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Religious Miscellany.

To my Closet.

I am weary of this turmoil, din and strife;
I am weary of earth's jostling, selfish way;
I am weary of my sinning, of my groaning, of life;
Open, closet, still and holy,
Open, closet, bending lowly
Let me enter; I would pray.

O, to enter but with Jesus, where 'tis still,
There to pour out unreproved my pent-up tears;
In that hush to list His praying—"Righteous Father keep from ill;"
Open, closet, still and holy,
Open, closet, bending lowly,
Take me where the Father hears.

'Tis "the Holiest of Holies" shut me in
The Schechinah of God's presence drawing near,
And like incense clouds to wrap me is the Comforter within.
Open, closet, still and holy,
Open, closet, bending lowly
Take me—peace doth wait me here.

O the nearness, O the sweetness of the place!
Here *with Jesus only* lingering I stay;
'Tis so near I grasp His loving hand, e'en almost see His face.
Open, closet, still and holy,
Open, closet, bending lowly
Let me enter; I must pray.

Here I cannot choose but grasp His offered hand;
'Tis so near, and taking, keep it all the day;
O, so strong, it stays me sweetly, *in His holding I must stand.*
Blessed closet, still and holy,
Open quickly, bending lowly
Let me enter; I must pray.

Backsliding—its Cause, Prevention, and Cure.

Backsliding, so common in these days, is an effect, and like every other effect, must have its cause. Many professing Christians, after a period of happy experience, find themselves in a cold and joyless state, where they never intended to be, and where they had prayed and hoped and resolved they never would be. Backsliding, however, is rarely if ever the consequence of deliberate intention, but generally the result of causes the legitimate effects of which were not anticipated. Had they been foreseen and understood they would have been carefully avoided. Effects, however, can be avoided only in their causes. If we take coals of fire into our bosoms we shall be burned. We cannot receive the fire and escape the burning.

When the sinner is truly converted, the love of God is shed abroad in his heart by the Holy Ghost given unto him. The objects of his affections are changed; "Old things have passed away, and behold all things have become new." The things he once loved now he hates, and what he once hated he now loves. His soul is filled with new impulses, as he enters upon a new life which is a life of love. Love is now the law of his soul, its inspiration, its vitality, its moving principle. Joy is one of its earliest fruits. This love, which though gently acting, is a very strong principle, and fulfils the whole law, changes also the outward life. As it flows out into action, the young convert is sweetly carried forward as by the Spirit of the Lord, into new paths of duty and privilege. God is leading him now, and under the influence of his first love he always leads him right. How clear are convictions then, how broad the lines of distinction between right and wrong! No desire for worldly pleasuse, no disposition to compromise with sin, characterizes that bright period of Christian experience. Under the light of this brigt morning how earnestly the soul pledges itself to a strict and faithful course of service to God and the church. Let the reader never forget that under the impulses of its first love, God puts the soul upon its true course, and starts it off in the right direction. If it continues to move in the same direction it will make its calling and election sure, and ultimately enter in holy triumph the heavenly Jerusalem.

That new power of love is designed to increase more and more, to bear us forward into an enlarged sphere of duty and usefulness, to support us under increasing responsibilities and trials, and to make the yoke of Christ always easy to us and his burden ever light. But how seldom is the fact realized in Christian experience; how common it is for Christians to leave their first love, and slide back again towards the bondage of the world from which the love of God had delivered them! Some backslide but a little way, others go farther, while many fall entirely away from all spiritual life into a dull and irksome formality. Many fall farther away, and give up even the form of religion. What is the cause of this backsliding, and where does it begin?

We think the cause is always the neglect of the "first works," those works, duties, or privileges to which the soul was borne forward by the impulses of its first love. It commences when that neglect begins. Hence the injunction, "Remember from whence thou art fallen; repent and do the first works," etc. The above words follows the declaration, "Nevertheless I have somewhat against thee because thou hast left thy *first love*." God fixes the experience of our first love very strongly and permanently in the mind. How easily and distinctly we remember the scenes and circumstances of our conversion—the time when, the place where, the earliest emotions, joys, thoughts, purposes, and course of life then entered upon, while multitudes of things since experienced have been entirely forgotten. God keeps that part of our history carefully in our memory, so that if we afterwards fall away in any degree, we may without difficulty "Remember from whence we are fallen," that we may repent and do the first works, in order that the "candlestick may not be removed from its place," on account of our backsliding.

What backslider is not conscious that his backsliding began with neglect of duty? True, there may have been a momentary loss of joy, a slight change of emotional excitement, but that change of feeling was not backsliding, and could not be until it had effected a change of doing, a neglect of some well defined Christian duty. If we would guard that point well we should never fall away. If the first works are never omitted, the first love will never be lost. Faith without works is dead, being alone; and by works faith is made perfect. The scripture says "That man shall be blessed in his deed," that is in his doing. The blessing that comes to us by "doing" is lost by not doing. Let all those who would not backslide, but continue to go on unto perfection, look well to their doings, and continue to walk consistently with their "first works." However crossing, never omit nor neglect duty, for that will inevitably involve a loss of love.

Does any backslider wish to return and regain his first love and his former joy of salvation? If so, let him know that there is no other way but to repent and return to a faithful doing of his first works. He must go back to the point where he left the narrow path of duty, and do the "first works," the neglect of which turned him out of the way of holiness. "Remember, therefore, from whence thou art fallen; repent and do the first works, or else I will come unto thee suddenly and remove the candlestick out of its place, except thou repent."

The backslider from God is in a fearful peril. He know this is true; but his danger is greatly enhanced by the simple fact that he does not *feel* it to be so. He can say with the poet, "I see my sins, but *cannot feel*." Sin has hardened his heart, seared his conscience, benumbed his sensibilities, until the alarm which the gospel sounds in his ears makes but a momentary impression; in many cases it makes no impression at all. Sudden destruction awaits him, the unexpected visitation of God's judgment, and the final removal of the light and influence of the Holy Spirit. If the eye of a single backslider in heart rests upon these lines, we exhort him to begin at once to cry for mercy, making at the same time all possible haste to take up the old cross and faithfully resume the doing of "the first works."—*Zion's Herald.*

The Answers of Christ.

If there is one capacity more than another characteristic of a wise, circumspect and steady mind, it is the power to combine perfect truthfulness and perfect civility with refusal to yield any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man to pry into, is required of none. The charater of the Homeric Ulysses, as profoundly conceived by Mr. Ruskin, in the last volume of Modern Painters, depended, in its intectual aspect, on capacity to withdraw at will every thought and purpose from the vulgar gaze. Homer deemed this a proof of pre-eminent intellectual power. Reference is made to Ulysses solely, of course, to render it unmistakable what kind of ability is now pointed out. The wisest of the Greeks had no care for truthfulness; the answers of Christ, while transcending infinitely in mere shrewdness and baffling ingenuity the best uttered by the Greeks, are at the same time immaculately truthful. Is it with an enigma, an intricate, puzzling case, that his enemies attempt to reduce him to silence, and thus humiliate him before the people? Do they ask him, for instance, how it will be in heaven with the woman married to seven brethren? He removes the difficulty in a moment by enveloping the supposed case in a broader and more spiritual light than had dawned on their perceptions, and reveals at the same time a principle of universal and magnificent application to the relationships of humanity. "In the resurrection they neither marry nor are given in marriage." That settles the whole matter. Has he to repulse a hypocritical and malicious inquiry touching the authority by which he works miracles? He achieves his purpose by putting the simple question whether the ministry of John was from heaven or of men. How perfect the appreciation of the character and circumstances of his assailants thus displayed! How completely the question posed and silenced them! But the most wonderful of Christ's wonderful answers was when he was asked whether it was lawful to pay tribute to Cæsar or no. "Render," he said, "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This is the wisest answer mentioned in profane or sacred history. In the first place, it absolutely struck dumb those who sought to betray Christ into an expression of hostility to the Roman power. To have taken exception to it would have thrown them open to the charge to which they sought to expose him. But while serving this first purpose, how marvelously rich are the words in significance and in truth! They indicate a fact and a law as long and as broad as human history—that where the dominion of conscience begins the dominion of the civil magistrate ends. They enunciate a principle to regulate the conduct of Christ's Church in all ages towards the civil authority, providing for the harmonious, mutually beneficial action of each in its sphere. They are an exhaustive formula of duty, political and religious,—duty to God rising over and casting light upon duty to man, as the blue vault of heaven spans the green floor of earth. Think of the amplitude of intellectual vision displayed in those words; think of the delicacy of tact which applied them to the case in hand; and then say whether the intellect which produced them had anything in common with that of the fanatic or visionary, or whether it is conceivable that it dreamed itself into a belief of possessing miraculous powers.—*Testimony of Christ to Christianity.*

"Christ in Me."

A pastor was pressing on his people the necessity of immediate repentance and faith in Christ for salvation. Burning words issued from his lips as he proclaimed Christ the sinner's friend, and besought all to become reconciled to Him. The sermon was nearly ended. Pausing for a moment, he cast his eye anxiously over the congregation, hoping to see in some a determination to seek Christ without delay. No one, to his view, was ready to accept the offer. Saddened by the conviction, he closed the Bible and fervently poured out his soul in prayer. "Thou knowest they *will* perish—must it be so? Then give me *this* desire, 'Christ in *me*' forever." The benediction followed, and the congregation dispersed to their homes.

With a heavy heart the pastor returned to his home, entered his closet, and there before God wept out his desires. The night was a long, anxious one to that young pastor's heart. He felt that he must have his desire granted in the conversion of some precious souls.

The next morning, while seated at the breakfast-table, the door-bell rung. "This is for me," said he to his wife; and rising from his seat, he met at the door an aged man, who, without waiting for a word of welcome, extended his trembling hand, and in a faltering voice said, "Sir, I have come to ask you what shall I do for my soul." The pastor led him in, and found him struggling under deep conviction of sin, needing only to be led to Christ as the sinner's ransom for guilt. Before the interview was concluded, another came. It was a lady who for many years had resisted the Spirit's strivings, and till now refused to give her heart to Christ. The pastor welcomed her in, and such a season of refreshing to his spirit followed in leading these distressed souls to Jesus, as he had never known.

Said the lady to him, "I shall never forget your last prayer on the Sabbath. It aroused my sleeping soul. '*Christ in me.*' I knew Christ was not in *me*; and if it was necessary for *you* to utter that prayer, how much more for *me*. I could not rest till I had sought the Lord Jesus." Both had been led by that simple petition to see their need of Christ, and to believe in him to the saving of the soul.

Six years have passed since that interview. The aged man has gone to rest. Fresh in the memory of those he left behind are his dying words: "*Christ in me*—my stay, my all." The lady still adorns her profession by a consistent and devoted life. Others were led to see their lost condition out of Christ, and accept of him as their dear Redeemer. That day's labour proved to be the beginning of a precious revival, and many were brought in the kingdom of Christ. "*Christ in me*," the sinner's need, the saint's reward.—*American Messenger.*

Each has his Work.

All men cannot work in the same way. "There are diversities of operations." Upon the face of a watch you may see an illustration of my meaning. On that small space you have three workers; there is the second-pointer, performing rapid revolutions; there is the minute-pointer, going at a greatly reduced speed; and there is the hour-pointer, tardier still. Now, any one unacquainted with the mechanicism of a watch would conclude that the busy little second-pointer was doing all the work; it is clicking away at sixty times the speed of the minute pointer, and as for the hour-hand, *that* seems to be doing no work at all. You can see in a moment that the first is busy, and in a short time you will see the second stir; but you must wait still longer to assure yourself of the motion of the third. So it is in the church. There are active, fussy men who appear to be doing the work of the whole community; and others slower still. But can we do without the minute and hour-pointers? The noisy second-hand might go round its circle forever, without telling the world the true time. We should be thankful for all kinds of workers. The silent, steady hour-hand must not envy its noisy little colleague. Each man must fill the measure of his capacity. Your business is to do your allotted work, so as to meet the approbation of the Master.

"The Door is Shut."

Our Irish correspondent, in a recent letter writes: "My old friend, John Hands,—for many years a missionary in Hindostan, and, on his return, the London Missionary Society's agent in this city—now in his 83rd year, resides at Kingstown. Some months ago he was making his way to the platform of the Westland Row railway station, when he saw the train move off, and a lady met him exclaiming, "Oh! Sir just as I went up the door was shut." They went together into the waiting-room to stay for the next train, and Mr. Hands said to the lady, 'Madam, though that door was shut, it will be opened again in half an hour; but there is another door, now open, which, when shut, will be closed forever.' He then unfolded to her the way of salvation, urging an immediate entrance through the open door. The train was now ready; the lady entered a first class carriage; Mr. Hands took his place in a second class; and he saw her no more. A few evenings since, a messenger came to Mr. Hands, requesting him to go immediately with her to see a lady supposed to be dying. He did so, and was shown up stairs into a bed-room, where the window blind was down, and the silence of the attendants presented a gloom and a solemnity befitting the scene. It was one of death. From the bed, which he was invited to approach, was stretched the emaciated hand of one whose face the paleness, and on whose brow stood the dew of death. "Sir," said she, "I wished to see you, before going to my Saviour, to tell you that it was your conversation about 'the shut door,' that led me to Him; and that you might join me in giving thanks to Him.' Mr. H. did so, and she died.—*N. Y. Observer.*

Transforming Power.

If you have a fire, cast wood and straw upon it, and it will cause them to burst forth into a flame. Let the fire be furnace heated, then cast stones into it, it will break and dissolve them. Submit to its heat gold or silver, it will purge away their dross. Cast iron into it, and it will soon transform the metal into its own likeness a mass of molten fire. Even so with the Spirit. To him bring your worthless soul to receive revelations and discoveries of the love of God, and the grace and goodness of Jesus; and the Spirit in taking of the things of Christ, and showing them to you, will fire your whole soul with the flame of gratitude and love. Submit your stony heart to his operation, and he will break it into pieces with the hammer of the word, and melt it into prayers of penitental return. Carry your corruptions to him to be subdued, and he will purify your soul from sin and from dead works to serve the living God. Let him exert his full power upon you, and he will make you like unto himself, pure as he is pure, and you shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord.—*Pastor's Legacy.*

BLESSED is the calamity that makes us humble; though so repugnant is our nature thereto that after a while it is to be feared a sharper calamity would be wanted to cure us of our pride in having become humble.

Religious Intelligence.

The Fulton street Prayer Meeting.

The seventh anniversary of the Fulton-street daily prayer-meeting was held on Friday, Sept. 23d, in the North Dutch Church, which was well filled by an audience representing all the evangelical branches of the church of Christ. There was an unusually large attendance of ministers of various denominations. It is a hopeful sign of the times that the interest in these noon-day prayer-meetings has not abated, and the devotional and earnest spirit which pervaded the large and intelligent auditory on the recurring anniversary of this world-renowned meeting indicates a return of the great revival of '57 which followed the organization of the Fulton street daily prayer-meeting.

The Rev. Dr. Buddington (Congregational,) of Brooklyn, presided, and was surrounded by the Rev. Drs. DeWitt, Vermilyea, Duryea, Chambers, Crosby, Scudder, Ridgeway, and other distinguished clergymen. Mr. J. C. Lamphier (who, under the divine guidance, originated the movement) led the singing, which was interspersed between the addresses and prayers—the exercises lasting from twelve to nearly two o'clock. The services were commenced by singing the hymn commencing

"Come, let our hearts and voices join
To praise the Saviour's name,
Whose birth and kindness are divine,
Whose love's a constant flame."

The chairman offered prayer and then made a few appropriate remarks upon the nature and power of prayer, which, when offered in faith, procured every blessing.

Rev. Dr. Krebs (Old-School Presbyterian) was called upon, and in the commencement of his observations alluded to the low spiritual state of the churches just previous to the organization of the Fulton-street prayer-meeting, and the beneficial effect it had in stimulating the Christian church throughout the land to arouse itself from the lethargic condition into which it had fallen. There were numbers who had experienced the benefits of the meeting, now in the eternal world, while others were still enjoying the blessings imparted in answer to faithful prayer. There was no occasion for persons elsewhere to be jealous of the Fulton-street meeting, for he believed the spirit of God was in it, and that the spirit of prayer was kept alive in the churches through its instrumentalty.

Rev. Dr. Howard Crosby (New-School Presbyterian) was the next speaker. He alluded to the circumstances under which the Fulton-street meeting was commenced, and drew a parallel between it and the meeting of the disciples in the upper room, waiting for the baptism of the Holy Ghost, when the Christian church was organized. Prayer was rightly called "the Christian's vital breath." By means of prayer everything was procured from God, with whom all things were possible. The speaker then dwelt upon the painful fact that many of the professed disciples of Christ—men who believed they were saved by the blood of Jesus—entertained the erroneous idea that prayer was to effect merely their subjective condition. Such a doctrine was the product of infidelity. Prayer ought not to be regarded in that light, but the believer should offer his supplications to God in faith, believing that he is the rewarder of them that diligently seek him.

