The Provincial Wesleyan.

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

Volume VIII. No. 3. HALIFAX, N. S., THURSDAY, JANUARY 17, 1856. Whole No. 340.

From the Congregational Herald

Jerusalem.

Jerusalem, "the joy of earth," how art thou fallen now,
Thy pleasant towers on Zion's hill, are laid, alas! how low!
The solemn temples' grand old domes, that proudly rose on high,
As though 'twere the connecting link between the earth and sky;
The marble palaces of kings, the bulwarks firm and strong,
Have kissed the underlying dust they proudly stood upon.

O, sad thy fate, Jerusalem, the city of our Lord,
The soil whereon the patriarchs and pious prophets trod;
And all around the hills and woods where the sweet Psalmist sang,
And which re-echoed back the din of Joshua's trumpet's clang.
Yes, it is said—the sacred mounts in lonely grandeur stand,
Sole witnesses of what was wrought by God's supernal hand.

"Chosen of God," Jerusalem, how are thy banners crushed!
The gallant warriors in arms, how are their voices hushed!
The sound of viol, timbrel, harp, at length is heard no more,
On wings they erst commingling, full tides were wont to pour.
The unmolested night-wind now sweeps on its mournful way,
Where stately sovereigns of old held undisputed sway.

Waste places of Jerusalem, mourning becomes ye now,
Green turf of dark Gethsemane, and Olives' mournful brow—
Siloam and Bethesda's pool, Tiberias' wild wave—
Mount Calvary, the sepulchre, Christ's heaven illuminated grave—
Echo the Arab's scornful laugh in all their sacred seats,
While Carmel, Tabor, Gilead, each the mournful sound repeats.

"Visions of peace," Jerusalem, arise now from the dust,
Array thyself in beauty, now—thou who hast long been crushed;
Again shall Israel be glad, and Jacob shall rejoice,
Again shall in thy courts be heard the Lord's victorious voice.
Zion, awake, look up, Heaven's light is on thee shed,
And Heaven's high sovereign bears a crown of glory, for thy head.

SYBIL.

Chicago, Oct. 22d, 1855.

Discourse by the Rev. W. Arthur.

[We find in the *Western Christian Advocate* the following account of a service recently held in New-York:—]

Mulberry-street Church was crowded on last Sabbath to hear the Rev. William Arthur, A. M., the Irish delegate from the Wesleyan Connexion to this country. The exercises were opened by Bishop Janes, by reading the first hymn, after the singing of which Rev. Dr. Holdich, General Secretary of the American Bible Society, addressed the throne of grace. Mr. Arthur then arose and gave out that very pathetic hymn, beginning,

"Behold the Saviour of mankind."

The impressiveness of his manner, and the deep pathos with which he read this beautiful hymn, at once secured the attention and enlisted the sympathies of his audience. After this hymn was sung, set as if was to a grand old familiar tune in which all the congregation united, he announced his text—Matthew xxvii. 42—"He saved others, himself he can not save." After a moment's pause he commenced: It was on a Friday morning, about 9 o'clock, when vast multitudes of people could be seen hurrying through the streets of Jerusalem, and crowding the summit of Calvary. They were not the vulgar crowd which usually attend an execution. Here were high-priests, scribes, and judges, in the pride and nobility of the city, all standing round in groups and gazing upon the cross of Jesus, some with fierce countenance and haughty brow. Here were Roman warriors in coat of mail, with helm and lance, and nodding plume, the executioners of our Lord. There could be seen a little group of women near to the cross, and gazing up with sorrowful hearts and tearful eyes, but yet filled with holy awe, as befitting the presence of a God. There a rabble crowd is seen passing by and shaking their heads as indicative of evident satisfaction at the sufferer's fate, while they tauntingly exclaim: "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." There in a group by themselves, as if too holy to be touched by the gathered throng, stood a company of men of grave air and educated brow, who had come to look upon the scene. They were the chief priests and rulers, scribes and elders, and they join with the mocking crowd and exclaim boastingly, yet doubtingly, "He saved others, himself he cannot save." These words of the leaders of the Jewish nation at the foot of the cross seem to contain an undesigned testimony of Christ, an unconscious statement of a fact in regard to the power of Christ as a Saviour—"he saved others." They were uttered with an intention of mockery, but they were the announcement of a fact with which all were conversant.—In that same city he had opened the eyes of the blind, and not far distant, at the suburban village of Bethany, he had raised Lazarus from the grave. In all the length and breadth of the land, in almost every city and village he had left the evidence of his power in saving others. There was one who stood near that cross, in whose heart those words awakened the most tender and pathetic emotions—that one was Mary Magdalene. She had been bound in chains of seven-fold power by the devil, tossed upon a sea of tumultuous passion; her life was a continued misery, and her death would be a dismal doom. The now calm and silent sufferer had gazed upon her wretchedness and misery, and with one soft word she was saved; and with a glad heart she followed him from place to place in his wanderings. She could answer that question: "Yea, verily, he saved others." But there were others there, invisible spectators of this scene; there was Abraham, who long, long ago spilt the blood of the unspotted lamb, and offered up his own son in sacrifice on that very mount, as typical of the one great sacrifice of Jesus; there was Moses, who sprinkled the blood of the paschal lamb upon the lintels and door-posts of every dweller in Goshen, and thus saved their first-born from the death stroke of the destroying angel; and there was David, the son of Jesse, through whose royal line came the Saviour; and Isaiah, the heaven-rapt prophet, who saw Jesus brought as a lamb to the slaughter, and cut off for the transgressions of the people. There they gazed and listened, and with the light of paradise upon their countenances could say, "He saved others. All we like sheep have gone astray; but the Lord hath laid on Him the iniquity of us all; he was wounded for our iniquities and bruised for our transgressions, and with his stripes we are healed, he was made a curse for us."

"Himself he can not save." As soon as Christ was put upon the cross, an uneasiness filled the mind of the chief priests and rulers. "He saved others," and he may come down from the cross. How wearily that first hour wore away to the disciples of Jesus, but how intensely wearisome to the murderers of our Lord! They were in constant dread lest he should come down from the cross, and thus frustrate all their hopes. At length the whole hour passed with no answer to the mocking multitude. All was still and silent round that cross, and from it no answer came but the trickling blood which fell from the bleeding victim. The excitement increased, but it was becoming too deep and painful for utterance; a solemn awe seemed to fill even the minds of the priests and soldiers, and to pervade the vast multitude, like the awful stillness which sometimes comes over nature betokening a storm. Another sad and weary hour passed, and the third was nearing its close. The bright eastern sun was blazing on his way up the cloudless heavens; but see! it touches the noon line! what is this? Darkness is coming on its disc. It increases, and soon a deep gloom like midnight settles on plain and valley, on tower and temple, and touches the cross, enveloping all in its dark mantle. Still through the gloom a radiant glory shines around the head of the Crucified. Three hours more of darkness and of sorrow pass away, and when they close, a voice is heard, *Eloi, eloi, lama, sabacthani*. He is dead. Chief priests and rulers and scribes and elders go home with an exultant shout, "Himself he could not save." Many met in the Sanhedrim and temple, and all united in the exclamation, "Himself he could not save; he was not the Son of God." The next morning Roman soldiers, who had been commanded to guard the sepulchre, hurried tremblingly with great affright to the rulers, exclaiming, "An enemy came from heaven, against whom Roman steel could offer no resistance, and we had no more power to confine the prisoner than to stop the sun in his course.' Ruler and priest were struck dumb; they recollected how he had said that after death he would come up from the grave, and they realized the truth of his saying, "No man taketh from me my life, I have power to lay it down and take it up again." While he was on the cross, with one word of his omnipotent power, he could have opened the earth and swallowed up the mocking crowd, as were Korah and his company; with one flash of his eye he could have smitten the vast surging human sea around him with a destruction like that which fell upon the Assyrian army.

"He saved others." Every man admits that there is evil in the earth, yet many think it would be very benevolent in the divine Being to look it over. But such little understand the nature of true benevolence; it is to prevent and not to encourage evil. The first and most important act in the government of God is to put down wrong. If evil and insubordination were allowed to exist in a family, how soon would domestic happiness be destroyed and the family relation broken up! So in municipal government, the happiness of all requires that crime be put down by the execution of wholesome laws. It is the same in a nation; if the criminal is not restrained and punished, how soon would insubordination and anarchy prevail, and how quickly would every good citizen leave his country! Goodness requires that evil should be suppressed. Justice is only the enemy of criminals so long as they continue transgressors. It is a universal instinct that feels Justice is the enemy of the wicked; were it otherwise, it would be far worse. It would be tremendously awful for us to feel that we were in the hands of a God that made no distinction between good and evil. Wherever sin arises, the wrath of God must be revealed from heaven against it; for he can not look upon sin with allowance, nor by any means clear the guilty. The soul that sinneth must die, or Justice must leave her throne and universal anarchy prevail. Here the question arises, how can the guilty escape punishment? and as all have sinned, and are under condemnation, how shall guilty man find pardon? This question never could be answered without the death of Christ—without the shedding of his blood there could be no remission. The wrath of God is quenched in the blood of the Lamb slain from the foundation of the world.—One stroke of that wrath on Jesus, the coequal with God, was infinitely greater than if it had fallen upon the whole human race. It told of the evil of sin with an emphasis and power greater than it the whole world had been crushed. Had he *saved himself*, you and I must have received the stroke of a vengeance that would have annihilated us forever. "Himself he did not save," but gave himself up to the bitter death of the cross. He trod the wine-press alone, and drank the cup of death for us. O sinner, thou canst plead, now let me be saved.—O Father, behold the Lamb that taketh away the sin of the world! forgive me for his sake. I stand upon that atonement, and without it all my hopes of salvation must perish forever.

As we read these words, "He saved others, himself he can not save," they suggest an example which all Christians ought to follow. They disclose the existence of two great and ruling principles; namely, that of love on the one hand and of self on the other. One consists in diffusing, the other in absorbing. Here is a man full of joy, surrounded by all that makes life desirable—home, and affluence, and friends.—But he sees a dark cloud gathering over his bright pathway, and it betokens reverses coming upon him. A friend generously and promptly steps forward and releases him from his embarrassments; the cloud is lifted, and all is bright and joyous again. Here is an orphan cast out friendless upon the world; and here are children, worse than orphans, left to the sympathy and kindness of strangers. To the one and the other, a charity that seeketh not her own infolds the helpless ones in her maternal mantle. Here are the aged and indigent without home and friends, and unable to assist themselves, and what but a charity that seeketh not her own will provide for their wants, and give them a home and sympathy? So we might go on and on enumerating instances of the exhibition of love diffusive, and genial as the light of heaven, spreading happiness all around. Look at the wreck and ruin of the opposite principle? Here we behold a man whose ruin is effected by the cold-hearted selfishness of another, who, by a betrayal of confidence, has been placed in his power. Here an orphan left to a selfish guardian, whose avarice of soul outweighed every consideration of justice, and overcame and swallowed up every generous emotion of the soul, till that helpless one was robbed of its all. See that poor creature. Awhile ago she was innocent, harmless, and happy—the delight of home; now she wanders a pale, dejected outcast along the streets, a cast off child, while her gay seducer revels in the smiles of those who should shun him as a monster. Go through the earth and you will find love scattering blessings everywhere, while self spreads blight and mildew on the fairest portions of God's creation.

Whence do these principles come? O, Charity, whence art thou? Art thou born of us? Comest thou out of the heart? There are holy ones far above us, shining in their own heaven of love; a vast gulf separates us, but that gulf is spanned by a ladder, and the holy ones descend and ascend upon it. Is it of you, O ye angels, this charity? They reply, Not of us! not of us! We travel up and up, till we hear the united song, Love is of God, for God is love, and he that dwelleth in love dwelleth in God, and God in him. God has always given, and ceaselessly as the everpouring light he continues to give, as he has through all eternity. Always flowing but never returning; all that God receives is the joy and bliss that his love has imparted to the creatures of his care.

But whence comes the other principle.—Once there was a great spirit, holy and pure. That spirit was governed by the same law that governs angels and men now—supreme love to God and love to fellow-creatures. While he obeyed that law, he was pure and happy. When he departed from the first he sinned against God and fell from his holy and happy estate; when he violated the second branch by setting himself up as independent, his whole nature became so thoroughly changed that from a pure, bright, obedient, happy spirit, he became a dark, malignant fiend. Selfishness comes from Satan, as love comes from God; hence we answer the question, the origin of these two principles are God and Satan. The first is embodied in Christ, in whom dwelt the fullness of the Godhead bodily, who was the brightness of the Father's glory and the express image of his person, shedding on all the shades of life the beams of love. For others he lived, and labored, and suffered, and died; he saved not himself from agonies that would have crushed the world, that we might be saved from sin and hell and raised to life and heaven. In him the ocean-fullness of the Father's love was embodied.

If we seek for the embodiment of the other principle we need not go to Satan; and we may thank God we are saved the dreadful sight of gazing upon the wreck and ruin of a fallen angel. There, it is drawn too deeply and terrifically to behold; but may we not find it elsewhere? Have you not seen the image of the devil reflected in the human countenance? You may be assured there is a devil, from the fact that his image is reflected in every rebellious sinner. As the existence of a child indicates not only the fact but the nature of the paternity, so the existence of those in whose hearts dwell the principle of evil indicates the great fountain of evil whence it sprang. Each principle has its embodiment. Who will be like Christ? If thou wouldst be like him, and thou dost aspire after his glorious image, thou must sacrifice self, as none can bless and benefit mankind only on the principle of Christ. Yonder is a vessel wrecked upon the rocks: the crew are clinging to the fragments of the wreck.—Who can save them? Dost thou calculate upon the danger, and does self and home deter thee from making the effort? Be assured there is nothing Christ-like in thy character. There is a house in flames.—See that child standing by yonder staircase. The flames are around it, and soon it will be consumed. Who can save that helpless one? None, we answer, but the man who can forget himself and rush boldly up the burning pile. He thinks not of the reward of blessing which fifty years of that child's life shall bestow upon him, but love prompts him to fly to the rescue. If you are not prepared to sacrifice self, you cannot follow in the footsteps of the Master. Our effort is to lift up a poor and priest-stricken nation from ignorance and sin. If you are not ready to assist in this work, stand out of our way. You may think it a hard doctrine that you are to go on sacrificing self for the salvation of man, to give your time and substance to the work of the Lord. You may say, at this rate we shall come to ruin in our temporal estate. Depend upon it, you will come to ruin if you do not thus follow Christ.

Look over the history of your own life. How many passages are dark and forbidding, and create a pang whenever you read them! You would be sorry to have them published to the world. It was when self was all, and you forgot the claims of others, those passages were written. Other passages are bright, and you always like to read them.—They fall in soft, harmonious cadences on the soul. These were written by angel hands, when you forgot self, and love to God and man prompted your action.—What a dark passage was that in the life of Judas, when, for love of self, he sold his Lord and Master! and of Peter, when, for the protection of self, he denied the blessed One! Look at Paul, who counted not his life dear unto him, so that he might finish the work assigned him—testifying the Gospel of the grace of God. His self-sacrifice only led to greater usefulness, and his name and fame will last forever. He that seeketh to save his life shall lose it; and he that loseth his life for my sake shall find it—ay, manifold more in this life, and in the world to come life everlasting. This is the principle of the God of love. Look at the true impersonation of this principle in Jesus; being self-denying, he was exalted to the right hand of God, a prince and Savior, far above all principalities and powers, God over all, blessed forever.—Look at the impersonation of self in Satan; He is cast down to darkness, fire, and chains, and over him forever hangs a tremendous doom.

We have given you the manifestations of love and selfishness, and we now call upon you to act. We come before you as the representative of twenty thousand Methodists in Ireland. In that island there are four and a half millions of Roman Catholics, bound in chains of darkness and spiritual tyranny. We long to send a messenger to every village of the land, that the inhabitants may have one sermon a week. Our Presbyterian brethren are labouring there, and there are, notwithstanding the darkness, many hopeful and beautiful points; but they are like a few stars scattered here and there in a black sky. We wish to organize mission schools in the remote, thinly-populated districts, where there is no light, and, in despite of the power of the priests, elevate the downtrodden masses. Many a section has been so drained by emigration that preaching has been discontinued. The Methodists, looking at the sad state of things, and the great work to be done, said, "We must reorganize, and enter upon some plan of relief." It was supposed that $25,000 could be raised for this work. Accordingly, a meeting was held in a large hall in Belfast, and such a scene of noble benevolence we had never witnessed before. Four hundred persons were there, mostly poor Irish preachers. The meeting began.—One good man told how God had converted him, and blessed and prospered him, and he subscribed $5,000; and then two others followed the example; and then a subscription by another $3,000, and so on of $2,000, and $1,000, and smaller sums. There was not a dry eye or cold heart in that assembly, and before the meeting closed the sum of $45,000 was subscribed. Having done this, our brethren turned to you; but not to Methodists only—to all benevolent Christians in the land who love our Lord Jesus Christ. When Ireland was in temporal want you sent her bread, and we know you will not withhold your supplies for her spiritual wants. Every day and year you have emigrants coming among you whose condition and character tell you plainly what good can be done by our benefactions to Ireland. The scenes of riot so recently witnessed in this land speak trumpet-tongued in behalf of our priest-smitten land. On the other hand, the coming of Protestants to your shores tell you that the Irish character is susceptible of Christian elevation and refinement. I ask, in behalf of my country, your liberal aid. I know you will devise liberal things. Standing here in this Methodist pulpit, the first Irishman who has made an appeal to the American public, I am reminded of the first sermon preached in this city by Philip Embury, the Irish emigrant, and of others in Maryland and Virginia. The voice of an Irish emigrant was the first that was heard preaching the doctrines of Wesley in this now great city. Many of them removed back into the country, and the Protestant Irish were the first to invite the preacher to come to their settlements.

