend. Be the least of all—the servant of all. You will find your place. It may be not what you wish, but what your Leader wishes.—Crucify the flesh. You have gifts, but you don't know where or what they are. Some of you have a *religious* voice—you don't know it; God wants that voice. There is more power in it than in twenty volumes of technical theology.—Some of you have a marvelous gift in prayer.—You are not conscious of it, others are. Better not know it. But pray—pray always—pray with all prayer. God wants that praying brother. Some of you have the gift of exhortation. your words go directly to the heart—the conscience. You can move the people. Cultivate this gift. Some of you can teach. What you know you know well; you don't know much but teach what you do know. Christ wants teachers. Some of you can preach. You have never tried, but it's in you. "Preach the word," not *of* the word—not *by* the word—not *about* the word—preach *the* WORD.

Go out to the school-houses, private houses, barns, anywhere, everywhere, two by two—men of different gifts. Keep at it. Make it your life-work. *There is enough talent buried in the church to day to convert the world. That* talent hid in a napkin, the Lord will ask you about it soon. What a sorry account you will have to give in *that* day! Dig it up. Unearth it. A talent of silver or gold is worth a good deal.—What use is it when buried—the napkin itself is worth something—but it will soon rot. "Be up and doing."—*Ch. Review.*

"Shall not our Church Arise?"

A friend who cherishes a deep interest in the rebuilding of Grafton St. Church, has sent for publication the following lines taken from the *Brantford Courier*, composed by a lady in relation to a Church which fell a prey to the flames during the same week in which the Grafton St. Church was destroyed:—

Shall not our Church again arise
With turrets pointing to the skies,
And organ loft wherein to swell
The hymns and praise we love so well?
Shall we not build our Church again?
I ask the stirring business men—
I ask the aged fathers, grey—
Whose sons now in the churchyard lie;
And ye whose fathers are laid low
Beneath the winter's drifting snow,
Whose mothers, sisters, children dear,
With saddened hearts ye buried here?
I ask the veterans, rich in store,
To give a thousand, less or more;
Shall ye in "Cedar houses dwell,"
And simply to your children tell
That "our beautiful, our holy place,
Where our fathers worship'd, is laid waste,'
And give no helping hand to raise
A Church wherein our God to praise?
Is there no zeal for Zion's Lord,
To loose the purse strings' silken cord?
Oh, yes there is, I know full well
Your gold and silver too, shall swell
The public offering to the Lord,
Until our Church is quite restored.
Up, all who love the Lord this day,
And the old debris clear away,
With David's zeal prepare the stone,
And build with zeal of Solomon;
Let cunning workmen soon be found
To build the new church, on the ground
Where long, long years the old one stood
The land-mark to the neighbourhood.

Spirit of the Press.

THE IRISH CHURCH.

Mr. Gladstone, as the recognized leader of the Liberal party, has made a clear and unequivocal declaration of the policy which he will pursue in regard to the Irish Church, a declaration which was received with acclamations by his followers. As a State Church that Establishment must cease. Vested interests must be considered, private rights must be protected, but the Church itself must be disestablished.—*Morning Post.*

In a noble speech, marked not only by the loftiest eloquence, but impressed with the highest morality of statesmanship, Mr. Gladstone, reflecting the practical unanimous opinion of his party, declared that the time has come when the Irish Church as a State Church must cease to exist. Religious equality must henceforth be the rule in Ireland, and it can be realized only in one way. Endowments are no longer possible. The only course open to policy is that prescribed by justice—the process of dis-establishment.—*Daily News.*

It is not too much to say that the sound has accordingly gone forth for the destruction of the Irish Establishment, however its disendowment may be delayed. "The last relic of evil days" is not merely doomed; it is marked to fall. The badge of sufferance, which the inhabitants of Ireland bore as long as the revenues of the Church were devoted to the support of a creed rejected by an overwhelming majority of the people, must soon be removed.—*London Times.*

There is absolutely nothing whatever to be said for the Irish Church. It is a mere nuisance, to be abated as speedily and effectually as possible. Happily, the difficulty is small. All that is required is a provision that vacancies as they occur shall not be filled up; that the endowments of livings becoming vacant shall be sold; and that after compensating the patron, the balance shall be applied to any public purpose about which there will not be a party squabble. This is no such mighty matter to arrange, and the course of the debate shows clearly that it is the only measure which will really meet the case.—*Pall Mall Gazette.*

MR. GLADSTONE has become one of the party of believing Churchmen. He has arrived at the persuasion that the Church to which he belongs can walk without the crutches of State support. He has been brought to believe that the Protestant Episcopal Church of Ireland will be able to maintain its ground even though its bishops should no longer possess a seat in the House of Lords, and though its clergy should be compelled to stand on an equality with the clergy of other Churches. He even anticipates that when released from the cumbrous splendour of State connection the Church of Ireland—like DAVID when he had put off the armour of his regal master—will be better able to advance to the conflict with the Philistines. So long as there was a chance of retaining State support for the Church, Mr. Gladstone hesitated to forego the apparent advantage. So long as it could safely be let alone he was content, if only for old acquaintance' sake, to let it alone. But now, to use his own language, the case is ripe and the crisis has arrived.

As a political manœuvre, this crisis has been cleverly contrived. Even if the establishment theory be allowed, it is not easy to defend the continued establishment in a country of a particular sect which does not number much more than one-tenth of the population among its adherents. In addition to this, every educated Englishman is ashamed of the history of our Protestant rule in Ireland for the last two or three centuries; and although the spirit of England toward Ireland is now anxiously considerate and friendly, it is impossible to efface from the minds of Irishmen the memory of bygone wrongs, with which, in their view, the Established Church is more or less intimately associated. Add to this, that the demeanour of the Established clergy has not been such as to conciliate the regard of the clergy of the other Protestant Churches in Ireland; so that they stand quite alone. Opposed as a matter of course by the Romanists, and having chosen to isolate themselves from their fellow-Protestants, they meet with little or no hearty sympathy. Nor can the Irish Church be vindicated on the ground of its success as an evangelizing body. With all its presumed advantages, it has gained but little ground.—*Meth. Recorder.*

THE PRINCE OF WALES AT ST. PATRICK'S DINNER

The Prince of Wales presided at the eighty-fifth anniversary dinner of the Benevolent Society of St. Patrick. There was a large Company, including the Marquis of Clanricarde, the Earl of Mayo, the Archbishop of Armagh, the Earl of Devon, the Earl of Longford, Lord Duffern, the Earl of Kimberley, &c. The Prince of Wales, in responding to the toast of "The health of the Princess of Wales and the rest of the Royal Family," referred to his intended visit to Ireland, and said the Princess was anxious to go too. "Having been there so often myself, and having spent so pleasant a time there, I can judge of the feelings of the Irish people on this point. I am certain that in the Emerald Isle the Princess of Wales would receive as cordial a greeting as she did from the people of England when she arrived in this country."

The motto of the most illustrious Order of Saint Patrick—a motto engraven on a star, which is charged with three imperial crowns—will have a fuller significance when the insignia are worn by the heir to this Empire. All loyal Irishmen—and they are, in our firm belief, an overwhelming majority of the people—will read with satisfaction the short speech, going admirably to the point, uttered by the Prince of Wales. "I am glad," said his Royal Highness, "to visit a portion of the United Kingdom in which I have experienced such extensive kindness from all parties.

The tradition tells us that the illustrious saint expelled from Ireland all venomous and noxious reptiles. Let us deem the myth a fortunate omen. Let us hope that the new Knight of St. Patrick will frighten from the shores of Ireland the alien adventurers who disseminate sedition and disloyalty. "Ich dien" is his motto—the most royal in the world; and now he will add to it "Quis separabit?"—*London Globe.*

CHURCH LIVINGS.

An advertisement which appeared in the *London Guardian* has been made the subject of a leader in the *Daily Telegraph*. The announcement set forth the advantages of a certain Church living in the following terms:—

For exchange, a living, in a most picturesque locality, within easy reach of Hertford. Pop. under 300. Income, £450. Good house, stabling, &c.; beautiful pleasure grounds, good kitchen garden. Railway in the parish. Climate very mild—a most desirable position for a delicate man. *No dissenters in the parish.* Address, &c., &c.