Rev. Mr. Ridgeway (Methodist,) of the Washington-square church, was introduced and made a few appropriate observations. He said that the church grew out of Christ, and love nourished the body of Christ. One man's mind grew large by facts, while philosophy expanded the intellectual powers of another. Thought was one, but its expressions were various. So it was with the Christian church, in which each man was enabled to find a communion where he could best develope his moral and spiritual faculties. Mr. Ridgeway then drew a comparison between the respective occupations in society, and rejoiced that all communions were open to mankind; that it was in the power of every one to find the best helps toward worshipping God according to the dictates of his own conscience, and his peculiar intellectual and moral tendencies. Topladyʼs beautiful hymn,

"Rock of ages, cleft for me,
Let me hide myself in thee,"

was then sung.

Rev. Dr. Scudder (a recently returned missionary from India) made a beautiful and eloquent speech, which was listened to with breathless attention by the whole audience. He remarked that if the rooms where prayer-meetings were held, could speak, they would tell of petitions offered in the deepest anguish, answered in the bestowment of rich spiritual gifts, received with joy. He dwelt upon the power of prayer, and forcibly illustrated the thought by a chapter in his own experience. When he arriv- in Cairo, as a missionary, he learned that he would have to pay hotel expenses, whereupon he and his, unknown to each other, besought God to come to their help in that emergency. While they were pondering over the disagreeable position in which they were placed, a gentleman who heard him say while on the Mediterranean, that he did not anticipate having to pay hotel charges at Cairo, opened his purse and desired him to take the needed amount out of it. That was as true an answer to prayer, as if the angel Gabriel had given him a handful of sovereigns, or had enjoined upon the hotel keeper not to charge them anything at his peril. The speaker then made an affectionate appeal to the unconverted to give their hearts to Christ, for they had often heard of the perfect, spotless righteousness wrought out for them by Jesus. By becoming Christians they would join in the keynote of the music of that occasion: "I love the Lord because he hath heard my voice and my supplications." He urged believers to seek a fresh baptism of the Holy Ghost, that their coldness might give way to a new and genial warmth, that all their backslidings might be healed, and that they might be made spiritually strong through the abounding love of Christ. There was a heathen fable which spoke of a bird possessing so ethereal a nature that it could not subsist upon the products of the earth, and gathered for its sustenance the pure rays of the sun and the untainted drops which the clouds distilled. It was only a fable, but believers should adopt it as a symbol. Christians dissatisfied with all the products of earth should lift themselves up upon the wings of faith, and soaring in the serene atmosphere of God the Father's love, should gather for their daily food the rays of the sun of Righteousness; and for their thirst drink freely of the crystal outflow of the Holy Spirit's grace.

General Miscellany.

How is the President of the United States Elected?

The approaching Presidential election in the United States may perhaps render the following explanation acceptable to some of our readers.

In considering how the President is elected, we must make a distinction between theory and fact. The theory of an election is one thing, and the way that theory actually works is another. To begin with the theory: the people of the United States do not elect the President by a direct vote—say for Lincoln, or M'Clellan. What the people do is to choose a number of persons in each State equal to the number of representatives and senators belonging to the State in Congress, and it is by those persons that the President is chosen. Thus in theory, the people do not elect the President; they only elect the persons who are to elect him. What is known as the Presidential election, is merely a contest for the election of electors. This takes place on the Tuesday after the first Monday in November, but the real election occurs a month later. On the first Wednesday in December, the electors who have been chosen meet in their respective States, viz: 33 in New York, 26 in Pennsylvania, 21 in Ohio, and so throughout the Union—and ballot for the President. When the ballot is taken, a list of the votes is made out, showing so many for Lincoln, so many for Fremont, etc., and the list is sent under seal to the President of the Senate, in the presence of the Senate and House of Representatives, and the votes are added up. The person who has largest number of votes, provided it be a majority of the whole number, is President. If not one of the Presidential candidates has a majority, then the House of Representatives elect the President by ballot from the three names that stand highest on the list. In balloting for the President, the House of Representatives votes not by individuals, but by States, the 33 representatives of New York having, for example, but one vote. This is the theory of the Presidential election; but, in point of fact, the people vote directly for the President—that is, they know absolutely before hand whom the electors will vote for. The great political parties meet the delegates from all the States in the Union, some months before the election takes place, and nominate their candidate for the Presidency. When the party candidate has been chosen, party lists of tickets for electors are made out in every State, all the electors in the ticket being pledged to vote for the party candidate. Thus the contest throughout the Union lies between the Lincoln ticket, and the M'Clellan ticket, that is, really between Lincoln, and M'Clellan. It may be asked why use the list at all? why go through with this rigmarole of electing electors instead of electing the President at once, since it all comes to the same thing at last? No satisfactory reply can be given to the question beyond the historical fact that when the Constitution of the United States was framed, it was judged by its authors wiser to leave the election of President to a small number of men elected by the people than to allow the people themselves to elect him. It was a Conservative device, but whether good or bad, it has broken down in practice; and there is no longer any reason for retaining it, beyond the fact that, if it does no good, it also does no harm, and entails no inconvenience.

A Story of an Atom.

The atom of charcoal which floated in the corrupt atmosphere of the old volcanic ages, was absorbed into the leaf of a fern when the valleys became green and luxuriant; and there, in its proper place, it received the sunlight and the dew, aiding to fling back to heaven a reflection of heaven's gold, and at the same time to build a tough fibre of the plant. The atom was consigned to the tomb when the waters submerged the jungled valley. It had lain there thousands of years, and a month since was brought into the light again imbedded in a block of coal. It shall be consumed to warm our dwellings, cook our food, and to make more ruddy and cheerful the hearth whereupon our children play; it shall combine with a portion of the invisible atmosphere, ascend upwards as a curling wreath to revel in a mazy dance high up in the blue ether; shall reach the earth again and be entrapped into the embrace of a flower; shall live in velvet beauty on the cheek of the apricot; shall pass into the human body, giving enjoyment to the palate and health to the blood; shall circulate in the delicate tissues of the brain; and aid, by entering into some new combination, in educing the thoughts which are now being utterred by the pen. It is but an atom of charcoal; it may dwell one moment in a stagnant ditch, and the next be flushing on the lip of beauty; it may now be a component of a limestone rock, and the next an ingredient in a field of potatoes; it may slumber a thousand years without undergoing a single change, and, the next hour pass through a thousand; and after all, it is only an atom of charcoal, and occupies only its own place wherever it may be.—*Hibbard's "Brambles and Bay Leaves.*

Anvils and Hammers.

Every man in the world who gives blows must take blows. Every man who occupies the position of positive force, bearing upon the thought and life of the world, is a hammer that more or less must submit itself to the fulfilment of the office of an anvil. Until a man becomes as good an anvil as he is a hammer, he fails to be thoroughly fitted for his work. What an indurate old anvil Martin Luther was! He smote errors and abuses, and sins, that sent their resonant echoes through all the centuries. He was a moral sledge-hammer, assailing a system that shook through all its rotten timbers; but that system and its defenders returned his assaults, and tasted his resistance and endurance. The Diet of Worms made an anvil of him; and the kind of steel he had in him was manifested in his reply to the friend who undertook to dissuade him from going to Worms to be hammered; "Were there as many devils in Worms as roof-tiles, I would on'" That was the way of Luther the anvil.

Truth wants no champion who is not as ready to be struck as to strike for her. The eye that can see the triumph of that which is good in the world from afar, the heart that can be certain of victory, though now in the sulphurous thickness of the fight, can afford present contumely and ever present defeat. The bearer of such a heart and eye knows that, sooner or later, the time will come when he and the band to which he belongs shall celebrate a final victory over all that oppose them—that they shall come home from the contest "with songs and everlasting joy upon their heads." He knows that the last shout will be his, and that the severer the conflict the heartier will that shout be. Ah! what peans of triumph, what sweeps of majestic music, what waving of banners, what joyous tumult of white robed hosts, shall greet him who goes home worn and weary, to take a crown worthily won in the contest with error and with wrong. May that crown be yours and mine!

The Reception of the Prince and Princess of Wales in Denmark.

Of the reception given to their Royal Highnesses, the special correspondent of the *Standard* says:—

"I swept the horizon with my glass to endeavour to make out the coming Osborne. At last the frigate Aurora brought her tall masts into sight, then we saw the Salamis, despatch boat, and, finally, the Royal yacht itself. But most provokingly, they seemed in no hurry, and all lay to for over an hour. The truth is, as I afterwards learned, that the passage was a very rough one, and by no means comfortable to the Princess. Her Royal Highness was not able to eat anything during the morning, and the Prince thought the exertion of landing, and excitement of meeting her family, would be too much for her until she had somewhat recovered from her fatigues in still water. And so breakfast was served up, and the colour returned to the beautiful Princess's cheek, and she was enabled to meet the Danish people, looking at least, all that she did when she last left their shores. It is about twelve o'clock when we see men like bees swarming up the rigging of every ship in the Danish fleet, and in a moment the yards are manned by innumerable rows of the gallant sailors, who look to us like pigmies in the distance, and we hear the cheers; and commencing with the admiral's ship, the castles of the deep belch out the fire and puff the volumes of smoke from their ports; and the thunder of twenty men-of-war is saluting the heir of England as his fine yacht glides into the harbour of Elsinore. Meanwhile the Danish Royal party have returned to the place of disembarkation, and alighting from the carriages are waiting impatiently on the jetty until the large ship shall make good her junction with the pier; and all the affability and kindness of the King and Queen are shewn in their courteous recognition of those honoured by a previous acquaintance. The guard of honour is posted opposite, and their long line preserves a clear space inside; but the Danes are good souls, and a considerable number of us are admitted within the charmed circle. How my heart beat when I saw drawn across the ship with shouldered arms that unmoving little line of Royal Marines, the men standing like statues in their glorious red coats. But there was a still more affecting sight. There were the Prince and Princess on the paddle-box, waving their handkerchiefs to the delighted parents and relatives on shore, and at last the baby was brought forward and held high up in arms that the grandparents might have an early view. The good King and Queen could stand it no longer. It was evident some considerable time must elapse before the large ship could be got round to her place, and a boat was ordered from the Danish yacht, and the Royal family hastily embarked; the great standard of Denmark was unfurled at the fore, and lusty arms pulled them quickly to the gangway of the Osborne. Even in humblest life, the scene which now ensued would have touched the hardest heart. The captain of the yacht first came down the gangway, with his cocked hat in his hand, to receive and assist the King, and as his Majesty was ascending, the Prince of Wales, with hat off, met him, and a long-grasped and most cordial shake of the hands ensued. Fast follows the Queen, but the King is before her, and a graceful figure rushes across the deck of the great ship to meet him, and flies into his arms, and kisses him again and again. And now comes the poor Queen's turn, whom I had already seen shed tears when from the shore she caught the first glimpse of her child, and mother and daughter are so locked in each other's arms that I thought they would never separate. Then came brother and sister. But one member of the the family has not yet been introduced, and on that little being the whole interest of the amiable family before us seems centered. They seem to forget all else, and it at once brings the Prince into the inner circle as one of those most interested. It is the child of our English hope. How they stoop over it! How they look at it! How they kiss and hug him! The King evidently, in the presence of these grave Englishmen around, desired to shew no more affection at the moment than was consistent with his dignity. But his kindly nature conquered his kingly office, and at last he stooped down and loved and kissed the little creature even more warmly, if that were possible, than the others. But the ship has now got alongside. The gangway, covered with crimson cloth, is got up, and crimson carpeting, strewed with flowers, is spread to the carriages, which afterwards draw up to the other side—but not yet—so that all the crowd may have a good view of their beloved Princess as she steps on the Danish shore. The band plays "God save the Queen,' and afterwards 'Rule Britannia,' the soldiers again presenting arms. And now loud and reiterated hurrahs burst from the crowd far and near as her Majesty the Queen is seen issuing from the ship, leaning on the arm of her son-in-law, the Prince of Wales. The King follows leading the beautiful Princess in her simple white bonnet and pale lavender-coloured silk dress, and black silk visite—I am particular in these things for the sake of the ladies, who may honour my poor letters with a perusal—and as she recognised some of her old friends and smiled graciously on every side, shewing those magnificently white teeth, which lend such a charm to her beauty, I am altogether inclined to withdraw any assertion I have ever made, that the bride of the Russian, if he be the accepted of that most graceful and lovely of Royal ladies, the Princess Dagmar, was equal the bride of the Englishman. As to the Prince himself, every one was delighted with him and we all remarked the wonderful improvement that every day takes place in his personal appearance, and the singular likeness he is beginning to bear to his good and illustrious father.

Swimming in Three Lessons

Lesson I. Grasp with both hands the grave of the ladder, which is on a level with, or a little below, the surface. Assume the horizontal swimming position. Get your legs well up, the feet nearly or quite to the surface, your head well down and a little on one side, so that as much as possible of your brain is submerged, and your mouth only just out of the water. The mouth even need not be above the water, except at the intervals of taking breath. Then strike out slowly, to your heart's content, with both legs at once, in regular strokes, bringing them together afterwards until you are tired. Rest, and repeat the operation. The grand preparation for acquiring the faculty of swimming, consists in daring to keep the head down, the legs up, and the whole body horizontal. Man walks erect, but he swims prone, prostrate, or recumbent.—Lesson II. Repeat the same, holding the ladder with one hand only, and either paddling with the hand open and the fingers closed, or giving the arm-stroke with the arm disengaged. Do this with each arm alternately.—Lesson III. Remember that swimming (like the performance of *tours de force* on the piano, like brilliant leaps in the hunting-field, like a flight on the trapeze) is one of the things that must be done with a dash. You do it, the first time you try, because you *will* to do it. Having done it once, you do it again. Therefore, when you no longer fear a horizontal position in the water—when you are convinced that you may keep your legs up, your head down, and your arms submerged, without danger of drowning, retire a couple of paces from your ladder, and *resolve* to swim, as if you were Leotard launched in mid-air. *C' est le premier pas qui coute.* As soon as you can swim one yard, the thing is done. The distance swum will increase rapidly with practice, and the consequent increasing confidence of the swimmer. But as swimming, like mountain-climbing, calls into action muscles which are comparatively little used in our ordinary habits, it is only by gradual exercise that they can be brought to perform long-continued efforts.—*Dickens' All the Year Round.*

Ministerial.

The Preacher's Power.

I know from my own experience that it is no uncommon thing for some one individual to arrest the preacher's attention. The group of countenances which lay before him in a large assembly like the present might, to the first glance of a stranger, look confused and inexplicable, as a Chinese grammar does to those who know not the language. But you need not doubt that a practical eye can learn to read the one as well as the other. The langour and indifference of some; the curious, inquiring look of others; the cold, critical attention of a considerable number, and the countenances of those who are rather absorbed in a train of thought just awakened in their own minds—these have all a peculiar impressiveness, and form a picture which often reacts upon us, and kindles a vehement desire in our breasts to reach the souls of those who, for a brief hour, hang upon our lips. But there will sometimes be one who has faith dazzling in his very eyes as they are fixed with an intentness, of which it were vain for me to attempt a description, seeming to drink in every word, and every syllable of a word, till the preacher becomes as absorbed in that man as the man had been in the preacher. And while he pursues the discourse, gaining liberty at every step, till he forgets the formality of the pulpit in the freedom of conversation with the people, he perceives that at last this man has heard the very truth which meets his case. There is no concealing it. His features have suddenly relaxed. He listens still, but it is no longer with painful anxiety; a calm satisfaction is palpable on his face now. The soul of communion which is in the eye has unraveled the secret. Preacher and hearer, unknown to all the rest of the audience, have secretly saluted each other, and met on the common ground of a vital faith. The anxious one feels that it can be done. And I can readily conclude that the apostle perceived that feeling with greater certainty than he would have done had the man whispered it in his ears. So have I sometimes known that the exhortation to believe has become from these lips a positive command to the struggling consoience of some one, who has been brought to a point where the remedy is instantly applied, and the cure instantly effected.—*Spurgeon.*

Great Preaching.

A young convert generally feels that he has only to tell his friends what he has experienced, to win them to the Saviour, and he learns slowly, like the great German reformer, that "the old Adam is stronger than the young Melancthon." Ministers of a high order of genius fall into a similar delusion, and imagine that by brilliant and powerful intellectual sermons the higher classes of society can be won to an appreciation and embrace of the great truths of the Gospel. Edward Irving cherished this conviction for many years, and parted with it very slowly and reluctantly. An article in the *Christian Review* for April gives the following instructive sketch of him:—

It is natural to inquire here what were the results of his preaching on such a fashionable audience. Never had any man a finer field to try his favourite experiment of converting the upper classes. Never was a preacher more faithful in preaching the whole truth, and in rebuking the sins common to high life. He sincerely believed that they could be won to piety by a magnificent presentation of Christianity. Other preachers he thought aimed too low. "They prepare," said he, "for teaching gipsies, for teaching ploughmen, for teaching miners, by approximating their way of conceiving and estimating truth; and why not prepare for teaching imaginative men, and political men, and legal men, and scientific men, who hold the world in hand. But result

was not encouraging to his theory. We do not find the record of a single noble, or lady, or legislator, or eminent intellectual man gathered among his converts. His own journal tells us almost exclusively of poor young men, and unknown women, and servant girls, who came to inquire the way of salvation.

