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Religious Miscellany.

Evening brings us Home.

On the hills the wind is sharp and cold,
Sweet young grasses wither on the wold,
And we, O Lord, have wandered from Thy fold;
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints,—oh, rest is sweet
When evening brings us home.

We have been wounded by the hunter's darts.
Our eyes are very heavy, and our hearts
Search for Thy coming,—when the light departs
At evening, bring us home.

The darkness gathers. Thro' the gloom no star
Rises to guide us. We have wandered far.
Without Thy lamp we know not where we are.
At evening bring us home.

The clouds are round us, and the snow-drifts thicken.
Thou dear Shepherd, leave us not to sicken
In the waste night,—our tardy footsteps quicken.
At evening bring us home.

—From "Spring Songs."

Taking the Right Track.

Not many years since there was a Christian merchant in Mesopotamia, of great wealth, with the right spirit in him. A neighboring trader, who did not know much about the Christian merchant, published a calumnious pamphlet about him. The Christian merchant read it; it was very abusive, and wicked, and malicious. All he said was that the man who wrote it would be sorry for it some day. This was told the malicious trader, who replied that he would take care that the Christian merchant should never have the chance of hurting him.

But men in trade can not always decide who their creditors shall be, and in a few months the trader became a bankrupt, and the Christian merchant was his chief creditor. The poor man thought to make some arrangement that would help him work for his children again. But every one told him that this was impossible without the consent of Mr. Grant—that was the Christian merchant's honored name. 'I need not go to him,' the poor bankrupt said; 'I can expect no favor from him.' 'Try him,' said somebody, who knew the good man better.

So the banker went to Mr. Grant, and told him his sad story of heavy losses, and of heart-breaking work, and sore anxiety and privation, and asked Mr. Grant's signiture to a paper already signed by the others to whom he was indebted. 'Give me the paper,' said Mr. Grant, sitting down at his desk. It was given, and the good man, as he glanced over it, said, 'You wrote a pamphlet about me once;' and without waiting for a reply, handed back the paper, having written on it something *on it. Two poor bankrupt expected to find libeler or slanderer, or something like that, written. But no; there it was, fair and plain, the signiture that was to give him another chance in life.* 'I said you would be sorry for writing that pamphlet,' the good man went on; 'I did not mean it as a threat. I meant that some day you would know me better, and see that I did not deserve to be attacked in that way. And now,' said the good man, 'tell me all about your prospects, and especially tell me how your wife and children are faring.'

The poor trader told him that to partly meet his debts *he had to give* up everything he had in the world, and that *for many days* they had hardly had bread to eat. '*This will never do,*' said the Christian merchant, putting into the poor man's hand money enough to support the pinched wife and children for many weeks. 'This will last for a little while, and you shall have more when it is gone; and I shall find some way to help you, and, by God's blessing, you will do beautifully yet. Don't lose heart; I'll stand by you.'

I suppose I need not tell you that the trader's heart overflowed, and he went away crying like a child. Yet the Right Track is the effectual thing! To meet evil with good, fairly beats the evil and *puts it down.* The poor debtor was set on his feet again; the hungry little children were fed. And the trader never published an attack again on that good man as long as he lived; and among the good man's friends, as he grew old, among all the things that should accompany old age, there was not a truer, heartier one than the old enemy thus fairly beaten. Let us all get upon the Right Track!

The Most Important Question.

And He went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord are there few that be saved?—Luke, xiii. 22, 23.

We are not informed who that "one" was who put this question to our Lord, nor in what spirit, or for what end it was put. A Sadducee, who denied the doctrine of future rewards and punishments, and the very existence of the soul after death, may have asked it, with a desire to entangle our Lord in debate; or a proud, self-righteous Pharisee, who, sure of his own salvation, was anxious, perhaps, to expose before the people what he deemed to be the un-orthodox views of Jesus regarding the number and character of those who should be saved; or some one whom unscience had been roused by the teaching of our Lord and was oppressed by a sense of what appeared to him to be the almost unmountable difficulties of salvation; or it may be that the question was prompted by a vain and idle curiosity, which desired to be wise above what was written, or to play with truth as with a toy, for a little amusement or excitement during the passing hour.

But if it is unimportant for us to know who put this question, it is all important to perceive how Christ replied to it: "He said unto them, Strive to enter in at the strait gate!" He does not give the answer which either the infidel, the hypocrite, the anxious inquirer, or the curious, wished or desired; for he does not say how few, or how many, are saved; but he gives the answer they all needed, and was most profitable for them. He withdrew their attention from what they could not know, to what they ought to do. They wished to know about the salvation of others; he wished them to attend to their own. They would look into the book of God's counsels; he would have them look into their own hearts; as if he had said: "With the number of the saved you have nothing to do; but with your own salvation you have everything to do. Instead of spending your time in asking, 'Are there few who shall be saved?' rather spend it in 'striving' to be saved yourself." We are thus taught, not only the folly of seeking to be wise above what is written, and asking questions which God has not been pleased to answer; but more especially the necessity of our settling this first and greatest of all questions, "What shall we do to be saved?" before occupying our attention with others which may only pertain to religion. There are many questions deeply interesting to a believer which are profitless to an unbeliever; nay, worse than profitless, because they may occupy his mind to the exclusion of the one thing needful; and just because those questions are *about* religion, and form the subject of much earnest thought to serious Christians—the very fact of a man thinking, speaking, and inquiring about them, may deepen in his mind the delusion that he is himself religious—that they concern him who is seeking, because they concern him who has found. O what is the settling of all questions to us, so long as this question remains unsettled, of our own salvation—our faith in Jesus Christ!

Forever.

This is a simple word, yet, according to one of the old divines, it makes the most solemn saying in the Bible. What reader of the *Pilgrim's Progress* does not remember the vivid description of the man in the iron cage, sighing as if his heart would break, and exclaiming:—"O eternity, eternity! how shall I grapple with the misery that I must meet with in eternity?" This is the pungent thought in the doctrine of future retribution—the one thing which harrows the soul of the ungodly, and which, by the blessing of God, often leads to repentance and faith.

Flavel, in one of his works, tells of a lady of fashion who, returning late at night from a scene of dissipation, happened to glance at a book which her maid was reading. The first word which met her eye was "Eternity," and she looked no further. But this took such a powerful hold upon her feelings and conscience, that she could find no rest until she had become an humble disciple of the Lord Jesus.

It related of a late eminent servant of God, who resided in the north of Scotland, that in his youth he was often employed in tending a flock of sheep. The pasture to which he led them from day to day was in a field pleasantly situated near a river. Once, as he lay on the bank of the stream admiring the ceaseless flow of the waters, he suddenly recollected having heard somewhere, in a sermon, that "a river is like eternity." He felt now, as he never had before, the force of the illustration. Still gazing on the constant current, he said to himself: "When I die, I must go either to heaven or hell. If I go to heaven, my happiness shall be like this river—always, always flowing; and if I go to hell, *my misery* shall be like this river—always, always flowing." The thought clung to his mind, as hour by hour the stream flowed calmly by. It was the crisis of his life. No loud call from heaven, no alarming providence, no pathetic appeal, stirred his soul; nothing but the still small voice from the bosom of the tranquil river. At length he returned home, but he could not shake off the impression. The Holy Spirit awoke him to the consciousness of his immortality, and constrained him to ponder whether that immortality should be an endless river of pleasure at God's right hand, or a ceaseless stream of anguish from the lake of fire. Day after day he returned with his flock to the pasture, but every fresh glance at the river recalled to his mind that one towering thought—ETERNITY.

At last he could endure it no longer. He fled for refuge to the Saviour, received the sense of forgiveness through a believing apprehension of His cross, and thenceforth found the thought of future endless existence a source of comfort rather than alarm. He was afterwards called to the ministry of the gospel, and became a distinguished blessing to the Church. The circumstances which, under Divine guidance, originated his career, gave the tone to all its subsequent course. He habitually dwelt, not upon the seen and the temporal, but upon the unseen and eternal.

Prayer Answered.

Parents who have prayed for years for their children often go to the grave without seeing the conversion they have so ardently desired; but the blessing comes though they are not living to witness it. The following incident shows how prayer, even for an unborn babe, may lead to conversion:

"Capt. Michael R——was from early li accustomed to the sea. He commanded a me chant ship that sailed from Philadelphia. After his marriage he again went to sea, and committed to writing, while in a highly devotion a frame of mind, a prayer for the temporal and eternal happiness of his beloved wife and unborn babe.

"This prayer, nearly filling a sheet of paper, was deposited with his other writings at the bottom of an old chest. The captain died before the completion of the voyage, in the year 1757 and his instruments, papers, etc, were returned, to his wife. Finding they were generally what she could not understand, she locked up the chest for her babe (who proved to bea son) at some future time.

"At eighteen this son entered the army, and in 1775 marched for Boston. He gave the reins to his lusts, and for many years yielded to almost every temptation to sin. At length he was called to the death-bed of his mother, who gave him the key to his father's chest, which, however, he did not open lest he should meet with something of a religious kind that should reprove his sins and harass his feelings.

"At length, in 1814, when he was in his fifty-sixth year, he determined to examine its whole contents. When he reached the bottom he discovered a paper, neatly folded and endorsed. The prayer of Michael R——for blessings on his wife and child. August 23, 1757.' He read it. The scene, the time, the place, the circumstances under, which it was written and put there, all rushed upon his mind and overwhelmed him; for often his widowed mother had led him to the beach, and pointed to him the direction on the horizon where she had traced the last glimpse of flowing canvas that bore his father from her, never to return. He threw the contents back into the case with his father's quadrant, locked up the chest, and determined never again to unlock it.

"But his father's prayer still haunted his imagination, and he could not forget it. At length his distress became extreme, and a person with whom he lived entreated to know the cause. He looked on her with wildness, and replied, 'I cannot tell you.' This only increased her solicitude, and he entreated her to withdraw. As she left the room she cast an anxious and expressive look upon him and he instantly called her back. He then, with all the feelings which an awakened guilty conscience could endure, told the cause of his agony—his father's prayer in the old chest. She thought him deranged; his neighbors were called in to comfort him, but in vain. The prayer had inflicted a wound which the Great Physician of souls only could heal. From that period he became an altered man, forsook every way to sin, united himself to the Church of Christ set his slaves at liberty and lived and died an humble, exemplary Christian."

The Good we might have Done.

Just before my window is a grand old oak, which has stood the blasts of fifty or sixty winters, and will, I hope, stand as many more. I am never tired of watching the play of its shining boughs of green, and many a lesson has that old tree whispered in my ear.

About half way up its trunk, is a huge rough knot, looking precisely as if the old tree in years gone by, had formed the project of putting out a limb there. It started very fair, but then it seemed to have changed its mind, and keeping on a few feet further, to have thrown out a strong, far-reaching limb on exactly the opposite side.

It reminded me of many good resolutions formed for accomplishing some useful work in the world. A good strong purpose was formed, a fair beginning made, and then it all fell through. I presume it was just as well that the tree put out that limb on the other side. Doubtless he found it would preserve the balance of power better in his stately proportions.

But here the resemblance ceases. The good which might have been done was left undone. It is not just as well that at such a time we abandoned the project of forming a Sabbath class of those poor neglected children who roam the streets on the Sabbath, 'no man caring for their souls.' It may be our hearts were deeply impressed with their sad condition. We made a little effort to gather them in, but because first efforts were not immediately successful, we soon gave up the scheme, and contented ourselves with a sigh and pitying thought or two, after which the heart quickly settled back to its old indifference.

Unless the moment is seized when the heart is warm and the enthusiasm kindled, nothing of importance will ever be accomplished. It will never make amends for a neglected duty that at some succeeding time we have performed some other work God has set to our hand.—Every moment has its appointed duty, and one neglected, never comes back to give us a new trial. That soul you neglected to warn of its danger, may be in eternity before your next meeting.—*S. S. Times.*

Religious Intelligence.

Week of Special Prayer.

JANUARY 7—14, 1866.

The Evangelical Alliance has issued the following order of exercises for the Week of Special Prayer:

The beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was abundantly clear that our Father in heaven was, by His Holy Spirit, drawing His children together in love, that He might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, the previous invitations had been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," and conferring special blessings upon the Church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the need is great. Error is abounding; masses are ignorant of the Gospel; the children of God are still far from manifesting the unity of the body of Christ—and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our need according to the riches of His grace, and not only to keep us secure from all harm, but is able and willing "to do exceeding abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord" by those who are united by a common faith, and who share in the blessings of a "common salvation?"

O Thou that hearest prayer, unto Thee shall all flesh come."—*Psalm* lxv. 2.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—*Psalm* cxlv. 18.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."—*Zech.* viii. 21.

Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God—let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.—*Heb.* iv. 14—16.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. —*Eph.* vi. 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The Blessing to be expected from the manifested Union of Believers in all Countries.

South Africa.

The thirtieth annual meeting of the American Zulu mission was held at the Amanzimtote station on the 30th of May, and the four succeeding days. The missionaries, with their wives and families, were all present, making about fifty souls. Both the sessions for business and the purely devotional meetings were full of interest. A larger number of hopeful conversions was reported than have ever before occured in one year, and, on the whole, the prospects of the mission were never more cheering. An unusual interest has been manifested in schools, and, in co-operation with the excellent Superintendent of Education for Natal. Day-schools are in active and successful operation at all our stations, which are attended by large numbers of children, many of whom are from heathen families. The mission has also commenced the building for two training-schools of native teachers and assistants, one for boys and one for girls.

The native Christians have contributed enough for the entire support of two native missionaries in the past year, whose labours are meeting with most encouraging success, besides considerable sums given to the general funds of the American Board. A chapel, large and elegant, has been completed at Umvoti station, at a cost of £1,100, more than half of which was paid by the people of the station. The first sugar-mill erected and owned and worked by natives had been completed and got into successful operation during the past year. The owner is the son of the first woman converted to Christianity in Natal. The closing day of the meeting was especially full of interest. Sermons were preached in Zulu and in English, after which the missionaries and a large number of native converts together partook of the Lord's Supper, and anew consecrated themselves to the mission work. The mission includes the whole coast region from the north to the south of Natal, the extreme stations being 160 miles apart. The first missionaries arived in 1865. There are now eleven stations, and twelve ordained missionaries, with their wives. The annual expense of the entire mission to the American Board is about £2,500. The want of teachers for our day-schools, and of native catechists, is very urgent. The missionaries hope the school about to be commenced will soon supply this need, and become ere long, a most efficient means in the evangelisation of this people.