"See how civilisation advances!" remarks the *Telegraph*, "and how true it is that 'Religion never was designed to make our pleasures less!' Here is an offer to any yearning Christian warrior to come down and fight 'the world, the flesh, and the devil,' all in a form which is as soft as a *billet doux*, and as attractive as a pink-scented summons to a kettledrum. It sets one thinking of the delightful change since the days when quite another advertisement was promulgated to young aspirants for Gospel service. The duty was the same, for the account says, 'He sent them to preach the kingdom of God, and to heal the sick.' But only meditate on the difference in the articles of apprenticeship!—Says the ancient authority, 'Take nothing for your journey: neither staves nor scrip, neither bread, neither money, neither have two coats apiece.' Why! what gentleman could engage in such a profession? No wonder that only fishermen and low people took 'holy orders' on such terms! True, those bare-footed, penceless tramps returned to their Master with wonder and gratitude at the souls they had saved, and the devils they had made subject. True, in those coarse and strenuous expeditions, Satan, 'like lightning,' was seen to fall from heaven, and the seed of that love of God was sown whose harvest has fed the world. But conceive associating with such 'clergymen of the Church' as those, or imitating their extremely unpolished and violent enthusiasm. We have civilised Christianity; and, thanks to advertisements in the *Guardian* and elsewhere, the 'cure of souls' is now an elegant profession for younger sons and graduates with an uncle on the bench of bishops. Yes! if the 'Man of Macedonia' now-a-days wanted St. Paul to 'come over and help him,' he must make it worth the Apostle's while. And then, there are *no Dissenters*—no troublesome people who believe hard, and take religion to be a tremendous reality—no bother about tithes and church-rates—no rival preacher thundering in Zion Chapel about 'temperance, soberness, and judgment to come,' until the awful echoes disturb the genteel slumbers induced by sermons at six shillings the dozen, 'composed' in Paternoster-row. Delightful parish!—most eligible Macedonia! As Apostles go no now-a-days, you could have your pick of the twelve."

THE IMPEACHMENT.

Who that recalls the two years past can believe that any evil that results from an act of justice will equal the evils that sprung from the mercy and generosity of the President abused? He set up his will against that of the people of whom he is the servant, and attempted to place the theories upon which the rebellion was fought, above the principles upon which the Union was maintained. The rebellion lived again in his vetoes of the acts of Congress and his denial of its constitutional authority. Every forward step of Congress was gained by a desperate struggle with him, and when we thought we had conquered the citadel, behold! there was another rebel line before us. The President, and the President alone, has kept the whole country in terror and confusion since the day he first reeled into the Senate Chamber, and attempted to take an oath which his lips refused to intelligibly repeat. The sooner that Congress, consistently with the dignity of the occasion and the rights of the accused, can end the trial, the better for all interests. Give us, then, without the needless delay of a single day, a President who can soberly take and honestly keep the oath to protect and execute the laws.—*N. Y. Tribune.*

Nothing can save the impeachment of the President from inflicting serious damage on the party which is responsible for it, as well as upon the country and the cause of republican government, but upon the most upright and careful conduct of the trial upon which the Senate is entered.

If the trial should be so conducted as to impress upon the country the belief that it had been a partisan proceeding, it is not easy to conceive the extent of the mischief it may do. What one party has done under pressure of an emergency, will be done by other parties whenever it becomes their interest to do it. If the process is so conducted as to leave the conviction in the public mind that it is a party movement, we may be sure the process will be repeated by any party that may be in power whenever similar circumstances render resort to it possible. Whenever the President is of one party and Congress is of another, the President will be ejected and made to give place to the Senate's nominee.

It is not simply that the action now will be relied on technically as a precedent, but its success will have the effect of making men believe that this is a perfectly proper method of securing a change in the Presidential office. Strong partisans—who are always more zealous for their particular ends than scrupulous about the means of reaching them—will feel warranted in saying that the power of impeachment was given to Congress for the purpose of securing harmony between the Executive and Congress when the popular elections had failed to do so; and if party zeal is very hot, it will be an easy matter to make the great body of the party believe it. If the President is clearly convicted of the "high crimes and misdemeanours" which are charged upon him, the whole country will acquiesce in his removal from office, and no dangerous or disturbing precedent will be established. But if his impeachment and removal are seen to be but a party trick to get Mr. Johnson out of, and Senator Wade into, the Executive chair, the invention is one which will be sure, on every possible occasion, to return to plague the inventors.—*N. Y. Times.*

THE DOMINION MILITIA BILL.

There was a great deal of truth in the remark made, we think, by Judge Drummond; namely, that our best defence against the United States would be none at all. Warlike talk and military preparations may only tend to provoke the invasion we would avert. Our best plan is to develop our strength by living at peace with our neighbors and turning our resources into agricultural, commercial, and manufacturing channels, instead of standing armies, forts, and ships-of-war. We do not wish to see introduced into this new country the old-world despotic follies which grind to the dust so many millions of the people of Europe. Instead of spending two or three millions a year in a useless military display, we had better open up our wild lands, and and build railroads, canals, and manufactories. Furthermore, we believe that the great majority of the peace-loving, sober, and sensible farmers and mechanics of the Dominion would, if they could make their voices heard, loudly protest against being called from their farms and their workshops, to learn to drill, when no danger threatens from any quarter. Besides the expense of such efforts, there would be the deleterious influences of soldiering continually affecting the community.

Finally, we believe that the oft-quoted adage "To preserve peace, prepare for war," is, especially in the case of our own country, utterly inapplicable, besides being at war with every precept and principle of Christianity. There are two courses open before us. There is the warlike policy and the peaceful policy. We would like to see this new nation, about which such bright hopes are indulged, adopt the latter. If, however, it is deemed necessary to prepare for an adequate defence of Canada, the only feasible plan would be to make military drill and evolutions a part of our school system, and train all the boys to arms together. This process would be pleasant for both teachers and scholars; it would benefit the health and physical development of our youth, and be accompanied by no bad habits, whilst it would fit them for a levy *en masse*, at any time, for the defence of the country.—*Montreal Witness.*

Temperance for the Young.

We cheerfully comply with the request made to papers favourable to Temperance to publish the following:—

Appeal of the Montreal Temperance Society to Ministers, Sabbath-School Superintendents, Sabbath-School Teachers.

FATHERS AND BRETHREN,—The young are the hope of the Church and of the Temperance cause. It is easier to produce impressions upon young minds than old ones, and they are more lasting. It is much easier to prevent bad habits than to cure them,—to avert intemperance, than to grapple with it in a deadly struggle. Total abstinence from intoxicating drinks, from youth up, saves from numberless temptations, dangers and pollutions; and experience shows that it is easy to train youth in the principles and practices of total abstinence. But if parents, pastors, and teachers neglect this training, the youth will probably be subjected to quite another kind of training in saloons and bar-rooms.

Deeply convinced of these truths, and equally convinced that the Sabbath-school affords one of the best opportunities for training the young in Temperance principles, this Society has petitioned successive Sabbath-school Conventions to recommend the formation of Bands of Hope or other temperance organizations in connection with Sabbath Schools; and at the convention of the past summer, held in Toronto, the following resolution to which we call special attention, was adopted:—

Resolved,—That this Convention, viewing with distress and apprehension the fearful ravages of intemperance in our land, and believing that it is both safe and scriptural to abstain from intoxicating drink, earnestly recommends to the teachers and managers of Sabbath-schools the inculcation of the principle of total abstinence upon the young, as one of the most effectual remedies for this present evil."

The reasons for seeking the formation of temperance organizations in connection with Sabbath-schools are obvious. 1st. Such organizations are likely to be more lasting and better managed in that connection than any other.—2nd. It is but reasonable that the children and youth attending Sabbath-schools should be statedly warned against the greatest danger that is likely to beset them in after life, and have their sympathies enlisted on the right side. 3rd. Sabbath school teachers are precisely the class in which the zealous friends of the temperance reformation are found in the largest proportion.

To parties so enlightened as those we address it is unnecessary to present further arguments on a matter so obvious as the need for some efficient system of training the young in temperance principles; and we think you will agree with us that judiciously managed temperance organizations, in connection with Sabbath schools would be a most effectual means of promoting this object. It is hoped, therefore, that you will use your influence in establishing such organizations.

Signed by order of the committee,

WM. TAYLOR, D.D., President.
JOHN DOUGALL, Vice Pres.
JOHN B. BECKET, Treas.
S. B. GUNDY,

she was again arrested for being drunk and disorderly, and will probably be sent to Rockhead for twelve months.

The Stipendiary Magistrate has referred the case of Thomas J. Wallace, charged with presenting a pistol at a policeman, and threatening to shoot him, to the Crown Officers.

Two shops in Mills Village, Queen's County, owned respectively by Messrs. Steadman & Mack, were totally destroyed by fire on the evening of the 3rd inst.

FATAL ACCIDENT.—Mr. George Long, son Wm Long, Kelly's Creek, Kingsclear, was accidentally killed on Friday afternoon last, by the discharge of a gun, carelessly handled by his nephew, a lad of four years. The deceased, followed by the child, went into the room where a gun was lying on a work-bench, and had just cautioned the lad, who had climbed up on the bench, not to meddle with it, when the gun went off, and the whole contents lodged in his stomach. He lived about four hours after the accident occurred.—*Reporter.*

TEMPERANCE UNION.—A fine treat may be expected at Temperance Hall to-morrow evening. There will be good speeches and good music—admission free—collection taken to defray expenses. See advertisement.