His labours were successful to the end in the conversion of sinners. He writes at one time to Chalmers, that one hundred and seventy had been added by profession to the membership during the year, and at the very time when the new house built for his flock was closed against him, there were two hundred candidates for membership. But he found, in spite of his eloquent labours and sanguine hopes, that Paul's words were true, "Not many great, not many mighty, not many noble are called." He seems to have discovered his error at a later day, for Gilfiliian says he once replied to a gentleman who told him that his published writings were not quite worthy of his reputation: "Look here, sir," pointing to a mass of manuscripts below his study table, "there are scores of sermons incomparably superior to aught I have published. But when I wrote them I was under the impression that I must fight God's cause with the weapons of eloquence and carnal wisdom; I have learned otherwise since, sir, and believe that the simpler and humbler I am in my language, God will prosper my sermons and writings more, according to that Scripture which saith, 'When I am weak then am I strong.'"

Provincial Wesleyan.

WEDNESDAY, OCT. 12, 1864.

Agencies of the Church.

"And the Lord added to the Church daily such as should be saved."—Acts ii. 47.

Shall we see a repetition of the blessed scene thus beautifully described as the characteristic of the church for some time subsequently to the pentecostal gift of the Holy Spirit? There are two great reasons why serious christians may entertain strong hopes in reference thereto. The first of these is the unchanging, undying love for souls of God our Redeemer. He proclaims most solemnly that he has no pleasure in the death of the wicked. He, when manifested in the flesh, *wept* over the guilty and impenitent in Jerusalem, and now that he is on the throne of grace declares, "I will give unto him that is athirst of the fountain of the water of life freely. Him that cometh unto me, I will *in no wise* cast out." The second is, that the sure word of divine prophecy inobscurely, and repeatedly pronounces that the kingdom of the Son of God shall continue to advance until it shall fill the whole earth, that all shall know the Lord from the least even to the greatest, that all flesh shall see his salvation. O these are strong, and broad, and blessed reasons for our hope that pentecostal prosperity may be enjoyed by the church, from year to year and from age to age.

The Methodist church has special advantages for the promotion of spiritual health. Her various services are wisely adapted to secure the edification, and useful activity of her people. Prayerful fidelity in the constant observance of these means invariably results in the stability, peace, and maturity in christian experience of the members. Methodism has a noble organization in her Missionary Society, nobly sustained by princely liberality, for extending the ample borders of her influence for good throughout the earth. She has already opened channels for the waters of grace in many provinces of our widely extended empire, and in regions beyond, and as foreseen by the prophet the true life is manifested whither the river cometh, Ez. xlvii. 1–9. Methodism possesses corresponding advantages for numerical increase in all its established centres The saving of the souls of men is the Godlike object to which it supremely, and invariably aspires. With this object she impresses all her children, and engages them to pursue it. To this all her people are led to conduce, by example and by prayer. True Methodists, however obscure, and feeble, considered individually, become nevertheless proportionally the light of the world, the salt of the earth. But it is desired here to submit a few words in reference to some of the chief agencies of Methodism for its edification and enlargement.

First in time and importance are the disciplined ranks of its itinerant ministers. They are a divinely called order of labourers in God's vineyard. They understand from the hour of their first entering on the cares, toils, responsibilities, and temptations of their vocation that all their energies, and all their time are to be expended in promoting the salvation of men. Mr. Wesley with equal brevity and force taught his helpers, and their successors this essential principal. Said he, "You have nothing to do but to save souls." "Observe: It is not your business to preach so many times, and to take care merely of this or that society, but to *save as many souls as you can.*" Well they have adhered to this primary maxim. Their undeniable witness is, in the marvellous diffusion of scriptural holiness under the name of Wesleyan Methodism in the four quarters of the globe—and in many islands of the sea. To God be all the glory. The ministers of the Conference of Eastern British America, as elsewhere, are demonstrably true to their calling. They spoke explicitly on the subject at their last Conference. Their seasonable words will form a suitable close to this article.

Next in order come the Local Preachers. This valuable order of fellow labourers in the Lord, have an honoured and well defined position in Methodism. Local Preachers, having given abundant evidence of their own conversion to God, and their soundness in Christian doctrine, receive authority to call sinners to repentance. They conduct divine worship, including the ministry of the word, at, and around the places where they reside, whilst yet they pursue their secular employments. Zealous Wesleyans of all social ranks, from the agricultural labourer to the learned lawyer—from the freshman in the college class to the author of instructive volumes, are comprised in the ranks of Wesleyan Local Preachers. Theirs is pre-eminently a labour of love, for as a rule they labour in preaching quite gratuitously, and at the same time, contribute largely to the funds of the church. They are constrained by their love of Christ, and their love to souls. They have done much to make Methodism so fair, and so large as it is. Their continued success will continue to be in proportion to the manifest predominance of their desire that men should be saved. John Nelson, a brave Englishman, was a fine example of this. While he was yet employed as a stone mason he actually *hired* one of his fellow-workmen to go and hear Mr. Wesley preach. The experiment answered, for the workman afterwards told him, that it was the best thing that ever man had done for him. Equal charity for men's souls, however it may be wisely shown will have a corresponding result. O how happy is the Local Preacher who wins souls to Christ! "O what a glorious thing, how rich a prize for the expense of a man's whole life were it, to be the instrument of rescuing one soul from ruin."

The Leaders of classes may next engage our attention. Their number is probably much greater than those of any other class of officers. They are ornaments of both offices. One is a helper of the minister in his pulpit work; the other in his pastoral; the operations of the former are more public, those of the latter more social; yet perhaps they are of equal utility. Many of the Leaders are females, for the members of their classes are chiefly females. Many of the female class leaders are among the chief women of the age for their deep piety, their enlightened zeal, their exemplary perseverance, and their true, direct christian usefulness. Class leaders promote the work of God in various ways. The least of these is by their intelligent skill in collecting the funds which are indispensable, as well for local as for general purposes. This indeed is a part of their official duties, they are "to receive what their members are willing to give towards the support of the Gospel." The Leaders will do well to bestow an occasional thought on their mode of receiving the gifts of their members, that those who give the least may not be discouraged; and that others may be incited to bestow as the Lord hath prospered them. Class leaders have a fine opportunity of building up the people of Christ, by speaking to them the fitting word of instruction, warning or comfort, as soon as the least token is given of feebleness of spirit, or relaxation of effort. A word spoken *in season*, how good is it? like apples of gold in a basket of silver. They may also, and they do constantly augment the church, by inviting serious and awakened persons to join their classes. They prompt the members to do the same. Thus one and another, the Lord adds to his church, by the combined influences of his word—his Spirit—his ministers, the class leaders, and all who have received a talent to employ, and to improve for his glory—by doing good to the souls of men.

It is of great moment that the class meeting should be made interesting and attractive. One of the most successful leaders was a plain, small, poor man of Southwalk, London. He was long known as "Father Reeves." His assiduity was continuous. He conducted his classes variously. Sometimes a prayer-meeting was held, at which *every one* present was encouraged to engage. Occasionally Father Reeves had an exercise out of the Bible, applying the word to the edification of the members, and thus teaching them how to best use the Holy Scriptures. All the exercises of the class meeting hour were interspersed by lively, appropriate, short-singing. Thus he gathered scores of persons to his classes and kept them too, much to their temporal, spiritual and eternal advantage He was happy in his members, they were happy in him, so that they valued no hour of the week-day so much as that on which they met in class. To make every class meeting thus useful and joyous is deserving of a well sustained endeavour. Let it be earnestly tried. Let every Leader try it. And if it be "better to have loved and lost, than never to have loved at all," so it is better to strive to make the class meeting lively, joyous, quickening, even if success should not be fully adequate to our wishes, than to suffer them to become dull, feeble, spiritless, by their pious though tame uniformity.

Before presenting the resolution, above referred to, a word shall be spoken of the teachers in our Sabbath Schools. They are a most valuable agency. This is conceded by every section of the church. May the Teachers never have to complain of any want of patronage, which either the ministers or members of our connexion should extend to them. The minute of the last Conference on the subject is by no means of small interest. It appears that there are two hundred and forty three Sabbath Schools; one thousand seven hundred and eighty three teachers, and thirteen thousand two hundred and fifty five scholars! These are most hopeful figures. Thirteen thousand children and young people receiving a religious training in the Sabbath Schools of our church! Blessed be God. Many of these will arise to call him blessed. It may be inquired here as it has been elsewhere, whether the spiritual effects of our Sabbath Schools are as great as they ought to be? If they were suitably conducted with reference to the conversion of the senior scholars, ought there not be more additions to the church every year, than has been reported for some years past? In one of our large schools, the excellent motto is, "We work for souls." This is exhibited conspicuously every Lord's day. The teachers in that school do not work in vain. Other Wesleyan Sabbath School teachers are aiming at the same holy end. In the report of the Sabbath School Committee of the Conference in Canada, for 1862 it is stated, that one thousand three hundred and seventy nine scholars have been converted to God, and they are now walking in the light of his reconciled countenance." Would it not be well if in the returns of our own Schools next year, the number of ascertained conversions among the scholars were mentioned. Surely the work of grace among the children of the church is entitled to such prominence. O how would the knowledge that God is converting the Sunday School Scholars, animate the pious teachers in every circuit—fill parents' hearts with grateful joy—be encouraging to our ministers—and glorify God! O may all our youth be brought to know—to love—to live to Christ. Let—let it be sought constantly, and prayerfully, and then most assuredly such work of faith, and labour of love shall not be in vain in the Lord.

The subjoined document in a great measure explains itself. It is here reproduced that the societies may be informed of the deep solicitude with which their yearly progress is watched by the ministers—also, as a remembrance to them, of the renewed engagements they so fitly assumed when the number in society was officially declared to the Conference in June last. But especially is the document published for the sake of those Ministers who remained on the circuits. Some of these are comparatively young men, others of them have not yet completed their ministerial probation, but all of them are the hope and joy of our Connexion. The societies which exist throughout Eastern British America have been raised up by God's blessing on the travel, and toil of ministers, some of whom have entered into heavenly rest; others have been lately compelled by advancing years to retire from the field of active official labour—they can bear no longer the burden, and heat of the day—and, others, thank God, are still about as strong as in the day they were first sent out to do battle for the truth, as their strength was then, even so is their strength now for war, both to go out, and to come in. But our Calebs and Joshuas will not always remain with us. Nothing will be more supporting to their heart, when their strength shall fail, than to see their places occupied by young men of the right spirit. A better gift could not be desired by our Elishas, than to be apparelled in the mantles of our ascended Elijahs. The true spirit of a young minister is that of scriptural consecration to God, and a deep love to the souls of men. This spirit is more valuable than every other qualification. Let them spare no pains, in the acquisition of Biblical, general professional learning, but, O, let consecration to God, and tender and quenchless love to souls impregnate all—surround all, subordinate all, then will our beloved young ministers be indeed sanctified, and meet for the Master's use. Then will He employ them in His highest, holiest, divinest work of saving souls from death. This is the purest happiness the greatest, and most imperishable honour. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever, and ever."

"This Conference has heard with deepest solicitude that the increase of the total membership of the societies during the past year is only very small: Therefore this Conference invites every one of its ministers to an immediate and prayerful inquiry respecting his own *ministerial* and *pastoral* fidelity during the year; and the profoundest humiliation before God, because the addition to the membership of the Church has been no greater. It is not however to be forgotten that *very many* of our late beloved people have recently passed through death triumphant home." Nevertheless in view of the provision made for the salvation "of the whole world," and of the divine promises of the gift of the Holy Ghost to accompany with his effectual grace the preaching of the gospel this Conference is persuaded that greater ministerial holiness, zeal, and earnestness would lead to greater spiritual results than are now reported from the various Districts; and it therefore pledges itself in the fear of God, and in dependence on his grace to be henceforth "instant in season, and out of season," if by all means each of its ministers may become abundantly more useful than hitherto in saving souls from death."

Letter from Rev. J. Brewster.

DEAR BROTHER,—I embarked on board the *Merlin*, for Newfld., on Friday the 2nd September, amid more wonders, doubts and fears, as to my success in conducting the Jubilee celebration, than I ever experienced. Letters had been received from several responsible brethren in Newfoundland, detailing the hard times, and advising the "*deputation*" to post-pone their visit until next year. My colleague, Rev. Dr. DeWolfe, decided not to visit Newfoundland, and left me to my choice. I consulted with the brethren at Halifax, and we concluded,—

1. That next May would be an inconvenient time to hold the Jubilee in Newfoundland, as Dr. DeWolfe was appointed to visit Bermuda in March, and that the *times* might not possibly be better in Newfoundland than the present.

2. That to neglect Newfoundland, because of her poverty, was neither christian nor Methodistical. We considered that the Jubilee must not be reduced to a mere financial movement, a feast for the rich, but not for the poor.

3. That although the *times* are bad in Newfoundland, yet there are many noble hearted men and women there, to whom God had given riches, and honour, and life, through Methodism, and who would gladly celebrate with the great world of Methodism, the Jubilee of its Missions in its due season; these, and other things considered, I resolved to visit Newfoundland.

A stormy north-east wind tried my patience and nerves, but the five days voyage gave me ample time for reflection, prayer and duty. I read the Litany of the Church of England, on the Sabbath morning, to a congregation of seven persons, holding the prayer-book in one hand and with the other steadying my balance by the cabin table, amidst a rolling sea. It is a long time since I had the pleasure of reading that incomparable liturgy. The deep pathos of its penetential confessions, the comprehensive details of its supplications, its evangelical gems of collects, the essence of the gospels and the epistles; and its voice of melody in the all but inspired "*Te Deum*," brought back to my soul the memories of other days—the days of childhood, when led by a pious and devoted mother to our old parish church. Its gothic aisles and Roman tower, its huge mouldings of pillars and antique carvings, its rustic congregation and surpliced rector, before whom all were taught to make their profoundest bow, as they entered the church; the music of its sweet bells; the graves of a thousand years of venerable dead, dating back beyond Plantagenet and Norman dynasty—all were brought back to memory with that *one grave*, where lie the last remains of that beloved one whose dying words were, "I die happy since God has called you into the ministry of Christ."

St. John's, Newf'ld, was dressed in the gloomy garb of an east wind when I landed. But the light of pleasant faces and the joyous welcome of many old friends, who met me on the wharf, dispelled all gloom from my mind, and I proceeded to the hospitable home of our beloved friend and brother in the Gospel, James J. Rogerson, Esq I telegraphed to Rev. John J. Peach, our devoted Chairman of the Newfoundland District, but stormy weather prevented his arrival until Monday the 12th. On Saturday evening the 10th, we held our first Jubilee committee meeting. Despondency with regard to the financial success was the prevailing feeling. The brethren of that Committee are noted for their generosity, and their despondency was simply the dark phase of that generosity which is ever ambitious to excel and make Newfoundland a praise in the earth. The tone of feeling was thus expressed:—"We feel our obligations to God for Wesleyan Methodism; we yield to no colony in British North America, for loyalty and love to Methodism: We have been anticipating the Jubilee celebration with considerable emotion: With the solemn conviction of our debt of gratitude to God for Methodism, we have resolved not to be behind any of the churches in Methodism: But the times are against us and we feel that we cannot express our thankfulness in so liberal a manner as Newfoundland desires." I replied—"Shall I return as I came, or shall we hold our Jubilee?" To return as I came—empty-handed—was not to be thought of, we were therefore committed to the celebration of the Jubilee meetings. I preached twice on the Sabbath of the 11th, and addressed the Sabbath school children in the afternoon. At the close of the Sabbath evening sermon, an excellent brother, who on the Saturday's committee, had been the most desponding of the despondents, came up to me and whispered—"I am ashamed of my doubts and fears! You ask "What I owe to Methodism? I owe all—all I have: When I think of what God has done for me, for my children, and how many deliverances He has wrought out for me by land and by sea, I am ashamed of myself! I shall give $100 to start with this year, and what I may do next year if God prosper my new vessel, I cannot say." A brother of like spirit heard these remarks and at once responded saying—"Put me down another $100." Here was the beginning of the Newfoundland Jubilee. In a stormy night, on the open street its nucleus of $200 was developed. These two brethren spent much time on the following Monday in diffusing the leaven of liberality. They singled out eight men like minded with themselves whom they hoped would give $100 each. "St. John's is good for $1000, whispered one of them in my ears as we were coming out of the Jubilee prayer meeting at noon-day on Monday the 12th. At 7½ o'clock, Rev. John J. Peach opened the Jubilee meeting. On the platform by the side of several ministerial brethren from Carbonear, Habour Grace, and Brigus, were several of our most distinguished laymen, Messrs. Rendall, Bemister, Rogerson, White, Woods, McPherson, Ayre, Whiteford, and Blackwood. Of the character of that meeting modesty forbids me to say much. The subscription list amounted to $1600. I wept tears of joy when I heard the announcement of the noble sum.—"This beats Halifax" whispered a friend—One little scene affected me in this meeting which is worth a record. Two hardy fishermen sat together listening with an intelligent interest to all the speeches. At the close of one address, one of these sons of the sea, whispered to his neighbour—"How much money have you got in your pocket?" "I have a pound note." "Give it me and I'll pay you again." "But I want to give it for myself." "What shall I do?" he asked, I must give something—"Go home," said he to his friend with the pound note "and fetch a pound for me, you are nearer home than I am, you will get back before the collection is taken up." The good neighbour gave his friend the pound note, started off to his own house to get a note for himself; and on returning they both came up to the platform and each handed to me a pound note as the fisherman's thank-offering to God.