At a missionary conference, held just before the ordination, by the Bishop of Grahamstown, of two clergymen who had arrived in South Africa from England, it was resolved that those gentlemen, who represented the Propagation Society, should be sent to Independent Kaffraria, to look out for the most suitable place in which to begin a new mission there. They were accompanied on their journey by another clergyman, and by two Kaffirs as guides and interpreters. It was decided that they would apply first to a chief named Umditshwa, for leave to begin a mission in his country: he is at the head of a part of the Amampondonisis, and bears the best character of any chief with all the English, who know him, for all the heathen virtues. He is about the only chief who has no missionary in his country, and at the same time he has often begged for one from the Wesleyans, who are not in a position to send him one.

Speaking of the antecedents of this chief, the missionaries say:—He has been driven out of his land by his enemies, of whom the chief are the Tambookies, Qeya's people, of whom (Qeya, I mean) you have heard as being half Christianised; this is the largest of the Kaffir tribes, at least this side of Natal, and amongst a section of them we are now living.

On their arrival at their destination, the missionary party found that the chief was absent. They were welcomed, however, by his friends, who showed great attention, almost reverence, as the missionaries sought to convey to them some of the leading points of the Gospel. The chief having returned, the question of the acceptance of our offer did not take long to settle: there was a council of about fifty men by the cattle enclosure, or kraal, which was soon transferred to the front of our hut, where we were seated watching the proceedings. We were all struck with the candour with which Umditshwa put the matter to us. He did not attempt to conceal the fact of his having enemies. "How should we like it?" he asked, "if they came and burned our house?" Mr. Gordon, who was the chief speaker, answered that we should trust in God. It appears that they had a missionary once, a Wesleyan, a very excellent man, I believe, who was killed one night accidentally by a party of hostile Kaffirs, who had come, I think, to carry off the cattle. He went out, hearing a noise, to the kraal where they were, and was stabbed in the dark. The chief whose people did this, paid, or offered to pay, 100 head of cattle. That night we slept out by a river, a tributary of the Tsitsa, and reached home late on the following day. We were all thoroughly satisfied with the expedition, but most of all with our future chief. When I think of his troubles, and the noble way in which he has borne up against them, I cannot but hope that we may be the means of giving him some higher source of consolation than he can have as a heathen, in spite of the difficulties which are known to attend the conversion of a Kaffir chief.

At the Cape, in May last, in the midst of a hurricane scarcely paralleled in the colonial annals, a fire suddenly burst forth at Swellendam, which defied every effort to restrain its violence. The Wesleyan chapel, with all its woodwork and internal fittings, shared the general fate, together with the adjoining mission-house; in which, likewise, nearly the whole of the furniture and the resident minister's personal effects were consumed.

West Indies.

To the revival which prevailed in Jamaica some few years ago has succeeded a state of things which raises the question, amongst a class of the people, as to whether Christian missions have not, to some extent, been a failure in that island. Some of the Jamaica papers allege that the people, instead of advancing, are retrograding, and that missions were formerly more successful than they are now. Upon this subject, the Rev. James Watson, the oldest missionary of the United Presbyterian Church in Jamaica, remarks that those who hold these opinions forget that the heathen—the uninstructed portion of the population—are more than *three* to one of those in connection with the churches:—

Out of a population of 441,248, there are only 127,978 who attend any place of religious worship. The whole number of children in the colony attending any day or every school is only 26,270. More than half the population of Jamaica are still nominally heathen. It is true much has been done, many missionaries and ministers labour among the people; but still it is as true that thousands of the population do not avail themselves of the Gospel, though placed within their reach. There are 200 ministers and missionaries in the island. These 200 ministers divide amongst them something less than 800 people each, whereas, if reaching the whole population, each would have a charge of over 2 200 souls. This proves that thousands do not avail themselves of the means of religious instruction; and of the 154,285 said to be under religious instruction, there must be a large abatement made for the merely nominal professor, the careless, the indifferent, and the backsliding, and children. When these deductions are made, the number under the influence of religion would not much exceed 100,000—not one fourth part of the population. Then, if we view the whole island in regard to religion, and if only a fourth part of it has felt the evangelizing power of the Gospel, need we be at all surprised that sin and immorality should be in the ascendent? Before freedom there were no penitentiaries. Crimes were punished on the estate, except murder. Every estate had its own prison, judge, and jury. The amount of crime then was unknown, and it is unfair to compare the past and the present in this respect. It is *not the fact* that the religious portion of the community are retrograding or deteriorating; but the vicious, the criminal, and the ignorant, being more numerous, neutralise the good that has already been done, cast it into the background, and, in fact, give character to the whole island population. The good that has been done maintains its place and its standing in the locality where it exists. *There* it is palpable in the pure and blameless lives of thousands who have been redeemed from vice and ignorance through the instrumentality of missions. But beyond the pale of this holy life-giving influence there are thefts and robberies, drunkenness, vice, and crime. Beyond such localities blest by the faithful labours of Christian missionaries, there are idleness, licentiousness, cunning, malice, and crime of every phase, rampant and strong, and setting at defiance decency, law, and religion. It is plain that the outstanding heathenism of 300,000 people must to some extend neutralize and cast into the shade the character and conduct of the 100,000 who have embraced Christianity, but it is altogether unfair to reason from such premises that missions have been a failure in Jamaica. I do not care much about men's opinion; I know that the lives and deathbed scenes of multitudes attest the great success of the Gospel in Jamaica; and I know also that, even within the last twelve months, bad and wicked as this city is, there have been sound and saving conversions in it.

General Miscellany.

What is "One Horse Power?"

The use of the term "horse power" is very common, yet few, except good mechanics and engineers, attach a definite meaning to it, but regard it as indicating loosely about the power which one horse would exert. It is however, when used in the sense under consideration, as definite as possible, and means the power required to lift 33,000 pounds avoirdupois one foot high in one minute.

A horse hitched to the end of a rope over a pully one foot in diameter placed over a deep well, travelling at the rate of 2½ miles per hour, or 220 feet per minute, will draw up 150 pounds the same distance he travels. The force thus exerted, is called by mechanics, a "horse power," it being an approximation to the average amount of continuous power it is fair to demand of a strong horse. If we multiply the weight raised (150 pounds) by the number of feet it was moved per minute (220), the product will be the number of pounds which the same power would raise only one foot high in the same length of time, (33,000 pounds.)

The dynamometer is an instrument made for measuring power, particularly that exerted in drawing. Those used for testing the draft of agricultural implements are simply very strong spring balances, or spring steelyards, graduated to indicate the power required to raise any weight within reasonable limit, at the rate of 2½ miles per hour. When we apply the dynamometer in ascertaining the draft of machines, if the index indicates 150 pounds, it is shown that the horse is required to draw just as hard as he would do if raising 150 pounds out of a well with a rope over a pulley one foot in diameter, at the rate of 2½ miles per hour, and so for other weights.

The velocity at which a team moves is to be considered as well as the weight to be raised or the load to be drawn. If the horse travels faster than 2½ miles per hour, while raising 150 pounds out of a well, he exerts more than one horse power. If he walks slower than this, he does not exert a force equal to one horse power.

In ascertaining the draught of a plow, or reaper and mower, by driving faster than 2½ miles per hour, the dynamometer would indicate more than the correct draught; and by driving slower the draught would appear to be less than it really is. In testing the draught of machines a team should always move at the rate of 2½ miles per hour, or 220 feet per minute, which is the universally accepted rate with reference to which dynamometers are graduated, and an easy one to which to approximate in driving with almost any kind of team.

Many people have supposed that 300 pounds—two horse power—represented the same force that a team would exert when dragging 300 pounds along on the ground. A horse can haul 600 pounds on the hard ground with ease; but he could not draw hard enough on the dynamometer to mark more than 250 to 300 pounds, except for a few minutes. The power of man is estimated at one-fifth of a horse power.—*Agriculturist.*

A New Theory of Dietetics

Dr. Erasmus Wilson, quite celebrated in England, has been lecturing very extensively, and finally published several lectures, to prove that the great body of the young English gentry are annually *starved* into imbecility and death by the insufficient quality of their food. Breakfasts of tea and toast he does not approve of; and for growing youth, instead of meat once a day at dinner, he thinks three times a day would not be too much. Instead of a diet two-thirds vegetable to one-third of animal food, he would have it two-thirds animal food to one-third vegetable.

He speaks of this chiefly as a means of preventing disease. The most vital organs, apart from the digestive tube, are, he says, the brain, the lungs, and the heart. If these are not supplied with a sufficiency of wholesome nutriment, there are always elements of disease enough lurking round to attack and destroy them. We all know, for instance, that the best safeguard against most fevers and all miasmatic diseases, is a vigorous state of health; and in a southern climate, to go out of doors before taking breakfast is therefore justly considered dangerous. In like manner, in the north, where diseases of the lungs prevail, cod liver oil, the richest cream, and indeed a generous diet, is generally the best medicine. Nor is there any doubt but that the healthy action of the brain and heart depend on plenty of good nutriment.—*Boston Journal.*

Upon this the *Montreal Witness* remarks:—Though we would not go the whole length of the above extract with respect to animal food, we subscribe heartily to the doctrine that plenty of food, and that of good quality, is necessary to the full development of bodily and mental powers, as well as to long life. The old theory, once so common among physicians, and nearly universal in books, that abstemiousness, or, in other words, poor food and little of it, were necessary conditions to health, is, and ought to be exploded. That one should always rise with an appetite from the table, may be a good rule for those who have nothing to do but tempt their appetites with highly seasoned dishes; but it would be a very poor rule for children and youth, or for working men or mothers.

All analogy proves that plenty of good food from the commencement of life to the maturity of the corporeal powers, is essential to full development. Horses and cattle must be well fed from first to last if they are to be large, strong, healthy, and profitable; and how can the human frame be an exception to the general law of the animal kingdom?

This view of the matter is also confirmed by experience and observation. The classes in which fine developments of body and mind are usually found are not those who are pinched by want and bowed down by toil, but the middle and upper classes, who have never wanted for comfortable food, clothing, or shelter. In what classes are mental and bodily vigor most frequently retained to advanced age? Not laborers, mechanics, sailors, or any hard-working or exposed class; but bishops, statesmen, judges, *savants* and annuitants, all of whom are remarkable for length of days; and all of whom are very comfortably circumstanced.

How seldom do we see an old mechanic or laboring man or sailor! and the question, What becomes of them after the vigor of manhood is over? can only be answered, for the most part, by the grave.

It is true that with the wealthy classes the advantages of abundance of good food are often neutralized by the use of intoxicating drinks, but the poor are prone to go astray in this way also. Nevertheless, with every drawback, human life is gradually lengthening, on account of better food, better dwellings, and better habits, and when drainage and ventilation are properly understood and practised in connection with moderate labor, out-door exercises, a sufficient diet, and abstinence from narcotic poisons, such as alcohol and tobacco, there will, we have no doubt, be a very surprising extension of the average length of human life.

I Dies Free!

An old, dilapidated farm-house, in a little town in Georgia, long since deserted by the owners, stood desolately by the roadside. Weeds grew rankly in the once cultivated garden, through which here and there a bright flower looked out as sometimes a star shines through the thick interlacing of forest trees. The fields had been trampled by thousands of horses' hoofs, the fences were destroyed, the rooms of the household defaced, the sacred altars of home were forever broken up.

The night had fallen, and it came down like a pall upon the blight and death. There were no cheerful sounds along that deserted road. The voice of laughter had vanished—the sound of a child's merry song was a thing of the past.

Suddenly, in the midst of the thick gloom that covered the forsaken house, a light was seen to glimmer, and presently a dark form passed before the uncurtained window, over the hall. They were not all gone, then, the inmates of that lonely house.

In one corner of the room, which was very large, and nearly bare of furniture, laid a withered old negress, who seemed to have just escaped the jaws of death, for she was fearfully emaciated. Standing at the window, near the feeble light, stood a young girl, sewing.

"Tildy!" cried a trembling voice.

"Hi! aunty; you's sensible now."

"Yes, chile; I 'members all about it. Heaps o' soldiers here when I was took sick."

"Yes, aunty; dey's all gone, though."

"An' whar's your folks?"

"De'y's gone too."

"An' why's you here, chile?"

"O! I'se here to take care o' you."

"What! an' let all de orders go to freedom?"

"We's all free now, aunty; don't make no diff'rence. Couldn't leave you to die, no how."

"De Lord bless you; de Lord give you all you needs in dis life, and 'ternal joy in de life to come," murmured the old negress, with a sob. "I'll git well as fast as I can, chile; an' we'll both go whar de rest is gone."

Long weary days passed, until at last old aunty set out, leaning upon Tildy's arm, a stout stick in the hand, and so she hobbled along. But had she over-estimated her strength. On the third morning the sunken cheek and glazed eye told that her hours were numbered.

"Tildy," she said, "I's going where you can't lead me no more. I'se tried to keep up, chile; but de ole heart's worn out. But glory to de blessed Lord an' Saviour. I *dies free!* Tell every body that ever asks for the ole woman that she died free. You's young, Tildy; you's going where they'll look out for your soul, and p'r'aps learn you to read the blessed Scriptur'. That's all I wanted, but p'r'aps I's too old. Glory to God! I'll read his word in heaven, an' de Master himself will teach me. Good-bye, Tildy; I dies free!" and, with one joyous look heavenward, the tried soul went home.—*Watchman and Reflector.*

Treatment of Cholera.