The death of Halfax County Treasurer, Jno. Naylor, Esq, has called forth very general expressions of regret, and evince the great respect in which that gentleman was held in this community.

SIX DOLLARS FOR A WIFE.—This morniug at the Police court, during the trial of Norbury for keeping a disorderly house, a document taken from him was read. It set forth that "George Kane," whose mark was affixed, assigned all his right, title, and interest in Mrs. Kane, with whom Norbury is now living, for the sum of $6 Nova Scotia currency. The document was worded in very good phraseology, and was duly signed sealed, and as it appears, delivered.—*Reporter.*

MISSIONARY MEETING AT OTTAWA.—From correspondence of Woodstock *Sentinel* we take the following:—"There have been several interesting gatherings here during the week.—Among them the Wesleyan Anniversary Missionary Meeting, and a lecture on "Anglo-American literature," by Rev. Mr. Stevenson, a noted Wesleyan orator from Toronto. The chair on the latter occasion was filled by the Hon. P. Mitchell; Hon. Mr. Tilley who was to have presided being kept away by an inflamed eye.—At the Missionary meeting James Johnston, Esq. presided A very interesting feature of this meeting was the information given of the widespread of Protestantism among the Indian tribes of Canada and the Far West, and their conversion from Paganism to a belief in the enjoyment of christianity.

THE LATE HON. T. D. MCGEE.—No news since the lamented death of President Lincoln, has so thrilled the hearts of the people of the Provinces, as that which came over the wires on Tuesday of last week, announcing the assassination of Hon. T. D'Arcy McGee. No doubt can be entertained as to this fearful tragedy being the work of Fenianism. In no other quarter could Mr. McGee have had an enemy. He was not only a man of splendid abilities, brilliant as an orator and possessing a fine poetic genius, but he was also a generous, high-souled, noble-hearted man. Of the mistake of his early life, into which his impulsiveness impelled him, he soon repented, and for many years his effort has been directed to retrieve the consequences of his youthful folly. He has shown himself to be a true patriot, and to his devotion to his Queen and country he has fallen a martyr. We take the following extract from a sketch of Mr. McGee in the *Presbyterian Witness*:—

"He became a thoroughly loyal subject of the Queen, and devoted his splendid talents and unfailing energies to the consolidation of British power on this side of the sea. Step by step he rose higher and higher in the love and confidence of the public at large. He stood high above all littlenesses and prejudices of locality or of creed. In this respect indeed he was head and shoulders above any man in British America. A Roman Catholic by profession, his speeches showed a regard for the word of God that we would hail with thankfulness in Protestant statesmen. And we cannot recall any speech or part of a speech of his in late years that was inimical to Protestantism, that was cold in feeling or wrong in sentiment. He was *catholic* in the right sense of the word, and hence the burning hatred that was borne to him by many of his countrymen; hence indeed his untimely and tragic death. He refused to hate England; he would bear no fellowship with those who plotted the overthrow of the Empire; he was true to his country, bravely and unswervingly true; he loved England; he loved British America; and he has the honour of dying a martyr to his integrity and genuine patriotism.

To one feature of his career we can now point with peculiar satisfaction. It became too well known that he was fond of the intoxicating cup; and on several occasions his exposure of himself was humiliating in the extreme. Last autumn he resolved to conquer his appetite, and HE DID SO. He became not only a sober man but an earnest advocate of temperance. He did not deem himself too old to learn; he was not too weak or cowardly to grapple successfully with a foe that few have conquered.

In contemplating such a tragedy as the murder of McGee the voice of faction must be hushed; the rivalries of sects and parties and of public men will be forgotten; the cause for which he died assumes a new and ineffable sacredness in all eyes; his memory becomes a part of the history, of the very life, of his country. Who would not rather be Thomas D'Arcy McGee as he lies there slain, a noble victim in a noble cause, amid the tears of three millions, than the midnight murderer whose steps shall be forever haunted by the execrations of mankind!"

OTTAWA, April 8.—The Hon. Mr. McGee made an eloquent address on Nova Scotian affairs on Monday night, and saying that Canada was determined to conquer Nova Scotia by kindness. About two hours after midnight, he left the Commons for his lodgings, in company with another member. He walked along from the corner of Metcalf and Spark streets to his lodgings, at Mrs. Trotter's, and was shot from behind while in the act of opening the door, the ball coming out of the mouth, and carrying away portions of his front teeth. The murderer must have been quite close to him. McGee fell back on the sidewalk, and died instantly.

The shot was heard in the *Times* office, near by, and the alarm given. Sir John A. McDonald, the Speaker, and many members of Parliament were soon the spot. The utmost consternation prevailed. Nobody appeared to have seen the person that fired the shot; but all regretted that Mr. McGee had been left even for two minutes alone on the street. Yesterday crowds visited the body, and the greatest sympathy was manifested.

In the House of commons yesterday, P. M., Sir John A. McDonald, McKenzie, Cartier, E. M. McDonald, Stewart Campbell made eloquent speeches, and many members were affected to tears. The house adjourned till Tuesday evening next week.

Last night a person named James Whelan was arrested, having in his possession a revolver, answering to the ball which passed through Mr. McGee's head, with one barrel discharged. It is thought Whelan is the murderer.

The funeral left his late residence at 8 o'clock this morning, followed by immense crowds to the Cathedral. After a solemn Mass, the body was removed to the railway station, and taken by special train to Montreal for interment.

Every one believes the deed was done by the instigation of the Fenians. The Corporation have offered $4,000. Ontario and Quebec Governments, $2,500 each, and Dominion Government $5,000, for the discovery of the murderer.

OTTAWA, APRIL 11.—The murder of Mr. McGee continues to cause intense excitement throughout the country. The authorities are daily receiving evidence against James Whelan. To-day footprints were discovered in the snow in the vacant lot in Sparks, street opposite the spot where the murder was commited, which correspond with the boots worn by Whelan. The authorities are convinced that a gang of men was connected with the murder, and are gathering evidence which will enable them to discover the plot. They are confident that Whelan is the man who fired the fatal shot.

A special despatch from Ottawa says—A plot has been discovered to blow up the houses of Parliament by means of Nitro-glycerine. It has produced most intense excitement in every circle. Extreme vigilance is maintained by military and civil authorities to prevent any outbreak.

A Montreal special says that, at St. Eustace a man named LeBlande and his wife, who were in the habit of robbing and murdering wayfarers and travellers who stopped at their house, attacked a traveller; the man with an axe, and the wife with a razor. The traveller knocked down his assailants, and the wife, mistaking her husband for him, cut his throat. She has been arrested, and confessed all of her past horrible transactions. Three skeletons found in the house.

MONTREAL, April 13, 1, p. m.—The funeral of the Hon. Mr. McGee took place to-day.—Long before the hour appointed immense crowds assembled in the streets, and the principal buildings along the line of procession were draped in mourning, with flags at half-mast. The weather was clear and cold, the sun shining brilliantly, the ground frozen hard.

The Volunteers of the City, with the 78th Highlanders and the 100th Royal Canadian Regiment, lined the streets through which the procession passed.

At 9 50 a. m., the corpse left the house of deceased, and was placed in a magnificent funeral car, specially built for the occasion, and drawn by six grey horses. The procession was headed by the City Police, City Officials, Corporation and Mayor, Members of the Senate and House of Commons, representatives of the Governor General and Lieut. Governors of Ontario and Quebec, Military Officers, including General Russell, General Windham and Staff, the Horticultural Society, with flowers in their hands; and then came the body followed by the Chief Mourners, the Legal and Medical Professions, Professors and Students of McGill College, all the National, Benevolent, and Working Men's Societies of the city with Banners, Flag, &c., draped, and an immense concourse of citizens of all classes, the Band playing the Dead March. There must have been six thousand people in the procession, and probably sixty thousand in the streets. It was the largest procession ever seen in Montreal.

Batteries are firing minute guns and bells are tolling. The manifestations of mourning are universal.

Large numbers came from Ottawa, and towns along the Grand Trunk Railway east and west. The procession formed six deep, took half a hour to pass a given point.

United States.

A New York despatch of 11th inst. says, that the United States Government and English Cabinet are constantly exchanging long Cable Despatches concerning events past, and possible of future.

Judge Curtis, one of the President's Council, opened defence yesterday, in strong legal argument, which will continue to-day.

Steamer *Sea Bird* burned yesterday on Lake Michigan, and out of 100 persons on board only 2 escaped death.