But these are not the only motives.—Look at the cross of Jesus, my brethren. O Master! didst thou touch softly with thy finger, and speak but one gentle, approving word for our salvation? Nay, verily, thou didst put thy head under the awful mountain of guilt that threatened to crush the world in ruin, and thine own head was crushed for us; but from that death thou didst rise in majesty and glory to heaven, where thou ever sittest to make intercession for us.

Extemporaneous Preaching.

It is a popular error, that extemporaneous speaking costs less labour of preparation than discourse from a manuscript. I mean that kind of extemporaneous speaking which is equally interesting and effective. A preacher may spend an hour or two in getting out a skeleton of a subject, and then stand up before an audience, and by the laws of association keep his mind evolving thought more or less relevant to the subject, and his tongue going, with all appropriate gesticulation, for three quarters of an hour—but it will be a happy accident, if he has entertained any body as much as himself. And at the best it is not what the people came to hear; they came expecting elaborate discourse, embracing the best views on the point, which a week of study and reflection could produce, arranged in logical order, gleaming with figure and allusion, and contrived to produce both conviction and persuasion. Now, to do this, will require that the preacher write out the larger part of the discourse, or else, what is more difficult, think it all through in the language, and hold it in his memory until the time comes for delivery. Robert Hall was in the habit of employing the latter method on account of an infirmity, which prevented his writing at a table; and many of our distinguished preachers have employed the former method; some committed the writing to memory and repeated it verbatim; and others, making their composition the ground work of renewing the discourse by the voice, which by experiment they have discovered to be more easy for them than to commit it to memory. If this be true, and all but rare geniuses, who are not to be followed by ordinary men, know it to be a fact, then extemporaneous eloquence is a costly affair. It costs great labour of preparation, and it costs great exhaustion of nervous energy in the delivery. It was a just apology, which Dr. Holdich, who is one of the first preachers in the country, and equally competent to read eloquently or extemporize, as he may elect, offered for reading, instead of extemporizing a missionary sermon before the New York East Conference—that he had not had time to prepare to extemporize. I refer to this subject because I believe our present custom of stationing preachers two years at the same church, instead of sending them round a circuit, where they had an opportunity of striking out a sermon in one place, improving it in another, elaborating it in a third, and perfecting it in a fourth, requires a thorough reconsideration of the best methods of public discourse. Impromptu preaching every Sabbath is not what the people, many of whom are as well educated as the minister, will be satisfied with. They want well digested discourses, and they will prefer to go, where it is pronounced from the manuscript, if extemporaneous preachers fail to meet their just expectations.

The best method for most public speakers to accomplish this object, is to employ the pen. The schoolman had a proverb—"Studium sine calamo somnium"—without writing, thinking is mere dreaming:—and it was Cicero or Quintilian, who said, "mater eloquentiæ penna"—the pen is the mother of eloquence. Summerfield advised the free use of the pen, but his experience led him to dissuade from its use in preparing the discourse intended for delivery. This might be good advice for such as, upon experiment, would find themselves embarrassed by an effort to memorize and invent at the same time; but in general, I believe public speakers will find their writing of good service by its coming up in the memory without effect, through the laws of association when the occasion requires, or by laying a track for the thought, on which it will run with greater rapidity than it could have done without such previous composition. Thus, if a man writes a letter, and, for any reason, blots it and throws it into the fire, with how much greater facility will he be able to rewrite it? Yes, and with much more precision and affluence of diction.—The conclusion to which I come is, that a preacher would make trial of every reasonable method and then adopt that which suits his own genius. But let no man flatter himself, that he can long give satisfaction to his hearers without elaborating his subjects, and delivering them, too, without hesitation, in an easy, free, vivid, and forcible manner.—*Zion's Herald.*

Mode of Worship in the National Church of Switzerland.

The principal service during the Summer season takes place at nine o'clock in the morning. About ten minutes before the hour appointed for its commencement, the schoolmaster of the town ascends the pulpit, and reads one or more chapters of the Bible, usually from the New Testament. At the same moment the bells begin to ring, and the congregation to assemble. The effect of this is very objectionable. The people regard the reading of the Bible as something merely introductory which is to occupy their time while they are taking their seats; little or no attention is consequently paid to it. In fact, the noise is generally so great as to make it impossible to hear what is read. This is more particularly the case in cold weather, when the ladies bring the *chouffepieds* to church (little wooden boxes filled with hot embers, on which they place their feet.)

At nine o'clock the bells stop, and the schoolmaster proceeds to read the Ten Commandments, with our Lords summary of them in the Gospel. While these are being read, the minister enters the church in his robes, and takes his seat near the pulpit. At their conclusion he ascends the pulpit, and takes the schoolmaster's place. He begins by reading a public confession of sin, the people standing but not responding. A hymn is next sung, in which all the congregation join, sitting. The minister then offers an extempore prayer, at the close of which he gives out his text from a large Bible, the people continue to stand until the text has been read. Then follows the sermon, delivered usually from memory, without notes.

In Lausanne and Geneva it is the practice to repeat the sermon on successive Sundays in each of the churches in the city. A sermon is thus prepared once in three or four weeks with much assiduity, the recital of it is carefully practised, and then this old sermon is repeated from memory on three or four successive Sundays before each of the congregations of the town. After the sermon is over, liturgical prayers are read, concluding with the Lord's Prayer and the Apostles' Creed. A second hymn is sung, and the congregation is dismissed with the blessing.—*Wilson's Letters.*

A Blessed Promise.

"Fear not thou, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." What a beautiful specimen of sacred rhetoric! What a powerful specimen of sacred logic! What a persuasive specimen of sacred eloquence! I have often used it at the bedside of the dying. It is equally in place in the assemblies of the living. Behold—thou timid one—the Divine gradation! Men tell thee to fear: but I say, Fear thou not! Dost thou ask me, why? For I am with thee! But men repeat their caution, and urge thee to be dismayed. Still, heed them not; for I say unto thee, Be not dismayed! Dost thou ask me who I am, that I give thee such counsel? For I am thy God! Does this announcement overcome thee? And art thou unable to inquire further? Then listen: be comforted and re-assured. Thou art weak: but—I will strengthen thee!—True, with all the strength I can impart to such a nature as thine thou wilt yet need help. What then? Shalt thou have it?—Yea,—I will help thee! True, with all the help I can render to such a nature, in such a condition as thine, thou wilt still be liable to be cast down. What then? Is there due security? Yea, I will uphold thee with the right hand of my righteousness! My right hand is the symbol of omnipotence; and my righteousness is unimpeachable and eternal. The power that sustains the universe, is pledged to support thee; and the righteousness that governs the universe, has sealed the pledge!

Weakness of Faith.

All anxious cares which torture and distress the mind arise from unbelief; they are contrary to our profession, dishonorable to our God, and hurtful to the peace and comfort of our souls. Therefore they are forbid by the gospel of grace, in the love to the children of God. But, believer, thou hast not so learned Christ as to pass away a life of careless indolence and thoughtless inactivity. No; vigilance, industry, and fervency of spirit, is a suitable frame ever to be found in. Not slothful in business, but fervent in spirit, serving the Lord. Careful and diligent in the use of all means in thy power, both to procure the subsistence and welfare of thy body, as well as to keep up the liveliness and vigor of thy soul. Careful and diligent, yet without care that hath disquietude and distress. As to the things of this life, it is sufficient to answer all thy anxiety, and silence thy every fear and doubt; "your heavenly Father," saith Jesus, "knoweth that you have need of them." He feeds the birds; will he suffer his babes to starve? Thou shalt have all things needful for life and godliness. If such a sinner as I may speak of himself, under worldly losses and disappointments I have thought. Well, I thought I have not what I expect, I can very well go to heaven without it. This consideration, thanks to my dear Saviour, has often brought a heaven of contentment to my soul, in a world of disappointment.—*Mason's Spiritual Telegraph.*

Time and Eternity.

A lady once looked into a book and saw a word which made her much afraid. She could not sleep that night. She loved life. She loved this world. She did not wish to leave it. The word she saw in the book was "ETERNITY." It was a solemn word. I do not wonder that it fills the mind of sinners with fear. Yet the pious do not hate the word. They think of it often. They love to think of it. But what is eternity? It is like a sea which has no shore; a race that is never all run; a river that has no spring and no mouth, yet always flows. It is forever and ever. None but God fully knows what is is. We know it is not time told by hours, days, months, years, and ages. We speak of an eternity past, and of an eternity to come.—Yet there are not two. But we so speak, because we are at a loss for words. We go back, back, back, until our minds tire; but we come not to any point where eternity began. We go on, on, on, until we can go no further, and yet there is no end.

A teacher in a blind school once gave this sum to one of the boys. He was to work it out in his mind. "A pile of sand is ten feet high, ten feet wide, and seventy feet long. Each square solid inch contains ten thousand grains. A bird comes every thousand years and takes away one grain at a time. How long would it take to carry away all the sand?" This little blind boy soon gave the answer, which was, that it would take 120,960,000,000,000 years.—What a long row of figures! You cannot form an idea of such a sum. Now put all the sand on the sea-shore into one heap, and let a bird take away one grain every thousand years till all is gone, and yet that would not be the end of eternity. Eternity has no end. Some of the ancients tried to give some idea of eternity by drawing a circle. A circle has no end. In that it is like eternity. But in no other respect. We can measure all circles. But we cannot measure eternity. None but God knows what it is. Men's bodies may die but shall live again. But their souls live on, and on, and on, forever. Nor do angels ever cease to live. All angels and all men shall live as long as God lives.

The Canary-Bird.

A good and wise father entered the room where his daughter Rose was seated on a stool before a piano, By her side stood a table, on which was a cage covered with a large cloth. It contained a beautiful canary with a bright yellow body, dark wings, and a black spot upon the top of its head. It had been presented to the little girl some time previous.

The child was earnestly engaged in playing a little air of a home melody, and bending eagerly forward to catch the slightest answering sound from the occupant of the cage. Soon the little feathered warbler, hidden from view, whistled a few short notes, then burst forth into a flood of song, and at length sung in answer to the child the air that she had played.

"There," she exclaimed, laughing and gently clapping her hands, "listen, father; I have at last taught Cherry one of my own songs."

She now rose, lifted the covering from the cage, and advancing towards the open window, hung it upon a nail near by. The father smiled, and placed his hand affectionately upon his daughter's head, saying. "You have at last, my child, by confining the little bird in a dark cage, taught it to sing so sweetly. And now that you have taught this little creature its lesson, it will in return teach you a still better and more instructive one.

"As with the canary in the darkened cage," he said, "so is it with man in sorrow. You have made the cage dark till the bird has caught the air you played to it, and its notes are sweeter because trained in darkness. So, if Providence see that it *is good* to darken the life of man with clouds of adversity, it is for some kind purpose.—Trials, if rightly received, bring forth some noble traits in the character, that under a bright, uncloudy sky, might never have appeared; and when called out, they shed their kind influence upon all around."

The father's words sunk deep into the heart of his child. At night when she laid her head upon her pillow, she prayed that whatever affliction God might see fit to send upon her, it might work for her good in this world and the next, that she might have strength to bear all, and humbly to say, "*He doeth all things well.*"—*Child's Paper.*

The Emperor Sigismund was reproached for rewarding instead of destroying his enemies, and by that means giving them the power to injure him. "What!" said the noble-minded monarch, "do not I destroy my enemies when I make them my friends?"

Correspondence of the N. Y. Protestant Churchman

Letter from England.

I have greatly rejoiced to see the cause of evangelical truth strengthened by so able a confederacy as now conducts the Protestant Churchman; and I trust, under such earnest and wise management, your paper will go on doing a great good.

The number which has just come to hand contains very just strictures on the garbled edition of Hobart Seymour's Evenings with the Romanists, published by Hooker, a name, by the way, that ought to be a preservative against every thing tricky and injudicious. But Tractarianism and Popery are the same in character, spirit, and tactics, on both sides of the Atlantic. "Speaking lies in hypocrisy," is Apostolic mark of the Beast; and one of the striking features whereby you may know the kith and kin of Tractarianism is the crooked policy they pursue. We are constantly experiencing it in this country. J. M Neale published a copy of the Pilgrim's Progress, equalled garbled, and made Christian talk Tractarianism, Baptismal regeneration, and Apostolical succession. You would think it a strange conceit to transform poor Bunyan into a Tractarian, but so it was, and Mr. Ryle had to do towards England what you have done in America, warn the public against these garbled editions.

If I had no other quarrel with Tractarianism—if its theology did not so strongly smell of rank Popery, I should still have a quarrel with it on the score of its faulty morality I like to see a straightforward, honest man, who nails his colours to the mast; who may be known and read of all men; who has such confidence in the force of truth as to despise all underhand means and contrivances; and, from my heart, I abhor and despise the Italian Jesuitry, low cunning, pious frauds, trick, underhand ways, whereby Rome and her twin sister aim to compass their unhallowed ends.

We are on the eve of a great struggle for our precious Sabbath. Lord Robert Grosvenor did the cause immense mischief by his ill judged Bill last Session. Legislators are only too prone to sacrifice principles to expediency; Lord Robert Grosvenor saw the day fearfully desecrated, and thought that, by sanctioning a short season of early trading in the morning, the remainder of the day might be effectually preserved. I doubt not his motive was good; but it showed great ignorance of Christian principle. Had I been an enemy of the Sabbath in the House of Commons, I would have supported that measure with all my heart, as the thin end of the wedge. I should have considered the fate of the Sabbath sealed in the House the moment it was passed; and, on a firm vantage ground, would have returned to the attack, ere long, with this invincible argument: You have given up the *divine right* of the Sabbath, have sanctioned two hours' trading, and on what ground can you now refuse to us the rest of the day?

But the Bill was defeated by the enemies of the Sabbath. I greatly rejoice in that defeat, but still it has cost us much. It has greatly injured the feeling of the irreligious part of the world, and stirred up the zeal of Sir Joshua Walmisley, and the ungodly party to more determined effort against the Lord's day, and in favour of opening places of entertainment upon it. One of the wickedest things which has been perpetrated for a long time in this our sinful nation, was the recent formation of a regular organized society for these very ends. May a merciful and long-suffering God, in his goodness to an ungrateful and rebellious people, defeat these wicked ends and bring to nought their counsels.

We are thrown back in another direction, also bearing on the Sabbath. In Scotland, we gained the closing of the public-houses for the whole of the Lord's day and in England for a part of it. But the publicans and licensed victuallers, encouraged by the reaction consequent on the disgraceful Hyde Park riot, and Lord Robert Grosvenor's cowardly conduct, have banded together, and are sparing neither money, time, nor influence, to compass the repeal of the recent law. Such are the enemies we have to encounter in the next Session of Parliament. But on the other hand, the friends of the Sabbath are rallying. The Lord's Day Society, which is a Church of England institution, though it has not an atom of Sectarianism in its composition, is busy, and serves as a rallying point. Our dissenting brethren also are busy, and there is a temporary organization forming at this time in London, to resist the great storm which we expect when Parliament meets. May He who has graciously given to man that sacred day of rest, so precious a boon, the foretaste of heaven, fight with his servants, and give them wisdom, strength, and victory!

Things are very quiet at present in reference to Popery. Mr. Spooner will renew his efforts to repeal Maynooth next session, and will not cease to concentrate the forces on this the Sebastopol of Rome, till its doomed walls shall perish.

Episcopalian Class Meetings.

We find in the *Episcopal Recorder*, says the *Southern Christian Advocate* of the 6th ult., a most catholic paper, and one devoted to the very best interests of the universal Church, with a commendable firmness in maintaining its own views, yet without sectarian bigotry, a special plea in favor of class-meetings, which we commend to those Methodists, whose love for them may be waning. After speaking of some of the real and supposed difficulties in the way of prayer meetings, the *Recorder* says:—

"We feel that under such circumstances, we may venture upon recommending as an allowable alternative the institution of *class* or *band* meetings, which, under the direction of judicious leaders, to be appointed by the minister, might meet at specific periods and places, for religious conference and prayer. Meetings of this kind have been peculiarly blest in days past. From this the great Methodist revival drew its strength, and had they been legitimated in the Church of England, she would have remained in fact as well as in name, NATIONAL. And cases may be mentioned even with us, where great blessings have attended such a course. A correspondent gives us a case of a class meeting, which was held for two years, bi-weekly, by the young men of a specific city congregation, and which met at six o'clock in the morning, from the fact that its members, who did not exceed ten in number,

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were all engaged in business during the day. Of this ten, eight are now among the most efficient of our clergy and laity. In another case, we are informed of a similar meeting, though this was of a congregational character, in which the very few who first assembled, agreed that they would endeavour to draw to the succeeding meeting one person, when this was practicable. The result was an accession to the church so great and so real, that over fifty earnest Christians can now point back to that meeting, as the cause of their enlistment in the army of the living God. It was the institution of just such meetings as these, that made the ministry of Bishop Griswold, in Bristol, Rhode Island, so eminently successful. And it is not too much to say, that by the adoption of such meetings in future, the church would be taking the means of all others the most efficient, for throwing off the spiritual sluggishness with which she is now oppressed.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

TRIBUTE OF ESTEEM TO DEPARTED WORTH.

"He was worthy for whom he should do this: for he loveth our nation." Luke vii. 4, 5.

To the reflective mind the termination of one year and the commencement of another, must ever be a season of solemn interest. Nor can the festive joyousness with which that period is celebrated in the social observances of our land, divest it of this character in any appreciable degree. The undefinable, mysterious future, with its possible changes whether for good or ill, cannot fail, despite the sanguine expectations of prosperity in which we may indulge, to awaken a throb of anxiety. The past, with whatever fervour of devotional gratitude its mercies and blessings may be brought under review, will present its humbling record of neglected or ill-discharged duties, avoidable failures, blighted hopes and estranged friends. Nor will that be the least felt pang of sorrow inflicted in the retrospect at the close of a year in which we are warned by the death of esteemed friends that the circle of earthly enjoyments is gradually but surely narrowing to a point. The golden chain of well-tested friendship is not of that length that the abstraction of one of its links can be regarded with indifference or remembered without regret. Of this saddening truth the writer had the evidence of his own consciousness when at the termination of the recently departed year he was apprised of the decease of a valued friend of former years, Mr. Joseph Crowe of Onslow.