An eminent physician of Paris gives the following simple treatment of cholera as being remarkably effective in his practice:—"In case of premonitory diarrhœa, and according to the greater or less gravity of the case, I put three, four, at most five grammes of concentrated sulphuric acid in a kilogramme of decoction of Salep, sweetened at 150 grammes. The patient takes every hour a glass full of this lemonade, and rinses his mouth two or three times after drinking it. It is seldom that he need take four glasses. I allow the use, at the same time, of white wines and champagne, but I forbid the use of beer, eau-de-vie, or of alkaline mineral waters during the attack. As to confirmed cholera, my treatment is nearly as simple. The patient is left in the most complete repose—Shampooing is had recourse to only in case of cramps. Every half-hour he takes a glass of lemonade (from 5 to 10 grammes of acid per litre), which may be given the moment after vomiting. He may take, moreover, wine and ice at will. I think it right to remark that the lemonade, which is powerful in suspending the evacuations, produces a contrary effect in the vomiting, of which it prolongs the frequency and the duration. But that prolongation is favorable and is generally the sign of a successful termination."

QUASSIA INOCULATION FOR CHOLERA.—This alleged remedy has been often mentioned of late. One gentleman says: "Three years ago, while in Calcutta, I was an eye witness to an extraordinary case. A native Lascar on board the vessel I was in was evidently sinking fast from cholera; in fact, by all appearances he had not an hour to live. A gentleman seeing the sick man failing so rapidly, made an incision into his arm, and having rubbed some liquor into it, bound it up with a cloth. Next day the man was well, and again at work! On inquiry, I learned that it was the same remedy as Dr. Honingberg's (of Calcutta), viz: inoculating the patient with quassia. My attention having been thus called to this treatment, I was induced in several cases where no medical man was to be had to try it myself, and the effects were wonderful. In the first stage, when no collapse is yet threatening, I have found no remedy more efficacious than Dr. C. Brown's chlorodyne, now so extensively used abroad, especially in India. A few persons provided with these two simple remedies, and a willingness to see them administered, might do incalculable service during this frightful epidemic, and I am sure there are persons to be found willing to undertake the charge.'

Ministerial.

The Pastor Alone with the Sick.

The sick bed is the scene of some of the pastor's most difficult and delicate ministrations. In view of impending death, the patient is commonly accessible to religious influences, more willing to speak of his mental condition, and to express his repentance, his longing for a Saviour, and the peculiar obstacles in his path, than under any other circumstances. The same cause, bringing the Christian face to face with himself, is apt to develop peculiar experiences, subtle temptations, distracting doubts, perplexing questions. In any case almost, there are things which the sufferer at such an hour feels prompted to confide to the spiritual adviser. On the part of the pastor it is an occasion for the closest questionings,—for the most intimate acquaintance possible with the patient's spiritual condition. There is a call for the greatest tenderness, often for the most consummate tact and readiness.

The facts at once indicate the propriety of a strictly confidential interview, especially at the first visit, between the pastor and the sick. Free and entirely free interchange, this is a positive necessity. The presence of the most intimate friend is often an effectual bar to the free expression of the patient's hopes, fears or temptations. It invariably acts as an embarrassment to the minister. This is especially the case where, as often happens, a large number of relatives have come from various quarters to take leave of a dying friend. He is thus often obliged to discharge these confidential and delicate duties in the presence of a large circle of listening strangers. The entire family gather to the sick room. They seem to imagine that the pastor's counsels and prayers are intended for the general edification, every ear is on the stretch to catch his words and the whispered re-

POOR COPY

sponses of the sufferer. To a man of any sensibility this is a most effectual damper on any attempt to draw out confidence or impart consolation. The minister does not know the ground he is treading. He is not sure that his first question will not require an answer which it would greatly distress the patient to give to any but himself, and his sick room ministrations become the stiffest and most formal of ceremonies.

The writer of this has suffered so much annoyance from this error of sympathizing friends, that he seems it worthy of this hint. He has repeatedly visited a household where, when summoned to the sick chamber, the whole family rose *en masse*, and accompany him to remain during the interview. This is all wrong. The pastor at such times has to do with none but the sufferer. A little consideration will readily suggest the confidential character of his mission, and this should be respected by all the family. Except in cases where the immediate necessity of the sick demand the presence of a third party, or where all are gathered to witness the final struggle,—*leave your pastor alone with the sick*—*Evangelist.*

Provincial Wesleyan.

WEDNESDAY, NOV'R 8, 1865.

Advantages of Christian Labour.

In our last we were unable to pursue our thoughts on the subject of Working for God to the extent we had intended. We now offer a few additional observations on the same topic, with the view of briefly illustrating the advantages of christian labour. Though in all our service for Christ we should be influenced chiefly by the high aim of bringing glory to our Divine Master, yet we are allowed to comfort our hearts with the prospect of receiving the gracious rewards of faithfulness. Not only have we the promise of Christ that fidelity in his cause will ensure the bestowment of the crown of life, but we are warranted also in the confidence that in connection with all labour in the Lord's vineyard there is a present reward,—a reward of rich spiritual blessing to every faithful servant, and a large endowment of peace and prosperity to the church collectively that is found doing the Lord's work.

Necessity is laid upon us. The enjoyment of high religious privileges, and the possession of true spiritual life, impose obligations to earnest working for Christ, which are felt to be imperative, and which the loving christian recognizes with joy. The day of christian privilege is the time for christian duty, and every disciple should be governed by the maxim of his Blessed Lord, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." In the discharge of such sacred obligations, there is the comforting assurance of the presence of Christ,—the conscious manifestation of His favour,—not only affording strength for duty, but also filling the heart of the faithful servant with holy joy. We cannot maintain the spirit of ready service in the cause of the Redeemer, without realizing a rich recompense, thereby illustrating the Old Testament declaration, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

In connection with the passage just given, there is another of similar import, the force of which can be readily apprehended in relation to the affairs of this life, though frequently lost sight of in regard to matters spiritual; it is one by which the agriculturist, and the men of merchandise and commerce are governed; and which in christian enterprise and effort we cannot afford to forget, "There is that scattereth, and yet increaseth." We mark the correctness of this statement in the manner in which eminent examples of christian liberality have been honoured of God in the possession and increase of means to enable them still to devise liberal things. We see it also very pleasingly exhibited in the influence upon personal piety and christian enjoyment of devoted labour for the honour of Christ and for the salvation of our fellow-men. On a larger scale we may note the same results in the history of those churches that have been most active in doing their Master's work, and especially in connection with the efforts put forth during the last fifty years to spread the knowledge of Christ in the earth.

No one portion or sphere of Christian work is intended to interfere with another; on the contrary all may be mutually helpful, the prosperity of one department of church effort, may, and should tend to the advantage of others, for the object of each is the same, and the vitality of one portion of the body of Christ, will benefit the whole. The foot cannot say to the hand, I have no need of thee, nor the eye to the ear, I have no need of thee. There should be no collision between the different sections of christian toil, for they are all engaged in one interest. In this way Bible Societies and Missionary Societies reciprocally aid in accomplishing one grand aim, and so of other benevolent and christian institutions. We might easily adduce in evidence, the manner in which the Total Abstinence movement has been auxiliary to religious revival and progress; and which would be the case to a much larger extent, if a closer alliance were maintained between the church of Christ and Temperance organizations.

If it be asked, whether the Foreign Missionary operations of the present century have not diverted attention from Home Missionary efforts, we can have no hesitation in giving an answer in the negative. There is every reason to regard the evangelistic spirit of the age as exerting upon the Churches cherishing that spirit the very happiest influence, in promoting active piety, and the vigour and prosperity of such churches. The missionary enterprise has greatly tended to the augmentation of the power of Christianity in the prosecution of her home agencies—so that instead of her strength being weakened by her extended efforts, her ability for usefulness, both at home and abroad, has thereby been vastly increased. She has by her missionary agencies abroad not only accomplished results not to be computed by the arithmetic of earth, but has also much enlarged her opportunity of doing good at home, and has secured vast benefits to herself by this means. The Church by her benevolent efforts has cultivated and nurtured the spirit of divine philanthropy—she has acquired greater spiritual vigour—she has attained larger faith and greater power of prayer—she has fostered and strengthened the bonds of Christian union—she has tested the adaptation of the gospel to the wants of universal man—and has had full evidence afforded of the divinity of the Christian scheme, and all in connection with obedience to the high behest of the Head of the Church, "Go ye into all the world, and preach the gospel to every creature." There is no room to entertain any other thought than that Foreign Missions have greatly benefited the Church at home, that the claims of either cannot be overlooked—and that every sphere of Christian duty must be filled, if we would discharge aright our weighty obligations, and secure the approval of our Master in heaven. The advantages of religious activity and benevolent enterprise, both to the individual christian, and to the collective Church, are too manifest to be questioned, and too great to be adequately estimated.

The Supernumerary Ministers' Fund.

DEAR MR. EDITOR,—As it is in the second quarterly visitation of the classes for the current year, which in many circuits occurs about this time, that the members of our Societies are asked individually to subscribe to the Conference Fund for aiding Supernumerary Ministers, and Ministers' Widows, it appears desirable that contributors should be reminded of the minute on the subject adopted by the Yarmouth Conference. It is found in page 18, of the minutes of Conference for the present year. In answer to Question XIII:

What are the resolutions of Conference respecting the Supernumerary Ministers' and Ministers' Widows' Fund?

Ans. 1. The Conference receives with satisfaction the Report of the Committee of this Fund, which shows that its strong claims on the liberality of our people are acknowledged by the Societies in every part of our work.

2. But as the payments from this Fund must be immediately and largely increased, the Conference earnestly hopes that the contributions of the members of our Church will soon be brought to at least an equal amount with the subscriptions of the ministers.

3. That the cordial thanks of the Conference are hereby presented to C. H. M. Black, and D. McN. Parker, M. D., Esqrs., Executors of the Hon. W. A. Black, of Halifax, for their prompt payment of his legacy of one thousand dollars.

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To this may be added that the appointed time for making the public collection, in all our chapels and other preaching places in aid of this Fund is the month of December.

By judiciously carrying out the arrangements for the success of this important branch of our economy, opportunity is afforded to our societies and congregations, systematically to assist in a matter which commends itself to the best feelings of our whole Church. Yours truly,

E. BOTTERELL,
Secy. of the Fund.

Halifax, Nov. 1865.

Letter from the United States.

RECONSTRUCTION—NEGRO SUFFRAGE.

The war is over, and the work of reconstruction in the late rebellious States is going on as rapidly as possible. Most of these States have held conventions and have reorganized, appointed their State officers, and officers to represent them in Congress. They are adapting themselves to the new order of things with more promptness than was expected. The negro suffrage question is a difficult one, but at present, all parties are quiet on it. It is presumed that such negroes as can read, and those that served in the war, will soon have the privilege of voting. This privilege would be granted them immediately, but for political reasons.

METHODISM.

The Methodist Episcopal Church was never doing better than at present. The Annual Conferences have just held their Sessions for the season, and we shall soon learn from the general Minutes, the results of the year. It has been a season of trial and difficulty in some of our Conferences, in or near the rebellious States, but on the whole, the work has been greatly prosperous. Church building and remodelling have been carried on largely. Our literary institutions were never more prosperous. A good revival interest has been experienced in many of our societies. Our Missionary work is doing well, both at home and abroad. Altogether, we can say, that Methodism is doing well in the United States—or in that part of them not included in the late rebellion. And now that peace has returned, we expect still greater things. Already we see signs of a great out-pouring of the Holy Spirit on the churches, and a general revival throughout the nation.

BOOKS AND PERIODICALS.

The book and periodical business is becoming the great business of the country. The present demand for reading matter is unprecedented.—Our publishers are offering a large list of new publications. The Messrs. Harpers are leading in this work. Among the new issues of their press, are "Draper's American Civil Policy," a work of great ability, and one that is destined to exert a great influence on the nation. "Social Life of the Chinese," and "Cobden's Biography," are also announced soon to appear. Their "Monthly" and "Weekly" are increasing in popular favor—the latter having circulation of about two hundred thousand.

Messrs. Robert Carter & Brothers have advertised about thirty new publications. This is a most enterprising house, and furnishing the public with excellent reading matter. Their publications are among the very best in the country.

Messrs. Ticknor & Fields autumn list, consists of more than thirty new works, and among them is a new vol. of the "Recreations of a Country Parson." Their "Atlantic Monthly" is increasing in public favor.

Among the very best of our monthlies, is the "Eclectic Magazine," published by Rev. W. H. Bidwell. Its contents consist of the choicest articles from the foreign quarterlies, monthlies and periodicals. It is got up in the best style, and is embellished with the most superb engravings. It is a work of great value.

But we must close this hasty sketch, and if desired, you may hear from us again soon.

CECIL.

Bermuda Correspondence.

DEAR BRO.,—A considerable length of time has elapsed without our Provincial friends being furnished, through the columns of the "Provincial Wesleyan," with any intelligence from this somewhat small and isolated, though very important portion of Her Majesty's dominions. We, as Wesleyans, should, and I trust do resemble one large family, each portion being ever desirous of hearing of the others' trials and triumphs, calling forth from the whole, sympathy or rejoicings.

We would not wish it to be thought that our long silence has been for the want of something to write about, we can assure you that it has been far otherwise; but from a reluctance to appear in print. We *fear* that it is possible to write too frequently for the columns of the Wesleyan, and we *know* that it is possible not to write frequently enough. Happy he who hits the golden medium.

The first point to which we would like to direct the attention of your numerous readers, is, the liberality, nay, the *increasing* liberality of our dear people in this circuit. Let us remember that comparatively few of them possess a very large supply of this world's goods, and that the majority of them have nothing save that which is the reward of honest industry. And yet, at our Jubilee meetings which were held since we last wrote you, the members of our church and congregations freely contributed of their little into the coffers of our sanctury the noble sum of $600 or there abouts; the greater portion of this amount has been actually paid, all for this end of the circuit and nearly all for Hamilton, as a thank offering to God for the many advantages, which, for the past sixty or seventy years they have enjoyed through the agency of the Wesleyan Missionary Society. And, truly, if any place has cause for gratitude it is Bermuda.