TROUBLE AHEAD.—The New York *Times'* Mexican correspondent says that "a great deal of excitement was created at Vera Cruz by the recent departure of the English mail steamer *Danube*, Capt. West. The Custom House authorities had received information that a shipment of money by this steamer set forth as an export of $20 000 actually consisted of 20,000 ounces, or $320,000. The captain of the port immediately proceeded aboard the ship and demanded to examine the packages and ascertain the truth. Capt. West refused to allow this proceeding, stating that he had signed bills of lading, that he was therefore responsible for the safe keeping of the packages, and that he would not allow them to be interfered with. The captain of the port, after using every means to accomplish his purpose, finally informed Capt. West that he would return to the shore and consult higher authorities, and that to prevent the surreptitious sailing of the ship he should take the pilot with him. Capt. West immediately ordered his engineer to put on full steam, and at once, and without further ceremony, started to sea, with the Custom House officers, boat's crew, and all hands on board. Capt. West kept the Mexicans in custody till about three miles out, when he allowed them to depart and make their way back as best they could. A heavy sea was running, and the boat they occupied was in imminent danger of being swamped. Some trouble is anticipated on the return of the steamer to Vera Cruz."

European.

The *Times* says on the defeat of the ministry,—"the Commons have resolved that the cancer of the Empire should be removed. The rejection of Lord Stanley's amendment to postpone the consideration until the next Parliament, and the adoption of Mr. Gladstone's resolution to go into committee is merely the first step of the operation. The national will is soon to be expressed, and it will be no uncertain sound. It will insist that the work so happily begun shall thoroughly performed. This morning's vote is the dawn of a re-united Empire. Now Ireland may take confidence from the vote that she is sustained by the vast balance of opinion of the United Kingdom. The wrongs of ages are to be ended, and the right done amidst the acclamations of the nation. This must guarantee peace."

The *Morning Post* concludes a very able article with the following words:—

"This vote is the death warrant of the Irish Church. No fairer trophy has been won by the Liberal party since the Emancipation Act of 1829."

The *Standard* says:—"The effect of this vote will be to waste the Session without advancing the object proposed one single step."

A meeting of the Cabinet was held on Saturday to consider what action should be taken in view of the vote of Friday night on Mr. Gladstone's resolution. It is reported that the Ministers determined to resign in case the opposition should retain their large majority after the recess of Parliament.

It is said the Bishops of the Irish Church have united in a note to Mr. Disraeli urging him to sacrifice half of the revenue of the Church Establishment, in order to be able to save the rest.

Mr. Disraeli has made a distinct avowal of his views on the Irish Church question. He says—"We have heard something lately of the crisis of Ireland. In my opinion, the crisis of England is rather at hand; for the purpose is now avowed, and that by a powerful party, of destroying that sacred union between Church and State."

On the evening of 25th the Prime Minister and Mrs. Disraeli held a brilliant reception in the grand saloon of the New Foreign Office. The occupation by the Premier was only temporary; but as the saloons were eligible for the purpose, they were placed at the disposal of Mrs. Disraeli to enable her to receive her friends on the first occasion since her severe illness, and the friends of Mr. Disraeli for the first time since his advancement to the highest post in the State. The reception was most numerously attended. The Prince and Princess of Wales, Prince and Princess Christian, the Duke of Cambridge, Prince Teck, and a great number of other distinguished persons were present. The appearance of the magnificent room, which is intended for the Secretary of State's room, and which was the grand centre to which the company converged, is described as beautiful in the extreme.

The rumour is current in Darmstadt that Her Majesty the Queen of England will visit, this summer, her Royal Highness the Princess Alice. From thence Her Majesty would go to Gotha.

Mr. Odo Russell has recently brought to a most satisfactory conclusion a commercial treaty between England and the Papal States, which will secure for British commerce and industry all the advantages guaranteed to France by the commercial treaty of Nov. last. Illustrations have been issued to the Pontificial custom-house officers and the board of trade to admit English merchandize at the reduced tariff stipulated for French, which, it is thought, will open a new market for English cottons, broadcloths, hardware, &c.

Johnson's Anodyne Liniment is the most deservedly popular medicine of the present day. Its usefulness is not limited to any people or sect,—but it is used alike by the rich and the poor, the educated and the ignorant.

"Healing on its Wings," say all who have made use of DR WISTAR'S BALSAM OF WILD CHERRY, and by such use cured themselves of coughs, colds, and consumption. The prudent will always keep this remedy by them.

WORMS TROUBLE HORSES. Symptoms—coat stares, eyes dull and glaring, great appetite Cure—Sheridan's Cavalry Powders.

THE GALAXY.—This is the title of a very superior Magazine, published by Sheddon & Co., New York. With the May No. it is to be greatly enlarged and improved. It will be elegantly illustrated, each number will contain four full paged illustrations, from the best artists. A long list of contributors is given, including many of the most competent writers in the country. Each number will contain as much matter as an ordinary book that would cost $2.00.

Letters and Monies.

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

T. Kinsman $2, S. B. North $2, Rev. C. B. Pitblado (P.W. Dr. Black $2, Capt. E. Lockhart $2—$4), Rev. J. L. Sponagle (tickets St. John), J. W. Price, Rev. W. W. Perkins (P.W. Thos. Thompson $2), Rev. P. Prestwood (P.W. J. Burke, Esq., $2—S. S. Ad. is 40 cents), Mrs. McCallum $4, Rev. J. S. Coffin, Rev G. O. Huestis (B R. $1, P.W, D Slaughenwhite $2, A. Romkey $1—$4), Rev. Jas. Taylor, Rev. C. H. Paisley, A.M. (P.W., E. McPherson $1—duly credited), Rev. R. Smith, Rev. J. G. Angwin (postage paid), R. Hudson, Esq. (next week), Rev. Jas Burns (will send by packet), I. S. Taylor, Esq, ($1 and postage 10 cents), G. R. Beer (B.R. $100—letter posted), Rev. R E. Crane (B.R 50 cts, P.W. Thos. Easson $4, Jacob Miller $4, J. F. Morton $1 50—$10), W. C. Trowan (P.W., $5, No, 3 are $1 per doz.), Rev. R. Morton (P.W., D. Hoar $2. D. Elliot $2—$4).

A NEW AND GRAND EPOCH IN MEDICINE.

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

These two great specifics of the Doctor are fast superceding all the sterotyped nostrums of the day. Extraordinary cures by Maggiel's Pills and Salve have opened the eyes of the public to the inefficiency of the (so called) remedies of others, and upon which people have so long blindly depended. Maggiel's Pills are not of the class that are swallowed by the dose, and in which every box full taken creates an absolute necesity for another. One or two of Maggiuo. Pills suffices to place the bowels in perfect order

tone the stomach, create an appetite, and render the spirits lights and buoyant! There is no griping, and no reaction in the form of constipation. If the liver is affected its functions are restored and if the nervous system is feeble it is invigoratitg. This last quality makes the medicine very desirable for the wants of delicate females. Ulcerous and eruptive diseases are literally extinguished by the disinfecting power of Maggiel's Salve. In fact, it is here announced that Eaggiel's Bilious, Dyapetic and Diarrhœa Pills cure when all others fail. While for burns, scalds, Chilblains, Cuts, and all Abrasions of the skin, Maggiel's Salve is infallible. Sold by J. Haydock, 11 Pine street, New York, and all druggists, at 25 cents per box.

Jan 1 6m.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

OR WORM LOZENGES. MUCH SICKNESS, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "VERMIFUGE COMFITS," although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worm, so hurtful to children.

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

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

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

August 14 1y

DR. WISTAR'S BALSAM OF WILD CHERRY.—Where this article is known it is a work of supererogation to say one word in its favor, so well is it established as an unfailing remedy for *Coughs, Colds, Bronchitis, Croup, Whooping Cough, Asthma,* diseases of the *Throat, Chest,* and *Lungs,* as well as that most dreaded of all diseases, *Consumption,* which high medical authority has pronounced to be a *curable disease.* Those who have used this remedy know its value; those who have not, have but to make a single trial to be satisfied that of all others it is *the remedy.*

FROM W. Y. ARCHER, Esq.,
Late Chief Apothecary to the Hospital, Glasgow, Scotland.

BRADFORD, C. W., Jan. 6, 1864.

Messrs. SETH W. FOWLE & SON.

Gentlemen:—About a year since my wife and children were affected with severe coughs, for which I tried many remedies, without benefit. At length by the use of a small quantity of DR. WISTAR'S BALSAM OF WILD CHERRY they rapidly recovered. I know of several other persons who have used the Balsam with remarkable effect, and I can with confidence recommend it to all suffering from *Pulmonary Complaints.*

Yours truly, W. Y. ARCHARD.