As a parting tribute to his venerable friend, now no more. The writer will rapidly sketch the outline of his mental and moral portraiture. Mr. Crowe was a very fine old man—a highly favourable specimen of a Nova Scotian Farmer. In the earlier years of his life, diligent industry in connection with rational frugality secured to him, under the Divine favour, a decent competency. He trained his large family to his own praiseworthy habits; and he was permitted the felicity in later days to behold his children comfortably settled around him—some of them occupying highly respectable positions in society. Happily free from worldly care in the decline of life, his ripe old age was "frosty but kindly," more than usually exempt from the querulousness too frequently attendant upon advancing infirmity. Frank in disposition, independant in spirit and of genial sympathies, he looked abroad with healthful vision upon all the manly and benevolent enterprises of the day.

Mr. Crowe was a thoroughly Christian man. Bred a Presbyterian, he eventually connected himself with the Baptist Denomination—a connection unsevered till death removed him to the rest of God. He was in the highest sense of the terms a Catholic spirited Christian; and therefore in an equal degree an ardent lover of scriptural truth. Wherever he met a man influenced by a Gospel Spirit—perused a work redolent of Christian love, or heard a sermon leavened with evangelic grace and charity, he was both warm and sincere in his commendation. He had an eye quick to "discern the things that are excellent," among the various Christian sects that hold the Common Head; and he had an ear thirsty to drink in the words that savoured of truth and goodness from whose lips soever they might fall. No section of Christ's Church shared more largely in his esteem and love than the Wesleyan Body—upon most of the grand features of the Gospel economy he was in perfect accord with Methodism; and he so frequently partook of the sacramental elements of the Lord's Supper in the Wesleyan Church that he might almost be regarded as a regular communicant thereof. It was ever a source of lamentation to him that ecclesiastical rivalries and sectarian bigotry separated or kept asunder the true followers of Jesus.

The heart-expanding principles which his life illustrated, shone forth brightly when he came to pass through the dark valley to the realms of light. Nearly eighty-five years had rolled over his head when his Master called him home. The summons found him calm, collected, ready. The chill death shadow fell upon heart and brain; but throughout the struggle preceding dissolution, neither thought nor emotion were arrested in their flow. The oft recurring theme of his latter years, the union of God's people, strung the dying patriarch's tongue with unwonted energy; and in presence of those awful realities from which death was lifting the veil, "quite on the verge of heaven," he uttered the prediction that the yearning desire of his Christ-loving heart would be speedily accomplished. He described Wesley and Whitfield as angels of light; and recommended the Bible as a companion for all.—He expressed the desire that the Wesleyan Minister on the Truro Circuit should take part with the pastor of the Onslow Baptist Church in those services with which his remains should be consigned to their kindred dust.

Thou art gone, venerable counsellor of other years! Thou art gone!—and the "angels of light" have welcomed thee "to the bosom of thy Father and thy God"—to thee, and to his sainted dead of other days, in humble faith the writer dares to say, "Farewell, we shall meet again"!

J. R. Narraway.

Guysboro', Jan. 1856.

Mr. Editor,—You will oblige by inserting in your Paper the following notice of the death, by drowning, of Captain John N. Redding, formerly of Yarmouth, Nova Scotia, but for late years owner and master of the Schooner "Lowland Lass," which he sailed chiefly on Lake Erie and adjoining Lakes. His residence was Port Burwell, where he has left a bereaved widow and two children to mourn their loss. He met with his death on Monday the 3rd inst., in the cause of humanity. While attempting to rescue the crew of a vessel wrecked on Long Point, his boat was upset in the surf, and himself, his mate, and one of his men were drowned. He was a man highly respected by all who knew him, and a deep sympathy for his family, and a universal expression of regret for his untimely end is manifested throughout the whole of this neighbourhood.

Daniel Cornwell.

Port Burwell, Dec. 20, 1855.

Correspondence.

(FOR THE PROVINCIAL WESLEYAN.)

Greenwich Circuit, N. B., and the Temperance Movement.

Mr. Editor,—Will you be kind enough to give insertion, in your journal, to an account of a Temperance Celebration recently held in our chapel in Jerusalem? I am induced on several accounts to ask this favour:—(1) I have been requested to do so by several of the patrons of the *Wesleyan*; (2) many of its readers may be interested or profited thereby; (3) the late N. B. District of Wesleyan Ministers, by a unanimous vote, at its session in June last, approved of the Prohibitory Law, and its members pledged themselves to seek, in all consistent ways, the enforcement of the law, and many doubtless will be gratified to know that, in this department of our field of labor, that duty is not neglected; and (4) as this Province of New Brunswick will now occupy a marked and distinguished attitude in the Temperance Reform before her sister Provinces and our Fatherland, and even the civilized world, and as it will be asked, is this law in accordance with public opinion? can it be enforced? will it be enforced? does it stop the traffic and the evils that grow out of it? &c., &c., I wish, so far as may be in my power, to furnish information touching these important points.

As the first day of January was the day on which the Prohibitory Law was to become the law of our Province, it was suggested by the ladies of this vicinity, that there should be a public temperance meeting on that day, and that a Bible should be presented to the Division of the Sons of Temperance located here. The meeting was accordingly held, and an elegant and beautifully bound Bible presented to the Division, by Miss Susan Sleep, accompanied by the following address:—

"Sir,—A number of the ladies of Jerusalem have desired me to appear before you, as their representative, and to present to your brethren, through you, this Bible, as a small token of the high estimation in which we hold the Order of the Sons of Temperance, and also to express to you the deep and thrilling interest which we feel in the efforts and success of your institution.

"The great work in which your order is engaged is peculiarly a Christian enterprise, and based upon the principles of this book. We rejoice in the fact that already it has effected incalculable good, and still greater results, we are confident, it is designed to achieve. We congratulate you on being identified with the hosts of the army of Temperance. Yours is a warfare more glorious than that of which the conquest of kingdoms is the end desired; and the trophies you will win will be more imperishable than the baton of the conqueror, or the rich spoils of many victories. We hail the approach of this day with feelings of peculiar interest as the commencement of a new era when the laws of our Province no longer regulate, protect and encourage the evil against which you are leagued in hostility, but when the laws of the land seek to accomplish the suppression of the evil and its removal from our midst. May increasing prosperity cheer you in your onward march; and, standing on the vantage-ground which you have already won in this great moral revolution, may you labor on with renewed diligence and untiring perseverance, until this great ally of the tempter is banished from our world.

"To your brethren, through you, we tender this treasure of priceless value—"This holiest, sublimest book; the author, God himself; the subject, God and man." To its sublime truths are we mainly indebted for all that makes our life here upon earth agreeable and happy; and to its pages we would turn when we would learn of the life that is to come. May its sacred truths be graven upon your hearts; and amid the anxieties of uncertainty, and the perils of the future, may it be as "a lamp from off the everlasting throne." And may you, in the haven of bliss, meet a countless multitude, who, through the instrumentality of your Order, shall have been redeemed from degradation and woe, and who, with us, shall surround the Throne, and drink from the streams of imperishable life."

To which Mr. Timothy W. Smith, who received the Bible on behalf of the Division, replied as follows:—

"I am most happy in having had it assigned as my duty to receive at your hands this beautiful Bible, a gift to which, I assure you, we attach no ordinary value. It is a pleasure and a satisfaction to receive any mark of the confidence and approbation of the Ladies; and it is doubly so to receive this "gift of priceless value—this holiest, sublimest book," which you have presented in the name of "a number of the ladies of Jerusalem," as a "small token of the high estimation in which you hold our Order.—It is certainly a gift which is beautifully appropriate to be presented to a society based upon that principle of universal benevolence which is taught on every page of this book. And by this token we are reminded of your confidence in its sublime truths, as well as your solicitude for the prosperity of the great cause which we are united to perpetuate.

"We have certainly great cause for thankfulness and gratitude to Almighty God, for the success with which he has been pleased to crown the efforts of the "army of Temperance." The struggle has been long and severe. Opposition has been met at every step. Every inch of the ground has been contested. But victory after victory has been recorded in our annals. And laurels more precious than "munitions of war" are twined all round our banners.

"I confess that, when I look back upon the past, I am proud of what has been done. I am proud of this day—the first day of January, 1856—a day that will be remembered, I trust, in the history of our Province forever. I rejoice to see this day, when the statutes of our country no longer confirm and sanction the agents of intemperance, but seek by absolute prohibition to stop the flowing curse; and now, from this day forth, the influence of authority will be on the right side and not on the wrong.—When we look back upon the past and rejoice, we remember that our work is not yet done. Though the Sebastopol of Intemperance has fallen into our hands this day, yet the enemy is still in the field. Though beaten he is not wholly subdued. It remains for us still to keep our armour on, and with even redoubled vigor to assail the enemy, "till the last armed foe expires;" and this with the help and blessing of our Father in heaven we will be enabled to do.

"To the Bible we are indebted for an enlightened system of Christianity. Through Christianity woman has been elevated and blessed. And woman, in turn, true to the noble instincts of her nature and generous purposes of her heart, is blessing the world of mankind by engaging in every good work of benevolence and love. And it is for woman to render the cause in which we are engaged that efficient aid and support which will quicken our zeal, encourage us in adversity, and guarantee our success.

"In conclusion, I beg to return to you, and through you, to "a number of the ladies of Jerusalem," the most sincere thanks of our Division, praying that the choicest blessings of heaven may be yours, and that you may never want for a friend while there is a Son of Temperance who has a heart to feel, and a hand to offer, or an arm to lend."

The Chapel was crowded to excess in every part, even within the communion rail, and on the pulpit steps. A lecture on the Prohibitory Law was delivered. At the close of the lecture, Mr. Leonard Slip moved a Resolution substantially as follows:—

"*Resolved*, As the opinion of this meeting that the principles of the Prohibitory Law which this day has become the law of the land, are correct; and that said law ought to be enforced, can be enforced, and must be enforced; and that we hereby pledge ourselves to use our influence in the accomplishment of so desirable a result."

The Resolution was unanimously adopted by the meeting. Public opinion is decidedly in favour of Prohibition in this section of the country. In Jerusalem the intoxicating beverage is not sold. In the parish of Greenwich there have been, until recently, two taverns in which liquor were sold; one of these closed up a few days ago, the remaining one closed business, *in the liquor line*, on the day the law came into operation. The traffic has ceased to exist in Greenwich; at least it is not carried on publicly, and if at all, it is as other deeds of wickedness are perpetrated, very slily and very cautiously.

The principal difficulty in enforcing the law will be, probably, in two or three of the larger towns of the Province, where, perhaps, some of those interested in the traffic may refuse to yield to its requirements. Indeed we cannot scarcely expect that a great social resolution, such as this is, should be consummated without difficulty. Society in passing from a diseased state to a healthy one, must pass through an ordeal somewhat similar to that of an individual passing from under the influence of disease to health. When the progress of a fever shall have been arrested, and the individual may be regaining his health, he must pass through an ordeal critical, painful, and often protracted, and unless the treatment the patient receives be judicious there will be danger of a relapse. So is it with society in this Province now, we have been in a diseased and feverish state, under the old license laws, which protected, and encouraged, and sanctioned the rum and wine traffic; and now that law and authority are on the side of right and truth, we may anticipate the removal of the disease from the body-politic. And we must remember that we have approached a crisis—that the period is a critical one, that there will probably be seasons of painful trial, and that the struggle may even be protracted. Let us then be wise, and temperate, and prayerful, and at the same time firm and unflinching in dealing with the enemy, and we need not fear a relapse.

D. D. Currie.

Jerusalem, N. B., Jan. 3rd 1856.

Provincial Wesleyan

THURSDAY, JANUARY 17, 1856.

We referred a week since to the outrage said to have been committed in Ireland by certain of the Redemptorist Fathers in the public burning of the Holy Scriptures, and to the consequent institution of legal proceedings against Vladimir Petcherine, one of that order. The result of the trial has elicited the following timely article from the London *Watchman*.

We trust the day is not far distant when we shall see emanatory from the English press such a paper as our cotemporary justly regards as a necessity of the times.

THE RUSSIAN FATHER'S ACQUITTAL.

Our Roman Catholic fellow-subjects have the most extraordinary notions of what constitutes persecution, and we must add that certain *literati* of our daily press, who sometimes affect to be eloquently anti-Popish, but continually relapse into the anything arian, or all-religions-in-general-but-none-in-particular denomination, have quite as unaccountable conceptions of the true characteristics of bigotry. It is after all as well, argue the latter, that Vladimir Petcherine has not been convicted. Why should Exeter Hall and the Orange newspapers have had such a victory? Rather than that, as the man is a Russian, let Government confine him, or send him out of the country, if he is found disturbing the public tranquility, instead of indicting him for burning Bibles and Testaments. We confess that we see a difficulty in that *ex post facto* way of coming down upon a man for being a foreigner, after you have treated him as a citizen for a number of years, and when his offence has nothing to do with international complications. If he were to commit forgery or manslaughter; the law would not hesitate to take hold of him; and we cannot discern why Government should come in, and, by the summary process recommended, imprison or exile the man, without form or ceremony, because he has committed an offence against religion. Such a procedure would be a precedent which, in Roman Catholic countries, would be quoted, and stretched to a much greater length, against Protestant Missionaries. Quite as little are we able to see why mention should be made of Exeter Hall, or of the Orange party, in connection with this business. Government was not moved to commence the prosecution by instigations from either of these quarters, and Mr. Keogh, who conducted it, is as innocent of complicity with them as they are of asking any favour, or expecting any victory, at the hands of that excessively clever gentleman. Although Protestant bigotry is charged by English newspapers with stirring up its furnaces on this occasion, we defy any one to point out a fact in support of the allegation, except the general abhorrence with which all who profess any regard to Christianity heard of the Word of God having been contumeliously brought, together with a pile of trumpery novels and books declared to be of an immoral character, and burnt by the orders and under the eyes of a Romanist Missionary, with every aggravation that place and circumstances could give to such an outrage.

This is the bigotry for which we are rebuked, and we entreat Protestants to be content to endure that stigma from the anything-arian eclectics, and think it no shame to feel a public act of disrespect to the inspired Oracles,—a solemn burning of them by a priest in default of the hangman,—at least as keenly as men of the world do an injury to their commercial reputation, or as a soldier would an insult to his flag. They will be reproached and scorned for showing so much sensibility about the Bible, for the world would have all such feelings placed in abeyance when political convenience seems to require it; but if Protestants cannot bear this reproach, and if they do not feel that the cause of Christianity is paramount to every other consideration, they deserve to be trampled on, and to find the foot of their enemies upon their neck, as it has been before and as it may be again.—By no means, however, let it be thought that the passive virtue of endurance is all which Protestants are called upon to exercise when they find the Scriptures publicly burnt in Ireland, and the English press amusing itself on the occasion with sneers not at Romanist but at Protestant bigotry. How is it that in London there is not a single daily paper—in London the capital of Protestant Britain—not one which is devoted, above all political considerations, to the defence and service of Christianity? We are sensible of the aid which some of our daily journals frequently, and perhaps all of them occasionally, render to the highest interests of humanity. But can we rely upon any one of them taking its line, independently of party alliances and special objects, independently of Toryism, Whigism, and Radicalism, of the Plutocracy and of the Licensed Victuallers, in constant and consistent defence of Christian truth and Protestant principles? If not, the fact that the Church cannot command such an influential organ of its own, in a land where liberty of thought is so free, and the facilities for establishing a first-class journal are so abundant, ought to be a subject of self-reproach as well as of regret. We are not at all advocating the establishment merely of what is called "a religious paper," far less of a denominational one; we express only what has been long felt, a growing dissatisfaction, not unmixed with alarm, at the practical monopoly which a union of commercial patronage and, no doubt, of great talent and consummate management, has given to a single organ. The last number of the *Edinburgh Review* only shadowed out the dangers of this peculiar power, and the difficulty of restraining or competing with it. The recent alteration of the law, however, has removed some obstacles. It needs but a united, unsectarian committee of management, a proprietary so extensive that a large expenditure at the beginning would not be ruinous, and above all a firm resolution (by taking every proper means to secure business advertisements and the best mercantile intelligence at all events, by fixing the price somewhat lower than that of its rivals, and even, if necessary, by guaranteeing a respectable *minimum* of circulation) to make the paper necessary to the commercial world as well as to religious and political circles,—in a word, it needs but a calculable and prudent expenditure of money, to effect all that could be necessary for the success of an undertaking which, notwithstanding our denominational diversities, we shall, it would seem, be compelled some day to attempt.