Hoping to give you an account of my visit to Conception Bay in my next letter, I conclude by requesting an interest in the thanksgivings and prayers of our Newfoundland friends for journeying mercies.

I remain, yours, &c. JOHN BREWSTER.

Shelburne Circuit.

MR. EDITOR,—Shortly after we came to this circuit, last year, the ladies of our society in Shelburne, united their efforts, and gave us an agreeable entertainment at a refreshment sale, by which they realized one hundred and forty seven dollars, which were used to replenish the Parsonage and purchace lamps for our church.

A few weeks since they gave us a further evidence of appreciation of their gospel privileges, in the form of a bazaar, by which they raised two hundred and twenty dollars, which they expend in furnishing our new Parsonage. The ladies of this flourishing town, are deserving of great praise for their exertions during the past, as well as the present, to have a comfortable parsonage for their pastor.

I would take this opportunity of expressing the thanks of the Methodist Society of Shelburne, which are due to Mrs. Catherine Bigby, of Halifax, for the very handsome silver communion service.

JAMES BURNS.

Shelburne, Oct. 1.

Horton Circuit.

To the Circuit Stewards, and other office bearers, members, and friends, on the Horton Circuit, whose homes are appended to an address, which has been sent to me, embracing one hundred and twenty three persons.

Beloved friends, I beg to tender to you my thanks, for your affectionate expression of appreciation of my public services on your Circuit, both in the pulpit, and in the pastoral relation; and also for the practical testimonial which accompanied it.

As a minister of Christ my object has always been, and I trust will ever continue to be, through Grace, to sustain and enlarge the Church of Christ. It is gratifying to know that myself and Colleague during our connexion with your Circuit, "did not labour in vain, nor spend our strength for nought."

It affords us no small amount of gratification to be assured, that we have the esteem, and love of the great body of the people amongst whom we laboured, and that secured, by the faithful discharge of our public duties.

Your kind wishes, for the health and happiness of Mrs. Daniel, and family are duly appreciated; and in return please accept our affectionate regards, and earnest prayers, that you, and your families, and the church of your choice, may be enriched with the best blessings of the gospel of peace.

I am my dear friends,
Yours affectionately,
HENRY DANIEL.

Bridgetown, N. S., Oct. 6, 1864.

Bermuda Correspondence.

The following note dated Hamilton, Bermuda, Sept. 20th, came by last mail from Rev. F. W. Harrison.

DEAR SIR,—I arrived in Bermuda, from my leave of absence fifteen days ago. Many, many are the changes which have taken place during my short trip to the Provinces. Disease has been calling down on the right and on the left. It has died out in St. George's, for the simple reason that it has no more to prey on. It is raging still at Hamilton, as badly as at any previous time. Bro. Duncan is down with it. I hope he will be spared, in mercy to the church, to his family, and to the community. Bro. Percival is quite recovered, and has resumed his ministerial work.

A Dialogue

BETWEEN A METHODIST MINISTER AND ONE OF HIS PARISHIONERS.

P. My dear Minister, I held a short time ago, a short conversation upon our Finances; will you allow me this evening to converse with you upon our Ministry.

M. Most cheerfully, and I will endeavour according to my ability to answer your queries.

P. I thank you—to begin then I would ask why are we denounced as Schismatics by high Churchmen, and called inconsistent by high Dissenters?

M. We are called Schismatics because we departed from the Church of England, as they affirm, without cause; and as inconsistent by the others, because we separated from the Establishment, do not formally protest against it as a wrong *perse*.

P. Are we then Schismatics because we separated from the Establishment?

M. A schism in Scripture language signifies a "rent" among members who still belong to the same church, but who are alienated in true brotherly love from each other, and does not imply an outward and formal separation from the church. In the Church of England to which John Wesley belonged, that rent or schism originated not with him, (for he loved the church and laboured hard for its spiritualization in the faith that works by love and purifies the heart,) but it originated with the church, some of whose ministers would not endure sound doctrine, the very doctrines of their own creed, nor the love and piety founded thereupon.

P. Why then did he not continue in the church with these Schismatics.

M. Because while he labored for the good of those within the Church, he felt it his duty to go out into the highways and hedges to call sinners to repentance, and as that was not to be tolerated by the church, to preach on unconsecrated ground, or outside of its sacred enclosures, the doors were shut against him; thus the church separated from him, not he from the church.

P. Did he, when debarred the church, still adhere to it?

M. He did for some time, and he wished the people raised up under his ministry, to do likewise, until necessity compelled a formal separation from it.

P. What was that necessity?

P. The necessity was—his people hungered and thirsted after the same kind of preaching and pastoral care that he himself gave them, and Mr. Wesley could not find ministers in the Establishment who could or would meet their wants, and as his people could not "gather grapes from thorns, nor figs from thistles," he was obliged to ordain from his own, ministers that would feed the flock and take the oversight thereof.

P. But had Mr. Wesley authority not being a Bishop in the church of England to ordain?

M. Mr. Wesley was ordained an Elder or Presbyter, and such have authority in the Scriptures, our only guide to ordain.

P. Will you please produce the proofs?

M. In Acts xx, Paul calls the "Elders, (or Presbyters) of the church," and said unto them, "Take heed to all the flock, over which the Holy Ghost hath made you *overseers*,"—or Bishops. In Titus, ch. 1, Paul directs Titus "to ordain Elders in every city;" and adds as a direction, "For a Bishop must be blameless;" and in 1 Timothy, ch. 1, Paul exhorts Timothy not "to neglect the gift that is in thee, which was given thee, by prophecy, on the laying on of the hands of the Presbytery, or Elders. From these three quotations we prove that Elders or Presbyters are Bishops, and that Presbyters ordained Timothy, though an evangelist; and therefore conclude that Mr. Wesley being an ordained Elder or Presbyter, had a scriptural right to ordain, and in ordaining his Preachers he was conscientious, for he says, "I firmly believe that I am a Scriptural Episcopus or Bishop as much as any man in England, for the uninterrupted succession I know to be a fable, which no man ever did or can prove."

P. But may not a Bishop be an overseer over other Bishops or Presbyters, as well as over his own church?

M. In the Apostles days when Christians had to meet in private houses, there being no public churches erected, there would of necessity be many congregations in one city, each of which would require a minister; and from among these ministers, one might be chosen to preside over the others; hence it appears that James was of that class, who presided over the Apostles and Elders at Jerusalem, see Acts xv, and the seven angels of the seven churches of Asia were also of that number; of the latter I think there is no doubt, for John concludes each letter to the "angel of the *church* of Ephesus, &c., with these words, "He that hath ears to hear, let him hear what the spirit saith unto the *churches*," over which the angel presided. Again John praises the angel of the Ephesian church, for having tried them which say they are Apostles and are not, and hast found them liars;" and condemns the angel of Thyatira for harbouring false teachers.

P. Were not Titus and Timothy, who were commanded by Paul "to lay hands suddenly on no man, and to ordain elders in every city," as well as "Philip the evangelist," who preached and wrought miracles in Samaria, of the class you have just named?

M. These three evangelists appear to be assistants of the Apostles of an *extraordinary* kind, raised up for the time being, like the twelve Apostles themselves, both of which class of extraordinary ministry ceased with their fulfilled labors—for there are none answering to them in the church now, however much they may boast of Apostolic succession.

P. But is there not something answering in the church now, to the ordinary class alluded to.

M. In the Methodist church there is, for we have Presbyters or Bishops over every church, and over these again, our Chairmen and Presidents, who may compare with the seven angels of the seven churches in Asia, and with our Bishops in America.

P. Is then a Chairman or President *an order above* their brethren in the same ministry?

M. The order is, in a conventional or official sense higher, or as the learned say *jure humani* not in a *jure divino* sense.

P. I don't understand Latin, please interpret?

M. Not of divine, but of human appointment; and yet we believe, though human, that when done with a single eye to God's glory, the Head of the church approves of it; but there is no express divine law enjoining such an office. "The New Testament only lays down the great laws of the case, and leaves the *detailed* regulations to be determined by time and circumstances; so that while these laws are observed, christians are at liberty to adopt that form of church order, which shall best secure the stability, and promote the spread of religion."

P. The case then must be governed by time and circumstances, as for instance, if a Bible or Missionary Meeting be called, the time and circumstances require that one be appointed to preside over the meeting, who is called Chairman or President.

M. I might also refer to a circumstance in the Acts of the Apostles which illustrated your idea.

P. Which is that?

M. To the meeting of "the Apostles and Elders who came together to consider this matter," that is of receiving the uncircumcised, but baptized Gentiles into the same church with themselves. In this church assembly James appears to have presided. "And after they had held their peace, James answered saying, men and brethren hearken unto me," whose decision was adopted, "by the Apostles and Elders with the whole church."

P. I never saw it in that light before, the order *jure humani* as you call it, appears to arise from the circumstance or necessity of the case, as naturally in church affairs as in *civic* affairs.

M. Exactly so—for suppose you and your family go to reside on a lonely island, you would as father, be magistrate, so to speak, over your own family; but suppose some hundreds of families imigrated there also, necessity would require the institution of laws and magistrates appointed to enforce them, and these again might require the election of one from their number, to act as chief magistrate or governor; and if other Islands contiguous should be made similar to your own all these would require similar regulations, and then over all the governors of the islands, it might be necessary to have a King to reign and rule over all, or a President, as in the States.

P. And similar to this I suppose you will say, it was in our church, with regard to official regulations.

M. Yes I do—for the first class of converts raised by John Wesley, required a leader to watch over them, and when the little one became a thousand and tens of thousands, many leaders would be required, over these members with their leaders, ministers would be required, and over these again, chairmen or Bishops, for different districts, and over these again, one who should take the oversight of all his brethren in the several districts.

P. Does there not seem to be something like this ecclesiastical order among the angels, and the glorified church, that John saw in vision?

M. Well, with fear and trembling it becomes us to compare with things in heaven, but we know that among the angels there is a Gabriel and the Archangel Michael, and John tells us he saw "Four beasts and creatures, and four-and-twenty Elders," and when the former give glory and honour and thanks to Him that sat on the throne, the latter fall down and worship."

P. Do not the Church of England believe that the Apostolic order of ministers was after the model of the *Jewish Priesthood*?

M. I believe they do, but I believe they are wrong, for the priesthood was hereditary—theirs was elective; that was temporary, this is perpetual; that was typical of Christ's priesthood, this was founded upon that priesthood fulfilled on the cross, and now fulfilling in the Holy of holies in heaven, where Christ is made a Priest, not after Aaron, but "after the order of Melchisedec," and ever liveth to make intercession for us, and to be king for ever to rule over the house of Jacob.

P. I see now why christian ministers are not called Priests.

M. They are no where called so in the Scriptures, *all* God's people now are called "priests and kings, or a royal priesthood, to offer up spiritual (not bloody) sacrifices."

P. After what model do you suppose the Apostles copied?

M. I think after that of the synagogue.

P. Why so?

M. The synagogue had its Elders, or Presbyters, and Minister, or chief elder, and very likely deacons, as there would be secular things to attend to in the synagogue. There likewise, was the word of God read every Sabbath day, and exhortation given to the people; hence Jesus read the prophet Isaiah, and preached upon it; and this "was his custom when at Nazareth," see Luke iv, and when "Paul went into the synagogue on the Sabbath day and sat down. And after the reading of the law and the Prophets, the rulers of the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on"—then Paul stood up and preached unto them. Here the Gentiles were permitted to worship, for Paul preached at this time to them also, see Acts xiii, and here was no blood shed, no sacrifice offered by the Priests, for their ministry was confined to the temple. And no doubt prayer and praises in holy song were likewise offered there; in fine the whole synagogue service appears to be after the model of the xcv Psalm, in which we have singing in the first verse, "O come let us sing unto the Lord"; prayer in the 6th, "O come let us bow down, let us worship"; and in the 8th reading and preaching, "To day if ye will hear his voice harden not your hearts."

P. Well I must say, I believe with you that the Christian church was after the pattern of the synagogue; and I think that the Methodist church is of the same stamp.

M. The Apostolic churches had their chief ministers, their Elders or Presbyters and deacons, and likewise have we our Presidents or chairmen of Districts, our ministers of separate churches, and stewards, and in our churches the synagogue worship or service is followed as I believe it was in the Apostolic days.

P. Are your class, class-leaders, local preachers, prayer-leaders and exhorters, as well as stewards under that of deacons?

M. Yes, because the deacons were men of God, and though they served tables, &c., took care of the poor, &c., yet they were not prohibited from spiritual exercises, for we find the deacon Stephen disputing in the synagogue, and advocating the truth of the Christian religion, see Acts. And in "serving the office of deacon well" these deacons who would thereby "purchase to themselves a good degree, and great boldness in the faith," would care and pray for—exhort and watch over those to whom they ministered the temporalities of the church, and would thereby be great assistants to their presiding ministers; and we with gratitude acknowledge the valuable services of our deacons, call them what you may.

P. I don't see, if we come so near to the pattern, why we Methodists should be called schismatics, and denounced as being without a true church or rightly ordained ministers.

M. If we were so I don't believe that God would own us in the conversion and salvation of souls; his curse and not his blessing would be upon us.

P. A few words more please, are we inconsistent in not protesting against the establishment?

M. I think we are quite consistent, for we separated from the church, not because it was the *established* church of England, but because we were compelled by circumstances to provide for our own household their meat in due season, which could not be obtained elsewhere. Mr. Wesley's motto was the "friend of all, the enemy of none," and like Paul he was willing "to become all things to all men, that he might save some." If "the kingdoms of this world become the kingdoms of our God and his Christ; and Kings become nursing fathers, and Queens nursing mothers to the church of Christ, perhaps there will not then be such objections to established churches; as nations are collectively responsible unto God, according to the doctrines of the Scripture, so we think the governments of those nations under wisely ordered circumstances, should do something to meet their national responsibilities, by providing religious institutions for the people; at the same time that they tolerate and protect the ministers which arise from voluntary churches; so that as we cannot allow the assumption that establishments are anti-scriptural and inconsistent in themselves with the supremacy of Christ, consequently we cannot protest against them."

P. As the great Millenial approaches, no doubt the churches of Christ will be more conformable to the Apostolic model.

M. Very likely, in the mean time, let us love all that love our Lord Jesus Christ, whatever may be their church order, and bear the union without uniformity, until both shall, like the outstretched wings of the cherubim, unite in the one mercy seat, the only true mediatorial propitiation—even Jesus the Saviour of all, especially of those that believe, who is God over all, and blessed for evermore, who is the kingdom, the power, and the glory for ever and ever. Amen.

P. Good evening, and thank you, Sir.

M. Good evening, brother, be a good Methodist, and you will get to the church triumphant in heaven.

For the Provincial Wesleyan.

Voice from our Death Register.

If it were not that the decree has gone forth, which consigns all men, irrespective of rank or position, to the embrace of death, and a home in the land of darkness, an apology might appear necessary, for calling the readers of the *Wesleyan*, to "meditation among the tombs." But if it be true,—and who dare question it? that, "it is appointed unto man once to die," If it be true, that "Death stands between eternity and time, with open jaw, on such a narrow bridge, that none can pass but must become his prey,"—and, who will question it? Even infidelity, however strongly fortified within its refuge of lies, is constrained to confess the truth on this point, and, atheism, however vehemently it may exclude God from His own mansion, is here, obliged to be orthodox. Such being the case, not only is the necessity, for an *excuse* in calling attention to the "Voice from our Death Register," precluded; but whoever, with a heart overflowing with earnest sympathy, calls his fellow-mortals to listen to this *voice*, performs a work of benevolence, and seeks to lead us to view our great existence, from a proper stand-point. As one travelling to the grave, approaching nearer, even while I write, I see, that all, who are my fellow-heirs of flesh and blood, are hastening toward the same resting-place; and feeling convinced that "there is no work, nor device, nor knowledge, nor wisdom, *there*; and further, feeling convinced, that "there's an hereafter," therefore "must it be an awful thing to die."—How solemn the hour! How momentous its issue! What strange sights will burst upon the vision of the spirit released! What strange societies,—either celestial, or infernal, will await its fellowship! Does the reader of these lines, in his heart say, "O that I were prepared!" God help thee, to listen to "the still small voice"—and set thine house in order." But,—our *Death Register!*

In looking over this *Register*, and making a note of the names, and ages of persons, who have died on this Circuit, within the past ten years, I find there have been 142 deaths. Not a very large number considering the period over which the note reaches, and the number of our population. Of this 142, there has been no notice taken of the demise of any, with the exception of two or three. The great majority, have been allowed to drop from the ranks of the living, to be laid in the hungry grave, without a word being uttered to the world, as to the character of their lives, or the testimony of their deaths. The silence, thus thrown like a pall, over the multitude of our departed, must not be so interpreted, as to signify, that there have been few, on this old station, who have lived worthy of the gospel of Jesus Christ, and, who have so died, as to prove the power of their religion, by witnessing a good confession, even "in the swellings of Jordan." I am persuaded, had the silence been unbroken, it would have signified no such thing. The truth is, there are few Circuits,—embracing equal population,—on which Methodism has erected more monuments, than the Old Perlican Circuit.