IT CURES TROUBLESOME COUGHS.

PORT HOPE, C. W., Jan. 13, 1860.

Messrs. S. W. FOWLE, & SON.

Gentlemen:—This certifies that I used DR. WISTAR'S BALSAM OF WILD CHERRY for a troublesome cough of some months' standing, and its effect was speedy and permanent. I believe it is an excellent remedy for pulmonary complaints, and with pleasure recommend it as such.

Yours truly, THOMAS LITTLE.

Prepared by SETH W. FOWLE & SON, 18 Tremont Street, Boston, and for sale by Druggists generally.

April 15. 1m.

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

☞ Beware of imitations! Sold by all Druggists.

PERRY DAVIS & SON, *Proprietors,*
April 17 3m. MONTREAL.

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

Marriages

At the Wesleyan Parsonage, Windsor, on the 27th ult. by the Rev. R. Brettle, Mr. Albert Hatfield of St. John, N. B., to Miss N. E. Millar, of Still Water, N. S.

At the residence of the bride's father, Third tier, Wakefield, by Rev. J. R. Hart, Mr. George F. Pomroy, of Bengraft, Maine, to Miss Clarissa Robertson.

Deaths.

At Bathurst, on Friday evening, 3rd inst, of Whooping Cough, Harriet Thornton, aged 11 months and 15 days, youngest child of Rev. W. and Fannie S Alcorn.

"Thy days, dear little one were few,
An angel's morning visit,
That came and vanished with the dew,—
'Tis here, 'tis gone,—where is it?
Yet didn't thou leave behind thee
A clue for love to find thee."

At New Bandon, Feb 26, James Herbert, aged two years and 4 months, son of Charles and Sophia Boultenhouse.

At Tetcagouche, 11th ult, Mrs. Mary Smyth, aged 76 years, a native of Dumfreirshire, Scotland—came to America in 1836 She devoted herself to the service of God in early life, and her christian deportment ever since has been most exemplary.

At Kingston, Aylesford, 26th ult, Adelia, fourth daughter of Mr Jesse Bent, aged 24 years. There was hope in her death.

At Aylesford West, 30th ult., of consumption, Sarah, 2nd daughter of Mr Thomas H. Tupper, aged 17 years. About 2 years ago she was converted to God, and was, it is believed, faithful unto death How early and soon called from a world of suffering to the Church triumphant

At St. Jago de Cuba, on the 26th of February, in the joy and triumph of faith, Lydia, beloved wife of Capt Enos Kendrick, and youngest daughter of Mr. Samuel Crowell, West Passage, Barrington, aged 30 years

At Crapaud, P E I, 31st ult, Elizabeth, the beloved wife of Mr George Wiggington, aged 71 years. Deceased has been for almost 60 years a member of the Wesleyan Church, having received her first ticket of membership in the year 1809, at Milton, in Yorkshire, England. She emigrated to the Island in the year 1817, where she has since that period been truly a mother in Israel.

At Burlington, on Wednesday, 1st inst, Job Card, in the 79th year of his age. His end was peace.

At Kempt, on Saturday, 4th inst, Caleb Lake, in the 85th year of his age. Trust in the Redeemer was his comfort in death. He leaves 12 children, 82 grand children, and 28 great grand children.

On the 14th of Feb., on South Mountain, Nictaux, of fever, Mr. John Gordon, in the 68th year of his age, leaving a sorrowing widow and many friends to mourn their loss. Mr. Gordon found peace with God in Ireland, his native land, about 40 years ago, and joined the Wesleyan Church, of which he continued a pious and useful member till death. He was a godly man, and warm friend He died in good hope of heaven.

On the 25th ult., at Wilmot, Mr. Anthony Wilkins, aged 60 years, leaving a sorrowing widow and many friends to mourn their loss. About 7 years ago, Mr. Wilkins lost an only son, 22 years of age, and very promising and pious: this event so greatly effected him that his health had been failing ever since. We trust his soul is at rest.

At Pugwash, on Saturday, 4th inst, Mr. William Cooper, in the 22nd year of his age.

On the 9th inst, John Naylor, Esq, in the 62nd year of his age.

On the 6th inst, Jane, wife of James Smith, aged 54 years.

On 12th inst., Mr. Jacob Selig, in the 95th year of his age.

In Liverpool, N. S., 10th inst., of Congestion of the Lungs, Alice Cann, 2nd daughter of S. J. M. Allen, in the 9th year of her age.

On the 11th inst, Wm. McKeen, eldest son of Mr. J. R. Miller, Inspector of Schools, Halifax, aged 13 years and 11 months.

TO CONSUMPTIVES.

THE REV. A. WILSON'S Prepared Prescription for the cure of CONSUMPTION, ASTHMA, Bronchitis, COUGHS, COLDS, and all Throat and Lung Affections, has now been in use over ten years with the most marked success.

This Remedy is prepared from the original Receipe chemically pure, by the Rev. EDWARD A. WILSON, 165 South 2d Street, Williamsburgh, Kings Co., New York.

The Remedy Price $3.00 with a pamphlet containing the original Prescription with full and explicit directions for preparation and use, together with a short history of his case, with symptoms, experience and cure, can be obtained (free of charge) of Mr. Wilson, as above, or by calling on or addressing,

MR. HENRY A. TAYLOR—Druggist,
Jan 15 26 Sackville St., Halifax.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, April 9

H M S Himalaya, Capt Piers, Portsmouth; schrs Ocean Bird, Lucas, Boston; Sweepstake, Richards, Boston.

THURSDAY, April 8

Steamers Etna, Bridgman, Liverpool; City of Washington, New York; brigt Messenger, McCully, Philadelphia.

SATURDAY, April 11

Schr Augusta, Parker, Barrington.

SUNDAY, April 12

Brig Rover, Ryan, Trinidad.

MONDAY, April 13

Steamer Carlotta, Magune, Portland.

CLEARED

April 11—Brig America, Doody, Boston; brigts Gen Canrobert, Fougere, Port Medway; Ottawa, Ellis, Liverpool; Annie M, Carey, Aux Cayes; Esquimaux, Greening, F W Indies; schrs Grand Master, Seaboyer, Havana; J Sanderson, Colton, St Johns, Nfld.

April 13—Schrs Bonita, Holland, Liverpool; A C Major, Perry, B W Indies; Isaac Goodwin, Goodwin, Pubnico.

CUSTOMS DEPARTMENT,

OTTAWA, 20th March, 1868.

Authorized discount on American Invoices until further notice; 28 per cent.

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

☞ *The above is the only notice to appear in newspapers authorized to copy.*

ap 4 3 ins.

THE STANDARD METHOD

Of instruction in Vocal Music.

Bassini's Art of Singing!

An Analyticaical Physiological and Practical System for the

CULTIVATION OF THE VOICE.

By Carlo Bassini. Edited by R. Storrs Willis.

This work is one of the greatest excellence as a system of thorough and Scientific Instruction in the art of Vocalization. To say that as a book of this kind it has no superior, would be to award it but partial justice, since the best judges of the merits of such works readily admit that it has no equal.

Price of Bassini's Method.

Complete	$4 00
Abridged	3 00

Bassini's Method for Tenor Voice. Comprising all the excellent features of the above Method for Soprano. Price $4.

Copies will be sent by mail, post paid on receipt of the price.

OLIVER DITSON & CO.,
Publishers, 277 Washington St., Boston.

mar 18

CARD.

DR. MACALLASTER, in retiring from the practice of his profession in this city, would announce that he has disposed of his office and practice, at 120 GRANVILLE STREET, to

Drs. MULLOWNEY & HALEY

whom he has much pleasure in introducing to his friends and patients as gentlemen of much professional and private worth. They have both studied under men eminent in the profession; and Dr Haley has the honour of being the first graduate of a Dental College to practice in this province.

jan 22—1y

WOODILL'S

German Baking Powder

—AND—

Worm Lozenge

Factory and Laboratory

122 HOLLIS ST.,
(PARISH'S BUILDING)
HALIFAX, N. S.

Address all orders to F B WOODILL.

mar 11

Langley's Cordial Rhubarb.

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

J. LOCKHART DAVIS, Druggist,
195 Barrington street.

August 21.

99—Granville Street.—99

Gents White Cotton Shirts

Made in a very neat and improved plan at the above address.

☞ Gentlemen wishing a really good and neat fitting SHIRT are invited to call and examine the pattern and material at SMITH BROTHERS,

ju 5

New Advertisements.

WANTED.

Respectable Agents (Ladies or Gentlemen) in every city and county throughout the United States and British Provinces, to act as canvassers for the new and magnificent engraving: "THE LORD'S PRAYER" just published. This beautiful engraving will be welcome to every Christian family, and good agents, by engaging in its sale can make from ten to twenty Dollars a day.—Address FREDK. GERHARD, Post Box 4601, New York City, when a circular with full particulars for agents will be sent.