We are not about to begin the hopeless labour of proving to Roman Catholics that there has been no Protestant persecution of the Redemptorist Fathers. While they themselves approve of or connive at the stoning of any of our Missionaries who may penetrate into Ireland, (to whom in fact that country is more dangerous than Western Africa or Feejee); while they defend the ancient massacres by their Church of the Albigenses and the Hugenots; while they gloat over the Concordat with Austria and the excommunication of the Government of Sardinia, they, forsooth, must raise an outcry against Protestants because the law is attempted to be put in force against a disciple of St. Alphonsus Liguori who is accused of making a public bonfire of Bibles, Testaments, and Prayer Books. By the verdict of a Dublin jury, consisting, for the major part, of Romanists, Vladimir Petcherine has been acquitted,—it may now be said, quite in accordance with everyone's expectations. The *Daily News* intoned, which also must have its fling at the Protestants, calls the scene within the Court a "solemn humbug," and says that Mr. Keogh "appears to have had one eye steadily fixed on the Scylla of priestly influence at elections, and the other upon the Charybdis of Protestant indignation against a Government exposed to the suspicion of favouring Papists; and to have been engrossed by the delicate task of steering safely between these dangers:—at all events, both of the learned counsel appear to have concurred in the expediency of bowing the case out of court as civilly and silently as possible."—Be this as it may, it follows that, notwithstanding the law has been again laid down by two Judges, and acquiesced in by the Counsel on either side,—that an ostentatious act of disrespect to the Holy Scriptures, whether in the Authorised or the Douay Version, is a criminal offence,—it may nevertheless be transgressed in Ireland by a Popish priest with the most perfect security.—He has only to throw copies of the Bible, together with a wheel-barrow full of other books, into the flames, and to walk aside while the pile is burning, and he may calculate on acquittal, on impunity, and on a burst of faithful fanaticism in his favour.—We do not say that M. Petcherine, the Redemptorist Missionary and Father Confessor, has actually done this,—that is a question which we take leave of now that the verdict has been given; but we say that the verdict itself appears to us to warrant the inference we have drawn. What effect it will have, we shall not pretend to calculate. In England, a trial like this would have elicited such moral condemnation of the offence, whatever became of the party accused of it, that it could not soon be repeated. But in Ireland the same facts are viewed under lights so extraordinary and unnatural, that we are not certain the acquittal of Petcherine will not be celebrated by Bible bonfires in that island regularly every Fifth of November.

Wesleyan Intelligence.

New Brunswick.

Wesleyan Sabbath School, Woodstock.—The annual examination of this very interesting School, which took place on Tuesday last, (New Year's day,) in the presence of the largest audience we ever recollect seeing on such an occasion, was very interesting. A large number of children were present. There was one peculiar feature very observable, viz:—The large number of young children, ranging from six to twelve years of age.

The examination was conducted by the superintendant, L. P. Fisher, Esq., and the large amount of Scriptural knowledge which the answers to the several questions elicited, was certainly creditable to the industry of the children, and speaks in high terms of the energy and assiduity with which the Superintendant and the several Teachers have devoted themselves to the arduous and important duties of communicating religious instruction to a large portion of the juvenile members of our community. There were a number of pieces recited. Several amusing and instructive dialogues were introduced and delivered in a very pleasing manner. We were much pleased, and we believe the audience were much gratified at the taste displayed in the selection of the dialogues. Each conveyed a moral that had a direct bearing on the object and design of Sabbath School institutions. One showed the practical benefits of a religious life; another inculcated a proper observance of the Christian Sabbath; a third showed the evil tendency of some of the sources of amusement to which young people are so much addicted; and a fourth went to prove the pernicious effect of forming an acquaintance with what is called "Games of Chance"—often leading to a gambler's life, and to a gambler's disgraceful end.

After the examination was over, a treat provided by the friends and teachers was introduced, and we must do the little ones the justice to say, that they discovered full as much readiness in discussing the various edibles placed before them as they did during the mental exercises of the day. Pies, tarts, cake in every variety, and fruits of various descriptions, disappeared as if by magic.

The practice of bringing so many people together on such occasions, cannot fail to have an happy effect. It leads to the cultivation of kindly feeling among neighbours, as well as to stimulate the children to greater improvement, when they find that their efforts are appreciated by parents whom they are taught to reverence and obey.—*Sentinel.*

Fredericton.—The Children of the Wes. Sab. School were entertained by the officers of that institution at a Tea Soiree held in the basement of the Church on Wednesday evening.—There were we think, about 600 present, and we believe the enjoyments of the evening were unmixed with a single feeling of alloy. The place, under the management of the Hon. Judge Wilmot, Chief Superintendant of the School, was tastefully decorated, and the sweet singing of the large Juveuile Class under his masterly training delighted the whole audience, during the intervals unconnected with immediate references to the school. An Address, the equal of which we have seldom listened to, was delivered to the children by the Rev. Mr. Lightbody, Congregational Minister, from Sheffield; and six reference Bibles, the gifts of Mr. Conner, were distributed as prizes to three girls and as many boys, for their aptitude and industry in collecting scriptural texts in illustration of the fullness and freeness of Gospel salvation.—*Reporter.*

United States.

General Minutes of 1855.—From this important annual, says the *Western Christian Advocate*, we collect the following statistics:—

The entire membership, comprising 692,255 full members, and 107,176 probationers, 799,431; or we may say, in round numbers, 800,000.

The increase for the year is 16,073. In fourteen conferences, there was a decrease of 4,442, so that in the twenty-five remaining conferences, there was an increase of 20,515. Thus the aggregate increase, as stated above, was 16,073. This is a small increase, and though it calls for thankfulness, it, at the same time, is a warning to the church to stir up the gift that is in her, so that there may be a vast increase, not only numerically, but in all spiritual graces, and in all good works.

During the past year, 95 preachers located; 58 died, 505 were admitted on trial, 501 are superanuated, 189 supernumeraries, and 4,758 are effective. The total is 5,408. The number of local preachers is 6,610.

The whole amount for missions is $197,973, being an average of 25 5-10ths cents per number, which is less than the average of last year. There are however, three conferences, namely, California, Ohio, and Illinois, from which there are no returns made. We have not calculated how this would affect the average.

Methodism in Washington City.—This is one of the strongly fortified cities of Methodism in the East. And here and in Baltimore, more than in any cities in the Union, are the plainness, frankness, and simple city of Methodism preserved free from the inroads of fashion. This is, however, no less true, than remarkable.

Methodism in New Mexico.

The Rev. B. Cardenas has been the representative of Methodism in this territory for about two years past. His history, we suppose, is generally known to the church. That he was a Roman Catholic priest, had some difficulty with his bishop, appealed from his decision to the pope, carried up his appeal to Rome in person, got the order against himself reversed, obtained his secularization from the order of friars to which he belonged, and then renounced his connection with Romanism entirely. He embraced Protestantism, and, in London, fell into the company of the Rev. Mr. Rule, a Wesleyan minister and thorough Spanish scholar, having been a missionary at Gibraltar for many years. He more thoroughly instructed him in the doctrines and practices of the pure gospel; and, when he returned to the United States, he connected himself with the M. E. Church. The Missionary Society sent him as a missionary to New Mexico, where he had been known in the character of a priest, and where he has been employed, as above stated, for about two years.

During this time, he has preached in a large number of the towns in this territory, declaring his conversion, and denouncing Romanism—many times with much opposition, and at considerable hazard to his personal safety. Only two weeks since, a man died in this town, Socorro, from a gun-shot wound, to whom the Roman Catholic priests offered *one hundred dollars*, if he would shoot Padre Cardenas. On the day that he was buried, Cardenas preached in the same place to a company of Protestants, gathered and converted by his own exertions, among whom is the sister of the very man whom the priest sought to employ to kill him. Cardenas says that he was fired at, and heard the ball whistle past him!

Cardenas' ministrations were the first efficient Protestant teachings in the Spanish language. He made the first impression in this way on the native mind. And, indeed, he is still the only efficient preacher, in Spanish, in the territory. The efforts of the American ministers are very lame and limited; their Spanish vocabulary is soon exhausted. Cardenas has succeeded in gathering small congregations in four towns, who call themselves Methodists.

At Peralta, there are about twenty hearers. Some twelve of these profess conversion, not in opinion merely, but a change of heart. In Jarales, (Ha-ral-es,) where the padre resides, there are some four or six adherents. In both of the above places the flock was larger, but the fold has been robbed. At Polvidera there are some half-dozen professed Methodists, and quite a number of hearers.

In Socorro there are about twenty hearers, and some *ten* converts. Thus it will be seen that there are, in all, about *thirty persons*, who call themselves Methodists, as a beginning of a Spanish Methodist Episcopal Church. With a majority of those persons we have had personal intercourse, and conversation on the subject of religion, and have reason to believe that they are truly enlightened and changed. But if we attempt to judge them by the standard of intelligence, experience and practice which we set up for ourselves, we shall, most assuredly, make a mistake. They are children in all these respects. We must remember that the rule of righteous judgment is, according to that which they have, and not according to that which they have not.

From the above statement it will be seen that about all that the natives have heard on the subject of true religion, has been heard in connection with Methodism, and through Methodist instrumentality. And, as far as we have been able to ascertain, all who now profess to be Protestant Christians, whether Methodists or not, received their light from Cardenas. With this beginning, in our judgment, the prospect for success among the natives, is greatly in favour of our own church, over every other. We have more adherents—more congregations—and more influence.—*N. W. Chn. Advt.*

Wesleyan Methodism.

The Rev. Charles Prest gives an interesting account of the state and progress of Methodism in Wales, from which we make extracts:

The population of Wales in 1851 was 1,005,721; the total number of places of worship, 3,477, containing 778,102 sittings, and the largest number in attendance on March 30, 1851, was 361,543.

The Methodists—Wesleyan Connection—have 428 places of worship, providing 77,095 sittings. The largest number in attendance in these places on March 30, 1851, was 44,000.

There are in Wales 29 distinctive Welsh circuits, in which the religious services are conducted in the native language; all but three of these circuits are dependent on the Contingent Fund, the grants from which Fund amounted last year to five hundred and fifty-five pounds.

In these Circuits there are 10,005 members of our society, and 49 ministers, or taking into account the first south Wales district, and circuits in Wales attached to other districts, there are 14301 members, and 74 ministers in Wales. This gives one minister to every six places of worship, and one to every 590 attendants, on March 30, 1851, and one to every 218 members of society.

We have 328 Sunday schools, with 27,364 scholars, and 4,060 teachers.

They have raised for foreign missions $7,475

The journeys of the ministers are extensive, and *performed on foot*. One minister writes: "I take my present circuit as a favourable specimen of the whole in south Wales. I travel about 1,600 miles in a year. There is nothing allowed us for riding on any occasion; nor for attending District Meetings, etc." In north Wales there is less travelling, but as in south Wales, the ministers walk their journey.

The average allowance to each minister in these circuits, is but $360 per annum. It may be said that the incomes of Congregational ministers in Wales, are equally low; but it must be borne in mind, that while our ministers are, with propriety prohibited from entangling themselves in business, this is not the case with those of Congregational Churches in Wales. Many of them derive a large portion of their support from their farms, or other employments, with which they are directly or indirectly connected, and are not altogether dependent on the ministry for support.

A correspondent says: "We are greatly in want of men as home missionaries to introduce Methodism into thickly populated localities where we are quite unknown. We could employ half a dozen men this year in south Wales, if we had the pecuniary means. One of our great wants at present is, more of efficient preaching. There ought to be four ministers at least in this circuit instead of two, and more good would be effected if the circuit were divided, and made into two or three fields of labour. This would prevent much undesirable and wearisome physical exertion, and increase the pastoral efficiency of the ministers."—*Western Chris. Adv.*

The Wesleyan Soldiers in the East.

Some weeks ago we spoke of the church formed in the camp by the association together of Wesleyan soldiers in the Army, and we stated that a Minister would be sent out as soon as possible to undertake the duties of this most interesting pastorate. The difficulty was not to find a man who would go, but to make the most fitting selection; for volunteers at once offered to leave home engagements, comforts, and friends, for the privilege of ministering in the hospitals of Scutari, or the old Greek chapel where the Wesleyan soldiers in the Crimea have been wont to meet for worship. Within the last few days the appointment has been made, and we have the pleasure of announcing that the Rev. Peter Batchelor, who has for some time been in this country, will proceed to his novel mission station in the East before the new year is many weeks old. Mr. Batchelor has had large experience, during a residence of many years in the South of India, where he has occupied at different times several stations from the Carnatic to the Mysore, of becoming acquainted with the English soldier when on foreign service in eastern lands; and he will probably meet at Scutari or at Balaklava with individuals who have attended his ministry at Madras or Bangalore.—*Watchman.*

The War.

[From the London Watchman, Dec. 12.]

Almost the first act of the Czar after his return from the Crimea, has been to surround himself with as many of his Generals and Admirals as could be brought to St. Petersburg to assist at a grand council of war. The resolutions taken, we may learn hereafter. It is said that the two capitals of Russia are to be fortified, the commission for that purpose at Moscow having at its head the famous General Todtleben.—These precautions frown gloomily upon our hopes of peace. Perhaps the fortification of Moscow, like the surrounding of Paris with military works, may have little relation to the idea of an invasion, except in so far as this is to be made the pretext for dressing the ancient capital of Russia in a military strait waistcoat. But there are prudential reasons of a different kind, which may well make it expedient to fortify St. Petersburg. The overtures of the Western Powers to the Courts of Stockholm and Copenhagen, have at last been regarded by Russia with a very just and serious concern, for whether the Scandinavian kingdoms join the Alliance or not, the great efforts made to induce them to that course reveal an intention which is also thought to be disclosed in the unprecedented activity seen in the ports and arsenals of England. The two facts together—the mission of General Canrobert and the energetic naval preparations of Great Britain,—to which we may add a third, the recall of the Imperial Guard from the Crimea as if for operations in another part of Europe, have produced an impression at St. Petersburg that the third campaign in the Baltic will be far more eventful and formidable than the two preceding ones.

The British fleet in the Baltic next spring will be mightier, and incomparably better adapted to the service it has to perform, than any armament which has yet left our shores. At the same time the land forces of England in the East, under the command of General Sir W. Codrington, will be more effective, and consist in a larger proportion of British troops, than the army which followed Wellington in the Peninsular War and conquered for him at Waterloo. As to the fleet, we are informed by a Government organ that we may calculate upon having available next year "forty line-of-battle ships and large frigates of the new heavy-armed class, about twenty corvettes and smaller vessels of war, with not less than 170 or 180 gun and mortar boats of light draught, each mounting from one to four guns of very heavy calibre. There will thus be at work in the Baltic some 230 vessels of all classes under the English pennant, propelled by steam, most of them expressly built for the peculiar service which they will have to accomplish, efficiently manned and carrying more than the usual force of artillery and marines, which latter admirable and most useful corps is now at its full strength and in the highest state of discipline." The strength of the British army in the East is thus rated by the same authority:—

"As regards the force under the command of Sir William Codrington, we may roughly calculate upon having at its disposal auxiliary non-combatant corps, at a strength of 100,000 fighting men, of which over 70,000 will be British soldiers, 20,000 Turkish Contingent, and about 10,000 or 12,000 German, Swiss and Italian Legion. The 70,000 British we have at present between the Crimea, Malta, and the depôts at home, and few of them will encounter an enemy with less than eight or nine months' drill. We have, in addition, some ground for anticipating that in the course of a few days new measures of an energetic character will be brought into operation for the purpose not only of keeping this force always in the field, but of providing a large reserve, more than sufficient to supply any wastes that can, even under extraordinary circumstances, be caused."

The preparations of France will be corresponding, greater than our own by land, but less by sea. One would be glad to think that armaments so mighty would prevail upon Russia to submit to peace by their mere array of superior strength, and before she incurs ruinous disaster. She is, notwithstanding, making every effort to prepare for another campaign. After more than a dozen levies, the serfs are flattered with a promise of emancipation, which it is to be hoped is sincere; and to obtain money supplies for the war, another Russian loan is said to have been concluded at Amsterdam. Meanwhile conscripts are being driven to the field like cattle to the shambles, and Prince Gortschakoff's army is observed to be recruited from the militia, which now supplies it with boys under age, and men past the prime of life. It would indeed seem that so much of the population of Russia as is of the proper military age, has already been pressed into her legions. She now maintains no fewer than eight great armies on the frontiers and in the centre of her empire, which, according to a letter from Poland, are thus disposed and commanded. The first army is that of Finland under General Berg; the second, of St. Petersburg, under General Rudiger; the third, of the Baltic, under General Sievers; the fourth, of Poland, under General Soumarakoff; the fifth, of the centre, under General Paniutin; the sixth, of the centre, under General Luders; the seventh, of the Crimea, under General Gortschakoff; and the eighth, of the Caucasus, under General Mouravieff." Vast as these efforts are, they are not greater than the Allies had reason to expect when they defied the strength of the oppressor of the nations, and they certainly had no warrant to believe that the immense bulk of the Colossus would have so soon been assailed by enemies springing up on every side, or would by this time have shown such unequivocal symptoms of exhaustion. It is impossible for Russia to go on much longer with her commerce excluded from every sea and every port, her internal resources either left undeveloped or squandered upon the war, her "imperial commercial Banks" reduced, as that of Odessa has just been, to suspend cash payments, and her male population absorbed by the army and perishing in the field by hundreds of thousands every year the war lasts. From these calamities, brought down upon her as the necessary retribution of her own ambition, we wish her a speedy deliverance by a peace which shall be consistent with her just rights, but at the same time consistent also with those of every neighbouring nation which she has enslaved or despoiled, and with the durable tranquility and security of Europe.

The French, British, and Sardinians are ready to meet any attack, whether it be from the bayonet of the Russians or the tooth of winter. They have made every thing secure and snug against both the enemy and the elements, like a man-of-war that prepares at once for action and for the tempest, and feel certain to outride the storm. Comfortable huts or double tents, abundance of food, fuel, and forage, an ample wardrobe of warm and waterproof clothing, solid roads from the harbour to the camp, and, instead of a tramway, a railway with steam engines upon it, consoles the survivors of the first Crimean winter as they enter upon a second, and make them the envy of their French comrades who formerly were their commiserating benefactors.