About one hundred years ago, Methodism was first introduced in this village. It found the inhabitants in a state of semi-barbarism. They had no knowledge of vital, heart-renewing religion. But the gospel trump, as blown by John Hoskins, gave a certain sound. He became the spiritual father of a goodly band, who were "not ashamed of the gospel of Christ." Numbers have fallen, while fighting the good fight of faith, and have gone to the *city* provided for the saints, who will be the crown of his rejoicing in the day of the Lord. And of the 142, whose names have been enrolled on our Death Register, within the past ten years, a large proportion, who had attained the years of maturity, ere they fell,—have won for themselves, laurels, such, as were never secured by military heroes on fields of carnage. They were valient for the truth, while living, they were supported by the power of that Divine Person, by whose inspiration, the truth was given, while dying, and they have attained the bright guerdon of all their pious anticipations; they are "present with the Lord."—Heaven, at last received their spirits,—"There entertain them all the saints above, in solemn troops, and sweet societies,"—"until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

There are some names, which I feel prompted to weave into the web of this growing paper, but I fear lest the design might prove invidious. If our friends will allow me liberty of action, I will save from oblivion, the names of one or two leading spirits, without at all ignoring the fact, that scores besides, have died in the Lord, and now "rest from the labours." The first name I will mention is that of Richard Brooking, who departed this life March 5th, 1856, aged 62. Brother Brookings was a member of the West of England; he came to this Colony, in the year 1813, and settled in Old Perlican. He was converted from the error of his ways (1819) in a revival of religion with which the harbour was visited, during the ministry of Rev. Thomas Hickson, and his brother James. For a time he was faithful, and went on his way rejoicing. He ran well. But, an hour of trial came, and he yielded. The *cup*,—which is a snare to thousands,—well-nigh proved his ruin. Through Divine mercy, however, he was delivered from this potent, and terrible snare, he again arose and stood upon his feet, a free, a happy man. From the day of his restoration, to the day of his admission into the "land of pure delight," he was a worthy member of our Church; constantly holding up to the world, a clear, steady, and ever-brightening light. During Rev. T. Angwin's occupation of the circuit (1833-6), brother B. was appointed Leader of two classes. In performing the functions of this important office, he was faithful, and gained the confidence, and esteem of those who week after week gathered around him, for counsel and encouragement. For the last twenty years of his life, he occupied our pulpit as a *Reader*, in the absence of the circuit Minister. In this department of labour also, he obtained "a good degree, and great boldness in the faith." His name is still remembered by the most godly in this community, with pleasure. Indeed, in his life, he was a living epistle, "and in his death, he had a desire to depart and be with Christ,"—he triumphed over the stingless conqueror, and went *Home*, escorted with the dignity of a victorious king.

If there was a feature, in the religious life of brother B. whose spirit for eight years has been above,—which we might call a distinctive feature, it was his joyfulness. He was a happy christian. Happy, when his path was smooth and easy; happy, when it was rough and thorny. If his companions in the way to Zion, were betimes inclined to doubt and be gloomy, yet he, with his hand fastened on the skies, would still rejoice. He was a believer of that stamp, which in ancient times expressed itself so eloquently in the words "Although the fig tree shall not bloom," &c. And why should the christian, not be a happy man? Why not? If he knows that his sins are pardoned; if he knows that he is reconciled to God; if he lives in fellowship with the Father and the Son; if he has power to resist the devil, and overcome the world; if he is aware that God has promised to be "his help and his shield;" if he knows that he has a bright home, beyond death's dark river, should not all this,—placed under one view—make him happy? If any man on earth, ought to be cheerful, or, has a right to smile, and be happy, it is the man, who is assured, that his name is written in the "*Book of Life*." Still, the fact looms before us, like a mountain of grief, viz, there are many who profess to have left the "*City of Destruction*," and to be journeying toward "*Mount Zion*," whose harps are frequently on the willows, and who, by their piteous whining, and mournful complaining, present to the world, an appearance, which is derog

Provincial Wesleyan.

General Intelligence.

Colonial.

ELECTIONS IN WARD 5.—In consequence of the death of Alderman Spence, and the refusal of J. Lindsay to serve as Alderman. A poll will be opened on the 13th inst. to fill these vacancies.

THE REVENUE.—From the *Gazette* we learn that on the six months ending 30th June last, there was an increase in the revenue as compared with the corresponding six months of the year preceding, amounting to $114 556.71.

MACKEREL FISHERY.—Highly encouraging information has been received as to the catch of mackerel late taken on our coast. We hope our hardy fishermen will by a good Providence be favoured in this respect.

HORTICULTURAL EXHIBITION.—The Exhibition of Fruits, Vegetables and Cereals, at the Horticultural Gardens on Thursday last, was highly creditable. There were given for fruit 14 prizes—for Vegetables 23 prizes, and for cereals 10 prizes.

THE QUEBEC CONFERENCE.—His Excellency the Lieut. Governor proceeded to Canada last week with the Delegates from this Province. The Conference was to commence on Monday last. Canadian papers speak in tones of confidence in regard to the Confederation scheme.

THE N. B. EXHIBITION.—The Exhibition at Fredericton last week is spoken of as having given very great satisfaction. Instead of copying the accounts given in other journals of the scenes and doings of the occasion, we shall leave our own correspondents to furnish such particulars as will interest our readers.

BIBLE SOCIETY.—Of the addresses delivered by the Delegate from the British and Foreign Bible Society, at the meetings in Temperance Hall, we hope to give some report in our next issue.

American States.

The determined onward push of Gen. Grant towards Richmond has given great hopes of final success, in entering the rebel capital. The Commander-in-Chief has exhibited, no doubt, great skill and bravery; but the losses sustained in the late battles are as yet not made public. The negro regiments were placed in the most exposed positions, and, it is said, fought bravely, but no doubt, with tremendous loss of life. It appears that the onward movement met with a check at Laurel Hill; but a full account of the repulse has not been given. Intelligence from the seat of war will have so great an influence upon the election campaign, that we need not expect disastrous news to be sent from Washington very promptly. The *Boston Post* remarks:—"The intelligence of a repulse to our forces at Laurel Hill will be read with regret, though the result of the expedition, even now, is most brilliant and encouraging. The onward march of our troops, under Sheridan, Grant and Sherman—gallant leaders all—has been so persistent and successful, and effect of their victories so beneficial to the public mind and the condition of the country—so fraught with relief to all patriotic anxiety, that one portion of this recent news will inspire more poignant sorrow than if the buoyancy of the nation's feelings had not been augmented with such glorious rapidity. The check, however, we are confident, is but momentary. Twenty-two guns have been captured. Grant is more sanguine than ever, and Jeff. Davis and his fellow rebels, are reported as woe-begone and in the damps. Grant's indomitable energy, aided by the heroic courage of his army, will yet attain the success which it is the earnest prayer of every true American may be the means of reuniting our beloved country. Let him only be supplied with troops and untrammelled by Washington interference, and he will place Richmond alongside of Vicksburg in his list of victories.

THE RECENT BATTLES.—New York, Oct. 2.—The *Herald's* 10th corps correspondent speaking of the operations of that corps in its advance on Richmond, says the corps broke camp at 3 p. m. on the 28th, and by a rapid march reached and crossed the James at daylight on the 29th. At Deep Bottom immediately on advancing, they met the enemy and skirmishing up the roads and across the fields until near Newmarket road. This road was occupied by the enemy who were strongly intrenched on a height, and our advance was obstinately contested. This position in addition to its strong natural character, was rendered doubly formidable by an almost impenetrable slashing that covered the slopes. The colored troops under Gen. Paine were ordered to carry this position. Their charge was one of the grand features of the day. They never halted or faltered, though their ranks were sadly thinned as they advanced. The successful accomplishment of their task put the enemy to confusion and sent them rapidly up the road towards Richmond. Generals Grant and Butler came on the field during this struggle and were enthusiastically received by the troops. When the former rode along the lines the shouts and cheers of the men were beyond example.

Three miles above Newmarket the enemy have very strong works, but Gen. Birney pressed his advantage and pursued the retreating rebels so closely that they could not stop to reform in this work. Two miles further on the rebels have a strong line of redoubts perfect in their character, carrying heavy artillery and located at such brief intervals that it is impossible to force a column of troops through them. These works cross the Newmarket road just beyond Laurel Hill Church, and their guns sweep the roads in all directions. Gen. Birney at once determined to carry such of these works as lay in his front by a general assault, reconnoitering the ground himself amid a storm of shells I have never seen surpassed. The assault was made at 2 p. m., the men cheering and starting on the run. They were met with a murderous fire of grape and canister and uncessing volleys of musketry that worked terrible havoc in their ranks, still unflinchingly they held their way. In crossing an intervening crest of open land they were exposed to a frightful enfilading fire of artillery, and the casualities were terrible. Still the line pressed forward. On approaching the redoubts they were found even more formidable than at first supposed. A perfect abattis held them at bay while the rebel infantry literally mowed them down.

The forts were surrounded by a ditch 8 feet deep into which some of the colored troops leaped only to find themselves hemmed in with no door of escape. The works had no sally ports, and were accessible only by drawbridges over the ditches; and these of course were drawn up. The line was then withdrawn to the further side of the crest, which position was held until night, when a demonstration was made against the works in the ditch of which our men were cooped up, thus giving them an opportunity to escape.

Though an advance up the road from half to three-quarters of a mile was accomplished, it cost us dearly. The corps lost over 500 men in killed and wounded.

At the same time this was going on General Kautz's cavalry dashed boldly up to the very gates of Richmond, which fact he reported to Gen. Butler, who at once despatched a division of infantry to his support. This division marched unresisted to within musket range of the city, and probably might have marched into the rebel capital, though it was clear they could not have held it. On arriving in the suburbs of the city they found that Gen. Kautz had withdrawn for a wise purpose. The division was then ordered to return.

Although our advance was checked at Laurel Hill, our expedition is by no means terminated.

The *Herald's* correspondent with the 18th corps gives the following account of the part taken by that corps in the movement. Gens. Heckleman's and Stannard's divisions crossed the James at Aiken's landing and a mile was marched before they came in contact with the enemy. The rebels showed no desire to fight and fell back rapidly. Four lines of rifle-pits were thus abandoned. When they reached their main line, however, they showed resistance and opened with sharpshooters and artillery. Immediately in front of Stannard and commanding the road was a large fort mounting eleven guns, Preparations to storm it were made, and when ready Gen. Ord gave the signal. The men rushed across the field in the face of artillery and musketry and captured the fort, its guns, and a number of prisoners. Gen. Ord was wounded just as he entered the fort, and Gen Burnham was killed as he was about to enter. Col. Stevenson, of the 13th New Hampshire, was badly wounded. Captain Berry, Lieut. Ludd, and Capt. Converse of Stannard's staff, were all wounded. Lieut. Horn, of Ord's staff, was badly bruised by his horse being killed and falling upon him. Gen. Heckman took command of the corps after Gen. Ord was disabled, and made several desperate charges to capture the enemy's second line, but owing to the fact of the 10th corps and Paine's division of the 18th corps not joining us until noon, no further success was met with. The number of guns captured amounted to 22, nearly all heavy.

NEW YORK, Oct. 2.—The *Herald's* correspondent at Butler's headquarters writes under date of Sept 30:—"Early yesterday morning Gen. Butler had captured all the fortifications save one immediately opposite Fort Darling, and we still hold them, notwithstanding the vigorous shelling by the rebel rams. The fact that one of our hospitals was located within three miles of the city throughout yesterday is significant.

Gen. Grant last evening expressed himself to an old army officer as being entirely satisfied with the operations of the day, and added that more had been accomplished at the period of the undertaking than he had expected would be.

THE ELECTIONS.—The Boston *Journal* says:—We shall acknowledge to a heavy disappointment if the present political cast of the Ohio Congressional delegation is not substantially reversed, and if there is not an aggregate Union majority sufficient for all the purposes of the season.

In Indiana a desperate, and perhaps a doubtful contest is going on. A Governor and Congressman are to be chosen. The present delegation in the House stands seven Democrats to four Republicans; and the Democratic majority in that election of '62 was about ten thousand. The trouble with Indiana is, that through Democratic predominance in the Legislature, the absent soldiers are not allowed to vote. Those who can be at home on election day will, of course, be but a very small fraction of the whole. Many rebel refugees from Dixie have also settled in Indiana, and form a most virulent and reinforcement to the Democratic party. Under these circumstances, looking at the political field from this distance, we should be inclined to say that the gallant Gov. Morton—one of the ablest and best public men of the day—has a hard chance before him. But we learn that he is sanguine of success, and that most of our candidates for Congress share in the same feeling of confidence

The Washington correspondent of the New York *Times* says that advices from Ohio clearly indicate that at the coming election the Union party will carry that State by 75,000 majority.

Gen. Sickles, in a letter declining to be considered a candidate for a Congressional nomination, says that the resources of the insurgents are already so far exhausted that they will give up the struggle as soon as a majority of the people at the ballot-box, seconding the martial summons of Farragut and Grant, command the unconditional surrender of the enemy.

Ex-President Fillmore has written a letter announcing his intention to vote for McClellan and Pendleton.

CHARLESTON.—A Morris Island letter says:—"We have learned, through deserters who recently came into our lines, that Charleston is suffering to a very considerable and serious extent under our present bombardment. The 100-pounder rifles have now attained the proper range, and throw shells two blocks beyond Calhoun street, in the business heart of the city. The range of the 30-pounders was not quite great enough to reach far beyond the "burned district," and the present 100-pounders were substituted with marked success. Their range is greater, and the effect produced by the explosion of their shells is immeasurably greater. They have already destroyed a number of buildings, and are rapidly demolishing others in the neighborhood, making it a decidedly undesirable place for a quiet-loving man to transact business in.

The rebels have twenty-five hundred men at work on the defences of the city, repairing and strengthening old works and constructing new ones. They are prepairing for the day of trial thoroughly and as well as they may."

THE INDIAN TROUBLES.—Chicago, Oct. 2.—A special despatch from St. Paul, Minnesota, dated Sept. 30, says:—"A letter from Fort Rice, dated the 10th of Sept. states that Capt. Fiske's Idaho train had been attacked by the Indians and seven of his rear guard and four emigrants killed. They then attacked the main body in such numbers that he was compelled to entrench himself and send back to Gen. Sully for help. In the morning twenty Indians were killed during the fight. The latter expresses the opinion that the whole train will have to return. Capt. Fiske does not think so, however.

Another letter from Gen. Sully's command dated Aug. 21st says, Gen. Sully had another battle with 5000 Indians and defeated them. He is at Fort Union awaiting orders to return home. He met three steamers loaded with supplies for him. He had only nine men wounded, all with arrows, except one.

IMPUTED MANŒUVERING.—The Democratic press abounds with electioneering articles imputing conduct to Mr. Lincoln which if true would no longer entitle him to the appellation of "honest Abe." Without crediting all that is uttered, we give the following from the Boston *Post*:—Ex-Postmaster Blair confirms the report that the President offered to bring General M'Clellan into the field as an adjunct of Gen. Grant if he would decline the Chicago nomination! Make him equal to the Lt. General if he would not allow the people to make him superior, and choose him commander-in-Chief of both army and navy; but Gen. M'Clellan preferred receiving his commission from the citizens of the United States to having it bestowed by Mr. Lincoln, and declined the polite offer. Could anything more clearly expose the falsehood of the Administration than this attempted bargain? If Gen. M'Clellan is unworthy the confidence of the country from natural incapacity or from disposition, it would be a base act of treachery for the President to place him in command of our armies merely to remove a rival from the path of his ambition; if he be worthy of that command it is equally treacherous to the country to refuse him the position his commission entitles him to. The President must swing upon one or the other of these horns.