Union Temperance Meeting.

A united Meeting of the several CHURCH TEMPERANCE ASSOCIATIONS of this city will be held

TO-MORROW EVENING
At 7 1-2 o'clock.

ADDRESSES will be delivered by various Ministers and laymen, and CHOICE MUSIC by a select Choir, and by the Bands of Hope.

Admission Free.

☞ A collection will be taken up to defray expenses.

April 15, 1868.

NEW GOODS
AT
99 GRANVILLE STREET.

French Kid Gloves.

—AND—

Black Velveteens!

Just received—our Spring Stock of French Kid Gloves, which have been very carefully selected, and all of which will be offered at

The Old Prices.

BLACK VELVETEENS!

A Large Lot Very Cheap.

N. B.—A large portion of our FANCY STOCK now landing and opening per S. S. "Thames." Balance expected by the "Etna" and "Roseneath," now nearly due.

ap 15 SMITH BROS.

THE GREAT

Musical Establishment.

481 Broadway, New York.

CHARLES M. TREMAINE,

Successor to Horace Waters in the Music Department.

New Music issued daily. The following are new and very popular:

Whispering Hope; Lith., by E Hoffman, 75c.
Do not heed her Warning; Var., by Geo Russe 60c.
Romeo and Juliet; Potporri, by Theo Moelling, 60c.
The Smile whose sweetness, song by Graham, 30c
Girls wait for a Temperance Man, by Mrs. Parkhurst, 30c.
News Boy's Song, by W C Baker, 35c.
Annie Arden, by W C Baker, 35c.
Do you miss my coming Darling, by W C Baker, 35c.
Where have the Beautiful Gone, by Jas G Clark, 35c.
Jersey Blue, by Burton, 30c.
Henrietta Gallop, by L Containe, Illustration of the Ocean Race, 40c.
Subito (Sudden) Mazurka, by I De Jasolnski, 50c
A lot of soiled music at 1½ cts per page.

CHAS M. TREMAINE, Publisher,
oct 16 481 Broadway, N. Y.

CANADA FLOUR.

2000 Barrels
NO. 1 SUPERFINE,
Fancy Superfine,
AND FAMILY
FLOUR.

R. C. HAMILTON & CO.
oct 23 119 Lower Water Street

The N. Y. Musical Pioneer.

Issued in monthly numbers of 16 pages, royal 8vo, at the low price of 50 cents per annum. Clubs of ten and upwards, 40 cents with premiums. Send for Circulars. Choirs and Sunday Schools will find its 8 pages of music glowing with all that is lovely and animating. Its eight pages of reading matter aim at supplying Choristers, Superintendents of Sunday Schools and all Music lovers, with stirring articles, dealing with the living present. It numbers among its contributors,

Rev. H. Crosby, DD., Rev. C. S. Robinson, DD,
" H. D. Ganse, Dr. Thos Hastings.
" S. H. Tyng, Jr Rev. J. T. Duryea, D.D.
" T. S. Hastings, D., T. G. Sherman, Esq.

GABRIEL & TROKE

Wholesale and Export Druggists,
2 & 3 White Street,
Moorfields, E. C
London.

oct 6

THE

Provincial Almanack

FOR

1868,

Will be found in all respects complete and accurate, affording the fullest information on the numerous topics usually presented in such a serial.

The calculations have been made with the utmost care, and are fully reliable; and the local and general information furnished has been carefully compiled.

The delay in publication, rendered necessary by the changes which have recently transpired in relation to the Provinces of B. N. America, have afforded opportunity of furnishing intelligence not only upon matters concerning our own Province but also in regard to the General Government ncluding the

Tariff of Duties

as enacted by the Parliament of the Domin in Orders sent to the Wesleyan Book Room, or to Messrs. R. T. Muir, M. A., Buckley Z. S. Hall, or other Booksellers, will recive prompt attention.

dec 18

The Subscriber

Offers for sale several valuable properties, namely,

A First Class Dwelling House

Victoria Terrace (Hollis Street.) The interior has been put in thorough order—painted and papered throughout.

Also several *DWELLING HOUSES,* Spring Garden Road.

Also several HOUSES, Maitland and Gottingen Streets.

Also several COTTAGES, Brunswick Court.

Also a valuable property in Brunswick Street.

DARTMOUTH,

57 Building Lots, opposite the Windmill; also several Water Lots. H. G. HILL

Feb 13.

Floor Oil Cloths.

New Patterns and good quality at 2s 6d per yard

Super Do 4-4, 5-4, 6-4 & 8-4 wide,

—AT THE—

Commerce House,

144 *GRANVILLE STREET.*

June 19. R. MCMURRAY & CO.

SOAPS, SOAPS.—If you want Toilet Soaps or Fancy Articles call at

DAVIS' DRUG STORE,
August 21. 12 Barrington street.

Ayer's Cherry Pectoral.

PUBLIC BENEFACTRESS.

Mrs. S. A. Allen,

A LADY OF WORLDWIDE REPUTATION.

MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER is suited to both old and young. It strengthens the Hair, prevents it falling or turning grey, and imparts to it a beautiful glossy appearance. It never fails to RESTORE GREY HAIR

TO ITS ORIGINAL YOUTHFUL COLOR.

It is not a Dye, but acts directly upon the roots of the hair, giving them the natural nourishment required, producing the same vitality and luxurious quantity as in youth. It will restore it on bald places, requires no previous preparation, of the hair and is easily applied by one's self. One bottle will usually last for a year, as after the hair is once restored, occasional applications once in three months will insure against grey hairs to the most advanced age.

MRS. S. A. ALLEN'S

WORLD'S Hair Dressing, or Zylobalsamum, is essential to use with the Restorer, but the Hair Dressing alone often restores, and never fails to invigorate, beautify and refresh the Hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position.

FOR LADIES AND CHILDREN,

whose hair requires frequent dressing, it has no equal. No lady's toilet is complete without it. The rich glossy appearance imparted is truly wonderful. It cleanses the hair, removes all dandruff and imparts to it a most delightful fragrance. It will prevent the hair from falling out, and is the most economical and valuable Hair Dressing known. Millions of bottles sold every year.

THE RESTORER REPRODUCES AND THE HAIR DRESSING CULTIVATES AND BEAUTIFIES.

Sold by all Druggists throughout the World.
Principal Sales Office, 198 Greenwich Street, New York City.

Aug 14

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

Colonial and Foreign Assurances.

An amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the business of the United Companies will henceforth be conducted under the title of the

Standard Life Assurance Company.

The Annual Revenue of the Standard Company is now upwards of £650,000, and the Accumulated Funds amount to upwards of £3,500,000, Stg. The New Business transacted during the past year amounted to the large sum of £1,375,000 stg., the corresponding Premiums amounting to £45,337 per annum.

Moderate Rates charged for residence in the Colonies, India and other places abroad.

Local Boards and Agencies in all the British Colonies, where every facility will be afforded in the transaction of business, and where premiums may be received and claims paid.

PROFITS divided every five years.

The New Colonial and Foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home and abroad.

WM. THOS. THOMSON,
Manager and Actuary.
D. CLUNIE GREGOR,
Colonial and Foreign Secretary.

HALIFAX, NOVA SCOTIA.
Office....227 Hollis, Street.

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UNION MUTUAL

Life Insurance Company, of Maine

Directors' Office: 80 Washington Street, Boston, Mass.

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ASSETS DECEMBER 31st, 1866	$2,188,429 20
LOSSES PAID TO DATE	1,074,393 00
DIVIDENDS PAID IN CASH TO DATE	439,615 00
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Special Provision for Women and Minor Children.

The Charter of this Company provides that—"The said Company may issue Policies of Insurance upon the life of any person, expressed to be for the benefit of any Married Woman, Widow, Minor or Minors, and the same shall insure to the sole use and benefit of such person or persons so expressed as aforesaid, independently of the one whose life may be thus insured, as well as of his or her creditors and of the creditors of such married woman, widow, minor or minors."

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The Family.

A Pretty Sermon in Rhyme.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—BIBLE.

Earth, though a lovely place
Teems with dark care;
Clasping one another, comes
Death and Despair;
Sorrows on ev'ry side
Frowning we find;
Sad hearts need sympathy—
Let us be kind.

Love, like the sun, can gild
All things below;
E'en tinge with golden light
Trouble and woe.
Few in this world of change
Ever find much;
Some souls ne'er feel its warmth—
God pity such!

Hopeless and heart-broken,
Living 'mid gloom,
Many are toiling on
Down to the tomb;
Others are wandering
Morally blind;
Would we do good on earth?
Let us be kind!