Of late, the worst foes of the Russian army have undoubtedly been Captain Sherard Osborn and Commander Kennedy.—Some weeks ago we referred to the exploits of the little squadron in the Sea of Azov, and its effectual mode of stopping the supplies. The ice has by this time covered over that Sea, and the squadron is withdrawn, but its last performances in the bay of Gheisk, on the eastern coast, eclipse all that was previously done. Such wholesale incendiarism was never before perpetrated. The account of it is enough to make a poor man both hungry and angry, though he may have the spirit to admire the gallantry and the consideration to sigh over the necessity of the thing. Surely the Russians will never again be such simpletons as to stack their corn on the water's edge, their only excuse for doing which around the Gheisk liman we suppose to be, that they thought the season was too far advanced, or their troops too numerous, to permit an attack from the sea. This was a capital mistake of theirs, as they learnt when on one evening they saw two miles' length of corn and hay burning in double and triple line of flame, and on a following night four miles of stacks and stores turned into fuel for a still grander illumination. Captain Osborn says he despairs of conveying any idea "of the extraordinary quantity of corn, rye, hay, wood, and other supplies, so necessary for the existence of the Russian armies both in the Caucasus and the Crimea, which it has been our good fortune to destroy."

The Crimea.

Gen. Codrington writes, Dec. 6th, that the enemy continues to fire occasionally, and sometimes heavily, on the town, without causing any inconvenience. Winter commenced suddenly on the 26th and 27th of November, with snow, and had varied with gales and rain. A very deep state of ground had damaged all communications. Constant attention was given to the roads, which, although it had worked into holes, was of the greatest service to the army. The general state of the army continues favourable. The Land Transport Corps have the heaviest sick list, but this was owing to many of them having recently arrived. Capt. Lord R. Browne was slightly wounded by a shell.

A despatch from Marshal Pelissier, Sebastopol Dec. 8, says:—A body of from 2,000 to 3,000 infantry, and about 400 or 500 horse, at daybreak this morning attacked Baga, Ourkusta Skvaka. The enemy beat a retreat, after a sharp fusilade which lasted for an hour and a half. Some thirty prisoners were left in our

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hands, two of whom were officers. I am not aware of the number killed and wounded. Our loss is insignificant.

FROM VARIOUS CORRESPONDENTS.

TUESDAY, Nov. 27.—This was the severest morning we have had this winter, or rather the first that could unhesitatingly be so called. Much snow fell up to noon, and remained on the ground until near sunset, when it gave signs of rain, which had fallen plentifully during the evening; it is now (10 p.m.) again fine.

WEDNESDAY, Nov. 28.—For some hours this morning we have had pouring, soaking rain, and the roads this afternoon, but for the labour that has been bestowed upon them, would have been quite as bad as last winter. In Balaklava it was ankle-deep, but the great difference between the present state of mud and last season's is, that now below six inches you come upon a solid surface instead of going down, down, down, until it was with difficulty man or beast extricated the lower extremities. The new road will with a few days' traffic, be in splendid order, but will require a constant addition of stone to keep it up, as the stone is of such a nature that it immediately crumbles and produces that wonderful mud, of a consistency that could be found in no other place than the Crimea. To night it is raining, snowing, hailing, blowing, moonshine alternately, but, I am thankful to say, no appearance of that settled, steady, sobre moisture of last November; and it is a matter of congratulation that we have got thus far into the winter without it. News beyond the latest change in the weather it is, at this moment, out of my power to give.

STORM AT BALAKLAVA.—The 1st of December broke upon us with a fierce storm, which fortunately lasted only three hours. It began soon after midnight, and was highest between two and three o'clock. I was absent from the port and slept in a hut on the hill between Kamara. My servant had a shake down in a tent hard by, which fell about his ears; taking refuge in a second, that was also blown down, and the same accident happened to him in a third. In the valley leading from the Castle hospital to the position of the 89th Regiment and the hospital huts of the Highlanders, under the doctors—Mackinnon, Rutter, and Pinkerton—the storm raged more furiously than perhaps anywhere else. The wind was about south. The canteen and one of the huts of the 89th and a hospital hut of the 72nd were blown down, and every tent around the hospital huts on the opposite acclivity shared the same fate. Cooking utensils, clothes, and all sorts of things, rolled down the hill before the inexorable wind, which also stripped the huts of their felt roofing. In the adjacent commissariat store (near the artillery) an immense stack of wood was blown down, with a noise resembling a very heavy cannonade. Horses that were stabled in tents were terribly frightened by the unexpected fluttering of the canvas around them: and men rushed forth almost in a state of nudity to avoid the blows of falling tent poles, and half asleep and half awake saw that another 14th of November (when the *Prince* was lost) was upon them.

SUNDAY, Dec. 2.—Another day of rain and mud, varied by the smallest attempt at sunshine, and another at snow, or rather, hail, which quickly disappeared, as the atmosphere is not cold enough for either. Although Sunday, the work of sinking the shafts for destroying the docks has been continued, and the usual fatigue parties sent to this duty. All is now very nearly ready for the reception of the powder, but when the blow-up is to take place is not known.

MONDAY, Dec. 3.—The fire from the north side has greatly increased during the past week, both against the town occupied by the French, and also against the Karabelnaia suburb. Four men of the 18th Royal Irish Regiment, who were at work near the docks, were wounded by the explosion of a shell, and yesterday Lord R. Browne, of the 7th Fusiliers, received a slight injury while on duty from a similar cause. Hitherto, although large parties have been employed, not only in the dockyard, but also in fetching supplies of timber and stores from all parts of the docks and suburb, scarcely any one has been injured. A very heavy fire of shells was maintained for several hours against this part of the town to-day, so that the usual fatigue parties are not permitted to enter it. The discharge was kept up partly against the remains of the White Buildings, either from some working party having been noticed there, or for the purpose of setting them on fire, and partly against the dockyard, where the enemy has no doubt observed the presence of groups of soldiers. The French fire against the north side has been more reserved of late.

The Russian batteries bearing upon our position above Inkermann have also maintained a frequent fire. Their shells reach a considerable distance towards Careening Bay ravine and the camps on the right of the Light Division, but are generelly perfectly harmless in their effects. A change can be perceived in the disposition of the Russian detachments hutted on the heights overhanging the ruins of Inkerman and the valley of the Tchernaya.

SEA OF AZOFF, KINBURN, &c.—Captain Sherand Osborn writes, on the 24th Nov. that as the formation of ice has commenced in the Sea of Azoff, and as he had been informed by M. Gopewitch the Austrian merchant charged with the shipment of corn in Austrian vessels, and by the Russian authorities at Marianople, that all chance of neutral vessels obtaining cargoes this year was at an end, he had withdrawn to Kertch with the squadron under his orders, after assuring himself that no merchant vessel remained in that sea.

A letter from Kinburn, dated Nov. 26th, mentions the commencement of severe cold. There is floating ice upon the sea, and the vessels at anchor off Oczakoff are fringed with icicles. Part of the soldiers are under canvas, but they are well provided with warm clothing. Wild fowl is abundant—ducks and very palatable sea-birds. The fort has been prepared; the garrison is not stronger than the former Russian one, but it is considered ample to resist any possible attack.

The Bashi Bazouks in English pay have committed excesses in Adrianople. Others have revolted on board the Tancred, but were arrested by the brig-of-war L'Olivier at Smyrna. They resisted, and caused some deaths, and many were wounded.

ADVERTISEMENT.—A most astonishing cure of a Bad Breast by Holloways Ointment and Pills,—Mrs. Holt, of Quebec, was for a long time afflicted with a bad breast, every thing medical aid could do to cure her was unavailing, indeed it became much worse, and the family surgeon finally suggested that the only hope of saving her life consisted in having the breast cut off. She determined to wait a short time to consider, and a sister of the sufferer who brought in a quantity of Holloway's Ointment and Pills, which she insisted on using *sub rosa* at first, this was continued for a few days, which improved her so much that she was induced to continue them, and at the expiration of six weeks, her breast was completely cured and has remained well ever since.

General Intelligence.

New Brunswick.

BIBLE SOCIETY MEETING.—The New Brunswick Auxiliary Bible Society held its annual meeting in the Wesleyan Centenary Chapel last evening, (3d inst). His Honor Judge Parker, President of the Society in the Chair. The platform was filled with Ministers, and the officers of the Society. After singing, and the reading of the scriptures by the Rev. S. Robinson, the President introduced the business of the meeting in his usual happy manner, alluding to the operations and success of the institution during the year. The Secretary, James Paterson, Esq., L. L. D., read extracts from the Report, showing the eminent success of the Parent Institution, and alluding to the wide and effectual door now open in the East, and elsewhere, for the circulation of the Word of God. The following we believe is the receipts, expenditures and issue of the Parent Society during the year—The net receipts £130,032 sterling, which added to previous balances, make its whole revenue £196,038. The expenditure in the same time £140,040, leaving a balance applicable to all purposes of £30,278. The issue of Bibles and Testaments for the year reached 1,110,876; the whole number distributed by the Society since 1806 being 29,389,507 copies.

We have not time or space to give any extended notice of this meeting in this weeks paper. The chapel was densely filled, and the speaking was unusually interesting. The following gentlemen gave addresses on the resolutions:—Rev. W. Harrison, Hon. W. B. Kinnear, Rev. J. Lawson, Rev. Mr. Stewart, Rev. Mr. Alves, Rev. S. Robinson, Rev. Mr. Armstrong, Sen., and Mr. John Boyd. A collection was taken in aid of the Society, and the meeting lasted until a late hour.—*Religious Intelligencer.*

FIRE.—We regret to state that a fire occurred about 9 o'clock last evening in the office of the *Morning News*, Princess-street, by which the building was damaged to a considerable extent. The fire had gained some head way before it could be subdued, and there was some difficulty in quenching it in consequence of the dense smoke, concealing the place where it broke out. The Engine Companies were on the spot immediately after the alarm was given, and worked with their accustomed energy. A large quantity of the type belonging to the office was either destroyed or rendered unserviceable. A quantity of the printing paper was also damaged. There is some mystery connected with the origin of the fire, but there it was another case of incendiarism there is ample proof, as it was discovered that in two or three place the interior of the building must have been set on fire. The misfortune is felt the more, inasmuch as the proprietor, Mr. Fenety, met with a serious accident on Monday last, by having his hand crushed in the power press, which has since prevented him from attending to his duties. the building and materials were insured.—*Cour.*

P. E. Island.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—On Tuesday afternoon, pursuant to notice, a meeting was held in the Infant School room for the purpose of forming a "young mens" "Christian association," when on the motion of Lieut. Hancock, Mr. Wm. Heard was called to the chair, and Mr. James Moore was requested to act as secretary to the meeting. Prayers for the Divine Blessing having been offered by the Rev. Mr. Snodgrass, the chairman briefly set forth the object of these associations which are now productive of so much good in various parts of the Earth, not only to the youthful members of the community, but also to those of riper years.

The first resolution was moved by the Rev. Mr. Brewster, seconded by the Rev. Mr. Snodgrass and supported by the Revs. Messrs. Lloyd and Fitzgerald—to the following effect.

"That in the opinion of this meeting it is highly desirable to take immediate steps for the formation of a "young mens" "Christian Association."

The Rev. Mr. Snodgrass assured the meeting that his thoughts had long been directed towards the formation of a Society of the description contemplated by the Resolution, that he had long wished for an opportunity of expressing his sentiments in reference thereto, and that he now rejoiced in the means for doing so, which were afforded him by the present meeting.

Rev. Mr. Fitzgerald stated that however favorable he had been to the promotion of Temperance Societies and Mechanics' Institutes, the prosperity of which he had always endeavored to promote, he could not but think that the association now contemplated had for its object the promotion of higher and more important principles, for that while in these Institutions the Christian often found himself shackled, and was unable to express his sentiments, without fear of giving offence—in the young mens's Christian Association, the disciples of our blessed Lord need be restrained by no such feeling, but would be able fearlessly to stand forth in the support of that religion from whence the association took its name, and he believed in a place like Charlottetown, where the young men were no strangers to the precepts of the Bible, this association could not but be attended with the most bennefical results.

Rev. Mr. Lloyd said, that this association based as it was upon the word of God should have his most cordial support.

Second Resolution moved by Lieut. Hancock—seconded by Mr. Wm. McRay and Mr. Harris. "That it is desirable to appoint a Committee," "for the purpose of enacting a constitution, for a young mens' Christian Association."

This resolution was unanimously carried, and after some discussion the following persons were appointed as a Committee for carrying out the objects of the resolution.

Revds. Mr. Fitsgerald, Mr. Snodgrass, Mr. McMurray, Mr. Brewster, Mr. Burnett, Mr. Lloyd, Lieut. Hancock, Messrs. Morpeth, Heard, and Harris.

Resolved, that the above committee meet at the Infant School room on Friday next at 8 p. m., for the purpose of forming a constitution, and

That a public meeting be held in the same place on Monday next, 7th inst., at 7 p. m., to approve of the same, and to admit members, and choose officers.

JAMES MOORE, Sec'y to public meeting.
Charlottetown, January 2nd, 1856.
—*Hazard's Gazette.*

England.

VICTOR EMMANUEL AND THE RELIGIOUS SOCIETIES.—The following is the address presented to his Majesty the King of Sardinia at Buckingham Palace from the Religious Societies of Great Britain:—

Sire,—We, whose names are undersigned, officially connected with various Religious Societies representing almost all bodies of British Christians, desire to express to your Majesty, the satisfaction which we feel, in common with all our friends, at the cordial alliance which exists between your Majesty and our gracious Sovereign, of which your Majesty's visit to this country is a gratifying proof. Observing as we have done, with sincere pleasure the enlightened policy of your Majesty's Government we beg with profound respect to offer to your Majesty our grateful acknowledgements for the liberty which has been granted to our fellow Christians in Sardinia, your Majesty's faithful and loyal subjects who do not belong to the Roman Catholic church.

We venture to assure your Majesty that the deference which has thus been shown to the supreme authority of Him, "by whom kings reign and princes decree justice," and who claims it as his devine prerogative to be the only Lord and Sovereign of the human conscience, has been and will be to the people of this country the occasion of many and devout thanksgivings, and of their earnest prayers that it may please Almighty God long to preserve your Majesty at the head of a free people and a constitutional Government, and by his blessing to make your reign increasingly prosperous and happy.

We are assured that there is no greater security for thrones of monarchs on the one hand, and for the prosperity of their subjects on the other, than the maintainance of the principle that it is the right of all men to worship God and profess their faith according to their convictions of Christian faith and duty, in every way which is not contrary to morals or good order, or to that obedience to Government which the Word of God enjoins. And we, therefore, humbly present to your Majesty the expression of our earnest hope that the religious liberty which is now enjoyed in Sardinia, by your Majesty's gracious favour, may be secured to all classes of your Majesty's subjects, by bringing the laws of the country into harmony with this great truth. Should your Majesty under the blessing of God, accomplish this most desirable and most important object, it will not only be the greatest benefit which your Majesty could confer upon Sardinia; but it will attract to your Majesty the admiration and the sympathies of all free and enlightened nations, and history will record your Majesty's honoured name among the most renowned princes of Italy and her most illustrious benefactors.

We add a translation of the answer which the King gave to the above address:—

Gentlemen,—I thank you for the mark of sympathy that you have come hither to give me to day.

The reforms which have hitherto marked my reign are the most sure index by which to judge the principles which direct me; to be durable, they must advance with the spirit of the age and be governed by the laws of prudence. I am pleased to think we agree upon this point.

It is very agreeable to me to see the efforts which I have made to assure liberty of conscience in my states worthily appreciated by the principle representatives of religious opinion in England. My subjects have equally understood my sentiments on this regard, and have shown themselves in every respect worthy of the emancipation which has been granted to them on this important point.

I take great pleasure gentlemen, in seeing in the parity of these tendencies another bond the more between our two countries.

It now appears that the London Bankers Strachan & Co., who made such a fearful failure lately, and are condemned to fourteen years transportation, so late as 1852, had 23,000 as a surplus, after allowing for all liabilities. They failed in £652,593, with a net deficiency of above half a million. They lost £482,000 of this by trusting a wild speculation in continental railways, and £90,000 of it in a coal mine affair equally unfortunate. It is all but impossible to conceive how they could be so thoroughly infatuated, but their course teaches a lesson as to how the plausibilities of one or two men of straw are apt to get substituted in the place of those solid guarantees on which alone the truly careful man of business ever relies. Had they had the courage to say *no* at the proper time, and to the proper parties, they would still have been the wealthy West End bankers.—*Chr. News.*

Mr. Samuel Rogers, the celebrated poet, died at his house in London on Tuesday, Dec. 18th. He was born about the year 1760, and had therefore attained the venerable age of 95. Mr. Roger's house in St. James's Place is a perfect treasury of art.

Major-General Sir Colin Campbell arrived at Osborne on Thursday on a visit to her Majesty, and returned to London early next morning.—At the paticular request of her Majesty, the gallant officer has sat for a photograph likeness, being the first occasion on which he consented to have his portrait taken.

Ireland.

EDUCATION.—The movement relative to education is assuming an aspect of the most encouraging character.

From the earliest period of the Christian era Ireland was famous for her free educational institutions. For ages, while the greater part of Europe and England were sunk in ignorance, Ireland sent forth her scholars unto all lands, long before Popery had gained her unballowed ascendency in this island. Armagh alone maintained an educational establishment which at one time numbered 7,000 students, most of whom were educated free of expense, out of the princely, nay, royal munificence of her endowment. And subsequently to the Reformation wise, benevolent, and patriotic men have not been wanting, from time to time, to create endowments for the education of our youth. The foundations of Erasmus Smith, the Diocesan schools, the Royal Schools, and many other smaller ones, extend throughout the length and breadth of the land; but, unfortunately, public trusts in this country have been woefully mismanaged. These various institutions being under the control of seprraate Boards, no well-organized system prevailed, and the middle classes—for whose benefit they were founded—reaped little or no advantage. This crying evil has at length aroused the attention of Government, and a Commission is now sitting whose object it is to examine the state of the several trusts, and to report upon their condition and utility. The prevalent opinion is, that the whole will be placed under the direction of a single Board, in Dublin, which will be empowered to carry out the intention of the founders as fully as circumstances admit.