STATE OF TRADE.—The telegraph reports failures and riots in the West. Last week was indeed a very exciting and remarkable one in business circles in every city in the country, and particularly in New York. The fall in gold, the rumors of large failures, the suspensions, the absolute stagnation in trade, the depreciation in prices, the heavy sacrifices submitted to in auction sales, and the gloom and uncertainty with reference to the future, all created a scene of excitement and despondency, which have not been paralleled during the war. There seemed to be a panic in every department of business. One department of dry goods is described as utterly demoralized. In stocks the decline was very great and ruinous to speculators. Should anything occur, continues the Economist, to open up trade with the South, it is believed that the demand from that quarter would furnish a market for at least half the goods now on the market. Should peace be brought about by the restoration of the authority of the Government in the rebellious districts, it cannot reasonably be doubted that there would be a demand for goods to be taken there such as we have not seen for years. On the other hand, if the war is prolonged through another year the stock of goods now in the market, with the limited additions which will be made to it, will prove entirely insufficient for the requirements of twenty millions of people. That victories will put down the premium on gold is certain, but the law of "supply and demand" will, after all, regulate to a great extent the prices of all commodities. And the Economist argues, in effect, that scarcity will maintain the present premium or an approximation. Its opinion is entitled to weight, and meanwhile perhaps it would be better not to rely to too great an extent upon any sudden change of valuations. The laws of trade are against it, and, if the report of the repulse be true, so unhappily is the fortune of war.

THE DECLINE IN PRICES AND ITS MORAL.—The decline in the premium on gold, the basis of all values, is felt instantly in the currency prices of leading staples, and will, unless there be an early and decided reaction, soon extend to the retail markets, and thus cheapen the cost of living to the industrial classes, at a time when the burdens produced by excessive taxation and an inflated currency were causing distress in many families where discomfort has been previously unknown. The decline in flour within a short time is two dollars per barrel in the leading shipping brands, and from a dollar to a dollar and a half on the better grades; coffee is down fifteen cents per pound from the highest point; tea is thirty cents per pound, and sugar five cents per pound lower.

Undoubtedly, the victories of our armies have had someting to do with the decline in prices; but we challenge any one who has watched closely the course of the markets to deny, if he can, that the patriotic action of the Chicago Convention, in the nomination of General McClellan for President, gave the first blow to the speculative advance; this followed by the noble letter of General McClellan, giving a practical direction to the loyal spirit of the country, revived the waning hopes of the people—gave renewed assurance of the perpetuity of the Union—that the national administration is about to pass into hands which will bring order out of chaos in our public affairs, and establish the finances of the country once more on a sure foundation.

Our armies have fought better in view of the prospect of again marshalling under their old leader for the sole purpose of restoring the Union; the rebels have fought with less determination, seeing that their overthrow no longer subjected them to their own negroes, and the confiscation of all their worldly goods Thus we have victories to aid the improved political situation in depressing the premium on gold, and enabling the industrial classes to live in comfort.

Who can deny that, if the state elections in Pennsylvania and Ohio shall result in throwing doubt upon the election of General McClellan, there will be sharp advance in gold, and the prices of all necessaries will undergo a proportionate advance? Over-sanguine Republicans who look for a success to their party in October are now buying heavily in view of the reaction they then expect will take place. Shall they be disappointed? Shall our country be arrested in its progress toward reunion and peace? Shall we again be plunged into the slough of despond? If you would not see the days just past return with greater darkness, rally around him the magic of whose name has alone brought to us timely and needed relief, and place him where he can complete the work that has been so well begun.—*N. Y. World.*

European.

Commercial matters are much depressed, and several failures are expected.

A fire occurred at Greesham street, London, on 18th ult., which destroyed the Haberdasher's Hall and a number of other fine buildings, with a large portion of their contents. Loss, exclusive of buildings, £200,000.

The Queen was still at Balmoral, enjoying good health.

The foreign news is not of much importance. The Russian government has announced the promised conciliatory measures for Poland. A University and several schools are to be established at Warsaw; the use of the Polish language is to be preserved, and the penal code modified.

The Pope has addressed a letter to the Polish Bishops, stigmatising the Russian government for its persecution of the Catholic Church.

LATER.

NEW YORK, Oct. 10, 1864.—The steamer "Hansa" from Southampton on the 28th has arrived at New York.

The Coroner's jury in the case of Muller, for murdering Briggs on a railway car, returned a verdict of "Wilful murder."

A. W. Marsden, an iron master, forged bills to the amount of eighty thousand pounds (£80,000) on the Leeds Bank, and absconded to America.

Alfred Teale, Woollen Merchant, has failed—Liabilities £100,000. Liabilities of Leeds Banking company £1,000,000.

London money market firmer.

Consols 87 7-8 to 88 for money.

Confederate loan quoted at 73½ and 74½.

Flour flat—Wheat firmer—Corn firm and advanced 3d.—Provisions dull—Political news unimportant.

ST. JOHN'S, N. F., Oct. 8, 1864.—The blockade running steamer *Charlotte*, at Cape Race at 3 p. m. Saturday, has Cork dates to Sept. 30.

At the London Stock Exchange on the 29th the opening price for Consols was 87 3-4 a 87 1-8.

The *Daily News* city article says that renewed heaviness prevailed yesterday in the Stock Market. The Confederate loan was extremely heavy and experienced a fall of six and a half per cent., owing partly to the defeat of General Early, but chiefly to the prospect of Lincoln's re-election.

In the Italian ministry Signor Pacino has accepted the post of public works. A letter published from the captain of the troops who fired on the citizens of Turin on the night of the 21st, states that the troops were not ordered to fire on the people but that the discharge took place by accident. Some Turinese citizens have published a manifesto stating their convictions of the necessity for the country to continue a legal agitation in order to make Parliament aware of their motives for opposing the Franco-Italian convention, and also announce the formation of a committee to collect subscriptions in favor of sufferers from disturbances of the 21st and 22 l, and to promote petition to Parliament against Franco-Italian convention.

"We the undersigned inhabitants of Cornwallis having observed the astonishing effect resulting from the use of *Graham's Pain Eradicator and Magnetic Oil*, and having used it ourselves and in our families with the best success, for the removal of complaints for which it is intended, confidently recommend it to the public as surpassing any other Liniment or Pain Killer now in use.—
WILLIAM MURRAY, Pastor of the North Cornwallis, Presbyterian Church.
JAMES PARKER, Pastor of the 3rd Cornwallis Baptist Church.
JAMES G. HENNIGAR, Wesleyan Minister, Canning Cornwallis.
JOHN R. KEAN, Pastor of the Congregational Church, Canning, Cornwallis
DAVID FREEMAN, Pastor of the Baptist Church Canning, Cornwallis
Ebenezer Bigelow, J. P. Amass Loomer,
Levi W. Eaton, J. P. James W. Sharp,
John H. Clarke, J. P. Hanley C. Shafner,
David Ellis, J. P. S. G. Kerr,
Philip Weaver, J. P. Charles E. Burbidge,
Peter Wickwire, J. P. Joseph Jackson,
Thomas Lovett, J. P. Benjamin W. Jacques,
John Northup, John W. Ells,
James Blenkhorn, James Huntly,
Arnold S. Burbidge, James Tupper,
George E. Eaton, Albert Chase,
Elijah Loomer, Thomas H. Gigliatt,
Daniel Cogswell, David Palmer,
Foster Woodbury. Henry Porter,
David Harris Newcomb, J. N. Coleman,
Charles E. Parker, Thomas B. Jacques,
Campbell Bowles,

CHIRIQUI IMAGES.—We have had the pleasure of examining a quantity of gold received by Dr. J. C. Ayer & Co., from Honduras, in payment for their medicines, which are extensively sold throughout Central America. Among massive crosses, bracelets and chains, are the rude images which have been taken from the graves of the Chiriqui chiefs—birds turtles, serpents, bugs, and reptiles done in solid gold. They carry us back beyond historic times, to periods and places where barbarism reigned supreme They seem to come here now in mute appeal from the winding sheets of their ancestors, to ask for the simple Indians in the mountains, medical protection from cultivated skill, against diseases which gather them up in too early graves. Ignorant and unlettered as they are, they have learned of the white man enough to know where to apply for relief, and what will bring it. Our well known townsmen, above named, inform us that they require their remittances from foreign countries now to be made in silver and gold.—*Lowell, Mass., Sentinel.* Oct 5—1m

1863

SPECIAL NOTICE.

TO THE CITIZENS OF
HALIFAX, N. S., AND VICINITY.

THE undersigned would respectfully ask attention to the preparations known as
HUNNEWELL'S
UNIVERSAL COUGH REMEDY,
For all *Throat and Lung Complaints.*
HUNNEWELL'S TOLU ANODYNE,
The great Neuralgic, Rheumatic, Head-Ache, Tooth-Ache, Loss of Sleep, and General Nervous Remedy. Also for the Pains in Monthly Menstruations a perfect relief
HUNNEWELL'S ECLECTIC PILLS.
The most perfect form of Cathartic ever given to he public, which never require more than *two* and seldom but *one* for a dose, act without the least griping and cure
INDIGESTION, DYSPEPSIA, BILLIOUSNESS, LIVER COMPLAINTS, PILES, WORMS.
and all derangements of stomach or bowels.
The above preparations, of such unbounded reputation in the United States have the confidence of and are used by great numbers of Physicians, and at prices within reach of all, are worthy the attention of invalids, who will find them a strict conformity to nature in medicine.
Without resorting to the common method of columns of advertising, I would ask confidence to to them, which will be sacred.

Rev. J. Brewster, in excellent health and spirits, arrived in the steamer *Merlin* from St. John's, N. F., on Monday morning, and left again for St. John, N. B., yesterday afternoon. Mr. Brewster's own account of the Jubilee celebration in St. John's appears in another column—that for Conception Bay will probably be given in our next. The following has been forwarded us from St. John's:—

At a meeting of the St. John's N. F. Jubilee Committee, held Oct. 4, 1864.

Moved by James J. Rogerson, Esq.

Seconded by Mr. Geo. Gear.

That the thanks of this Meeting are due, and are hereby presented to Rev. John Brewster, for the ability and unwearied energy with which he has forwarded the Jubilee movement in Newfoundland; and for the valuable services he has rendered, during his visit, in preaching and addressing the various meetings convened in connection with that important business. That this resolution be forwarded to the Provincial Wesleyan for publication.

Halifax District.

MISSIONARY MEETINGS.

Halifax and Dartmouth, Feb., left with the Superintendent of Halifax, and Bro. Angwin to make arrangements.

Musq. Harbour, Jan. 8th, from Halifax.

Midd. Musquodobit, Jan. 8th, Barrett and J. Angwin.

Sambro, &c., Dec. 18th, from Halifax.

Lunenburg, Dec. 11th, Botterell and Martin.

New Germany, Dec. 4th, Bro. Buckley.

Windsor, Jan. 15, 16, Bros. Botterell, Smithson, and Gray.

Falmouth, Jan. 17, 18, 19, same as Windsor.

Newport, Oct. 16, 17, 18, 19, Bros. England, Tweedy, Gray.

Kempt, Nov. 6, 7, 8, 9, 10, Bros. Smithson, and England.

Maitland, Oct. 9, 10, 11, 12, 13, Bros. McMurray and Teasdale.

By Order of the F. D. M.
JAMES ENGLAND.

Prince Edward Island District.

MISSIONARY AND JUBILEE MEETINGS.

Charlottetown, *Deputation*, Rev. Messrs. R. Smith, H. Pope, and W. Ryan. The time to be determined by the Local Committee.

Cornwall and Little York. The Rev'ds. Dr. Richey, R. Smith, W. Ryan and H. Sprague. Jan. 7, 8, 9, 10, 11.

Bedeque and Margate. The Rev's Dr. Richey, J. B. Strong, E. Evans, and Richard Pratt, Oct. 16, 17, 18, 19.

West Cape and Cascumpec. Arrangements left to the Brethren on those Circuits.

By order of the Fin. District meeting.
HENRY POPE, *Fin. Sec'y.*

Newfoundland District.

MISSIONARY MEETINGS.

t. Johns, Sermons Oct. 23rd, Rev. J. S Peach, Rev. J. Dove; Miss. meeting, Oct. 25.

Blackhead, Sermon, Nov. 6. Rev. J. Pascoe; Miss. meeting, Nov. 7th.

Island Cove, Sermons Nov. 6th, Rev. A. W. Turner, Miss. meeting, Nov. 8th.

Old Perlican, Sermon Nov. 6th, Rev. J. Waterhouse; Miss. Meeting, Nov. 10th.

Grates Cove, Nov. 9th.

Hants Harbour, Sermons 13th, Rev. A. W. Turner, Miss. Meeting Nov. 14.

Scilly Cove, Sermons Nov. 13th, Rev. J. S. Peach, Miss. meeting Nov. 15th; Deput. Revds. J. S Peach, W. E. Shenstone, J. Waterhouse, A. W. Turner, J. Pascoe.

Carbonear, sermons Nov. 20, Rev. J. Dove; Miss. meeting, 23rd.

Freshwater, do. Nov. 22nd.

Harbour Grace, Sermons Nov. 20th, Revs. J. Winterbotham, A. Ross; Miss. meeting Nov. 24.

Brigus, sermons Nov. 27th, Rev. J. Pascoe; Miss. meeting 28th.

Cupids, do. Nov. 29th.

Port de Grave, sermon 27th, Rev. J. S. Allen, Miss meeting Nov. 30th.

Bay Roberts, sermon, Nov. 27th, Rev. J. S. Allen, Miss. meeting, Dec. 1st; Deput. Revds. Thos. Harris, James Dove, J. Winterbotham, J. Pascoe, J. S. Allen.

By Order of F. D. Meeting,
JAMES DOVE, *Secretary.*

Newfoundland, Sept. 19th, 1864.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. T. D. Hart (P.W. Thos. L. Smith $2, A. Hayden $1, J. R. Bourke $1—$4, Parcels will be forwarded when rec'd.), Rev. W. W. Percival (B.R. $13 09), J. F. Smith $1.12, (F. Gardner No. 2 sent, No. 1 shortly), Rev. E. Brettle (Jno. Coffin $1, Josiah Pinkham $2, Mrs. Nickerson (2) $2—$5, book sent), Rev. W. Ryan (B.R. $8.84, Wm. Lane $1, H. Gay $2, Wm. Wood $1 50, A. McRae $2, S. Drake $3, J. Bowyer $2 66, P. Music $1, T. Sheidow $2—$24), Rev. S. F. Huestis, Rev. D. Chapman, Rev. Wm. Temple, (Book Stewart absent attending Miss'y Meetings).

GRAHAM'S PAIN ERADICATOR.

How many Consumptives owe their afflictions to that fatal mistake of "*waiting for a Cough to get well of itself.*" Avoid this error, by availing yourself of that sure remedy for Coughs, Colds, and all pulmonary complaints—"Graham's Pain Eradicator."

Read the following from John Murphy, Esq. Coroner, Petersville, Queens county, N. B.

"In the autumn of 1861, one of my sons was seized with a distressing Cough which rapidly increased in severity, accompanied by pain in the chest, spitting of blood, etc.; under the combined effects of which he became rapidly reduced.—Hearing of the astonishing results of Graham's Pain Eradicator in the cure of disease, I procured a bottle, by the use of which, I am happy to say, he was restored to perfect health.—From this, and other instances of its efficacy, I can with increasing confidence, recommend it to the afflicted."

PERFECTLY SATISFACTORY.—This is the expression of every one after using Mrs S. A Allen's World's Hair Restorer and Zylobalsamum, or Hair Dressing. They are unequalled for restoring, invigorating and beautifying the hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position, quickly cleansing the scalp, arresting the fall and imparting to the hair a healthy and natural color. No lady's toilet is complete without them. Every Druggist sells them.

FOR AN IRRITATED THROAT, COUGH OR COLD, "*Brown's Bronchial Troches*" are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. *As there are imitations, be sure to* obtain *the genuine.*

Marriages.

At the residence of the bride's father, Woodside, Pugwash, on the 6th inst., by the Rev. R. E. Crane, assisted by the Rev. A. M. DesBrisay, Mr John, Cooper, of Amherst, merchant, to Matilda, eldest daughter of Cyrus Bent, Esq.

On the 5th inst., by Rev. T. Cumming, assisted by the Rev. A. Stuart, Charles Alfred Hutchins, to Jane Eleanor, second daughter of Wm. McKay, Esq.

At Parrsboro, on the 5th inst., by the Rev. Geo Townsend, A. Stewart Townsend, Esq., M. D., to Harriet Fraser, only daughter of Rev. W. B. King, A. M.

On the 4th inst., at Port Williams, Cornwallis, by the Rev. A. L. Hunt, Mr Charles E. West, of this city, to Addie, daughter of Elisha Best, Esq.

On the 4th inst., at Maitland, by the Rev. John Randall, Mr. George Eson, Junr., of Halifax, to Kate Stewart, daughter of A. M. Cochran, Esq.

Deaths.

At Shelburne, on the 24th of Aug., Alex H. Cockren, Esq. in his 78th year. He was universally respected as a gentleman and a christian. He filled for many years with great acceptance the office of local preacher in the Methodist Church.

On the 6th inst, in the 30th year of her age, Agnes relict of the late P. Ross.

At St. George's, Bermuda, on the 23rd ult., of yellow fever, Sergeant W. A. Elwood, aged 26 years, a native of Leeds, Yorkshire, England, late of the Purveying Hospital Stag in this city.

At Cornwallis, on the 5th inst., Samuel Starr, Esq., aged 74 years.