What over wealth and fame
Soars far above?
What is most sweet on earth?
Friendship and Love!
Who are most beautiful?
Who most refined?
Those who can pass through life
Truthful and kind!

God alone knows what pain
Some hearts endure;
How they need sympathy,
Tender and pure.
We oft in thoughtlessness
Grief round them wind;
Oh! when we can, to *all*
Let us be kind.

The Old Minister's Blessing.

There was a time in England when people were sent to jail for holding religious meetings and worshipping God according to their consciences; and that, you know, was the reason our forefathers came over to these western shores. They wanted to be where they could worship God in their own way. A wicked rich man had a spite against a dear old minister of the Gospel, Mr. Rogers. The wicked rich man was a justice of the peace, and he thought he would gratify his spite by sending the old minister to jail. Sir Richard Richard—that was the rich man's name—heard that Mr. Rogers was to preach in a barn one night, and he sent two spies to find out who his hearers were, and then appear as witness against them.

The spies did as they were told, and brought him the names of the people who were at the little meeting. Sir Richard immediately ordered them all before him. They knew he was a violent man, and they came expecting the worst. While waiting in the hall, Sir Richard's grandchild, a little girl, ran in. She looked at the kind old minister, and the kind old minister looked at her. Then she went up to him, and he took her on his knees and talked with her, for he loved the "little ones" dearly.

Pretty soon a servant came in, saying, as one of the witnesses was sick, they might go home and return another day. They did so, and Sir Richard made out a writ to send them to jail.

When they came back, the minister hoped he should see the little girl again, and he brought her something in his pocket; nor was he disappointed, for in she ran, and threw herself into his arms.

"What for you here, sir?" she asked, looking wistfully into his face.

"I believe your grandfather is going to send me and my friends here to jail," he said.

"To jail!" cried the little girl. "Why what have you done?"

"Nothing," said the minister, "but preach; and my friends here did nothing but listen to me."

"Then my grandpa sha'n't send you to jail!" cried she. Sliding out of his arms, she ran to her grandfather's room, and knocked with both her feet and head on the door. Of course he let her in.

"What you going to do with my good old gentleman here in the hall, grandpa?" she asked.

"That is nothing to you, child," answered grandpa; "you go about your play."

"No! sha'n't, grandpa," said she. "He says you are going to send him and his friends to jail. If you do, grandpa, I'll drown myself in the pond as soon as they are gone, I will indeed."

The child was a great favorite with Sir Richard, who had nearly spoiled her. She was wilful and very resolute, and as he allowed nobody in the house to contradict or oppose her, he was now afraid to do so himself; therefore his wicked designs were quite shaken, nor would she leave him until he promised to let the poor prisoners go free.

Pretty soon he stepped into the hall with the writ in his hand, and said to Mr. Rogers and his little flock, "I have here made out your *mittimus* to send you all to jail, as you deserve; but at my grandchild's request, I withdraw from the prosecution, and set you all at liberty."

They all bowed and thanked his honor. The good minister stepped up to the child, and laid his hand upon her head. Lifting up his eyes to heaven, he said, "God bless you my dear child. May the blessing of that God whose cause you now did plead, though as yet you know him not, be upon you in life, at death, and through all eternity." Then he and his friends went away.

The minister never saw the little girl afterwards. But did God's blessing follow her? She grew up to be a rich and gay young lady. Her grandfather died and left her his great property. she did what she pleased, and went where she pleased; and lived in fashionable pleasure.

And was she happy? No, no, she was not happy, for the blessing of God asked by the good minister was following her. But would not that make her happy? Oh, no, not in the way she lived, because she was living without God.

One day she sent for a doctor. He came.

"Doctor," she said, "I don't ail much in my body, but I have an uneasy mind I can't get rid of."

"I had," said the doctor, "until I met with a little book that cured me.

"Book!" cried the gay lady, "I read all the books I can lay my hands on—all the new plays and novels; but for all that I feel no better."

The doctor then said he would bring her his book if she would promise to read it. She promised; and the next time he came he put a little volume in her hand. It was the New Testament.

She did not like it at first. "But," she said, "as I have never read it before, and have promised, I will give it a reading." Ah, the blessing asked by the good minister was on her as she read; and she saw what her soul needed—a Saviour, a precious Saviour—a Saviour's forgiveness and love. She found it all; and she became famous in her day for the love she bore to Christ and His dear people. Her house in London was open to all who loved her Lord and she spent her great wealth in His service.

Temperance.

"I Cannot do Anything."

So say a great many professors of religion when asked to help pay the preacher, or to put something into the missionary fund. Ask a man to take some religious paper, and the usual answer is, "I can't afford it."

Now, be it known, that the most part of that class of *grumblers* are habituated to the use of tobacco, or some useless beverage. Can't afford a religious paper as food for the mind, but *do* afford tobacco to *poison* the body with!

What is the expense of gratifying this one desperate appetite? *Look*, you smokers and chewers of tobacco, who "can't afford" to pay into the contribution for the expense of the gospel, and tremble for the fear that ought to come upon you.

Ten cents per week is certainly a small average sum to estimate from. This is per year $5 20. Money being worth seven per cent. per annum, this would be for ten years $71 81; in twenty years $213.20; for forty years $1,038.12!

This is a very low weekly amount. Probably the common average is fully fifty cents per week. This then would cost the consumer in ten years $359 06; for twenty years $1,066; for thirty years $2,455.96; for forty years $5,190 64! As some men chew for fifty years we give them the amount they could have had had they put out at interest the *small weekly pay* for tobacco. *Just look at it*, $19,569 79!! What a fortune is *thrown away* by one-half of our male population. Brother, just sit down and estimate the amount thus *wasted* on this one sinful lust (of chewing and smoking) *by members of the Church!*

A member of a congregation I happened to make the acquantance of once, could not afford $10 per year for the church expenses, but *did afford* to smoke cigars nearly every day. And such men say they "can't afford" to take a religious paper or contribute to church funds only a small amount.

"I CAN'T DO ANYTHING." Let us see now what *can be* done. As there are but few who cannot pay *ten cents per week* into the contribution, let us see what this will amount to: We have $5 20 per year, *all necessary expenditures* we cannot reckon interest on; we will draw that "beyond the river." We have then in ten years $52.00; in twenty years 520.00; in thirty years $5,200.00. Surely this would be *doing something.*

I just now remember a man who belonged to a church *and for fifty years he has been using whiskey daily as a beverage.* He pays about $1.00 per year into the church treasury. According to the testimony of his intimate friends and those he has bought his whiskey of, he has has paid on an average $1.00 per week to satisfy his appetite for strong drink. And yet this man "can't afford" a religious paper. He has no home of his own, and has not the comforts of life for his family. He is a steady and hard-working man. Verily *the small foxes destroy the vines.* Methinks the excuse that heads this article will not avail much at the judgment.

Suppose the brotherhood of Disciples should take the interest they certainly ought to take in the spread of the gospel, could they not contribute at an average *five cents* per week per member? This would certainly be an easy matter.

See here, my brother, who think you can't afford a religious paper for your family, just deprive yourself of one cigar a day, and cast up the amount thus saved for one year. Methinks you will never after try to support the cause of our Master with "I can't afford it," or, "I can't do anything." If you think you cannot "lay by yourself as the Lord has prospered you," just retrench a little in some of the useless luxuries to the amount of five or ten cents per week (and I know your *better half* will join you in it, even if she has to take up with one yard less of that nice ribbon on her new "apology for a hat"). Now just take time some evening and figure up the amount of good you can do in this way by adding your gift to the common treasury. This will afford you more true enjoyment than to smoke, chew, or drink up the amount (or to have the wind wear it out as you pass through the streets on a fine day).

"I can't do anything." There is one thing you will have to do, whether you can *afford it* or not. You will have to give an account of your stewardship, and for these large amounts paid out for useless, yes *sinful*, expenditures. Let us wake up to a sense of the importance of doing something, and reflect how easy it would be to provide the means if *all would contribute to the extent of their ability*, whether five cents or five hundred dollars per week. *So mote it be.*

The Absurdity of Drinking.

It has become a sort of popular—almost national—faith that it is not possible to be truly happy unless you drink. Among certain classes—and they are by no means exclusively the lowest—drink is the beginning and end of everything. The very name of liquor is held to be synonymous with enjoyment, and the dearer the liquor the more it is prized and coveted. Yet every man who is not a downright drunkard, is well aware that the pleasures of drinking are, beyond a certain point, a mockery, a delusion and a snare. I put it to any one who has stood half the night at a bar, or sat half the night in a club room, drinking, smoking, and bandying reckless talk, if the enjoyment of such an evening has been anything like that of a few quiet hours spent at home with a book or newspaper? The evil influences of tavern pleasures on the health is too obvious to be denied by any one, and the illusory nature of the pleasures themselves would be undeniable also, if the persons who indulge in them did not deceive themselves and put the truth out of sight.