In the recent visit of the Lord-Lieutenant to the north of Ireland, a deputation from the Queen's College waited on him, in Belfast, which, among other things, made the following significant observations:

We shall fail in our duty to the Government itself, and to our obligations to advance the great cause of education, if we did not avail ourselves of this opportunity of recording our conviction that the want of preparatory schools, established throughout Ireland on some just principles, is prejudicial not only to collegiate and university education but to the public service itself, which now invites competition, and rewards successful candidates. Till this injurious want shall be adequately supplied Ireland will labour under a manifest disadvantage, and the colleges will remain unable to fulfill, to the extent of their inherent powers, the important objects for which they were founded.

The National Board is also likely to claim more attention than formerly, and the friends of Ireland are determined never to rest till it be made strictly national, diffusing its benefits to all classes. At the present time a royal Commission is examining into its internal working.

And should our own Wesleyan intentions be realized in establishing training schools for the children of the better classes, and circuit day schools for the benefit of the humbler children, we may have good reason to hope that Ireland will soon take her proper place in the world, and make manifest to all the truthfulness of the farseeing observation of Bishop Soule, that "the interests of Ireland are those of the whole civilized world."—*Cor. W. C. Ads.*

France.

The Paris correspondent of the *Times*, says:—"That a great desire for peace is to be found here is undoubted, and it is certain that both Russia and Austria are well aware of the fact. The effect would naturally be to make the one more disposed to hold out, and the other, perhaps, more incomprehensible and tantalising in her intervention. A separation between France and England is not to be thought of, and if the latter had consented to forgo any conditions which she may have considered essential to attaining the great object both have ever had in view, it is probably more out of deference for her faithful ally than from any conviction of her own as to the necessity of the sacrifice. I do not believe that Austrian intervention would be listened to by England at this stage of the proceedings but for the same deference."

The price of provisions continues very high in Paris, but the authorities have adopted measures calculated to relieve the sufferings of the labouring classes. None of the public works have yet been interrupted, in consequence of the mildness of the season, and most of the manufacturers are busily engaged executing orders from abroad which will afford employment to numerous operatives during the whole winter. The iron works of M. Cave, which occupy from 1500 and 2000 persons, have received so many orders from Turkey, Egypt, Naples, &c., and from the interior, that six years would be requried to complete them. Many of his workmen earn from 7f. to 8f. a-day. The greatest number of the industrial establishments of Paris have, on the other hand, instituted *caisses de prevoyance* or *secours*, by means of deductions from the daily wages of the men, who, when visited by sickness or accidents, are allowed out of the common fund 2f. a-day, with the necessary medicine and medical attendance.

Russia.

An article in the Russo-German paper *Le Nord*, has the following comments on the rumours of peace:—

The *Globe* and the *Times* affirm that negociations have been re-opened by Austria, but they add that Russia has not yet made any proposals; there seems to us, that there is nothing to be surprised at in that. After the conferences of Vienna, Russia saw the conditions she adhered to repudiated, and it is, moreover, announced that the allies will, this time, demand more than they then pretended to demand. Owing to what has been published in England and France about the exhaustion of Russia, many people are quite disposed to believe that Russia is imploring peace. These good folks completely delude themselves Undoubtedly Russia would prefer peace to war; she would gladly accept peace, but she does not sue for it as a beggar. Russia, on whom the war is inflicting heavy losses, is not ignorant that it costs her enemies dear also, and she feels in herself a genial current quite adequate to the preservation of her full vitality, notwithstanding the blows now being, or about to be, levelled against her. She does not underestimate the strength of her aggressors, but she knows her own strength of resistance, a strength increased tenfold by the feeling of national honour, by the enthusiasm of a people and an army fighting in defence of their native land, in sight of God, whom they invoke, and in the name of the Emperor who blesses them. * * * Russia has done nothing, has said nothing to authorise the belief that she will now go beyond the concessions she made at Vienna for the sake of securing the peace of the world.

A correspondent of *La Presse*, writing from St. Petersburg on the 3rd inst., says:

Fourteen successive levies of recruits have withdrawn from the soil all the robust among the population, leaving in the villages none but the aged and infirm. A certain number of the latter have already been enrolled, and the remainder are threatened with incorporation. The nobility, thus deprived of the resources in which lies their wealth, anticipate the future with terror should the war continue for another year. Seeing themselves forcibly deprived of their moujiks, who, the war finished, will not be willing on any terms to return to the domiination of their former *batiouchkibarines*, the nobility are extremely dissatisfied. They, however, are constrained to put a good face on their unpleasant lot, and are talking, (this time seriouly enough,) about the emancipation of their serfs. Between ourselves, this is the only benefit that the war will confer on Russia. This emancipation is strongly discussed in the committee of the senate.

Spain.

Advices from Madrid report the seizure of a newspaper, the *Voz del Pueblo*, for sedition.—General Guerrea, a friend of Marshal Espartero, had resigned the captaincy-general of Aragon. The Carlist factions, lately so often annihilated, persist in harrassing the Government, and general levies to crush them are announced Some French capitalists have offered to construct 1560 miles of railway in Spain, taking national property as a guarantee.

The *Gazette* contains a royal decree, sanctioning the bill adopted by the Cortes, which declares Spain an inviolable asylum for foreigners and that the giving up of political refugees shall never be consented to in any treaty for the extradiction of criminals.

India.

The Santal rebellion has not been subdued. The rebels are still in possession of Beerbhoom, and still devastating every pergunnah not actually occupied by troops. Their career, however, is drawing to a close. The Supreme Council has at length determined to act with vigour. Whether they are influenced by Lord Dalhousie, by the English press, or by the growing danger of further vacillation, is of course unknown. The fact, however, is certain. Martial law is to be immediately proclaimed. 6,000 troops are to be permanently added to the force stationed in Bengal. Half of them will be posted at Dinapore, Berhampere, and Barrackpore. The other half will be planted in the centre of the disturbed district. Meanwhile Gen. Lloyd, with his force, is marching down the Grand Trunk-road, and sweeping the Santals southward.—Gen. Bird's force, stationed at and about Raneegunda, will intercept their flight, and the savages, thus surrounded, must submit or be exterminated. The cold weather has arrived and the jungles can be entered. Meanwhile an Act even more stringent than the one applied to Malabar will be passed for the Santals. The entire tribe will be condemned for ten years to work out their own subjugation. They will be required to open out roads in the centre of their fastnesses, to clear the hill side of the jungle, and to build bridges over the infinity of creeks. Such a punishment, while it will live for ever in the history of the tribe, will effectually prevent a second revolt.

The signs of disturbances in other districts of India still continue.

Telegraph Despatch!

To Merchants' Exchange Reading Room:

The American Steamship *Atlantic* arrived at New York on Sunday afternoon. Liverpool dates to 31st. Sailed two days after regular time.

Flour has advanced 1s. per barrel. Wheat, 3d. per bushel. Corn, 1s. 6d. per quarter.

Provision market dull. No change in prices.

Consols quoted at 88⅞.

Sugar market dull. No change in prices.

Peace prospects unchanged.

Saxony and Prussia recommend Russia to accept overtures of peace.

BAZAAR.—The Windsor Wesleyan Ladies Association intend holding the first annual sale of Fancy and Useful Articles, also Refreshments, on Wednesday Feb. 6th, at Curran's building, second flat.

Doors open from 1 o'clock p.m to 9 o'clock p.m. There will be no auction. Admittance 7½d

FIRE AT WALLACE.—On Friday morning, 4th inst., a fire occurred at Wallace, resulting in the total destruction of John Dotten's Hotel, and the shop and dwelling house adjoining, belonging to Mr. Thomas Dotten; the former was insured to the amount of £350, the latter, £60. Mr. Thomas Dotten saved a portion of his furniture.—*East. Chron.*

CANADA—NEW METHODIST CHURCH.—One of the prettiest little churches—and not a very little one either—in this part of the Province, has during the past summer been erected in Prescott, for the Wesleyan Methodist congregation in this place. The building is of brick, with a heavy cornice painted white, gothic windows, and a high and beautiful steeple. It is an ornament to the town, and reflects much credit upon the Building Committee and the parties engaged in its erection.

IT is our painful duty, says the Times, to announce the decease of the well-known Colonel Sibthorp, member for Lincoln. The name of the gallant Colonel has long been a household word as the embodiment of honest but unreasoning Tory prejudice.—*Eng. Paper.*

RAILROAD ACCIDENT AT THE NIAGARA SUSPENSION BRIDGE.—On Tuesday, as the Erie and Ontario train was on the curve bound for Niagara, a few hundred yards from the Bridge station, it met the Great Western train of cars from Hamilton, and a fearful crash followed, which resulted in the destruction of the two engines and four or five cars, and wounds more or less severely a large number of passengers on the Great Western train. Fifteen is given as the number injured, but it is thought none are fatally.—*Quebec Chronicle, Dec. 28.*

Letters & Monies Received.

(See that your remittances are duly acknowledged.)

Rev. Joseph Hart, (20s.—new sub.), Rev Wm. Temple, (2 new subs.), Rev. A. McL. DesBrisay, two, (100s.—7 new subs.), Mr. D. Pearson, Newark, N J., (40s.—pays to 1st Oct. next) Mr. Jos. Steele, (5s.—new sub.), Rev G. W. Tuttle, (60s), Rev. C. Gaskin, (20s.—2 new subs.), Rev. G O. Huestis, (20s), Rev. R Weddall, (5s.—new sub.), Rev. J R. Narraway, (3 new subs.), Rev. M. Pickles, (20s.)

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, January 16th.

Bread, Navy, per cwt.	30s à 31s 3d
" Pilot, per bbl.	28s
Beef, Prime Ca.	62s 6d a 65s
" " N. S.	62s 6d
Butter, Canada, "	1s 4d
" N. S. per lb.	1s 3d
Coffee, Laguyra, "	8d
" Jamaica, "	8½
Flour, Am. sfi. per bbl.	$10½
" Can. sfi. "	11
" Rye "	8 a 8½
Cornmeal "	26s 6d a 27s 6d
Indian Corn, per busb.	6s new a 6s 3d old
Molasses, Mus. per gal.	2s 4d a 2s 6d
" Clayed, "	2s 2d a 2s 3d
Pork, prime, per bbl	none
" mess "	$25
Sugar, Bright P. R.	48s a 48s 9d
Bar Iron, com. per cwt.	16s
Hoop "	22s 6d
Sheet "	25s
Nails, cut "	24s
" wrought per lb.	4d a 7½d
Leather, sole "	1s 4d
Codfish, large	17s 6d
" small	14s 6d
Salmon, No. 1,	$20 a 20½
" 2,	19 a 19½
" 3,	16
Mackarel, No. 1,	20
" 2,	12 a 13
" 3,	6½ a 6¾
" " med.	4½ a 5
Herrings, No 1,	18s 3d
Alewives,	10s
Haddock,	10s 6d a 11s
Coal, Sydney, per chal.	32s 6d
Firewood, per cord,	27s 6d

Prices at the Farmers' Market, corrected up to 4 o'clock, Wednesday, Jan. 16th.

Oatmeal, per cwt.	22s 6d
Fresh Beef, per cwt.	35s a 45s
Veal, per lb	4d a 4½d
Bacon, "	7½d a 8½d
Cheese, "	6½d a 7½d
Lamb, "	4½d a 5d
Mutton, "	4d a 5d
Calf-skins, "	6d
Yarn, "	2s 6d
Butter, fresh "	1s 3d a 1s 4d
Pork, "	5½d a 6d
Turkey, "	9d
Chickens, per pr	2s a 2s 6d
Ducks, "	2s 6d a 2s 9d
Geese, each	2s 6d
Potatoes, per busbel	3s a 3s 6d
Apples "	none
Eggs, per dozen	1s 3d
Homespun Cloth (wool)	per yard, 2s 6d
Do. (cotton and wool)	" 1s 9d

WILLIAM NEWCOMB,
Clerk of Market.

Marriages.

On Tuesday evening, January 16, at the residence of her father, by the Rev. John B. Brownell, EMILY ANN, daughter of W. M. Harrington, Esq., to GEORGE, youngest son of Temple Piers, Esq

At Brookfield, on the 1st of January, by the Rev. G. O. Huestis, Mr. Sydney McCALLUM, of Pictou, to Miss Melinda MOORE, of Brookfield.

At Whitehaven, Nov. 12, by Rev. J. R. Narraway, Mr. A. B. ROBINSON, of Gloucester, Mass., U. S., to Miss Phebe DEMINGS, of Whitehaven.

By the same, at Guysborough, Dec. 11, Mr. Henry E. TORY, of Manchester, to Miss Ann MORGAN, of Guysborough.

By the same, at Manchester, Decr. 25, Mr. Wm. W. BRUCE, to Miss Maria WHITMAN, both of Manchester.

By the same, at Guysborough, Jan 1st, Mr. John F. SKINNER, to Miss Mary Ann SKINNER

On the 29th Nov., by the Rev. W. Temple, Mr. Robt. Barry CHAPMAN, to Miss WELDON, daughter of Mr. Thomas Weldon, both of Dorchester, N. B.

On the 3rd inst, at Trinity Church, Dorchester, N B., by the Rev. Mr. DeWolf, Mr. Edward B. DIXON, late Chief Operator Telegraph Office, Halifax, to Miss SUSAN E., third daugater of John Hickman, Esq., of that place.

At Dartmouth, on the 8th inst., by the Rev. Alex. Romans, A. M., Mr. James A. TAYLOR, to Miss Jane Sophia VENN, of Lunenburg.

On the 4th inst., by the Rev. Dr. Willis, Mr. James W. SUTHERLAND, to MIRA MARY, daughter of George Brown, of this city.

Deaths.

On the 3rd inst., Mrs. SARAH, wife of Mr. Wm. Fawcett, of Memramcook, daughter of the late Amasa, and sister of Mr. Daniel Killam, of Cornwallis. There was hope in her death.

On Saturday evening Capt. William McHARDY, aged 75 years.

At the Poor's Asylum, on the 10 h inst., John COSMOS, aged 56 years, a native of Ireland.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, January 10.

Schrs Romp, Swain, Charlottetown, bound to Boston
Presto, Gardiner, Liverpool, N. S.

FRIDAY, January 11.

Barque Halifax, Laybold, Boston.
Schrs Challenge, Walters, Baltimore
Jas McNab, Adams, Philadelphia.

SATURDAY, January 12.

Schrs Velocity, Smith, Antigua
Mary, Gawson, New York.

SUNDAY, January 13.

Schr Margaret, Green, Newfoundland.

MONDAY January 14.

Schrs Annandale, P. E. Island
Nettle, Canso

CLEARED.

January 11.—Schrs Triumph, Lancaster, Madeira, President, Bremner, Trinidad.
January 12.—Schr Martha, Doyle, Pisgeontia.
January 15.—Barque Halifax, Laybold, Boston; brig America, O'Brien, Boston; schr Emblem, Port aux Basque.

MEMORANDA.

Havana, Dec 26—arrd Dumbarton, Halifax.

Steamer Pilot, from St. John, N. B., for Digby and Annapolis, was totally lost on Tuesday night, on Light House Rock, near Digby. Crew, passengers and mails saved.

The wreck of brig Zuleika was taken in with on the 10th Nov., lat 37 20 N, lon 63 W. Capt Griffin and one man were taken from her and carried to Guadaloupe. Capt G. had been lashed to the stump of the foremast for 3 days, and was in a dreadful condition of suffering, the flesh was falling from his body when discovered. The Z. was a new vessel, owned by Messrs Salter & Twining of this city. Subjoined is an extract of a letter from Point a Petre, Guadaloupe, respecting Capt G.:—Capt Sawyer, of the brig Sarah Bernice, of Machisport, fell in with a wreck on his outward passage, which proved to be the Zuleika, of Halifax, and took the Captain and one man off, the others having all perished. The brig was dismasted and full of water, and they were lashed to the stump of the foremast for 3 days, without food and water. I think it was the great est case of suffering I ever heard of. One man fell off the mast and was drowned after Capt S. was in sight, being too weak to get out of the water after he fell in. Capt G. is now in Hospital here, and it is hoped he will recover. Capt S. had lost his boat before he fell in with them, and was obliged to take them off on a raft.

Schr Stranger, Siteman, was totally lost on Bagles Island, entrance of Ship Harbour, on Sunday night last

Liverpool, G E, Dec 28—arrd Prudency, Halifax.

Schr Dart, Conrod, at Antigua, 22nd Nov, from Halifax, and sailed for Guadaloupe.

Brig Velocity, at Antigua, 24th Nov, from Halifax.

Brig America on her last trip from Boston, was blown to on from Saturday evening until Monday forenoon, a tremendous gale blowing from E. N. E. Lost main top-gallant mast and several sails, including the close reefed main top sail blown out of the bolt-ropes.

NOTICE TO MARINERS.—Notice is hereby given that the Bell Boat, near Harding' Ledge, in Boston Harbor is missing from its station. It will be replaced by a black Nun Buoy of the 2nd class.

The Nantucket New South Shoals Light Vessel will be placed at her station on or about the 25th Jan., 1856. She will be moored in 14 fathoms water, about 2 miles south of the southern extremity of the New South Shoals of Nantucket.

At Cienfuegos, Jan 1.—Brigt Dasher, Kingston.

In the House of Assembly.

3rd of April, 1855.

RESOLVED,—That no Bill of a private or local nature, or petition therefor, or for money or relief, be received by the House after the fourteenth day from the opening of each Session; and that the Clerk do, one month previous to the meeting of the Legislature, cause this Resolution to be inserted in five or more of the public newspapers.

HENRY C. D. TWINING,
January 8. 1m. Clerk of Assembly.

REMOVAL!

MINER TUPPER

WISHES respectfully to inform his Customers and friends, that he has removed from his old stand at Clark's Ferry to Bridgetown, and taken a large store in Murdock's new building, where he is now opening a large Stock of Staple and Fancy Goods.