We have also held our Missionary Meetings, the particulars of which we will not trouble your readers with. They have been, thanks to a kind Providence who smiled upon our efforts, a good success. The amount collected, *has been in advance of any previous year.* We do not think that the good people of Bermuda, have ever yet received their full meed of praise in this respect. Although comparatively little is known of us in our remote island home on the bosom of the mighty Atlantic, yet, even here, there are to be found good men and true. Men whose hearts continually beat and throb in unison with the grand missionary movement. Men who rejoice in the bloodless triumphs of the Prince of Peace, and who are anxiously, and in implicit confidence in Prophetic Writ, looking forward to the time when his banner shall be firmly planted in the centre of the ransomed world, when from Greenland in the north, to Patagonia in the south he shall reign supreme. Inspired with this belief, they not only pray for, but also freely contribute to the advancement of this great cause.

By referring to the Minutes of the late Conference it will be seen, that this *one Circuit alone*, contributes more to the cause of Missions, than the majority of Provincial *Districts*. The amount collected last year, was $1,244,56, being actually more than the St. John District, including the City of St. John, upon whose missionary platform the talent of the connection is wont annually to assemble and eloquently plead the claims of the Society. Nearly twice as much as the Truro District. Considerably more than *twice* as much as the Liverpool District, and much more than the Sackville and Annapolis Districts. Lacks only a few dollars of being as much as the P. E. Island District, and is not very far behind the combined circuits of Newfoundland. Remembering, as we do, that the combined Islands of Bermuda only cover an area of about twenty-four square miles, and that the number of members, as reported at the last Conference, was only 452; we incline to the opinion that this is doing well. Yet, we would ever devoutly say, "Not unto us, O Lord, not unto us, but to thy name give glory."

We have been accomplishing a little also in regard to chapel improvements and erections. Our commodious chapel in Hamilton, is now, we are happy to state, free from debt. The last amount, being about $600, is all paid. Our cause at Ireland Island appears to be rapidly extending. Here we have a large and increasing congregation, who from time to time eagerly assemble to listen to our feeble utterances of divine truth. The present building which we use as a chapel being altogether too small to accommodate the congregation; it, therefore, appeared necessary for us to have a more commodious and in every respect a better place wherein to worship God. But great difficulties appeared to be in our way, in our endeavouring to accomplish this desirable object. Ireland Island is exclusively the property of H. M. Government. The Dock Yard is situated there. The only method we could adopt was to petition. We therefore, petitioned, in a humble and respectful manner, the Lord Commissioner of the Admiralty, through Capt. Superintendent Wainwright R. N., for a suitable site whereon to erect a Wesleyan Chapel. Although we have not, as yet, received an official reply, yet, we have been given indirectly to understand that our petition is likely to meet with a very gracious reception.

The Somerset Chapel is still groaning under a heavy load of debt, in this condition we found it, and, notwithstanding all our efforts and schemes to liberate it, in this miserable condition we fear it is destined to remain for some time to come, unless foreign help is afforded. Could we not, Mr. Editor, in behalf of this chapel, secure a small grant from the Jubilee Fund? We can assure you that the smallest favour will be thankfully received and duly acknowledged. Our cause in Somerset is but feeble and struggling, yet, if there is one Parish in Bermuda that requires the influence of Methodism more than another, it is Somerset.

Our neat little chapel at Warwick has undergone a thorough repair both externally and internally. The old and dilapidated pews have been bundled out, with out even so much as an expression of thanks for their past services, and new and better ones supply their place. The old candlestick pulpit has also vanished at the approach of architectural skill, and one far more congenial to the tastes of the hearers, and the feelings of the preachers, occupies its place. This chapel is also free from debt.

The new chapel at Tuckers Town has been plastered outside and in, and lacks only the pews to be pronounced completed.

The chapel at St. David's Island, which remained so long in a half finished condition, is now, we are happy to state, nearly completed; the seats having been imported from Halifax. And it is also regularly filled with attentive and intelligent hearers.

The old chapel at Bailey's Bay having become rather small for the congregation, and exhibiting but too clearly to the passer by, that the hand of time had pressed somewhat heavily upon it, the Trustees have determined to erect a much larger, and in every respect a much better building in its place. The new chapel is to occupy the site of the old one. A tender has been accepted for its erection, and the work will be begun forthwith. Its probable cost will be somewhat between three or four thousand dollars.

Neither have our Wesleyan friends in St. George's been altogether idle. Being apprized of the fact, that the next Conference would probably send them a married preacher to reside in their midst, and that it would therefore be necessary for them to make some provision for his accommodation and comfort, the Trustees assembled, and immediately decided to erect a large and comfortable Mission House. The plan for the house has been adopted, and a building Committee appointed immediately to carry out the same. Men are now engaged in cutting the stone. We hope it will be completed early next summer.

There is another matter to which we have recently directed our attention, and that is—Burial Grounds. Notwithstanding that Methodism has been organized, and efficiently carried on in Bermuda for more than half a century, yet, strange to say, there have been but two Grave Yards where Methodist ministers could enter and bury their dead. And these two are very small and insignificant. One attached to the Warwick, and the other to the Tucker's Town chapel, the latter of which has been opened only quite recently. In the towns, we have hitherto been quite destitute. Our dear people, who have sat under our ministry, whom we have visited at their homes, and around whose dying couch we have frequently stood and administered the consolations of the Gospel, have, after the silver chord of life has been severed, to be resigned over to the Church of England minister, whose privilege it alone is to commit their bodies to the earth, "in sure and certain hope of the resurrection to eternal life." Why is this? Are we not as well qualified as they are to perform this last sad office for the members of our flock? We flatter ourselves that we are just as well, and, perhaps, in some cases better qualified so to do. We are convinced that this one matter alone has had a great tendency to lessen our ministerial or ecclesiastical status in the estimation of the illiterate portion of the community. We trust this evil will soon be remedied. We have in St. Georges, in answer to petition, been granted by the Governor and Council a suitable lot of land to be used as a Wesleyan Cemetery. It has been somewhat artistically laid out, and is now ready for use. The Trustees in Hamilton have purchased for the same purpose an acre of ground. But before they can use it, it will first be necessary, according to a law that was enacted last year, to humbly petition the Governor and Council for liberty to do so. This shall be done, and I have no doubt successfully. Were permission to be refused, it would be a libel on the common-sense of the community, and the intelligence and religious toleration of the nineteenth century.

Since our last, the Bermuda Circuit has experienced a change of ministers. The Rev. Mr. Harrison has left us, and the Rev. Mr. Fulton has arrived to take his place. Although upon Bro. Harrison's removal there was no conspicuous display of appreciation of his earnest efforts to promote the cause of Methodism, which is the cause of Scriptural Holiness, throughout the Circuit, in the shape of formal addresses, &c., &c., yet, nevertheless, they were appreciated. Like every true minister of Christ, he lived in the hearts and affections of the people, and he has left us followed by the earnest prayer that his future path may be like that of the just that "shineth more and more unto the perfect day." Bro. Fulton has entered upon his duties with commendable zeal. He appears to be perfectly delighted with his circuit. The pleasure we think, is mutual.

As we review our spiritual condition as a Circuit, we have cause alike for gratitude and humility. *Gratitude* because God has deigned to smile upon our humble efforts, and favor them with his blessing, and consequently, with a measure of success. Sinners have been convinced of sin, and savingly converted to God. They have given him their hearts, while they have stretched out their hands to us, saying, "This people shall be my people, and their God shall be my God." *Humility*, when we reflect upon the little that has been done, in comparison with what might have been accomplished. We have had a few drops! Why not the mighty shower? May God give us faith like Jacob to wrestle and prevail.

"Thy sanctifying Spirit pour,
To quench our thirst, and make us clean;
Now, Father, let the gracious shower
Descend, and make us pure from sin."

Had we not, Mr. Editor, already occupied so much of your valuable space, we should have liked to have dwelt at some length upon several important local or secular affairs in connection with the Colony. However, we must content ourselves by simply mentioning one. As is generally known, our Mission here receives an annual grant from the Colonial Parliament of £120 stg., being equal to the amount which the Rector of two Parishes receives. But at the late Parliament, Hon. Attorney General brought into the House a series of Resolutions, which have not as yet, however, become law. He purposes to make a complete change in the clergy Bill. He wishes to pay each denomination according to numbers. To this we have no objection. But we do object to his manner of reckoning the numerical strength of the different sects. According to his method he would put the Wesleyans down at about nine hundred; the Presbyterians at about five or six hundred; and the Roman Catholics at about one hundred. Then add these several numbers together, and deduct that amount from the total population of the Colony, and the balance he would of course sweep into the Church of England. Harlots, thieves, and liars, he would rank with the somewhat honorable title of Episcopalian. But what cares he, so long as they accomplish his purpose, and add to the numerical strength of that body, of which he himself is a member. Now at the very lowest calculation, we have in Bermuda four hearers to one member, this would give us two thousand five hundred instead of nine hundred. This matter called forth a protracted newspaper discussion between the Attorney General and a writer signing himself a "Wesleyan Methodist." This writer took the position that the connection between the Church and State in Bermuda was nothing more than a mere chimera. It remains for Hon. Attorney General to prove to the contrary yet.

In conclusion, we are happy to be able to state, that the general health of the community is very good. We have had a few cases of Typhus fever which have proved fatal, but upon the whole we have cause for thankfulness.

Yours, &c. &c.,

P.

St. Georges, Oct. 28.

Middle Musquodoboit Circuit.

DEAR MR. EDITOR,—Our Missionary Meetings came off in accordance with announcement, on 11th inst. Several circumstances conspired to make them seasons of rare interest, and we hope also of profit. One of the deputation, Rev. H. McKeown, planted the standard of Methodism along this part of the river about nine years since, with mingled emotions of hope and fear. He was welcomed not only by our own people, but many of another church, who warmly greeted him on his return. His efforts among us, both in the Pulpit and on the platform, were among his happiest, and would have done credit to him in any part of our Conference field.

The meeting at Middle Musquodoboit was well attended. The Revs. John Sprott (Presbyterian,) H. McKeown and E. Mills, and Brother Isaac Goetz from the Harbour advocated the cause of Christian Missions admirably and successfully. Mr. Isaac Smith from Maitland, who would have been a valuable accession to our deputation, was delayed by a windfall on the road, and reached us too late for the work assigned him.

The meetings at Shubenacadie and Oldham were rather thinly attended; but quite a lively interest was felt by those present, as evinced by the subscription. The result of the meetings was an increase upon the subscriptions of last year.

There are a few other items connected with our work here which you may deem worth a small space of your paper. The first is:—

ORGANIZATION OF A METHODIST CHURCH AT MEAGHER'S GRANT.

Our position there has hitherto been anomalous. There has been Wesleyan preaching in that community for the past ten years, but no society has been formed, nor has the sacrament of the Lord's supper been administered more than once or twice; and then to a people, none of whom were properly speaking, Methodist. We deem it a matter of conscience to organize a church and duly administer all her ordinances, lest there might be those who did truly repent of their sins, and desire to lead a new life; debarred by our neglect from that communion with God to which those means of grace directly lead. We therefore appointed Sabbath Oct. 1 to take a brief review of our doctrines and discipline, to read the rules of the society, and receive the names of those who wished to walk with us in church fellowship. We are thankful to God to be able to record that thirteen persons came cheerfully forward and gave in their names on trial for membership. Many persons whose deeply-rooted prejudices had kept them from our services, on all other occasions, came then to see *Methodism* clothed in doctrinal attire; and we humbly trust that our feeble efforts to expound Wesleyan principles, will silence the tongues of those either in the clergy or laity, who go about propagating that fabrication of falsehoods among the ignorant that we believe in "justification by works;" "absolute perfection," and other ridiculous things, which a man must be very ignorant or bad, if not both, to assert.

Brother Edwin Mills, a local preacher from Charlottetown, P. E. Island, we have welcomed among us, and we have reason to hope he may prove a very valuable assistant. "Brethren, pray for us that the word of the Lord may have free course, and be glorified.

L. G.

Laytonville, Oct. 27, 1865.

Rev. Mr. Geddie in Guysboro'.

We have this week been favoured with an unexpected but most pleasing visit from Rev. John Geddie, the beloved Missionary of the Presbyterian Church, soon again to leave his native land for the New Hebrides. He came on Tuesday last, conveyed from St. Mary's by Rev. C. B. Pitblado, his visit being purely of a social and friendly character. Our Missionary anniversary had been fixed for Thursday evening, and Mr. Geddie's regret seemed equal to our own, that his previous arrangements required that he should leave on Wednesday. But as he was willing to speak on Missions at any time or place, notice was given for meeting in the evening. In three hours after the meeting was resolved upon, a highly respectable, in fact a large meeting had convened in our chapel, and listened with deepest interest to the simple but affecting narrative of facts which fell from the lips of the Missionary, and to the affecting appeals with which his addresses concluded.

Remarks followed by Rev. Messrs. Buckley, Pitblado and McGregor, when at the suggestion of Mr. Buckley, who presided in the absence of Rev. Mr. Burns, a collection was volunteered and seven dollars taken in support of the Mission.

The congregation retired thankful that they had seen and heard this honoured servant of God, and learned from his own statements what the Lord had done for the heathen in the distant isles of the sea by the simple story of the Cross, and the mighty power of the Holy Spirit.—*Com.*

Guysboro', Nov. 3, 1865.

Church Dedication.

ALMA STREET WESLEYAN CHURCH, MILTON, YARMOUTH.