On the 16th of August, at Brussels, Moses Myers, Esq., father of Professor Myers, of this city, aged 70 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, Oct 5.

Steamers Alpha, Guilliford, Bermuda and St Thomas: Colonel Lamb, Baine, Liverpool, barque Caroldi, Burley, Cardiff; brigts Italia, Hayes, Porto Rico; Emily Jane, Gammon, Porto Rico; Penguin, Conyers, Bermuda; schrs Foam, Lassef, Fortune Island; Superb, Strum, St Martins; Mary Alice, Riley, Cape Breton; Three Brothers, do.

THURSDAY, Oct 6.

Brigts Troubador, Tucker, St John, N B; Martha, Holmes, do; schrs Louisa, Damon, Demerara; Vernon, St John, N B; Juliet, Simpson, Hillsboro'; Coronella, Sulis, Digby; Mary Ann, Cann, Sydney; M Hopewell, Ormiston, do.

FRIDAY, Oct 7

Barque Halifax, O Brien, Boston; brigt Helenathus, Kavanagh, St John, N B; schrs Pursue, McDonald, Newfd; Joseph, Shaw, Bay St George; Vivid, Fack, Labrador; Jolly Tar, Garrison, do; Dot, McKinnon, Yarmouth; Sandwich, Harris, Liverpool; Speedy, Bollong, Sydney; Lucy Ann, Boudrot, Sydney

SATURDAY, Oct 8

Steamer Commerce, Snow, P E Island.

SUNDAY, Oct 9.

H M S Baracouta, West Indies; H M S Buzzard, from a cruise; steamer, Delta, Hunter, Boston; brigts Argo, Andrews, Oporto; Blue Wave, Canfield, Lingan; Orizembo, Flowers, do; schrs A C Major, Perry, St Martins; Comet, Lang, Boston.

MONDAY, Oct 10

Steamers Merlin, St Johns, Nfld; Charlotte, McNain, Queenstown; brigt Thos Albert, Crowell, St Thomas; schrs Wm Stairs, Ponce; Rival, Dunlop, Liverpool; Prince, Consort, Nassau; Ready, Sams Newfd.

CLEARED.

Oct 5—Brigt Queen of the West, Thomas, Montreal; schr Emily, Gay, Charlottetown.

Oct 6—Barque Spirit of the Ocean, Cary, Pugwash; brigt Jane, LeBlanc, Bay Chaleur; schrs Minnie Arnold, Port Maria; Levi Hatt, Hutcheson, Cape Canso; Eliza, Dades, P E Island; Gipsey Queen, Brown, Plaister Cove.

October 7.—Schrs Reward, Boudrot, Descouse; Philomel, Dugas, River Bourgeois; Vulture, Jeice, Descouse

Oct 8—Steamers Alpha, Samson, Sydney; Commerce, gnew, Boston; Asia, Ritchie, Liverpool; brig Rover, Ryan, Jamaica; brigts Isabella, Thompson, Stevens, Sydney; G W Halls, Balcam, Charlottetown; schrs R Noble Ormiston, Sydney; Greyhound, Riches, New Haven; Mary, White, Margaree; Margaret, Halls, Bathurst.

W. & C. SILVER

HAVE received their usual Extensive Stock of DRY GOODS for the

FALL TRADE!

To which they invite the attention of their friends and buyers generally. oct 5—4w

1864.

Inland Route.

Halifax & Boston, via St John.

THE steamer "EMPEROR" will leave Windsor for St. John during the month of September as follows.

Saturday, 1st	11 a m
Wednesday, 5th,	2 p m
Saturday, 8th	5 p m
Wednesday, 12th	9 a m
Saturday, 15th	11 a m
Wednesday, 19th	2 p m
Saturday, 22nd	4 p m
Wednesday, 76th	7 a m
Saturday, 29th	10 a m

Connecting with the steamers New England and New Brunswick, between St. John, Portland and Boston; also, with the Grand Trunk Railway at Portland, for all parts, Canada and the West.

FARES:

Halifax to St. John	$4 50
" Eastport	5 00
" Portland	7 00
" Boston	8 00
" New York	12 50
" Quebec	16 50
" Montreal	16 50

Through Tickets and any further information can be had on application to
A. & H. CREIGHTON.
Oct 5 Agents Ordnance Square

DALHOUSIE COLLEGE,

Principal—the Rev. Professor Ross, D D.
Professor of Formal Logic, Ethics, and Political Economy—the Principal.
Professor of Greek and Latin, J. Johnson, M A T C D.
Prof of Mathematics, Rev. Chas McDonald, M A.
Prof of Natural Philosphy, Thos McCulloch, Esq
Prof of Chemistry and Mineralogy, George Lawson, Ph D LL D.
Prof of Metaphysics, Esthetics, and Belles Lettres, Rev. Wm Lyall, LL D.
Tutor of Modern Languages, Mons Pujol.

THIS Institution will be opened on WEDNESDAY, 19th day of October next at 11 o'clock

The Inaugural Address will be delivered by the Rev Prof Lyall, in the Room formerly occupied by the Mechanics' Institute

Applicants for admission will be examined on the afternoon and evening of the day of opening. They must possess a competent acquaintance with English, Latin and Geek Grammar, with ability to translate and parse a passage from some easy Latin and Greek author, and to scan and apply the rules of prosody in Hexameter verse; and must be able also to pass a satisfactory examination in Arithmetic, Geography and English History.

JAMES THOMSON,
oct 5 3w Sec'y. Dalhousie Col.

THE AMERICAN WAR.

With some suggestions towards effecting an honourable peace

By the Author of the Prize Essay on Nova Scotia and her Resources.

For Sale at the Book Stores.
Price 10 cents
Oct 5 3 ins

FRENCH KID GLOVES!

LADIES' & CHILDREN'S

French Kid Gloves

JUST OPENED

AT THE

COMMERCE HOUSE,

No. 144 Granville Street.

Oct 5 R. McMURRAY & CO.

NEW FANCY SILKS
AND
RICH BLACK GLACES!
JUST RECEIVED
AT THE
"Commerce House,"
NO. 144 GRANVILLE STREET.
Oct. 5 R. McMURRAY & CO.

STRAIT OF CANSO

MARINE RAILWAY.

Capacity 1000 Tons Register Tonnag

THIS RAILWAY is now completed, and ready for hauling vessels to clean or repair, and being operated by steam, quick despatch will be given. For vessels of 50 tons and under, there will be a uniform charge of $7.50. For all vessels over 50 tons, 15 cents per ton will be charged for hauling, and 24 hours on the ways. Fishing and coasting vessels under 150 tons, not occupying the ways more than three hours, will be charged only two-thirds of the above rate or 10 cents per ton. Steamboats will be charged 15 cents per ton register tonnage, and 15 cents per horse power in addition.

Application to be made to the Superintendent at the works at Port Hawkesbury, Strait of Canso, Cape Breton Island, or to
HENRY N PAINT.
aug 31 1y fn Secretary, Halifax, N. S.

New Advertisements.

Messrs. R. N. Beckwith & Co.

Respectfully invite attention to their

NEW FALL STOCK!

Personally selected by one of the Firm,

—COMPRISING—

Many of the Leading Novelties in

FANCY GOODS,

With a complete assortment of

STAPLES,

Made Clothing, Small Wares, &c

Which they are now prepared to offer,

Wholesale or Retail.

Buyers from the country are solicited to examine their stock before purchasing.

59 GRANVILLE STREET.
Oct 12. 1m

Nova Scotia Railway,

Extension from Truro to Pictou.

TENDERS will be received at the Railway Engineer's Office, Truro, till FRIDAY, the 28th day of October, instant, at 12 o'clock, noon, for

The Grading, Bridging and other Works, on the several sections of this Line, from the Termination of Section No 1 to the Waters of Pictou Harbor.

The Work, as before intimated, will be divided into Sections of about five miles each, and Tenders will be received for each Section separately, or for the whole Work in one contract; the Department reserving the right to accept Tenders for each Section or one Tender for the whole work.

Specifications, form of Tender, or any other information required by the intending contractors may be had on application at the Engineer's Offices in Halifax, Truro and New Glasgow, on and after the 17th day of October, inst.

The work is to be finished over or before the 1st day of July, A D 1866. The names of two sufficient sureties ready to become bound for the fulfilment of the Contract, must be stated in the Tender, otherwise it will not be considered.

JAMES McDONALD, Comm'r.
Railway Office, Halifax, Oct 1st, 1864 4w Oct 15

HORACE WATERS'

Great Musical Establishment,

NO. 481 BROADWAY, N. Y.

80 New Pianos, Melodeons, Alexandre and Cabinet Organs, at wholesale or retail, prices as low as any First-Class Instruments can be purchased. Second Hand Pianos at great bargains, prices from $60 to $300. All the above Instruments to let, and rent applied if purchased. Monthly payments received

The Family.

Grandmother's Pocket.

BY MAUD BIRLAND.

There's a little vision comes up to-night,
From the depths of years long past;
And it makes me grieve that things so bright
Can never be made to last.
It seems but a year—no, scarcely so long,
Since grandmother sat in her chair;
And we, an eager, expectant throng,
Would gather around her there.

I can see, this moment, her wrinkled hand,
As it searched in the folds of her gown;
And how a motionless group we would stand,
Till the storehouse pocket was found.
Then her dear, dim blue eyes would wander o'er all,
And plan how 'twas best to divide;
Till at last on her own heart's pet darling they'd fall,
And her pocket would open out wide.

And then I can see a white, plump little hand,
With dimples all set in a row,
Give out to each one of that bright, little band,
The treasures she found here below.
Here something was stored to please the boys,
And there was a prize for the girls;
And this was to crown the simple joys
Of her pet with golden curls.

Dear grandmother! sweetly she's sleeping there,
Under the bright green sod:
Weary of life, and toil, and care,
She gave herself back to God.
May the children who loved her all meet her again;
To them is the sweet promise given.—
She will gather them fondly around her, then,
"For of such is the kingdom of heaven."

Little Pilgrim.

Nobody's Children.

A year or two ago, as I sat in front of a farmhouse one warm afternoon, my attention was attracted by numerous feathery objects that kept floating in and out at the open door. At first I thought they were insects, but on examination I found them to be seeds.

"Of what?" I asked the farmer's wife, as she passed through the entry.

"Thistles," she replied. "There's a bed of them just below here, and the breeze carries them hither and thither, as you see."

Presently I took my hat and walked down the lane until I came to the thistle bed. There it was—a large patch of ground, covered with the unsightly things, and as the wind swept over them thousands of the light feathery seeds were borne away and scattered over all the surrounding country. Next year, thought I, they will spring up in the hay-fields, and in the corn-fields, and among the grain, and crops will be injured by them; they will spring up in the flower-gardens, and the farmer's little daughter, going out to gather flowers, will have her tender fingers wounded by them; they will do no good but only harm, wherever they find space to grow. So I went back to the house.

"Pray tell me why those thistles are not rooted up?" I asked the farmer's wife.

"O," she said, "they are not on anybody's ground, and so are left to themselves."

Not on anybody's ground, and so are left to themselves!

There is a text for a sermon, but I am not the person to do the preaching.

I sat down and began to think. I thought of swarming city streets; of bare-footed boys and girls, whose rags scarcely cover their limbs; of vulgar and profane language uttered by almost infant lips; and of crimes committed by little children, no older or larger than the farmer's little daughter.

Who are all these? Oh, they are *nobody's children*—nobody cares for them—they are left to shift for themselves. So they grow up, and they become the pests of society. They are the gamblers, the burglars, the incendiaries, the robbers, the murderers. They fill our alms-houses, our jails, our prisons; they travel on the road to destruction, and they lead thousands and thousands along with them. Why? Oh, they are nobody's charge—noboby is responsible for them; they take care of themselves. Oh, will this excuse stand in the great day of judgement? Dare we look in the face of Almighty God as we stand before the great white throne, and say, "They were nothing to us—we could not help them; we had not power or strength to raise them from their degradation?" No, no. We dare not.

Christian, there is work for you and me in this great vineyard of the Lord. Let us go into these streets and lanes—the highways and hedges, and carry the news of salvation. Let us seek out these little neglected ones, and bring them into our mission schools and churches; let us visit their wretched homes, and tell their parents of the Lord Jesus Christ, who came to seek and to save the lost. Thank God there are many workers already laboring in the Lord's harvest fields, but there is room for more—there is room for every Christian to share in the toil and the burden, and also in the rest and the reward.—*British Messenger.*

It Pays.

The bell rang for recess, and out rushed a crowd of noisy boys, eager to enjoy their freedom. The teacher had gone to his dinner, and no one was left in the school-room but poor John Hays, who was obliged to stay in and learn his grammar lesson, in which he had altogether failed that morning. Very disconsolate he looked, sitting there with that hard lesson which must be learned, and it did not seem to grow any easier or plainer the more he looked at it. "I never can learn it," he exclaimed impatiently.

Just then Harry Scott's merry face looked in the door. "Got to stay in all recess, John?" he asked.

"Yes, and longer, too, for what I see, for I can't learn this awful lesson."

"Why, what's the matter with it?"

"Oh, there's no sense in it at all," and John looked sadly at the puzzling lesson.

"Well, now, suppose we put our heads together, and see if we can't make some sense out of it. I dare say we can clear it up before long." And Harry sat down beside him.

"But you will lose your recess this way."

"Never mind that; it's all right. Now for the lesson."

They had hardly got fairly into it, when a group of noisy school-mates were at the door, calling, "Harry, Harry Scott, what are you doing in there? Come out; we're waiting for you to join our game of ball."

"Can't come just yet; John and I are clearing up this lesson. Let some one take my place."

"What a silly fellow." "Just like him, giving up all his recess for such nonsense. And off they went grumbling, while Harry and John turned to the lesson again. Very clear and plain it began to look to John's mind after Harry's explanations, and soon he declared that he quite knew it.

"Good! there comes the teacher, now he will hear it, and that will leave you ten minutes for a run on the play ground yet." And away went Harry, as his companion was trying to thank him for his kindness.

"I'd like to know what use there is in giving up all your recess to help an idle fellow," said George Martin, as Harry came on the playground.

"Oh, a great deal, I can tell you," answered Harry cheerfully.

"You're always doing some such queer thing; I don't see what good you get by it."

"Good! why, George, *it pays.*"

"*Pays!* said George with contempt, "I'd like to know how. By losing all your recess, I suppose."

"Yes, it pays to give up your recess, if you can help a school-mate out of his trouble; it pays in the satisfaction you feel afterwards, and is better than half a dozen games of ball. See, there comes John now, looking brighter than ever."

Harry was right; he always found it so. When he took the money he had saved to buy a new book and bought with it some dainty for the sick widow; or when he gave up a half holiday to assist his father, who was very busy; when he helped his school-mates out of any trouble, he always felt well paid for it.

Family Discipline.

What motives are laid upon all Christian parents to make the first articles of family discipline a constant and careful discipline of themselves. I would not undervalue a strong and decided government in families. No family can be rightly trained without it. But there is a kind of virtue, my brethren, which is not in the rod—the virtue, I mean of a truly good and sanctified life. And a reign of brute force is much more easily maintained than a reign whose power is righteousness and love. There are, too, I must warn you, many who talk much of the rod as the orthodox symbol of parental duty, but who might really as well be heathens as Christians; who only storm about their house with heathenish ferocity, who lecture, and threaten, and castigate, and bruise, and call this family government. They even dare to speak of this as the nurture of the Lord. So much easier is it to be violent than to be holy, that they substitute force for goodness and grace, and are wholly unconscious of the imposture. It is frightful to think how they batter and bruise the delicate, tender souls of their children, extinguishing in them what they ought to cultivate, crushing that sensibility which is the hope of their being, and all in the sacred name of Jesus Christ. By no such summary process can you dispatch your duties to your children. You are not to be a savage to them, but a father and a Christian. Your real aim and study must be to infuse into them a new life, and, to this end, the Life of God must perpetually reign in you. Gathered round as a family, they are all to be so many motives, strong as the love you bear them, to make you Christlike in your spirit. It must be seen and felt with them that religion is a first thing with you. And it must be first, not in words and talk, but visibly first in your love—that which fixes your aims, feeds your enjoyments, sanctifies your pleasures, supports your trials, satisfies your wants, contents your ambition, beautifies and blesses your character. No mock piety, or sanctimony of phrase, or longitude of face on Sunday will suffice. You must live in the light of God, and hold such a spirit in exercise as you wish translated into your children. You must take them into your feeling, as a loving and joyous element, and beget, if by the grace of God you may, the spirit of your own heart in theirs.

This is Christian education, the nurture of the Lord. Ah, how dismal is the contrast of a half-worldly, carnal piety; proposing money as the good thing of life: stimulating ambition for place and show; provoking ill-nature by petulance and falsehood; praying, to save the rule of family worship; having now and then a religious fit, and, when it is on, weeping and exhorting the family to undo all that the life has taught them to do; and then, when the passions have burst out their fire, dropping down again to sleep in the embers, only hoping still that the family will some time be converted! When shall we discover that families ought to be ruined by such training as this?—*Dr. Bushnell.*

John, the Grave-digger.