ALSO—FLOUR, MEAL, Rice, Tea, Coffee, Molasses, Raisins, Spices, Glass and Putty, Nails, Burning Fluid Buffalo Robes, Wooden Ware, &c

Earthen and Glassware in great variety

Bridgetown, Dec 20. 3w. Jan 3.

SAW MILL FOR SALE!

THE Subscriber offers for Sale the SAW MILL situate about a mile from the village of River John on the main River—It is in every respect a superior situation for an establishment of Mills, surpassed by few in the Province, and connected with it is an acre of land on which is a quarry of excellent stones suitable for Grind Stones, &c.

GEORGE LANGILL.

River John, Pictou Co.
January 10 6w.

NEWELL'S PATENT SAFETY LAMP AND LAMP FEEDER.

WARRANTED to prevent all accidents from the use of BURNING FLUID, PATENT OIL, ROSIN OIL, CAMPHENE, and all other explosive compounds used for the production of light.

This invention is applied to common Fluid, Solar and Camphene Lamps, Lamp Feeders, Fluid Holders, Lanterns, &c.

We respectfully invite the attention of the public to Newell's Improved SOLAR FLUID LAMP, which gives a steady, brilliant flame, the nearest to Gas that has ever been produced. The cost of burning being only

One Cent an Hour.

The Lamps are particularly adapted for Churches, Hotels, Factories, Stores and Parlors. Oil Solars can be altered, using the Shade. Common Fluid Lamps can be changed to Safety and Fluid Lamps

Burning Fluid and Camphene, as cheap and good as can be bought in the market

Also—Shades, Globes, Lamp Wicking, Entry Hall Lanterns, &c. For sale wholesale and retail by

NEWELL & WILLARD,
No. 28 Bloomfield Street, Boston

ALSO—By DeWolf & Co, and Morton & Cogswell, Hollis Street, Halifax, N. S.

☞ The following Certificates are a sufficient guaranty of the entire safety and efficiency of the SAFETY LAMP and FEEDER.

We have had an opportunity to test the Patent Safety Lamp and Feeder of Mr John Newell, of this city, in regard to the measures of protection which their construction affords. In the trials to which we subjected them, we endeavored, without effect to produce explosions of the vapour of the fluid mixed with air, and to burst them by the pressure of the vapour alone. The principle adopted by Mr. Newell is that of the well known Davy Lamp. He has so combined the parts, that we are satisfied that all risks of explosive action is removed.

CHARLES T. JACKSON, M. D
ALG. A HAYES, M. D.

Boston, Aug 30, 1852. Assayers to the State of Mass.

Mr. John Newell, of Boston, has exhibited to me a Lamp, and also containing vessels, furnished with gauze protectors, upon the principle of Davy's Safety Lamp for miners. He has used both these instruments before me with inflammable fluids, and in both, when set on fire, the flame was arrested by the wire gauze which is coated with silver. If the instruments are faithfully constructed, and carefully attended to, so that the wire gauze does not suffer injury from corrosion, wear or violence, I am of opinion that the protection will prove effectual against explosion. Nothing short of this conviction would induce me to countenance the continued use of the burning fluid so called, as I have thought they ought to be entirely discarded, if not prohibited from use; so frequent and dreadful are the accidents occasioned by ignorance and carelessness. In every case, glass lamps should be given up, and those of metal substituted, on account of the danger of fracture

B. SILLIMAN, Senr.
New Haven, Oct 16, 1853.
November 29 3m in.

The "Sebastopol" OF DISEASE.

THE ALLIES have made great blunders in the Crimea, but not greater than are every day made by doctors, who, to dislodge the enemy *Consumption* from the lungs, throw immense quantities of ammunition, in the shape of powders and pills into the Stomach. They often seriously damage the latter organ, but fail to operate on the former. Now the *Pectoral Tablets* go directly to the seat of mischief, and the whole tribe of lung diseases, Asthmas, Coughs and sore throat are quickly subdued.

☞ Prepared by R. P. Gerry, at 1s. 9d per Box, and sold wholsale at the Medical Warehouse, Halifax, by

G. E. MORTON & CO.
December 6.

Requisites for the Nursery.

Andrew's

Poetry.

The Winter Wind.

Hush! moaning wind, that murmurest past,
With low, sad wailing filled;
Peace! peace to the voice of the mournful blast!
Wind, lonely wind, be still!

Some spirit of sadness thou must bear,
O wind! on thy rushing wings;
And this is the wailing sound I hear
When that sorrowing spirit sings:

Thy voice is not that of the gentle breeze,
That breath of the blushing spring,
That sports 'mid the flowers, and laughs 'mid the leaves
Where the birds of the summer sing;

Nor the whirlwind's breath in its gathering might,
By the wings of the tempest borne,
When the lightnings gleam through the clouds at night,
O'er the sky, where the storm rolls on.

But thine, O wind! is the chilling breath!
And that voice so full of sadness!—
It speaks to the heart of grief, of death,
Of all—yes, all but gladness.

And it minds us too of the cold, dark tomb,
Where sleep the silent dead;
Of life, when 'tis reft of its beauty and bloom,
And its joy and its brightness have fled.

Thou art not heard when the spring is seen
To come with her laughing showers,
When she decks the earth in a robe of green,
And wreathes her brow with flowers.

But thy voice is heard 'mid the naked trees,
When the bright flowers, all, are gone,
And thou comest to scatter the withered leaves,
When the summer birds have flown.

Thou followest pale Winter's icy feet,
And thy voice its moaning keepeth,
When the earth, like the dead in their winding-sheet,
In her cold, white mantle sleepeth!

Thou sing'st o'er the grave where the lowly rest,
Where no mourner comes but thee;
Thy voice is heard on the ocean's breast,
Far, far, o'er the deep, dark sea:

And sad must sound that dreary wail
Around some silent wreck,
As howling through each tattered sail,
It sweeps the lonely deck.

That sigh, too, is heard 'mid the dashing surge,
For the sleepers 'neath the wave;
That mournful blast is the only dirge
Above the sea-boy's grave.

—Knickerbocker.

Miscellaneous.

The King of Naples.

A low cunning, which Coleridge so well denounces as roundabout rascality, is perhaps the most conspicuous among the distinguishing instincts of the strangely compounded Tyrant of Naples. With the craft of a Jesuit, he unites a gross pleasantry exceeding agreeable to the baser sort of courtiers, and, like the simulating Jew in the old Scriptures, loving to stab with a smile. Short and fat, a great eater, like most of the Bourbons, he yet lacks the "bowels of compassion." Though he speaks fluently the principal languages of Europe—the Italian excepted—he nevertheless prefers, and expresses himself only in the base Neapolitan patois; while his familiar fidgetty manners, in which there is not a partical of dignity, serve at once to betray the absence of the sovereign sense of responsibility, and to mask the utter insincerity of his character. What could be expected of such a man—whose narrow education withal incapacitates him for state affairs—who has breathed from infancy the pestiferous atmosphere of Courts where cunning is accounted wisdom, where civility supersedes morality, where religion is vicarious, where probity and honor are words to conceal ideas? Just what revolts the world in the highborn policeman of the Neapolitan tyranny.

Flattered and cajoled by the scullions of the palace, he is popular only with the scurvy swarms of the lazaroni, whom he rallies in arms at every murmur of resentment among the people. These creatures of his favor participate also in his pastimes, and it is but yesterday that we read of his entertaining them at the chateau of Portici, fondly called *la Favorita*, with his favorite old games, foot racing and tumbling, base ball, and wrestling, the "cock-horse ride to to Banbury cross," &c., and the venal Journal of the Empire exults in the ignoble spectacle. Such mockery is of course incompatible with any regard for the crying wants and sufferings of the country, and we are therefore not at all surprised that while this *assoluto Padrone*," of the lazaroni appropriates a million and a half of the public treasure for a single cherished object of his superstition, (the church of St. Francis, the patron of beggary,) he can accord only three thousand to the education of poor students and the encouragement of letters, and that the miserable pittance is not all expended!

The caprice of despots is a familiar lesson, but it would be difficult to find in all the memoirs of old despotisms a more whimsical compound of the ape and hyena.—He plays with his minions as a cat plays with a mouse, with the same aptitude, the same subtle ferocity, the exquisite relish.—The recent decapitation of the Prince Ischitella is characteristic and illustrative.—After a friendly interview at the palace the other day, the dissembling "Padrone" reminded his aid-de-camp on parting, with the customary cordial shake of the hand, of the next meeting of the Ministry. On opening the Court Journal after dinner of the same afternoon, the Prince was surprised to learn that "His Majesty had been graciously pleased to relieve him of the port-folio of the War Department"!

As all self-respect has not entirely died out in the service, the beheaded Minister has not deigned to ask an explanation, but, as private letters tell us, is about to visit Paris! This is the latest, but by no means an exceptional case. The Marquis Fortunato, who was many years President of the Council, occasionally presumed upon his long devotion to offer advice, and finally experienced a similar stroke of royal pleasantry.—Having determined to get rid of the "old Carbonaro,' as King Bomba was accustomed in the back-stairs circle to call his chief councillor, he thus delicately touched him under the fifth rib:

"My dear Marquis, you are fond of the chase: they tell me that the woodcock *(beccaccia)* abound just now, and I would like to join you in a hunt. Pray arrange it for Wednesday."

Enchanted by this familiar mark of favor, the Marquis hastened to make the necessary preparations, in the midst of which he received a note by a royal servant. He opens the paper, trembles, and vanishes. In eigth days after the old courtier is dead of the malady they call disgrace.

When Mr. Gladstone's famous letters, exposing the inquisitorial cruelty and curruption of the government appeared, the royal Secretary (Leopold Corsi) sought to conceal the copy received, from his master, who was first informed of the excitement they had awakened by his Minister in London (Prince Castelcicala). The timid Secretary confessed his delicate regard for the royal feelings the evening after, during a private examination in the presence of the Queen, "the most pious" of Austrian women:

"Popo, (a fond diminutive of Leopold) enough for the present: come in the morning at an early hour, as we have much to do."

"I will be here at 6 o'clock, if your Majesty desire."

"Eight will do; but be punctual: apropos; Filangieri has just sent me some choice dried fruits from Palermo: your wife I know is fond of them; tell the butler to send a box with you in my name, and take another for the children."

Popo, filled with delight, seizes and kisses the royal hand fervently: "Very well, very well, dear Popo; you may now retire, but dont forget 8 o'clock"

The delighted secretary hastens home with the fruit, and while thanking Heaven in his sympathizing family for so good a master, receives a document from the major domo of the palace. It was the dismission of "dear Popo!"

Such perfidious abuse of power is perfectly in keeping with the most cowardly truckling in presence of danger. All the world knows how promptly his favorite Mazzi, the unscrupulous Minister of Police, was removed the other day on the demand of the British Government, backed by the threat of a fleet, for an offence to a member of its Legation. This fertile old instrument of tyrany, who had succeeded in supporting the reign of terror by reducing bribery to a system, has since, with characteristic duplicity, been lifted to a higher position, in the Consulta of the Kingdom, with the salary and emoluments of his old position.

No one need be surprised to learn that superstition, or an affectation of piety, is the natural fruit of so detestable a character. The most minute practices of devotion—masses, fasts, and prayers, are among the most habitual royal occupations; and all this is by an almost necessary sequence accompanied with a hatred or dread of learning, and men of letters. The Italian historian Cantu, now in exile, had a whim to be presented. The king asked him his name, age, and occupation; and on receiving the answer, turned upon his heel with the pious sneer—"There are already too many histories, and you had better think of the salvation of your soul than to occupy yourself with such trash!"

Such is Ferdinand II, who rules the destinies of eight millions of people in the fairest region of the globe—such is the man who has undertaken the hard task of perpetuating despotism by torture and the bastinado.—*Corr. of Newark Daily Adv.*

From the Independent.

The Danubian Principalities.

Now that the fall of Sevastopol and probable conquest of the Crimea, promises a new field to the activity of the allied army, the eyes of politicians turn to the Moldo-Wallachian states as the true Gordian knot of the situation. As they were the real object of the war, their fate at its close will form a main element in deciding with what result the three most powerful states of modern civilization have made such unparalleled sacrifices of life and treasure. And who does not see that states equal in size to the British isles, occupied by a race, which within or about their borders numbers ten millions of Christians, united by the same creed and language, and forced daily into intimate connection with the European system of nations by the power of steam and the progress of civilization, can be neither made independent, nor transferred to either of the powerful neighbours craving them, without deranging that political equilibrium which diplomatists consider the *sine qua non* of Europe? But in acquiring anything like a satisfactory notion of these interesting countries it must be confessed that we are little aided by the sources of information customary in such inquiries. In fact, as it has been well said, "One of the great nations has been living unnoticed through seven or eight centuries, scarcely winning the interest of that Europe of which it occupied so fair a portion." Even Michelet who makes this statement, hardly does more in the chapters which he dedicates to "this foundling of the nations" than to run into a poetic rhapsody on its miseries; and if this epitome have any merit beyond the brief simplicity of its style, it will owe it to the exact and copious information for which the writer has been indebted to J. Heliade Radulesco, who for some months in 1848 was a chief member of the Provisional Government of Wallachia.

Roumania, or as the residents call it, the "Terra Romanesca," is the ancient Dacia, peopled under Trajan by numerous colonies from Italy, and properly consists not only of the two territories, Moldavia and Wallachia, which take the prefix of Danubian, but of Bessarabia, a modern conquest of Russia, and of the three provinces of Transylvania the Bucovine, and Teneswar, now for several years under Austrian rule; the whole territory having as natural boundaries, the Dueister, the Carpathian mountains, the Theiss, the Danube, and the Black Sea. The name Viaks which has been in modern times applied to the inhabitants was received from the Sclave nations, who apply this word to all Italians, the ancient Romans included, and were successful in affixing it permanently to their neighbours the colonists of Trajan and their descendants.

The language of the Roumains, though mixed up with many Sclavonic terms, is the best evidence of the origin they claim; for it is nearer the orgiual Latin root, than any other of its dialects—the Italian not excepted. The sturdy veterans, far from yielding to the assimilating law of larger populations, made the moral conquest of the country, and not only preserved but transmitted the nationality of which they were so proud. Michelet tells us that a friend of his found in Transylvania the precise shepherds described by Virgil.

Those who consider liberty an invention of enlightened times and essentially a characteristic of Protestantism, will be surprised to learn that in the dark ages, in the middle of the thirteenth or fourteenth centuries these countries were as democratic as are the United States to-day. Universal suffrage prevailed. Every inhabitant was a voter, a national guard, and a land proprietor. The governing chiefs were elected from the mass of the people; no place or title in Church or state was hereditary, and the humblest peasants saw open to them through centuries, as with us at present, the command of the army and the patriarchate of the Church, or the chieftainhood of the nation. The executive bore no higher title than Domnu, from Dominus, a Latin word, as every class boy knows, equivalent to our Mr. (the word "Hospodar," of Sclavonic origin, meaning the same thing.) He was not unfrequently chosen from the peasants or priests, as Mirces and others in ancient times, and in our own Bibesco, whose grandfather was a stable boy. On his loss of office, his children, or he if surviving, returned to their original condition. There exists even still an almost socialist subdivision of the soil: the very rich and the very poor being equally rare. There are but two or three Wallachians with incomes of $20,000. The workman can support his family and have the means of some little hospitality with three days labour in the week, and the poorest cottager has a bed and a repast at the service of a neighbour or a passing stranger. The very genius of the language is marked by democracy. The Quaker plan of "thou and thee" is universal through all grades of society, who address each other also indiscriminately with the title of brother *(fratre.)* When they wish to describe a rogue they have no other term than a "a king of the old court." If a rogue of a bad kind, "he is a king and a half," but if altogether past hope he is a "king deserving to be hung." Even the Biblical translators were obliged to respect this tendency of the popular sentiment, and to name the "Book of Kings," the "Book of Emperors."

Except in their rejection of the Pope, their religion is that of the Roman Catholic Church in the simpler pastoral form it assumed in the days of Saint Ambrose and Saint Chrysostom. The priest is one of the peasantry, with very little more learning. How much biblical truth these poor priests may expound we cannot conjecture; but the *fruits*, if we are permitted to form any judgment of them, are not unsatisfactory. In a population of two millions and a half in Walachia, the average gives no more than a hundred persons under confinement for crimes and misdemeanors. There are no professional criminals, or if any no Roumains; and the greatest boast of all, there are, and have been no Roumains who under any circumstances have played the part of executioner. A few years ago a convict was sentenced to death, but though high rewards and a free pardon were offered to criminals confined in the state jail, none were found to accept them, and the convict lives to this day because of the impossibility of finding an executioner. A people of this character, blessed with the happiest hearths and freest government in Europe, were of course not easily subdued by the Turks, though led by one of their most famous conquerors Bajazet. The utmost humiliation extorted from them was a small and annual tribute which they consented, by treaty to pay to that monarch and his successors, less as a condition of peace than as a guaranty of their independence; for they retained then, and preserved to our own time all the great privileges of self-government, and practically exercised them, without any Turkish interference. They chose their own rulers from their own body, made and administered their own laws, and actually made and acted upon stipulations with their protectors by which mosques were not to be erected, nor Turks to acquire landed property in their territories, nor any Mohammedan to be surrendered who had embraced the Christian faith and taken refuge among them.