This elegant structure—certainly one of the most elegant places of public worship in this Province—the inception of which is due to the acute foresight and steady perseverance of the Rev. J. Prince, was erected under the superintendence of C. W. Panter, Esq., and well sustains the reputation of that gentleman as an architect. The building, including the grounds, cost twelve thousand five hundred dollars ($12,500,) and is an enduring monument of the perseverance, enterprise and Christian liberality of the people of Milton. Though the edifice must be seen to be fully appreciated, I have nevertheless thought that the following description of it, for which I am indebted to the kindness of the architect, will not prove uninteresting to your readers: The new Wesleyan Church, Milton, is designed in the Romanesque style, and consists of a church 47-6 by 80 feet, capable of accommodating 520 persons—with a tower 19 feet square and projecting 10 feet in the centre of the west front, and surmounted by a spire rising to the height of 148 feet. On the east end is an apse projecting 13 feet by 22 feet wide, in which are placed the organ and choir. Underneath the church is a basement entirely above ground, containing a Lecture room that will seat 300 persons, also large and commodious class rooms. The exterior appearance is very plain, no attempt being made at ornamentation; walls are covered with clap-boards and finished with a plain dentiled cornice. The principal entrance is through the tower, with broad winding stairs in each corner of the church, terminating in a vestibule covered by the gallery, which extends across the west-front. The church is 29 feet high in the centre, and in order to get this height, the trusses are exposed to view and cased with oak. The pews are circular in plan, and are built of chestnut with black walnut caps and arms; the pulpit and communion rail are made to conform with the pews, and are built of the same materials, all the other finish is of chestnut. The church is lighted by six semi circular-headed windows, filled with figured ground glass, with a narrow border of stained glass; the walls are tinted a light buff colour, and the ceilings a light blue. The basement is finished with oak and chestnut—access to the lecture room, class rooms, &c., is obtained by a spacious entrance on the south side, with a corridor in connection with the principal entrance. The building is warmed by two of Pond's portable furnaces placed in the lecture-room. Gas is laid on throughout the building; the church, lecture-room and class-rooms are fitted with two light Chandeliers suspended from the ceiling: The contract for the structure was taken by Mr. Geo. Boehner, of Liverpool, N.S.; and the plans were prepared as already stated, by Mr. C. W. Panter, Architect of Yarmouth.

The opening services, conducted by the Rev. Dr. DeWolfe, and Messrs. Prince and Perkins, were celebrated on Sunday, Oct. 23rd, a day, we venture to think, that will be thought worthy of remembrance as inaugurating a new and more glorious epoch in the history of Methodism in Yarmouth. The dedicatory sermon was preached on Sabbath morning, by the Rev. Dr. DeWolfe, before a very large and appreciative audience. Is it necessary to say that the discourse was eminently appropriate to the occasion? But even had I the ability (and the space) to do justice to the *matter* of the sermon, how should I attempt to describe the winning *manner* of the speaker? The discourse comprehended a brief but eloquent vindication of the Bible and the religion of the Bible—a lucid delineation of the true limits of the finite and conditioned powers of human reason, with a consequent exposure of the assumptions of Rationalism and its utter insufficiency to accomplish its boasted mission—and a beautiful and impressive exposition of the all sufficiency of the "Everlasting Gospel of the Son of God," to satisfy the spiritual wants and aspirations of humanity. Delivered in the speaker's singularly attractive manner, the sermon was listened to throughout with the most marked attention, and produced a profound impression on the minds of the large assemblage. It was a season of holy influence, and seemed to be premonitory of still more blessed times "of refreshing from the presence of the Lord." In the afternoon the Rev. W. W. Perkins, Superintendent of the Circuit (Yarmouth North) preached to an uneasy large congregation, an earnest and effective discourse on the adopting love of God; and if we had a season of grace and spiritual enjoyment in the morning, the afternoon was equally characterized by Divine influences and impressions. As the speaker advanced in the discussion of his theme, his earnest spirit seemed to dilate in the contemplation of God's immeasurable love, and he poured forth thoughts that told with thrilling power on the profoundly attentive congregation; the presence of the Holy Spirit was felt in our midst, and impressions were produced by the effective appeals and impassioned utterances of the speaker which, I have every reason to believe, are not destined to pass away evanescent as the "morning cloud and the early dew."

In the evening the Church was crowded to the utmost capacity, and our talented and popular young brother, the Rev. C. B. Pitblado, discoursed to a delighted audience on the theme, *Preaching Christ*. It is hardly necessary to say that he treated the subject in that attractive and original manner for which he is already well known. The services of the day were very appropriately concluded with the administration of the Lord's Supper to a large and deeply impressed company—the service being conducted chiefly by the Rev. Mr. Prince. This intensely thrilling service—at all times sufficient to awaken the profoundest emotions of the converted soul—seemed to deepen the impressions produced by the previous exercises of the day, thus giving to these impressions a permanence, as I believe, which will impart additional life and energy to many a soul and bring forth fruit to the honour and glory of God. Altogether the Dedication of the Milton Church will long be remembered as an occasion of abiding spiritual influence; and often, when listening to the imperishable voices of the past, will many who experienced that delightful season of grace, again hear the still small voice and the "stately steppings in the sanctuary," which marked that memorable day.

The sale of pews took place on Monday and resulted most satisfactorily. Nearly all the pews were sold—and the few that remained have, I believe, since been taken—realizing an amount sufficient to gladden the hearts of the faithful and earnest building committee, as enabling them to satisfy all immediate claims with encouraging prospects for liquidating the comparatively small debt remaining against them.—The tea-meeting of Wednesday evening was a grand success. The viands for abundance, variety, and excellence could not be surpassed—the speeches and music were admirable, and of course, contributed greatly to the enjoyment of the large company assembled on the occasion. The handsome sum of one hundred and sixty dollars ($160) was realized.

When there are so many deserving of praise it may seem invidious to particularize; but I can scarcely refrain from specially mentioning the faithful trustees whose zeal and indomitable perseverance have achieved so great a success; there is no one that will hesitate to ascribe the greatest praise to Messrs. W. K. Dudman, W. W. Blethen, Freeman Gardner, Lyman Cann, jr., Thos. Allen, junr., and T. W. Raymond, through whose enlightened views far-reaching foresight, and indefatigable labours, so great results have been achieved—results whose moral influence can hardly be over-estimated as giving an impulse to the cause of Methodism, that will not soon pass away.

I may add in conclusion that there is cheering evidence that their external prosperity has not chilled the people's inner life; the material splendour of the "latter house," is not considered a substitute for that which is infinitely more precious, the spiritual glory of the manifested presence of God. Thus the special services which Bro. Perkins had begun in the old church, are attended with more general interest since the church dedication, and most gratifying evidences are seen that not only in mere external splendour, but also in glorious manifestations of the Divine presence, will the latter house surpass the former. Labour and sacrifice do not always prove the existence of a living faith—but such a faith will always manifest itself in something more than valueless professions; it will be seen in self-sacrificing "works" and labours of love; and from the deep interest manifested in spiritual things, Bro. Perkins must have the cheering reflection that somewhat of the spirit of true faith must have led his people in the erection of so splendid a temple to the honour of the living God.

J. A. M.

Yarmouth South, Oct., 1865.

Micmac Mission.

THIRD QUARTERLY REPORT.

Missionary Labor.—I have visited Indians at Dartmouth, Hantsport, Canning, Kentville, Halls' Harbor, Bridgetown, Hillsburg, Victoria Beach, Milton, Liverpool, Jordan River, and Shelburne, and my visits were kindly received in all those places. Being freed from the necessity of collecting funds, and also freed from all anxiety about the support of my family, I have had much more time for direct Missionary labor, than in former summers, and cannot but hope that the Lord has been with me. In all the places mentioned, I have read and expounded the Word of God to attentive listeners, and have again and again been thanked for my visits, and urged to repeat them. New cases have been brought to my notice of Indians who have learned to read. I have distributed copies of those portions of the Scriptures which we have published, to a good many applicants, and have discovered by conversation, that some who cannot read themselves, are quite well acquainted with those books from having heard them read by other Indians.

About the 26th of July, I attended their annual festival of St. Ann's, at Hillsburgh, N. S. They have a chapel at this place and several houses, as well as a tract of land. They had collected there from some distance round. I counted one day about sixty together, and suppose there must have been nearly one hundred in all. They usually remain several days together at this festival. This imaginary being, designated St. Ann, is said by the "infallible church" to have been the virgin Mary's mother, and consequently the grandmother of our Lord. She has been chosen the Indian's patron Saint, and to honour her, and "have a good time together," they assemble July 26th, of every year. I arrived on the 27th. The priest had been there the previous day, and was expected again on the ensuing Sabbath. Hitherto I have had to report unfavorably respecting my attempts to preach to the Hillsburgh Indians, or as they designate the place *Elsebkook*. But on this occasion I saw nothing of which I could complain. I could read, expound, converse, and pray, and sing among them to my heart's content. A death occurred among them one day, and I was present. A lad about sixteen years old expired, and was buried on the following day. I knew nothing of the sick boy until an alarm was raised, and a group to whom I was reading, requested me to close, as a boy was dying, and all gathered around him, according to custom, to chant, and sing, and pray. The boy lay gasping on the ground, under a rude shelter of boards, placed on one side to keep off the sun. I kneeled amid the group, and a more solemn and impressive scene I have seldom witnessed. The scenery around was rocky, rugged, and rough. The shed was close by the bank of the river below the mills. Kneeling in and around the shed, I counted about sixty Indians, men, women, and children, with the deepest solemnity on their countenances, and most of them mingling in the low and solemn dirge, which continued long after the boy had gone. I could not join in the prayers, for I understand any thing that was said. I earnestly could I pray, not only for the youth, but for all that group. It was to I could realize that that dread ordeal and myself must soon pass, and then judgment. And kneeling amidst around that poor dying orphan—the parents were dead—I did fervently the gospel might be to us all the power unto salvation, and that "living we may to the Lord, and dying, we may die Lord; that whether we live or die, we the Lord's."

I asked liberty to attend the funeral was readily granted. This was to next day, at two o'clock. But as the had been sent for to Digby, did not wait until about three o'clock. Then chanted for about half an hour, before The coffin was carried by two men pole, which passed through a rope each end. A gun was discharged, custom, just as the corpse was lifted. was borne upon their shoulders, and tude followed without order, but silently, until they reached the hill, when they placed the coffin people seperated into small groups, themselves, and the women by mained outside, seated on the ground ed for more than an hour for the priest. As time passed on, and no the conversation which was at first a low voice, seemed to forget itself louder and more confused tones. tion list was started toward repairing a clever young Indian in the dress teer rifleman, wrote down the asked for a donation and gave it priest come and found me reading them, and arguing with rather around me. I cannot say what curred. He did not come, service was conducted without women entered the chapel and chanting. On hearing which, went in. After a time, the the while, the coffin was lifted grave. It was held a while top of the grave, and then lowered resting place. Then followed when this ceased, every one, male and female, stepped forward a handful of earth upon the coffin the grave was filled up.

I have never before been present an funeral, and the whole scene impressed me. I was especially certain that may presence was intrusion, either at the death or I ought to say that finding that offensive to some of the party raise a commotion, I deemed especially as one of the leading for the interference of the who led up the opposition, and ed to give no just cause of

One fact connected with that able St. Ann's day, deserves notice the progress the Indians are making tion. I am not very observant should not have noticed that were arrayed in the garb of their ters, had not an old man in rather tone called my attention to the fact, lost all our Indian women," he to be plenty Indian squaws, all There was not in fact a single be seen upon old or young—and the wigwams babies playing with Friendly intercourse between on the increase for the past few human nature to imitate those respect.

More laborers coming up.—There can be no question as to the increase of Indians, none as to their readiness evangelical instruction. What can laborer do? Earnestly have I desired Restigouche, Cape Breton, and this summer, but I have been hindered But additional help is coming. The extract from a letter received from a in Cape Breton will be read with

To Rev. S. T. Rand.

North Sydney,

DEAR BRO.,—Some time note acknowledging the receipt of tracts, &c., with many thanks; and you a brief account of my mission Micmac Indians. But as I thought received it, I concluded to write

The Indians (poor fellows!) with the books I gave them. tide turned, that those who their wigwams at first, are now have me come and language. *God* has blessed my far, in laying a foundation Some of them seem desirous of and I am trying to teach a few

I want to gain as much sible respecting the Micmac Mission some thoughts of being a Micmac after life. My age is sixteen. the Indians, and shower grace Missionary!

I have written to our young aging him to trust in the Lord and am enabled to assure him on the that in that case there is no finding employment and support. advantages of our present plan that it will enable us to employ all ter their services, as the support cannot be raised. Our never be exhausted.

Missionary's Salary.—The amount wards the support of my family, tation, and without solicitude on amounted during the quarter and fifty dollars, forty-two and am not aware that any collection up in our behalf as a response which the committee thought it commencement of the year only remember three meetings ter called with special reference Nine public collections have been some of them very small, but to thirty-seven dollars, thirty-two cents. I have no objections to collections, but have not done or three times. I have rigidly determination, not only not to ask also not to intimate my necessities ever pressing. I have again and by friends upon whom I would have to call, lest however they would it, my leading motive might have mind them of my existence, they were in the habit of affording mac Mission. This may be deemed *pulousness*. But my faith is still to be carefully guarded. I desire trust in God, and in Him alone. discarded labor, or the use of Christ and his apostles labored and used means to obtain bread, *not* have a fixed salary, they did money," and they did live on the spontaneous contributions of they carefully taught the people their duty and their privilege gospel. If as we often hear, the

Provinces have not been educated up to this mode of giving, it is high time that this education should commence. And certainly so far, I have had no reason to complain. To all my known and unknown friends, who have so generously assisted us, I beg to tender our warmest thanks. May the words of the Lord Jesus be largely verified in their behalf: "It is more blessed to give than to receive."

S. T. RAND.

Hantsport, Oct. 10, 1865.

General Intelligence.

Colonial.

VIEW OF HALIFAX.—Mr. Woodburn, Artist, from St. John, N. B., is now in this city, having in course of preparation, a very fine view of Halifax, taken from the cupola of Mount Hope Asylum, for the purpose of publishing, in the finest style of art, a lithographic engraving, 4 feet 8 inches in length, which will afford the very best representation of the city that has yet been given to the public, extending from Point Pleasant to the Narrows, showing the fleet, steamers and shipping, with a view of Dartmouth and Asylum grounds in the foreground. This is an enterprise worthy of being patronized by our citizens generally. The cost for a single copy will be $5. Mr. McAlpine, Agent for Mr. Woodburn, is now soliciting the names of subscribers.