Mr. Gray had not been long minister of the parish till he noticed the odd practice of the grave-digger; and one day when he came upon John smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked why he was so particular in dressing and heaping the graves of infants. John paused for a moment at his work, and looking up, not at the minister, but at the sky, said, "Of such is the kingdom of heaven."

"And on this account you tend and adorn them with so much care," remarked the minister, who was greatly struck with the reply.

"Surely, sir," answered John, "I canna make over braw and fine the bed-covering o' a little innocent sleeper that is waitin' there till it is God's time to wauken it and cover it with white robe, and waft it away to glory. Where sic grandeur is awaitin' it youder, it's fit it should be decked out here. I think the Saviour will like to see white clover spread abune it; dae ye no think sae tae, sir?"

"But why not thus cover larger graves?" asked the minister, hardly able to suppress his emotions. "The dust of all his saints is precious in the Saviour's sight."

"Very true, sir," responded John, with great solemnity, "but I canna be sure wha are his saints, and wha are no. I hope thear are many of them lyin' in this kirkyard; but it wad be great presumption to mark them oot. There are some that I'm gey sure aboot, and I keep their graves as nate and snod as I can, and plant a bit floure here and there as a sign of my hope; but daurna gie them the white shirt," referring to the white clover. "It'l clean different, though, wi' the bairna."—*The Gem.*

Did he Die for Me?

A little child sat quietly upon his mother's lap. Its soft, blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek, as the story went on increasing in interest. Tears gathered in its earnest eyes, and a long sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

"Did he die for *me*, mamma?"

"Yes, my child, for you—for all."

"May I love him always, mamma, and dearly too."

"Yes, my darling, it was to win your love that he left his bright and beautiful home."

"And he will love me, mamma, I know he will. He died for me. When may I see him in his other home?"

"When your spirit leaves this world, my darling."

"My spirit," murmured the child.

"Yes, your spirit, that part of you which thinks, and knows, and loves. If you love him here, you will go to live with him in heaven."

"And may I love him here. How glad you have made me, dear mamma."

And the mother bowed her head and prayed silently and earnestly, that her babe might love the Saviour.—*Reaper.*

Temperance.

Rum Bottles Outlawed.

The following case tried in the Quarter Session of Berks County, Pa., is thus reported by the Reading Gazette:—

"A wife indicted her husband for assault and battery, committed under the following circumstances:—They were returning home together in a wagon, from market—the husband provided with a 'pocket pistol,' well loaded, from which he took sundry 'swigs,' until he became 'shot,' The wife remonstrated earnestly against such conduct, which aroused the anger of her lord, and he commenced abusing her; whereupon she seized the rum bottle and threw it out into the road. For this her brute of a husband beat her. Judge Jones charged the jury that the wife's act of breaking the bottle did not justify the husband in striking her; that although a wife had no right to destroy the goods and chattels of a husband, a rum-bottle was an exception; that a wife was perfectly justified in seizing her husband's rum-bottle whenever she could lay her hands on it and destroying it; and that in this instance the defendant did no more than what a sensible woman ought to have done. The jury rendered a verdict in accordance with this sound opinion. Rum bottles may, therefore, from this date, be considered without the pale of the law's protection."

The Corner Grocery—How much per Head?

Many people pass the dingy, dirty, bad-smelling corner grocery, without thinking what an important institution it is. Bill keeps it. Bill is a smart, stirring fellow, a broth of a boy, with a liking for his own liquors, and keeps one eye sober enough to watch his chances for making his pile.

Bill's shop is headquarters for the party in the block. The primary meeting is held there. Nominations are made there. The interests of the party are talked over there, Jim must be a ward school trustee. John must have a ward office, or the cause of liberty is done for. Bill is the chief man in all the talking and nominating. Every one looks up to Bill for several reasons. He has liquor and he has influence in the block and in the ward. That is not all. The mayor speaks to him when he meets him. The city inspecter touches his hat to him and Bill hints to his neighbors that he can do pretty much as he pleases with the city hall officials. He says that the other party would pay him any price for his help, only he can't be bought. No, indeed.

Election day is approaching. A man smartly dressed, with a big, showy watch-chain, and flashy vest, steps, into Bill's corner, and has a little talk. He says, "My friend Mr. A., is running for mayor, Mr. B., for city inspector, &c., and they must be elected, or liberty is done for. Now Bill, how many votes can you give us, and what is your price?" Bill knows what he can do, and pledges twenty, fifty or one hundred, as the case may be. Some people would call this selling his neighbors like sheep, but they know nothing. Other folks do what Bill is doing.

Sometimes both parties apply to Bill, and he pledges himself to both for a consideration. It is known that Bill can do pretty much as he pleases with the voters who come to his corner, by an an extra glass now and then, by letting the score stand, by promises to one, by lies to all, he becames a captain of twenty or of fifty ignorant men, who vote as he tells them.

Of course, Bill has plenty of money, and is liberal with it, among his neighbors, and they all say what a clever, free-hearted fellow Bill is. But Bill is cute, and chuckles as he thinks all the cash tends to the corner grocery.

By-and-by there is a talk in the papers, and at public meetings about the enormous taxes, and people begin to worry about it, and some say we have elected bad men, and they are wasting and stealing, and that makes heavy taxes. "What is that to you?" says Bill. "The more money that is spent, the more is in circulation, and the more chances for us to get our share."

He reminds them how freely he spends among them, he points to that job, which employs so many men in the block. Did they ever handle so much money before?—Especially at election time how freely money flows, and any poor chap can have his five or ten dollars for putting in a little slip of paper into the ballot-box. So Bill quiets people's fears by showing them that they are living in clover under the men they helped to elect. "At any rate," he says, "if taxes are heavy, the rich pay them."

But now the price of every article of living rises. Rents are higher, flour, sugar, tea, coffee, salt, coal, wood, everything is dearer. Bill sits in his corner and thinks. He is a landlord. He adds to the rent of each room. He adds to the price of every article in his store. He loses nothing by the high taxes. But his neighbors pay his taxes by paying more for salt, pepper, flour, sugar, coal, tea, &c. Every day, Bill gets richer, his neighbors poorer. He gets back all the treats he ever gave, all the scores he allowed to be run up, and is the only man in the block who does not suffer from corrupt and wasteful government in the ward and city.

It is curious to observe how all the money in the block seems to set in a steady stream towards Bill's corner. If he gets a job of street-cleaning or paving for the men of his block, the money they get for their toil goes to the corner for drinks or something else.—If Bill has money to give for votes, it comes back to his till and stays there! Oh, it is a grand thing to keep a corner grocery and have influence in the block, and to have the buying and selling of votes like so many sheep or pigs.

Honest, industrious, hard-working men, beware of the corner grocery. Open your eyes to the influence of Bill. He will sell you to the politicians if you don't look sharp, and he will take care that all the neighbors shall help to fill his pockets.

Bill talks big about the rights of freemen, but buys and sells votes just as he buys and sells pigs or sheep, and puts the profit in his own purse.

WORTH KNOWING.—Whenever an artisan resident in one of the filthy places leaves off strong drink, the usual course of proceeding is this. He begins to pay his debts; he purchases decent clothing for himself and family; he makes his habitation clean and provides good furniture; he buys a few books; takes his family to a place of worship; and if not content with being clean and decent amongst surrounding dirt and wretchedness, he looks for a better residence in some airy and salubrious locality, leaving his unimprovable residence to be occupied by one like his former self, who prefers drinking, smoking, and gambling to the comfort and decencies of domestic life.—*Temperance Chronicle.*

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To Dr. Ridge. PAUL STRANGE.

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Bilious Cholic, or Gastritis;
Scarlet, Typhoid, or other Fevers;
Influenza, Coughs, or Colds;
Inflammation of the Stomach or Bowels;

RADWAY'S READY RELIEF

SHOULD BE TAKEN INTERNALLY.

One dose will stop the pain; its continued use will, in a few hours, cure the patient.

HOW IT CURES.

The secondary indication of RADWAY'S READY RELIEF is to cure the patient of the disease or malady that occasions the pain; this it accomplishes rapidly and radically. *So swift* is the patient transformed from pain, misery, weakness, and decrepitude, to the delightful enjoyment of health and strength, that patients frequently ascribe its talismanic power to the supernatural influence of enchantment.

RHEUMATISM, LUMBAGO, GOUT, NEURALGIA, TOOTH ACHE, CROUP, INFLUENZA, SORE THROAT, QUINZY, DIPTHERIA, HOARSENESS, BRONCHITIS, STIFF JOINTS, ENLARGED TENDONS, HEADACHE, (Sick or Nervous,) ASTHMA, or HARD BREATHING.

It is truly marvellous how quick RADWAY'S READY RELIEF cures the sufferers of these maladies. The poor, crippled, and pain-stricken Rheumatic has not to wait days before a change takes place, but in a few minutes derives ease and comfort.

CHRONIC RHEUMATISM CURED.

Twenty Years of Sleepless Nights.

Wm. Sydney Myers, Esq., of Havana, Cuba, the correspondent of the London Times, suffered with Acute and Chronic Rheumatism for twenty five years, and for twenty years he had not enjoyed one whole night's calm rest. He applied RADWAY'S READY RELIEF.—It immediately gave him ease and secured him the first calm and undisturbed sleep during the twenty years. The continued use of the READY RELIEF cured him.

PREVENTION BETTER THAN CURE.

THERE IS NO OCCASION FOR SICKNESS.

When you first feel pain, then take a teaspoonful of the READY RELIEF in water; or apply it to the parts where you feel the discomfort.

ALL MALIGNANT DISEASES

first give warning of their presence, and if met promptly before they become seriously intrenched within the system, will be readily expelled.

SIGNS OF SICKNESS.

Headache, Pains in the Limbs—in the Stomach, Bowels, and Kidneys—Cold Chills, and Hot Flashes, Coated Tongue, Burning Skin, Nausea, Shivering, Dullness, Loss of Appetite, Restlessness, Giddiness, &c., &c., are premonitory symptoms of Malignant Diseases. One dose of the READY RELIEF is sufficient to break up and expel diseased action, and restore the patient to health.

SOLDIERS.

Every soldier should carry with him a supply of Radway's Ready Relief. It supplies the place of all other medicines; and as a beverage, a teaspoonful of the Relief, to a wine-glass of water, is a nicer, pleasanter stimulant than brandy, whisky, or bitters.

SICKNESS PREVENTED IN THE 9TH MAINE REGT.

Eighth Maine regiment, Sergt C. P. Lord, writes that Radway's Ready Relief saved the regiment from death while quartered at Tybee Island, S. C., when working in the swamps, erecting fortifications. Every man seized with Typhoid and other Fevers, Fever and Ague, Diarrhœa, Dysentery, Rheumatism, was cured by the use of the Ready Relief.

CAUTION.

In all cases ask for Radway's Ready Relief. Take no other. See that the signature of Radway & Co. is on the outside label of each bottle. Every agent is supplied with a new and fresh stock. Price 25 cents per bottle. Sold by Druggists, Merchants and country store-keepers.

RADWAY & CO.

87 Maiden Lane, New York.

A PORTABLE

SEA WATER BATH.

At a Trifling Cost.

Allgood & Towl's Celebrated

SEA SALT.

This Salt, from the careful manner in which it has been prepared and preserved, contains all the Salts of Iodine and Bromine, together with the Chlorides and Sulphates of Sodium, Magnesium, Potassium and Lime, in a perfect state of preservation, ready to impart their virtues to water when dissolved in the rapid, cheap, yet producing a genuine

Sea Water Bath!

Medical men have heretofore refrained from prescribing Sea Bathing, owing to the danger incurred in exposing delicate patients to the or even common bathing houses, and in the water too trouble in obtaining sea water. These difficulties are now removed by the introduction of

Allgood's Real Sea Salt,

which enables all to enjoy that luxury in the privacy of their own bath rooms.

Experience has proved sea water to be an invaluable strengthener for infants and invalids; and also for preserving the health of those who already enjoy the most valuable blessing

This Salt is especially recommended to those living in the interior, where salt water cannot be obtained

Dispensing in convenient packages at 1s sig. A large discount to wholesale buyers.

M. F. LAGAN,

151 Hollis street, Halifax, N S, Wholesale Agent for North America.

☞ Sole Agents wanted in every town and village Address M. F. Lagan, 151 Hollis street, Halifax, N S. March 30.

GRAHAM'S

PAIN ERADICATOR,

AND MAGNETIC OIL.

The best remedy in use for the following complaints:

Rheumatism, Lumbago, Felon or Whitlow, Sores, Wounds, Burns, Hives, Asthma or Phthisic, Colds, Neuralgia, Broken Breasts, Erysipelas, Tumors, Scalds, Diphtheria, Coughs, Earache, Spinal Complaints, Abscesses, Salt Rheum, Sprains, Bites, Influenza, Pain in the Chest or Back, etc, etc.

It quickly and effectually reduces INFLAMATION, and eradicates PAIN and HUMOR.

It is equally efficacious on Horses and Cattle,

Prepared by THOMAS GRAHAM

Late of Canning, Cornwallis, N.

Now T Graham & Co. Carleton. St John

REMOVAL.

The Proprietor of Graham's Pain Eradicator and Magnetic Oil has removed from Canning, Cornwallis, N S, to 24 Dock St, N B, for greater facilities of supplying the largely increasing demand for his Medicines, where the business will in future be conducted by T. GRAHAM & CO.

Carleton, St John, N. B. Aug 3

CITY DRUG STORE.

20 packages per "America."

—Containing—

RADWAY'S Relief, Kennedy's Discovery Lyon's Kathairon; Spaulding's Rosemary Hungarian Balm, Hennessy's Medicines, Clarke Croup Syrup; Electric Oil, Burnett's Essences Davidson's Enemas, India Rubber Combs Richardson's do.

" Funnels; Sugar Candy,

Chewing Gum; Gum Drops,

Hops, etc., etc., etc., etc.

—ALSO—

2 Pkgs. Photographers Material

—Consisting of—

Cases and Trays, in great variety, Varnishes, Collodion, Gilding, Enamelled Cloth, Albumen Paper, Mats, Preservers, Plates, Cotton, Chemicals, etc., etc.

Cameas imported to order.

ALWAYS IN STOCK,

English Drugs, Medicines, Perfumes, Pomades, Hair, Tooth, Nail & Comb Brushes.

Dec 21 A H WOODILL.

LANGLEY'S PILLS.

ARE a purely Vegetable preparation, and may be taken at any time by either sex without fear or danger, as they are free from all deleterious compounds of *mercury* and Drastic Purgatives. Their action is gentle, without causing the least uneasiness, yet effectual in removing all impure and acrimonious accumulations from the blood and system, gradually compelling the various functions of the body to act in a regular and spontaneous manner. Unlike many remedies, they do not induce liability to take cold nor establish a necessity for the habitual use of purgatives. They thus strongly recommend themselves as a first class FAMILY MEDICINE.

Sold by GEO. JOHNSON, London Drug Store, 148 Hollis street. March 16.

Country Produce Depot.

S. J. COLAHAN,

WISHES to inform his County Customer that in addition to his large stock of

DRY GOODS

Boots and Shoes, Hats and Caps

Ladies' and Gentlemen's Rubber Boots and Shoes Hoop Skirts, &c., &c.

He has added a large stock of STAPLE

GROCERIES,

Selected especially for the Country Trade, and can now supply the best article of Tea, Coffee, Sugar, Molasses, Flour, Leather, Tobacco, Dry Fish and Herring, etc., etc., at the lowest cash prices, or in trade for Country Produce on the same terms.

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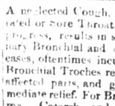
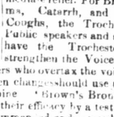
197 and 203 Barrington Street, Halifax, N. S.

☞ Near Cody's Country Market.

March 18. 1m





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Sold by Druggists and Dealers in Medicine at 25 cts per box.

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SOOTHING SYRUP

For Children Teething.

IT RELIEVES COLIC.

June 15

ENNIS & GARDNER

Would call attention to their Stock of

FRENCH DELAINES,

For Ladies' and Children's Wear.

STILL'S QUITE NEW.

Prince William Street, St. John, N. B.

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Bronchial Troches

FOR COUGHS, COLDS,

AND THROAT DISEASES.

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BEING the substance of the Arguments generally used by *PEDO BAPTISTS.* Abridged from the writings of eminent Divines.

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This compilation will be valued by many who cannot afford to procure larger treatises upon this topic.

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This Disease is not Incurable.

THE Rev. W. HARRISON of Black River Conference, New York, after being cured of the above disease in its worst form by an English doctor, obtained from the doctor the recipes, and now offers to the suffering a remedy that will cure Consumption, Bronchitis, Asthma, Catarrh, and all affections of the Lungs. Many have already proved it a cure.

TESTIMONIALS.

From Rev. L. D. Stebbins.—Having been suffering from a severe bronchial difficulty, attended with a cough and spitting of blood, and having tried many medicines for three years, I finally used