But unjust usurpations, forays and wars, were of course not wanting at intervals through so many centuries, to embroil them with their insolent neighbours on the South, and to embitter relations made already anything but sweet by the fanaticisms of rival faiths. And when Peter the Great opened the terrible career of Russian aggrandizement, he found on his borders five or six millions of a population who, under the strongest of all human incentives,—the sympathies of a persecuted faith—were ready to become the impassioned instruments of his far-seeing policy. A curious light is thrown on the relative position of nationalities which have since fared so differently in the world's history, by the fact that the founder of Modern Russia in the first war he undertook against Turkey, was content to secure the aid of Hospodar of Moldavia by a treaty in which he guaranteed the independence of the principality, and stipulated that the Domnu should be called not only the most Serene Prince of Moldavia, but "Samodergetz," autocrat and the colleague of Russia. In that and the five successive wars waged with Turkey up to 1828 inclusively, the Roumains, untaught by experience, or mastered each time by their religious feelings, undertook all the perils of successive rebellions, that they might play a worse part than that of the cat in the fable—roast themselves for the convenience of their wily neighbours. They fed the invading army, supplied it with enthusiastic recruits, played the useful part of its beasts of burden, and in return were each time plundered and punished by the Russians retreating and the Turks advancing. The result of all these campaigns, beyond the gain of the Crimea, and a general guardianship over Greek Christians, was the loss of two provinces to Roumania, (Bessarabia acquired by Russia, and the Bucovine given to Austria,) and the formal protectorate ceded to Russia of the two principalities, Wallachia and Moldavia. In fact the Roumains lost virtually all their old privileges, which came to be exercised for them by the Russian consuls, who appointed the chiefs and dictated the tenor of their government, and the Turkish Suzerainty had descended into a mere name, except so far as it might be used in one way or another as a means of driving the inhabitants into the hands of Russia. It was thus that, from religious affinities and past historical associations, the two States came naturally to belong to the system of Russia. Feeling sure of the prey, aware that nothing stood between her and the absolute sovereignty but a few phrases in certain treaties and the uncertain attitude of Western Europe, she thought she could afford the graceful generosity of a ceremonious waiting; but she waited both too long and not long enough, and finds at a severe cost that in war as in love, in politics as in business, opportunity is to all advantages as three is to one.

T. T. H.

Various Extracts.

THE POOR TYPO.—"I pay the printer,' said my uncle Toby. "He is a poor creature," rejoined Trim. "How so?" said my uncle "Because in the first place," continued the corporal, looking upon my uncle: because he must endeavour to please everybody. In the negligence of a moment perhaps a small paragraph is inserted, and he is ruined." "Too much the case, Trim," said my uncle with a deep sigh. "And please your honor," continued Trim, "this is not the whole." "Go on Trim," said my uncle feelingly. "The printer, sometimes," pursued the corporal, "hits upon a piece that pleases him mightily—he thinks it cannot but go down with his subscribers. But alas! sir, who can calculate the human mind? He inserts it, and all is over with him. They forgive others, but they cannot forgive the printer. He has a host to print for, and every one sets up for a critic. This pretty Miss exclaims, "why don't you give us more poetry, marriages, and 'bon mots!'—away with these stale pieces." The politician claps his specs over his nose, and reads it over in search of a violent invective—he finds none—takes his specs off, folds them, sticks them into his pocket, declares the paper good for nothing but to burn: So it goes—Every one thinks it ought to be printed for himself, as he is a subscriber—and yet after all this complaining, would you believe it, sir, said the corporal, clasping his hand, beseechingly, "would you believe it sir, there are some subscribers who do not hesitate to cheat the poor printer out of his pay! Our army swore terribly in Flanders, but they never did anything so BAD as that."

HOMER--SHAKSPEARE.—On the spacious poetic arena of the two great worlds of ancient and modern literature, there stand two transcendent spirits of kindred genius—rivals to each other—by all others unrivalled—HOMER AND SHAKSPEARE. Rivals, I say, and yet they stand at centuries of distance, unknowing and unenvying each other. I pronounce them of kindred genius. No matter that one is epic, and the other dramatic. No matter that one spoke the almost miraculous Greek and the other magically moulded the plastic English. No matter that one trod the luxuriant soil of the summery Ionia; and the other hardened amid the Hyperborean blasts of the rugged Britannia. Beneath all external accidents of form, language and clime, there is the *created* oneness of kindred genius and coequal greatness. There they stand—that wonderous two—the peerless pair—the highest masters in the highest walks of æsthetic art and power—two greatest of the sons of genius—two truest geniuses of the sons of men.

I call Homer the laureate of antiquity. I now call Homer and Shakspeare both laureates of nature—laureates of all external, earthly nature—especially laureates of the highest, namely, human nature. And their range is wide as all natures's range. They have a spiritual omnipreesence all nature through. Into what depths of human heart, what chaos of human passions, have they not descended? What a combination of cunning or formation of beauty have they not threaded? The reader of Shakspeare finds Shakspeare's sayings cross him at every turn of life. The lines of Homer entwined with all a Grecian's changes; and his spirit permeated all the Grecian ages. They were minds that had no one manner but every manner. They, each, seemed to possess all the characters of human kind within their own.—D. D Whedon.

LEARN ALL YOU CAN.—Never omit an opportunity to learn all you can. Sir Walter Scott said, that even in a stage-coach he always found some body who could tell him something that he did not know before. Conversation is frequently more useful than books for purposes of knowledge. It is, therefore, a mistake to be morose and silent among persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment.

Indeed, some of the most sagacious remarks are made by persons of this kind, respecting their particular pursuit. Hugh Miller, the Scotch geologist, owes not a little of his fame to observations made when he was a journeyman stone-mason, and working in a quarry. Socrates well said that there was but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand goes to make the heap. A gold-digger takes the smallest nuggets, and is not lool enough to throw them away, because he hopes to find a huge lump sometime. So in acquiring knowledge, we should never despise an opportunity, however unpromising.

Notes & News.

THE BURMESE RUBY.—A correspondent of the Calcutta Citizen, speaking of the reception of the English Embassy by the Burmese King, says:—"The only thing remarkable at this interview was an inanimate object, and that was a ruby in the centre of the pagoda crown of his Majesty. It was as large, if not larger, than a hen's egg, and far more valuable than the Kohinoor; it was beautifully cut, and almost as round as a marble. It was torn off the ear of the Karen Queen, by Alompra. It was a pendant, being suspended by a wire casing through her right ear. It is of the purest water, and more than two thousand years old, if the traditions concerning it are to be believed. It came originally from Assam, and belonged to the great Garrow King Moung Sa, who ruled the whole of China India.

RAILROADS IN ALABAMA are doing a great deal for the advancement of the interior.—Remote regions, which have hitherto remained unsettled because of the lack of facilities for reaching a market, are now being fast brought under culture. Thus in Butler county, vast quantities of land which twelve months ago were lying waste, are now entered and in process of improvement. In twelve months the wealth of the county has thus been increased a million of dollars, and the increase goes on as rapidly as ever, the tide of immigration pouring in without abatement. Scarcely a day passes but the streets of Granville are filled with movers. The works which have mainly caused this are the Alabama and Florida, and the Mobile and Girard Railroads. The same result attends the extension of railway facilities into any region.

ANNUITIES OF THE ROYAL FAMILY.—The following were among the annuities paid out of the consolidated fund in the year ending 31st March, 1855: Her Royal Highness the Princess Mary, (now Duchess of Gloucester,) £16,000; the Trustees of His Royal Highness Leopold George, Prince of Saxe Coburg, (now King of the Belgians,) £50,000; Her royal Highness the Duchess of Kent, £30,000; Her Royal Highness the Duchess of Cambridge, £6000; His Royal Highness Prince Albert of Saxe Coburg and Gotha, £30,000; Her Royal Highness the Princes Augusta the Duchess of Mecklenburg Strelitz, £3000; His Royal Highness the Duke of Cambridge, £12,000; Her Royal Highness the Princess Mary of Cambridge, £3000; His Serene Highness the Prince of Mecklenburg Strelitz, £1788 4s. 4d.

EXPENSIVE MEANNESS.—A fellow tried to ride free between Pittsfield and North Adams, on Thursday evening of last week, and accordingly disposed of himself and carpet bag on the top of a row of flour barrels in a freight car. The train stopped at Maple Grove and the car in which our hero had taken up his abode chanced to remain on an open bridge over the canal; being disturbed by the approach of some one, he opened one of the doors and sprang, he knew not where, till he brought up in water of nearly his depth, with the exclamation, "it's a wonder I wasn't drowned." He paid his sixty cents, and will ride in the passenger car hereafter.—*Springfield Republican.*

BUNYAN.—Died on the 17th ult., at his residence, Grecian place, Lincoln, England aged 80, Robert Bunyan, Esq., the last male descendant in a direct line from John Bunyan, the author of the celebrated allegory, "Pilgrim's Progress."

Of the Sardinians and incident is recorded by one of the writers from the seat of war, to the effect that 6000 of the army at least have purchased Italian Bibles since their arrival in the Crimea, and that of those 1800 took the trouble to come to the tent of the Bible Society's agent to make the purchase. The same authority states, that two thirds of the Sardinian soldiers have cut off their allegiance to the Church of Rome, and the half of those have adopted the principles of Protestantism.

The following advertisement appeared in an Irish paper: "Whereas, John Hall has fraudulently taken several articles of wearing apparel, *without my knowledge*, this is therefore to inform him that if he does not forthwith return the same, *his name shall be made public.*"

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35	1,000	276 11 4	156 3 4	1,156 3 4
40	1,000	324 11 8	168 10 0	1,168 10 0
45	1,000	377 1 8	177 10 0	1,177 10 0

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October 11. 63 Hollis Stree

HEAD DISORDERS.

ANY derangement of the great digestive organs, whether arising from over study, undue anxiety, or want of care in diet, is certain to produce sympathetic irritation of the brain. This is generally shown by Vertigo, Head Ache, dimness of sight, and other alarming indications. It too often happens that such symptoms are referred to disease of the brain, whereas the real seat of mischief is in the Stomach or liver. See these to rights and the brain will become clear. Now to effect this Gerrish's CAMOMILE PILL is the best known remedy: Students, Fast Livers and Business Men should keep these gents in mind. In Bottles at 1s. Sterling each, at Morton's Medical Warehouse, & Granville Street, Halifax.

Entered according to Act of Congress in the year 1851, by J. W. HOUGHTON, M. D., in the Clerk's Office of the District Court for the Eastern District of Pennsylvania.

Another Scientific Wonder!
GREAT CURE FOR
DYSPEPSIA.
DR. J. S. HOUGHTON'S
PEPSIN
THE TRUE
DIGESTIVE FLUID,
OR, GASTRIC JUICE.

THIS is a great Natural Remedy for INDIGESTION, and DYSPEPSIA, curing after Nature's own Method, by Nature's own Agent, the Gastric Juice. Pepsin is the chief element, or Great Digesting Principle of the Gastric Juice,—the *Solvent of the Purifying, Preserving* and *Stimulating* Agent of the Stomach and Intestines. It is precisely like the Gastric Juice, in its Chemical powers, and a Complete and Perfect Substitute for it. By the aid of this preparation, the pains and evils of Indigestion and Dyspepsia are removed just as they would be by a healthy stomach. It is doing wonders for Dyspeptics, curing cases of Debility, Emaciation, Nervous Decline and Dyspeptic Consumption, supposed to be on the verge of the grave. The Scientific Evidence upon which it is based, is in the highest degree Curious and Remarkable.

Private Circulars for the use of Physicians may be obtained of Dr. Houghton or his Agents, describing the whole process of preparation, and giving the authorities upon which the claims of this new remedy are based. As it is not a secret remedy, no objection can be raised against its use by Physicians in respectable standing and regular practice. Price, One Dollar per bottle. Sold by the Proprietor in Halifax by the only Provincial Agents.

October 18. G. E. MORTON & CO.

50,000 Cures without Medicine

DU BARRY'S delicious REVALENTA ARABICA FOOD is the natural remedy which has obtained 50,000 testimonials of cures from the Right Hon the Lord Stuart de Decies, Archdeacon Stuart of Ross, and other parties, of indigestion (dyspepsia,) constipation, and diarrhœa, nervousness, biliousness, liver complaint, flatulency, distention, palpitation of the heart, nervous headache, deafness, noises in the head and ears, excruciating pains in almost every part of the body, chronic inflammation and ulceration of the stomach, irritation of the kidneys and bladder, gravel, stone, strictures, erysipilas, eruptions of the skin, impurities and poverty of the blood, scrofula, incipient consumption, dropsy, rheumatism, gout heartburn, nausea, and sickness during pregnancy, after eating, or at sea, low spirits, spasms, cramps, epileptic fits spleen, general debility, asthma, coughs, inquietude sleeplessness, involuntary blushing, paralysis, tremors dislike to society, unfitness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, madness, confusion, wrongness, thoughts on self destruction, and many other complaints. It is, moreover the best food for infants and invalids generally as it never turns acid on the weakest stomach, but imparts spleen, general debility, asthma, coughs, inquietude sleeplessness, involuntary blushing, paralysis, tremors dislike to society, unfitness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, madness, confusion, wrongness, thoughts on self destruction, and many other complaints. It is, moreover the best food for infants and invalids generally as it never turns acid on the weakest stomach, but imparts health, relish for lunch and dinner, and restores the faculties of digestion, and nervous and muscular energy to the most enfeebled.

BARRY, DU BARRY & Co., 77 Regent street, London.

A FEW OUT OF 50,000 TESTIMONIALS OF CURES ARE GIVEN BELOW.

Analysis by the Celebrated Professor of Chemistry and Analytical Chemist, Andrew Ure, M. D., F. R. S., &c. *Ex. Laboratory, 24, Bloomsbury Square, London, Jan. 8, 1849.*—I hereby certify, that having examined DU BARRY'S REVALENTA ARABICA, I find it to be a pure vegetable Farina, perfectly wholesome, easily digestible, likely to promote the healthy action of the stomach and bowels, and thereby to counteract dyspepsia, constipation and their nervous consequences.

ANDREW URE, M. D., F. R. S. &c., Analytical Chemist.

Dr. Harvey presents his compliments to Messrs DU BARRY, DU BARRY & Co., and has pleasure in recommending their "Revalenta Arabica Food;" it has been singularly useful in many obstinate cases of diarrhœa, as also of the opposite condition of the bowels and their nervous consequences. London, Aug. 1st, 1849.

2, Sidney Terrace, Reading, Berks, Dec. 3, 1847.

GENTLEMEN,—I am happy to inform you that the person for whom the former quantity was procured has derived very great benefit from its use—distressing symptoms of dropsy of long standing having been removed and a feeling of restored health induced. Having will amply recommend it in the strongest terms in this neighbourhood I can with confidence recommend it, and shall have much pleasure in doing so whenever an opportunity offers, &c &c. I am, Gentlemen, very truly yours,

JAMES SHORLAND, late Surgeon 36th Regt.

CERTIFICATE FROM DR. GRATTIKER.

Zurich, 3 Sept 1855.—I have tried DuBarry's Revalenta Arabica, for a complaint which had hitherto resisted all other medicines—viz. CANCER OF THE STOMACH, and I am happy to say, with the most successful result. This soothing remedy has the effect not only of arresting the vomiting, which is so painfully distressing in Cancers of the stomach, but also of restoring perfect digestion and assimilation. The same satisfactory influence of the *excellent remedy* has been found in all complaints of the digestive organs, it has also proved effectual in a most obstinate case of habitual distulence and colic of many years standing. I look upon this delicious Food as the most excellent restorative gift of nature.

DR. GRATTIKER.

PRACTICAL EXPERIENCE OF DR. GRIES IN CONSUMPTION

Magdeburg, 16th Sept, 1855.—My wife, having suffered for years from a pulmonary complaint, became so seriously that the beginning of this year, that I looked daily for her dissolution. The remedies which hitherto had relieved her remained now without effect, and the excoriations of the lungs and night sweats deplorated her fearfully. It was in this evidently the last and hopeless stage of pulmonary consumption, when every medicine obtained no powers even affording temporary relief—that I was induced by a medical brother from Hanover, who makes pulmonary consumption his special study and treats it with DuBarry's Revalenta Arabica, to try this strengthening and restorative food, and I am happy to be able to express my astonishment at its effects. My poor wife is now in as perfect state of health as ever she was, attending to her household affairs and quite happy. I do with pleasure and the most sincere gratitude to God for the restoration of my wife, that I fulfil my duty of making the extraordinary efficacy of DuBarry's Revalenta, in so painful a complaint, known; and to recommend it to all other sufferers. GRIES, M. D.

CURE No. 71, of Dyspepsia from the Right Hon the Lord Stewart de Decies: "I have derived considerable benefit from DuBarry's Revalenta Arabica Food, and consider it due to yourselves and the public to authorize the publication of these lines.—Stewart de Decies.

Cure, No. 49,832:—"Fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach and vomiting, have been removed by Du Barry's excellent Food.—Maria Jolly, Wortham Ling, near Diss, Norfolk.

Cure, No. 67,421:—"Miss Elizabeth Jacobs, of Narinyar, Waltham-cross, Herts, a cure of extreme nervousness indigestion, gathering, low spirits, and nervous fancies."

Cure No. 48,314:—"Miss Elizabeth Yeoman Gate-street near Liverpool: a cure of ten years' dyspepsia and all the horrors of nervous irritability."

Plymouth, May 9th 1851.—For the last ten years I have been suffering from dyspepsia, headaches, nervousness, low spirits, sleeplessness, and delusions, and swallowed an incredible amount of medicine without relief. I am now enjoying better health than I have had for many years past. You are quite at liberty to make my testimonial public. J. S. NEWTON

Devon Cottage, Bromley, Middlesex, March 31, 1849

GENTLEMEN,—The lady for whom I ordered your food is six months advanced in pregnancy, and was suffering severely from indigestion, constipation, throwing up her meals shortly after eating them, having a great dislike to nourishment, and being constantly obliged to physic or the enema, and sometimes to both. I am happy to inform you that your food produced immediate relief. She has never been sick since, had little heartburn, and the functions are more regular, &c.

You are liberty to publish this letter if you think it will lead to the benefit of