N. S. LEGISLATURE.—It is anticipated that the Legislature of this Province will be summoned to meet at a much earlier period than usual.

OUR NEW GOVERNOR.—Every right minded Nova Scotian must feel proud of the appointment of Genl. Williams to be Governor of Nova Scotia. The General is worthy of a cordial greeting.

BIBLE SOCIETY.—The Fifty-second Anniversary of the Nova Scotia Auxiliary Bible Society will be held (D V.) in Temperance Hall, on Monday evening, 13th inst., at 7½ o'clock.

DEAF AND DUMB.—The Secretary of the Asylum for the Deaf and Dumb wishes an intimation given that the approaching Thanksgiving Day will be an appropriate season on which to take up a collection in the Churches, on behalf of that benevolent and useful Institution.

THE ANNAPOLIS RAILROAD.—The Engineering Staff will commence surveying at Bridgetown, to-morrow. The railroad will be located on the Annapolis side, we are informed, and will cross the river near the present bridge at this place.—*Bridgetown Register of Thursday.*

The engineers, and their staff, who came in the *Empress* to Annapolis Royal a week ago, have been busily at work surveying the route for the Annapolis Railway. Yesterday they were at Round Hill, and in a few days we expect to see them at Bridgetown.—*Ib.*

The *Citizen* regards the announcement of a contract being signed for the construction of the Annapolis railroad as a piece of deception, and says,—"The announcement in the government organ on the 28th ult. was positive and particular, that 'a contract has been signed by Messrs. Harris & Smith, on behalf of Messrs. George Knight & Co., for the completion of eighty-five miles of Railway to Annapolis within two years from May next.' We assert as positively that this announcement is a mere sham, intended to *deceive the people* of Kings and Annapolis for *some purpose* that may be apparent bye-and-bye. NO SUCH CONTRACT HAS BEEN SIGNED, and we challenge the government to produce one. It is possible that a provisional agreement has been signed by Messrs Harris & Smith, to be approved OR DISAPPROVED by Messrs. George Knight & Co., *within three months*; but such an agreement is not a contract, as everybody knows; agreements of this kind are certainly no more than even and the chances are ten to one ever grow out of it."

To the foregoing the *Colonist* replies,—"The statement made by the *Citizen*, that no contract has been signed, is as false as their assertion that the Russian plague was in this city,—or their declaration that Mr. Howe had seen Mr. Cardwell, and changed the views of the latter on Confederation.

We will back our statement against that of the *Citizen* with $100, whenever the *Citizen* is ready, and leave it to any Judge of the Supreme Court to decide. The money to be paid to the Asylum of the Deaf and Dumb.—What say you, gentlemen? Try again. Fortunately the Annapolis Railway is beyond the power of the *Citizen* or *Chronicle* to obstruct.

ACCIDENT.—We learn from the Bridgetown *Free Press* that a son of Mr. John Wagstaff, of Perot, on Wednesday last, received such serious injuries in his arm from the accidental discharge of his gun while partridge shooting, that the limb had to be amputated.

FREDERICTON ELECTION.—A telegram received from New Brunswick announces that Hon. Chas. Fisher has been elected for the County of York, and would probably have a majority of 500.

Mr. Bennett informs us that the brig *Regatta*, of Barrington, from Beaufort, N. C., arrived today. While at Beaufort the entire crew, with the exception of the captain, who is still very sick, died about the 17th Oct. The crew was composed of the following persons:—J. B. Hopkins of Barrington, aged 32; O. W. Doane, of the same place, 25; D. Doughy, of Dublin, 27; J. Johnson, of Liverpool, Eng., 30; C. Cabin of Newfoundland, 21; R. Pyde of River John, 22. The *Regatta* obtained a new crew at Beaufort.—*Express.*

FENIANS IN CANADA.—The Toronto *Leader* says:—"Canada, the telegraph has informed us, was represented by *delegates* in the Philadelphia Convention. These *delegates*, one of whom at least, hails from this city, are perfectly well known. Nor, if the stories we hear be correct, is this the only fact of importance which has come to the knowledge of our Government. There are some who believe that the talk about Ireland and the Irish Republic is only a blind to conceal the real purposes of the organization. The game is up in Ireland, and the leaders of Fenianism in America cannot be blind to the fact; and yet after this is well known, they continue to perfect their organization and to mature their plans at Philadelphia. Hints have been thrown out in Fenian organs that Canada is the object of attack. According to one account a Provisional Government was to be established by the Fenians in Nova Scotia, and there is much talk about the attention Canada is to receive at the hands of the order. A correspondent of the New York *Herald*, writing from Toronto, alleges that Fenians are constantly creeping into the Province in numbers not intended to excite suspicion, and that arms in unusual and suspicious numbers have recently been imported. The correctness of this latter statement the authorities have of course the means of testing. As to the alleged influx of men intending to use these arms, it would be difficult to point out any considerable number of them in this city. No extraordinary influx of strangers has been noticed, but it is stated by those who pretend to know, that the stealthy invaders remain outside the city. There are all sorts of rumors afloat as to the intentions of the Fenians with regard to Canada; and though there is no doubt much exaggeration on the subject, it would be well that some precautionary measures should be taken.

A Fenian organization, no doubt, exists in this Province; but it is difficult to see without the presence of an extraneous force to give them countenance, encouragement, and aid, what enterprise they could venture upon. There is little reason to fear any organized invasion, though it is possible, the Province may, this winter, be made the scene of some raids in this form. The thing to be feared is a midnight surprise by some sudden collection together of parties who may have arrived in small knots, in unison with the martial spirits here. We all know that consequences not to be achieved by such means, but they may be robbed, and other injuries inflicted. Without wishing to overrate the danger arising from Fenianism, it cannot be denied that more or less danger does exist. In this state of things some precautionary measures are called for at the hands of our Government."

THE REBELLION IN JAMAICA.—The New York *Express* says:—Havana advices confirm accounts of a mutiny at Jamaica. Many revolting murders have been committed. A white magistrate has been killed; his fingers and toes cut off, and his bowels ripped open by negro women. The greatest alarm prevailed among the whites and the mutiny was spreading.

The subjoined extract is from a business circular received by a mercantile house of this city; "A formidable rebellion has broken out among the negro population of the east end of the island. Martial law has been proclaimed, and it is expected to be declared here (in the city) tonight. Almost every man of position has been ruthless butchered wherever the rebellion has spread. We write, as you may imagine, in the midst of intense excitement."

WRECK.—The stern above the transom of schooner '*Reindeer*, of Parrsboro, N. S.,' with main boom and part of mainsail, came on shore at New River, (Sunday) morning 29th ult. Judging from the cord wood that came ashore at same time, it is supposed that the vessel was laden with wood; and as no other signs of a wreck could be discovered along shore, it is hoped that no others have taken place."

DEPLORABLE ACCIDENT.—On Saturday the 21st ult., three young men belonging to Clark's Harbor, Cape Island, set sail from Wood's Harbor in a small skiff, with the intention of paying a brief visit to their parents (at the former place) before leaving with their vessel for Boston. When within half a mile of West Head, the boat was seen to capsize, and afterwards to drift, bottom upwards, towards Kelp Ledge. In this position two of the young men continued to cling to her keel for nearly half an hour, but were finally swept off by the surf.

The most energetic efforts were made by them and such of the neighbors as could be hurriedly gathered, to launch a boat and hasten to the rescue of the perishing youths, but unhappily without avail. The names and ages of the youths who thus found a watery grave, are as follows:—Washington Kinney (son of Levi Kinney), aged 19; Smith F. Nickerson (son of Freeman Nickerson), aged 15; and Zephaniah Kinney (son of Judah Kinney), aged 10.—*Yarmouth Tribune.*

THE BEST AND SUREST REMEDY IN THE World for all diseases with which children are afflicted during the process of teething, is MRS. WINSLOW'S SOOTHING SYRUP. It not only relieves the child from pain, but invigorates the stomach and bowels, cures wind colic, and by giving quiet sleep to the child, gives rest to the mother. Perfectly safe in all cases. 25 cents a bottle. And sold by all Druggists.

BROWN'S BRONCHIAL TROCHES, for Coughs, Colds, and Irritated Throats are offered with the fullest confidence in their efficacy. They have been throughly tested, and maintain the good reputation they have justly acquired. *As there are imitations, be sure to* OBTAIN *the genuine.*

United States.

Strenuous efforts are being made to have the death sentence upon Wirtz commuted to imprisonment for life.

There is a rumour to the effect that the very best understanding does not exist between France and the Washington Government. Mr. Seward has sent an ultimatum to the French Government on the Mexican question.

The following is a copy of a recent letter from the Secretary of State to the Secretary of Navy. It is also understood that official intelligence has been received to the effect that Admiral Denman, British naval commander in the Pacific, has been ordered to send cruisers in pursuit of the Shenandoah to capture her if met with.

DEPARTMENT OF STATE,
WASHINGTON, Oct. 30, 1865.

To Hon. Gideon Welles, Secretary of the Navy:—

SIR: I have the satisfaction of submitting for your information a copy of a despatch received from Mr. Adams, together with its accompaniment, a copy of a note of Earl Russell relating to the restrictions upon American national vessels which lately were maintained by Her Majesty's government in British ports and waters. The report shows that all the objectionable restrictions referred to have now been entirely removed, and that it is the desire of Her Majesty's government that unrestricted hopitality and friendship be shown to vessels of war of the United States in all Her Majesty's ports, whether at home or abroad. The President has directed me to make known to Her Majesty's government his satisfaction for this pleasing manifestation of consideration and justice on the part of Great Britian. I have, therefore, to request you to inform the naval officers of the United States that the instructions that have heretofore been given them, to make discriminations in regard to vessels in British ports, and their intercourse with British naval vessels, are countermanded and withdrawn, and that henceforth the most liberal hospitality and courtesy will be expected to be shown by the navy of the United States to the navy of Great Britain.

I have the honor to be, sir,
Your ob't servant,
WM. H. SEWARD.

Steamer Massachusetts (U. S.), from Key West, arrived at Philadelphia, night of Oct. 29, reports that on Sunday 22d, while lying at anchor in the harbor of Key West, a gale sprang up in the morning, which towards night increased to a frightful hurricane, blowing until Monday afternoon. Every vessel in the harbor went a shore, except the Massachusetts, she being saved from a similar fate only by the utmost exertions of her officers and crew. The U. S. double-ender Minnesota dragged her anchors under a full head of steam, and struck, but was got off without material injury. At daylight on Monday morning, twenty wrecks were visible from the look-out at Key West. A large ship, name unknown, went ashore high and dry on the reef near Key West light, at 2 A. M., fired signals of distress, but in consequence of the sea running so high, it was impossible to board her or learn her name. It was afterwards ascertained that she was within seven miles of Moro Castle, bound into Havana, when the Cyclone struck her. The Massachusetts sailed from Key West 24th, and reports that wrecks were visible along the whole extent of the Florida coast.

The steamer John Rice, from New Orleans 19th inst., reports having experienced a hurricane on the 22nd. On the 24th was at Fort Jefferson, and found that the hurricane had blown down a large brick building, killing the post quartermaster and injuring several others. The buildings inside the Fort were unroofed, etc. The steamer also went to Key West, and made a similar report to that received by the Massachusetts at Philadelphia.

THREATENED NEGRO INSURRECTION.—NEW ORLEANS, Oct. 21.—The leading planters of Northern Louisiana, the Red River and Ouachita country more particularly, have addressed a petition to Gov. Wells and General Canby, asking military protection against the threatened uprising of the negro population. The newly emancipated slaves have there been taught by negro troops enamped among them and by fanatical negrophilists, that on and after Christmas Day the rich lands, then held to be abandoned, were to be distributed among them. They were taught, moreover, that the Government would then distribute agricultural and mechanical tools among them; supply them with horses, mules, and other draught animals; fit them out with a year's clothing, and food enough for both man and beast to last a planting season.

These were the lessons taught the freedmen by such fanatics as the Rev. Calahan, but of which they have been promptly disabused by military orders and circulars, since the removal of the Bureau Commissioners, and the consequence is a threatened negro uprising. The petitioners therefore ask Gen. Canby to send "honorable and reliable agents among the black population to convince them that they need not hope for a distribution among themselves of the property of their former masters, and that any attempt on their part to take forcible possession of this property will be met by prompt and condign punishment. Should these or similar measures be adopted, we hope to avoid the evils above mentioned; otherwise we believe that terrible scenes will transpire in North Louisiana at the close of the year.

This petition is signed by twenty-nine of the most prominent citizens of the county in which the Rev. Calahan and other negro fanatics lately operated. These gentlemen, also, say that in some way or other the negroes have become well supplied with arms, while those of the white population have been taken away from them; that the newly emancipated slaves have been nightly drilled in great numbers on the plantations; and that many people are preparing to leave their homes on or before Christmas Day to avoid violence, rape and murder. "We, therefore," say they to the Governor, "call upon you as the Executive of the State and as our lawful protector in this our hour of peril, for that assistance and support which will enable us to protect our property, our wives and our children against the outrages which we have foreshadowed. Give us arms and amunition and authority to organize ourselves for self-preservation. Let the militia be permitted to organize under officers of their own selection or such United States officers as the military officers may select, we care not which; and we ask that this be done at once, so as, if possible, to overawe the coloured population and thereby avoid the effusion of blood and all the horrors of a cruel insurrection."

NEW YORK, Nov. 4.—The *Herald's* Toronto despatch says the Fenian excitement still continues. Quite a number of private soldiers are under arrest for sympathizing with the Fenians. The city and its approaches are picketed. Many Americans are preparing to leave for the States. Numbers of Orangemen are arriving for the defence of this district. I have positive information that the Canadian Brotherhood have a fast steamer ready for arnament. It is reported that a number of officials of the government are engaged in the conspiracy. Great military preparations are going forward.