No one ever brought any good out of a drinking bout yet. It is a short, feverish spasm of animal enjoyment, which leaves nothing behind but moroseness, regret, bad temper, self-reproach and headache. I should like to ask you sir, if you say your prayers when you come home in that state? No—you don't. You are ashamed to say them. You postpone them until you have purged yourself, your mind and your lips by more sober and rational behaviour. Next night when you pass the hours quietly at home with a book or friend, you feel that you have had real enjoyment, and that the time has passed pleasantly, that you have learned something, and that you have not injured your health. You are not ashamed to say your prayers, and you get up next morning with a clear head, a good appetite, and an increased faculty for work and enjoyment of life.—*All the Year Round.*

Christian Retaliation.

"I *strike* 'oo," cried a little boy in a sharp tone to his sister.

"I *kiss* 'oo," said his sister, stretching out her arms, and putting up her rosy lips in a sweet kiss.

Tommy looked a look of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud.

"I kiss too," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

Agriculture.

How to Judge the Character of a Horse by Outward Appearances.

Charles L. Thayler writes to the *Country Gentleman*:—

"I offer the following suggestions, the result of close observation and long experience. If the colour be light sorrel or chesnut, his feet, legs and face white—these are marks of kindness. If he is broad and full between the eyes, he may be depended on as a horse of good sense, and capable of being trained to anything; as respects such horses, the more kindly you treat them, the better you will be treated in return. Nor will a horse of this description stand a whip if well fed. If you want a safe horse, avoid one that's dish-faced. He may be so far gentle as not to scare, but he will have too much go ahead in him to be safe with everybody. If you want a fool, but a horse of great bottom, get a deep bay with not a white hair about him. If his face is a little dished, so much the worse. Let no man ride such a horse that is not an expert rider; they are always tricky and unsafe. If you want one that will never tire out, never buy an overgrown one. A black horse cannot stand an overgrown one. A black horse cannot stand heat, nor a white one cold. If you want a gentle horse, get one with more or less white about the head, the more the better. Selections thus made are of great docility and gentleness."

Care of Young Turkeys.

The first diet offered to turkey chicks, should consist of eggs, boiled hard, and finely mixed, or curd with bread crumbs and the green part of onions, parsley, &c., chopped very small and mixed together so as to form a loose, crumby paste; oatmeal with a little water may be given. They will require water; but this should be put into a very shallow vessel, so as to insure against the danger of the chicks getting wet. Both the turkey hen and her chickens should be housed for a few days; they may then, if the weather, be fine, be allowed a few hours liberty during the day; but should a shower threaten, they must be put immediately under shelter. This system must be persevered in from three to four weeks. By this time they will have acquired considerable strength, and will know how to take care of themselves. As they get older meal and grain may be given more freely. They now begin to search for insects, and to dust their growing plumage in the sand. At the age of two months, or perhaps a litt'e more, the males and females begin to develop their distinctive characteristics.—*Am. Farmer.*

About the Door.

A bit of shrubbery in the yard, a vine climbing by a trellis, a strip of refeshing green spread from the door, are sure to make a place of greater marketable value; which with many, is a consideration to be thought of before any other.—Such need no further appeal to their sense of neatness, then. But those who really love the suggestions of beauty for their own sake will not omit the turf-patch, the shrubbery, and the hedge and vine, because they make almost any home more attractive and lovely, and cause the sentiments to sprout like the very leaves and buds themselves. How few stop to consider what a powerful association lies lurking in every simple but familiar object like a bush, a tree, a bit of grass, or a border of flowers! They are objects that hold us almost as steadily and strongly to home as wife and children; they are closely associated with these, in fact, and can with difficulty be separated. Therefore we say to all, "Brush up about the door, and plant near by an object of simple beauty. It will bear fruit in the heart a hundredfold."

Farming on Shares.

A farmer leased to his son-in-law three acres of land, to be planted with corn, and be cultivated by him, 'at the halves.' In the fall, the lessee said that was the poorest land he ever worked on; 'for,' said he, 'I worked hard all summer, and at harvest time, when we came to divide the crop, I not only had no corn for myself, but I had to go and buy five bushels of shelled corn to make out my father-in-law's half.' "Here is another case illustrating the workings of this peculiar institution of doing things on shares: Farmer A—— happened to have more pigs than he could keep, while his neighbour B—— had more milk than he could dispose of. One day A—— brought two pigs over and deposited them in B——'s pen, saying that he wished B—— to keep them two months, and have one of them as his share. B—— replied as he had plenty of feed, he would keep them four months and have them both, as, of course, that would amount to the same thing! A—— left, saying that he supposed it was all right: but guessed he wouldn't bring any more."

Temperature for Churning.

The temperature is very important in churning, for it is hard work to bring butter if the cream is above 70 degrees, or below 58 degrees F. The best temperature to begin churning is at 62 degrees, for the friction of the agitation will raise it a little, and 65 is as high as it should ever be at the close. The richness of the milk and cream depends upon the feed and upon the cow; salting the cows regularly, or having it always before them, makes the butter come well, other things being equal. Butter comes easiest when the cream is slightly sour. Then look to the temperature, and make it right by setting the vessel holding cream in an outer vessel of hot or cold water, or lower a tin pale of water into the cream, stirring the cream until it is of a uniform or right temperature from top to bottom. Then, not filling the churn too full, churn steadily giving thorough agitation until the butter comes.—*Agriculturist.*

DARKNESS FAVOURABLE TO FATTENING.—It is a fact says *The Mark Lane Express*, that all animals fatten faster in dimly-lighted places than in the full light of day. This is well known in respect to fowls. From experiments made with sheep, conclusions have been reached that in a dark shed, well ventilated and properly warm, they will make the most mutton from a given amount of food. But dark stables are not good for horses, or breeding stock of any kind. Fat is not with such the most important object in view.

Excelsior Spinner!

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

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

Agents will visit the different towns throughout the Provinces.

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THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.

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

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

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

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

THE GREAT WANT SUPPLIED.

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

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

Professor Reid.—College of Pharmacy.

THE GREAT PURGATIVE.

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

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

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

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

NEW YORK, U. S. INVALID HOSPITAL, NEW YORK.

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

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

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

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

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

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

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

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

Yours very truly, J. G. HODGSON.

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

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

LET DYSPEPTICS READ.

AS A DINNER PILL,

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

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LIFE IN A PILL BOX

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—FROM—
Maggiel's Antibilious Pills!

One Pill in a Dose.
ONE PILL IN A DOSE!
ONE PILL IN A DOSE!

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

Dr. Maggiel, your pill has rid me of all biliousness.

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

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

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

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

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

Your pills are marvellous.

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

Dr Maggiel has cured my headache that was chronic.

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

My nausea of a morning is now cured.

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

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

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

Send me five boxes of your Salve and

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

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

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

FOR FEMALE DISEASES,

Nervous Prostration, Weakness, General Lassitude and Want of Appetite,

Maggiel's Pills will be found an effectual Remedy.

MAGGIEL'S PILLS & SALVE

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

EACH BOX CONTAINS TWELVE PILLS ONE PILL IN A DOSE.

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

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

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

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An experienced Nurse and Female Physician, presents to the attention, of mothers, her

SOOTHING SYRUP,
For Children Teething,

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

Sure to Regulate the Bowels.

Depend upon it mothers, it will give rest to yourselves, and

Relief and Health to your Infant s.

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

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

Griping in the Bowels,

AND WIND COLIC,

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

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sep 15 Price only 35 Cents per bottle.

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oct 16

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oct 23.

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Feb 13

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

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Rev. F. H. W. Pickles, Mill Village, Queens Co., N. S.; Messrs. Calder and Fraser, do.; Dr. J. M. Barnaby, M.D., do.; E. D. Davison, Esq., do.; James Forbes, M.D., Liverpool, N. S; James Tusner, Esq., Jordan River, Shelburne Co, N. S; James T. Hines, Shelburne; Rev T. W. Smith, do Wm McRey, Esq, Clyde River, Shelburne Co, N S Rev Thos Smith, Barrington, do; Wm Sargent Port Medway, Queens Co, N S; Spencer Cohoon, do.; Rev C. W. T. Dutcher, Ciedonia, Queens Co. Dr. Pope, M.D., Petite Riviere, Lunenburg Co. Rev. Christopher Lockhart, Horton, N. S.; Wm Merry, Bridgewater, Lunenburg Co.; Wm. Owen, Attorney at Law, Bridgewater, Lunenburg Co.; H. B. Mitchell, Esq., Chester.

sept 26

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nov 6

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