The *World* has a Kingston, Ja. letter of the 13th ult., which states that the principal cause of the outbreak amongst the negroes is owing to the response of the Home Government in answer to a petition for relief from financial grievances virtually telling them to go to work, also that several negroes from the U. States have disseminated prenicious ideas among the ignorant blacks. There has been an influx of a large number of brutal negroes from St. Domingo. Several white men and women in St. Elizabeth Parish have been horribly murdered, and the utmost terror reigns in Black River vicinity. There will be an indiscriminate massacre if the rising is universal. Gold 146 3-4.

NEW YORK, Nov. 6.—There has been one or two additional cases of cholera on board the steamer *Atlanta* in this harbor, but the excitement in the city has subsided.

A box which had been left by a sojourner at a Greenwich street hotel, in New York as security for his board bill, was observed yesterday morning to emit smoke. Two porters carried it to the street where it exploded with a loud report, killing the porters and injuring nine others. The force of the explosion was such as to spatter the front of the building, and break all the windows in the block. All the occupants of the hotel have been arrested.

The *Herald* has a despatch from Toronto, Canada West, dated yesterday, which says the ex-Grand Master of Orangemen, Gowan, has published a Manifesto, declaring that the Fenians are arming, and calling Orangemen to arm. The Orange organ the *Watchman*, declares that it has positive information of a contemplated invasion of the Provinces, and that 600 armed men were in Toronto, that members of the Government are fraternising with Fenians; that the Premier winks at the contemplated attempt to take the Provinces from British connection, and that the Fenians drill in Toronto at night. Gold 147 3-8.

European.

The death of Lord Palmerston was rather unexpected. His symptoms were not alarming till the 17th. Telegrams were sent with frequency to the Queen at Balmoral. He died on the morning of the 18th inst. He would have completed his 81st year on the 30th Oct. His death occasioned very deep regret among all parties. Earl Russel will probably succeed him. Earl Clarendon taking the Foreign office.

Lord Palmerston would be buried at Romsey on the 25th, in a private manner. His death was greatly lamented by the public;—the leading Journals comment on his loss as affecting the present and future of the country.

The Daily *News* says no Liberal Ministry is possible, without Mr. Gladstone. Any peer can lead the Lords, but there is no question as to who shall lead the Commons.

The *Globe* says that it is not in a position to state the precise character of the ministerial arrangements, but that no obstacles prevail in regard to them, and that a satisfactorily formation of the ministry is expected.

The *Observer* says that nothing definite will transpire until after Lord Palmerston's funeral. As little change as possible will be made, at least before the meeting of Parliament.

The *Times* thinks that should Earl Russel fail in forming a Ministry, a coalition between the different sections of the Liberals will become necessary, and that Lord Granville will probably be the person under whom the greatest number of men will serve.

The sensation news, published by the London *Times*, that Secretary Seward recently sent a peremptory dispatch to France, continued to attract attention, but it was generally regarded as wholly unfounded, and this view was confirmed by the Moravian's news. The *Times* contends that, let this remonstrance be what it may, coolness has certainly arisen between France and America.

The Star pronounces the *Times* news entirely baseless, a mere absurdity.

The Paris *Temps* says the deaths from cholera in that city were averaging 200 per day.

SINGER'S LETTER "A" FAMILY SEWING MACHINES.

This splendid Machine combines all the good qualities of our well known manufacturing machines, with many new and valuable improvements. It is swift, quiet, and positive in its operation; sews the very finest and coarsest materials, and anything between the two extremes, in a beautiful and substantial manner. It *Hems, Fells, Cords, Braids, Tucks, Gathers, Stitches, etc.*, and will do a greater range of work than any machine heretofore offered to the public. Every Machine warranted, and full instructions given. Send for pamphlet to

H. A. TAYLOR, *Agent.*

THE SINGER SEWING MACHINE.

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

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

Ayer's Cathartic Pills.

AS the most perfect purgative which we are able to produce or which we think has ever yet been made by any body. Their effects have abundantly shown to the community how much they excel the ordinary medicines in use. They are safe and pleasant to take, but powerful to cure Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action and impart a healthy tone with strength to the whole system. Not only do they cure the every-day complaint of everybody, but also formidable and dangerous diseases. While they produce powerful effects they are at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and, being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief, where they not substantiated by men of such exalted position and character, as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of our remedies, while others have sent us the assurance of their convection that, our Preparations contribute immensely to the relief of our afflicted, suffering fellow men.

The Agents below named are pleased to furnish gratis our American Almanac, containing directions for the use and certificates of their cures, of the following complaints:—

Costiveness, Bilious Complaints, Rheumatism Dropsy, Heartburn, Headache arising from foul stomach, Nausea, Indigestion, Morbid inaction of the Bowels and Pain arising therefrom, Flatulency, Loss of Appetite, all Diseases which require an evacuant medicine. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could not reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstructions of its functions.

Do not be put off by unprincipled dealers with other preparations which they make more profit on. Demand Ayer's and take no others. The sick want the best aid there is for them, and they should have it.

Prepared by DR. J. C AYER & Co., Lowell, Mass., and sold by all Druggists. Aug 2.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

H. Blois $2, Z Chipman, Esq. $4, M. Young $2. Rev. W. C. Brown, J. W. Goldert $4. J. Rounsefell $1. Rev. R. M. Smith, (P.W., Theodore Wright $2. Rebt. Colpits $2—$4) Henry A. Austin for Miss Robertson, new sub., $2. G. Matheson $1, F. Gardner (all right), Rev. R. Morton (P.W., G. Cann $3, Jas. Mungah $2.50—$5.) E. Taylor (parcel sent), G.A. Perley (former letter not received), John C. Duder (new sub.) Rev. P. Prestwood, Rev. W. E. Shenstone, T. Hodgson (all right).

TO CORRESPONDENTS.—Account of St. John's, N. F. Missionary meeting, also Obituary of Miss Shenstone, received too late for present issue.

COUNTRY MARKT—ERETAIL.

Beef, fresh, per lb.	12½c.
Bacon, per lb.	13 a16 c.
Butter, per lb., (Tub)	28 a25c.
Butter, (box and rolls,) per lb	29c.
Cheese, per lb.	14 a 16c.
Ducks, per pair,	$1.20c.
Eggs, per dozen,	18 a 20c.
Fowls, per pair,	35 a 50c.
Geese, (each)	25 a 40c.
Hams, smoked, per lb.	12½ a 15c.
Lard, per lb.	15 a 17c.
Mutton, per lb.	7c.
Pork, fresh, per lb.	12½c.
Turkeys, per lb.	12½ a 15c.

Consumption. and Chronic cases of other kinds.

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

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

I have been afflicted a long time with a swelling on my neck, and have applied different things to little or no purpose until I used J. B. Fitch's Golden Ointment, which has made a cure, and I take pleasure in recommending it to the public,

HUGH CAVANAGH.
River John, Pictou.

oct 25 1m

Marriages.

On the 31st ult., at Mount Pleasant, Avondale, N. S., by the Rev. H. McKeown, the Rev. John A. Mosher, Wesleyan Missionary, of Murray Harbour, P. E. I., to Hannah, fifth daughter of Nicholas Mosher, Esq., of the above place.

On the 21st of August, by the Rev. J. L. Sponagle, Mr. Hugh B. Aiton, to Miss Elizabeth Smith, both of Upham, Kings Co. N. B.

On the 20th of Sept., by the same, Mr. Mariner Price, to Miss Mary Toal, both of Sussex, Kings Co. N. B.

Oct. 24th, by the same, Mr. John Dickers, of the 15 h Regt., to Miss Amelia Howard, both of St. John.

Oct 26th, by the same, Mr. Thos. Riley, of Hampton, to Miss Ellen Matthews, of Norton, Kings Co. N. B.

At Canning, on the 26th ult., by the Rev. Jas. G. Hennigar, Capt Joseph E. Wood, to Mary Eliza, second daughter of Capt. Wm. Wickwire, all of Cornwallis.

Also, at the same time, by Rev. A. S. Hunt, A. M., George N. Bishop, to Mary E., second daughter of Capt Lawrence Wood, all of Cornwallis.

By the Rev D. Chapman, on the 25th ult, Mr William A. Fraser, to Miss Ellen Carey, both of Albion Mines.

Deaths.

On Sunday morning last, after a short illness, in the 84th year of his age, Mr. Thomas McMurray, for many years a resident in this city, and for upwards of sixty years a member of the Methodist Church. In his early days he heard Mr. Wesley preach, and received the benediction of the Founder of Methodism. His end was peace.

At Brigus, N. F., of Consumption, on the 8th ult., Emma Alder, beloved daughter of the Rev. W. M. Shenstone, in the 22nd year of her age.

Died in peace, at Albion Mines, on the 29th ult., Mr William Potter, in the 35th year of his age.

At Port Jolie, Queens Co., on the 29th ult., Mr. Michael Robertson, aged 60 years.

Suddenly at Lunenburg, Elizabeth Mary, wife of E. H Solomon, and third daughter of the late C. M. Cleary, of this city.

On the 1st inst, Elizabeth, wife of Wm. J. Wiswell, aged 62 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, Nov 2

Schrs Reindeer, Parr, Baltimore; Ida, Stoddard, North Bay; Amiel, Gerhard, LaHave; Rosebud, Boudrot, Arichat.

FRIDAY, Nov 3

Steamer Commerce, Snow, Boston, ship Marlborough, Liverpool; brigts Unicorn, Brison, New York; Lisbon, Burgess, St John, N B; schrs G T Winsor, Perry, St Martins; C D Horton, Smith, New York; Visit, Fauit, LaHave; Armada, Riley, do; J J Burns, Hassell Steele, River Dale, and Westbergage, Bay Chaleur.

SATURDAY, Nov 4

Steamer Greyhound, Nickerson, P E Island; brigt Starlight, McDonald, Port Hood; schrs Swan, Labrador; Alexander, Smith, North Bay; Kate, McConnell, Yarmouth; John Wm, Fraser, Sydney; Mary and Lucy, Seppegan.

SUNDAY, Nov 5

Steamer Alpha, Hunter, Sydney; brigt America, McGregor, Boston; schrs John Jost, Shaw, Lunenburg; Lord Lyons, Sangster, Canso; Volant, Bonnell, Newfld; Dolphin, Delory, Arichat; Topsy, Leblanc, P E Island; I'm Here, Nickerson, do; British Pearl, Hadley, Guysboro'.

CLEARED.

Nov 2—Brig Ottawa, McDonald, Philadelphia; schrs Kossuth, Messervey, Bay St George; Ocean Belle, Messervey, do; Alexander, McDonald, P E I; Squanda, Sullivan, Cape Canso; Matilda, Shaw, St. Peters; Jas Pope, Pope, Lingan.

Nov 3—Steamer Commerce, Snow, Charlottetown; brigt Emily Jane, White, B W Indies; schrs Rosseway, McKay, B W Indies; Rosalie, Lang, Georgetown.

Manchester House,
140 Granville Street.
AUTUMN AND WINTER
DRY GOODS.

WE have opened a portion of this season's Stock per Tripoli, St Lawrence and Mail Steamers; and on the arrival of the Roseneath our stock will be complete. A look through our establishment will disclose a large and well selected stock of

Staple and Fancy Dry Goods,

Comprising White, Grey and Printed COTTONS Sheetings, Tickings, Drills, Denims, fine & coarse Linens, Table Damasks, Towellings, Curtain Damasks, Cotton Warp, Batting, &c.

Dress Goods—French Merinoes, Coburgs, Plain Poplins, Fancy and Plain Winceies, Gala Plaids, and all the newest styles in Dress Material.

Mantle and Mantle Cloths in Astrican, Whitney, Satara and Plain Cloths.

SHAWLS in Paisley, Bordered Cashmere, Saxony, Wool, &c.

BLANKETS—Lancashire, Welsh and Saxony Flannels, Kerseys, Baizes, &c.

Cloths in Doeskins, Tweeds, Cheviots, Silk mixed Coatings, Pilot, Whitneys, Beavers, &c.

READY MADE CLOTHING, &c.

A very large stock of Over and Under Coats, Pants, Vests, Under Clothing, Dress, and Flannel Shirts, Braces Collars, Ties, Handkerchiefs, &c

FANCY GOODS.—Flowers, Feathers, Hats, Bonnet, and Belt Ribbons, Bonnet and Mantle Velvets, Dress Caps, Laces, Trimmings, worked Muslins, Linen Sets, &c.

Also—A complete assortment of Small Wares, and a number of Job Lots for wholesale customers.

SHAW & MURPHY.

sep 20. 3m.

BOOKS, BOOKS,

JUST received a very great variety of New and valuable books Splendid Family and Pocket Bibles, Prayer books, Hymn books, School books, Story books, Picture books, etc. etc.

Photo-Albums, and Pictures, Stationary, all kinds, which are offered, wholesale and retail, on the most reasonable terms. Orders from the country will be promptly attended to. Agents wanted.

A. F. PORTER.
127½ Barrington Street.

oct 18—3ms.

New Advertisements.

NOTICE.

HALIFAX, N. S., NOVEMBER 1, 1865.

THE Board of Commissioners of Schools for the City of Halifax having, pursuant to Act of the Legislature, effected arrangements whereby the following Schools are to be henceforth free, viz:

St Luke's—male and female—corner of Queen and Morris streets.
School attached to Convent—female—Spring Gardens
St Mary's (new School House)—male and female—Barrington street
National School—male and female—Argyle street
Inglis School—male and female—Albermarle street.
Royal Acadian School—male and female—Argyle st.
St Patrick's School—male and female. Brunswick st.
St George's School—male and female— do do.
Three-mile House School—male and Female—Suburbs, Windsor Road.
Richmond School—male and female—Richmond Railway Depot.

NOTICE IS HEREBY GIVEN, that the Schools above named are now open for the reception of pupils without fee or charge of any kind

By order of the Board.

JOHN R. WILLIS,
Secretary.

nov 8—3w

LONDON AND PARIS
MANTLES.
COMMERCE HOUSE,
144 GRANVILLE STREET.
R. McMURRAY & CO.,
Have just received five cases
New Mantles,
For autumn and winter. The Volga Paletot the *NEVA JACKET*, and other new patterns in blk and cold Astracans Velvet Piles, *WHITNEYS, PETERSHAMS, SALARARAS* and superior black *CLOTHS*, &c A large assortment of New Cloths and Trimmings, for Mantles and Jackets Ladies and Childrens MANTLES—made to order. Nov. 8.

12 Cases
NEW MILLINERY,
JUST OPENED AT THE
COMMERCE HOUSE,
144 *GRANVILLE STREET.*

A Choice and Elegant assortment of Velvet and Terry Silk Bonnets, Ladies' and Children's Silk Plush and Velvet Hats full trimmmed. Also a large stock of Untrimmed Bonnets and Hats, Flowers, Plumes, Black and Gold Ornaments, &c

☞ Orders for Millinary executed in the best style.

nov 8 R McMURRAY & CO.

Nova Scotia Railway.

Connecting with the First Class Steamer Empress at Windsor, N. S, between St. John, N. B., Canada, and United States.

DURING the month of November, 1865, Regular and Express Trains

Leave Halifax as follows:

Wednesday, Nov 8,	8 00 a m
Saturday, 11th,	*12 00 noon
Tuesday, 14th,	3 50 p m
Friday, 17th,	3 50 p m
Wednesday, 22d,	8 00 a m
Saturday, 25th,	*12 00 noon
Tuesday 28th,	3 50 p m

Leave Windsor as follows:

Wednesday 8th,	4 15 p m
Saturday 11th,	4 15 p m
Wednesday 15th,	8 10 a m
Saturday, 18th,	*11 30 a m
Wednesday 22nd,	4 15 p m
Saturday 25th,	4 15 p m
Wednesday 29th,	8 10 a m

Trains marked * are Express Trains, and will stop at Bedford, Windsor Junction, Mount Uniacke, and Newport, to land and receive passengers. Regular trains will stop as per time table. Should the steamer not arrive at Windsor from any unforeseen cause, as advertised, express trains will not run.

AVARD LONGLEY,
Chief Commissioner.

Commissioners Office,
Halifax, Nov. 3d, 1865. 1in.

1865 GLOBE HOUSE. 1865
85 Granville Street.
CHEAP
DRY GOODS.

I. McMURRAY & CO., beg to inform their customers and friends that they are now prepared to wait upon them with a large and good assortment of seasonable Staple and Fancy Goods of every description, and respectfully invite an inspection by way of comparison; having marked every thing at the lowest possible remunerative prices, they feel confident of giving satisfaction.

Cheap Cottons, Cotton Warp, Printed & white do, Tickings, Flannels, Shirtings Ozenburgs Towels, Table Damasks, Sheetings, Drills, Jeans Cushion Jaspels, Fancy Hair Pins, Dress Goods in all the new materials, Shawls, Mantles, blk Dress Silks, colored do do, Barathea, Mohairs, Coburgs, Lustres, French Merinoes, do Twills, Hosiery, Gloves, Veils, Ribbons, Feathers, Flowers, Berlin Wools and Wool Work, Bonnet and Hat Ornaments, gold and silver cords, Men's Made Clothing and Cloths, Ladies do, Children's do, Velvet, Mantle Cloths, Blankets, Counterpanes, working Canvasses, small wares, oct 25.

British Periodicals!

1. The London Quarterly, (*Conservative*)
2. The Edinburgh Review, (*Whig*).
3. The North British Review (*Free Church*)
4. The Westminster Review (*Liberal*)
5. Blackwood's Edinburgh Magazine (*Tory*)

☞ The American Publishers continue to reprint the above named Periodicals, but as the cost of printing has *doubled*, the price of paper nearly *trebled* and taxes, duties, licences, etc., largely increased they are compelled to advance their terms as follows:

TERMS FOR 1865.

	Per annum
For any one of the Reviews	$ 4 00
For any two of the Reviews	7 00
For any three of the Reviews	10 00
For all four of the Reviews	12 00
For Blackwood's Magazine	4 00
For Blackwood and one Review	7 00
For Blackwood and two Reviews,	10 00
For Blackwood and three Reviews,	13 00
For Blackwood and four Reviews,	16 00

Subscribers in the British Provinces will remit in addition to these prices 24 cents a year for Blackwood, and 8 cents a year for each Review, to cover U S Postage.

The works will be printed on greatly improved quality of paper, and while nearly all American Periodicals are either advanced in price or reduced in size—and very generally both—we shall continue to give faithful copies of all matter contained in the original editions. Hence our present prices will be found as cheap, for the amount of matter furnished, as those of any of the competing periodicals in this country.

Compared with the cost of the original editions, which at the present premium on gold would be about $100 a year, our prices ($15) are exceedingly low. Add to this the fact that we make our annual payments to the British Publishers for early sheets and copyright in gold—$1 costing us at this time, (Jan. 1865) nearly $2.50 in currency—and we trust that in the scale we have adopted we shall be entirely justified by our subscribers and the reading public.

The interest of these Periodicals to American readers is rather increased than diminished by the articles they contain on our *Civil War*, and, though sometimes tinged with prejudice, they may still, considering their great ability and the different stand points from which they are written, be read and studied with advantage by the people of this country, of every creed and party

The Four Reviews for 1863.

A few copies of the above remain on hand, and will be sold at $5 for the whole four, or $2 for any one. We also publish the

FARMER'S GUIDE,

By Henry Stephens of Edinburg, and the late J P. Norton, of Yale College, 2 vols. Royal Octavo 1500 pages and numerous Engravings:

Price $7 for the two volumes—by Mail, post paid, $8.

LEONARD SCOTT & CO., Publishers,
No. 38 Walker Street, New York.

MANCHESTER HOUSE.
140—Granville Street—140

WE would call the attention of purchasers to the following

WOOLLENS.

Consisting of a large variety of Scotch Tweeds, Cheviots, Doeskins, Broad Cloths, Whitneys, Beavers, Pilots, Meltons, &c., &c

BLANKETS, in all makes and sizes,
FLANNELS, Welsh Lancashire, Saxony.

—ALSO—

Ready-made Clothing,

Of London and Home Manufacture; Lambs' Wool, Under-Clothing, Fancy Flannel Shirts &c. &c.

Nov. 1. SHAW & MURPHY.

Cancers! Cancers!

Rev. A. F. Porter can Cure Them.
His method is Simple, Easy, Quick and Cheap.
No Cure. No charge. 6m.

LONDON HOUSE
Granville Street!

WE beg to announce per the various steamers and sailing vessels the arrival of a very LARGE STOCK of

WOOLLENS, DRESS GOODS, FURS AND MANTLES,

House Furnishing, &c., &c.,
Floor and other Oil Cloths.

DOMESTICS, SMALL WARES, FANCY GOODS, &c., &c.

Ready-made and Order Clothing.

Also—ex "Spirit of the Ocean"

Chests Good Congo Tea!
Thompson & Co.

☞ To those unacquainted with this Establishment, if any, we would respectfully ask a call if only for *comparison*. Space does not admit of enumeration; but you will find almost every article usually kept in a FIRST CLASS DRY GOODS STORE and a good many others all at strictly economical prices.

N. B.—Three Lots much below their value.

Oct 11 2m.

The Mount Allison
ACADEMY,
Sackville, N. B.

PRINCIPAL—The Rev. H. Pickard, D.D.

MALE BRANCH.

Thomas Pickard, A.

The Family.

"Short Legs."

To Sunday-school I love to go,
But not to *church* up stairs,
The sermons are so very long,
So very long the prayers.

In Sunday-school the teachers speak,
In words so kind and plain,
I never do get tired out,
And love to go again.

But when I sit in yonder seat,
I cannot quiet be,
For most of what the preacher says,
He meaneth not for me.

And so I swing my little feet,
And move my hands about,
And *wish, and wish, and wish again,*
The church would soon be out.

The teacher comes and pulls my ear,
And shakes my little head,
And wonders why I don't keep still
Till all the things are said.

And thus the people from below
Look upward with amase,
Astonished that a little boy
Should have such naughty ways.

The preacher, too, stops still, and says:
"That boy in yonder seat
Disturbs my sermon with the noise
Of drumming with his feet."

Ah, me! I know not what to do,
For if I silence keep,
My eyes, o'ercome with weariness,
Will close at once in sleep.

I often wonder why mamma
To church will make me go;
Sermons are not for boys up stairs,
But grown folks down below.

Besides, you know my seat is hard,
Nor is it cushioned o'er;
My legs are short, and cannot reach
Clear down upon the floor.

Then chide me not, my older friends,
When restless you me see—
With longer legs and softer seat
A better boy I'll be.

Johnny Ray,

THE LITTLE NEWSPAPER BOY.

A cold, drizzling sleet and a biting east wind had almost cleared the streets of passers-by. Certainly no person could walk such a night for pleasure. Even business must have been urgent to have coaxed any one out who had a home to stay in. But, empty as the streets were, a passenger might be seen here and there; a well muffled gentleman walking briskly under the shelter of his large umberella, or a splendidly dressed young lady whirling past in her carriage to an evening party. Did either of them notice that little newspaper boy shivering at the corner? The gaslight shows that his face, over which hangs a tangled lock of red hair, is sharp and colorless, and the ragged clothes scarcely cover a thin and wasted body.

Johnny Ray had wandered far that evening, trying to find a few customers for some of those penny papers which were hidden from the rain under his jacket. He had crept slowly through some of the grand squares, where the servants sometimes bought a newspaper of him; and as he looked up at the parlor windows, the rosy light that glimmered through the warm curtains made him feel more cold than ever. Once the curtains had been flung aside by a boy about his own age, and Johnny got a peep into what seemed to him quite another world—a happy family gathered around a covered tea-table. Home, friends, love, rest, food, fire—just everything Johnny wanted was there. But the laughing little face withdrew, the curtains' heavy folds closed again, and Johnny painfully felt that he was outside.

Then he tried a poorer part of the city. He dragged his weary feet down narrow streets and gloomy courts. At the top of his voice he called out his newspapers for sale, until a hollow cough made him stop; but no one cared to buy.

Tired from walking, and hopeless of success, Johnny rested on a door-step, and gazed up fixedly into the opposite windows. There were no blinds here. Johnny could see all that was passing within. In one room, near the top of a tall old house, the feeble light of one poor candle showed a woman bending over her sick child's bed, whispering something to the little one, and smoothing its coarse pillow. Johnny brushed away a tear with the sleeve of his wet coat; *his* mother was sleeping in the churchyard. In another room there was no candle, but a bright fire sent up flickering shadows on the streaming panes. A group of children sat round the hearth, watching a cake that was toasting before the fire. The kettle hummed a song; the teapot cosily toasted its brown sides on the hob, and the cups seemed to invite it to come to table. Then the father came home, and the children sprang to meet him. Johnny thought he could almost hear the kisses, taste the cake, and feel the fire glow. But *his* father was dead, and he was himself out in the cold.

Johnny got up and moved slowly on, he scarcely knew where. At the farthest end of the court a door stood ajar, and so bright a stream of light came through that the little boy wondered if some new gin shop had been opened. He resolved to go and see. Stepping up to the door he peeped in. A grand fire roared up the chimney, but it was no gin shop. There were desks, and forms, and books, and slates, and ragged boys like himself. There was a kind looking gentleman, too, who seemed to have a good word for each of these rough fellows. Johnny waited till all of the scholars came out, and then he went in. He knew this must be a school, though he had never been at one, and hoped the master might buy a paper; so, lifting off his cap, and giving a pull to the little red lock that hung over his forehead, he held out a newspaper, crying, in his shrill voice, "Second edition, only one penny."

Mr. Egan turned round and saw his little visitor. With a look of tender pity and kindness he drew the dripping boy to a seat near the fire, and having bought a paper, sat down beside him.

"Do you sell many papers?" asked Mr. Egan.

"Sometimes; not many of an evening like this," answered Johnny, twirling his cap. "I often walk miles without selling one."

"And where do you live, my little boy?"

"I don't live anywhere now, sir; mother's dead, and father too, indeed."

"But where do you sleep at night?"

"In any place, sir, just as the season is. This weather doorsteps are not very good, and the policemen wakes one up with their 'move on.' But I earn my bread honestly, and don't steal. Mother would not like that, and I'll never do it while my name is Johnny."

"Can you read?"

"No, sir; though 'twould be very useful in he added with a nod. "I know all the newspapers by their look, and make a guess at what is in them, too, by listening to other boys talking; but I wish I could spell the words. Mother used to read. She had a big book with a nice cover; it was on the bed near her when she died; but father sold it, and her ring too. We never had one pretty thing since."

"Then, Johnny, if you come here to me every evening, I will teach you to read; and when you can read I will give you a book like your mother's, which I am sure was the Bible. Do you ever hear the Bible read in God's house?"

"O, sir, I never go there. Very nice these ragged clothes would look next to a gentleman like you. A long while ago, when we lived in the country, I used to go to church with mother; the singing was very nice, almost like the birds. Mother used to tell me nice things about the good place she was going to; but I did not learn the way right then, and I have had no one to teach me ever since."

"Johnny, I think I can tell you the way to the happy land where your mother is gone."

"O, sir. can you?" cried the little boy, with a look of joy that made even his plain, pinched features lose their harshness; "I will give you every one of those papers for nothing if you can."

"Johnny, there is one Friend, and only one, who is able to take you to your mother's home. His name is the Lord Jesus Christ, the Son of God. Jesus means Saviour, for he came to seek and save the lost. You and I are sinners, Johnny, and therefore lost—lost like travelers who have missed their way or poor prisoners condemned to die." "But God in his great love and pity sent his only Son to die for us; and Jesus died." "I am sorry for that," said Johnny, as the old sad look crept over his face again. "I thought you told me he could show me the way to mother. I wanted to go to him this very night."

"And so you can, my boy. The Lord Jesus lives again, and will hear you if you pray. He has gone up to heaven, and is willing to take you there. Trust him alone."

Then Mr. Egan drew a little Testament from his pocket, and read the Saviour's own sweet words about the lost sheep and the Good Shepherd. Clasping Johnny's thin hand in his they knelt down together. An earnest prayer that God would for Christ's sake show them the way to heaven, and enable them to walk in it, was simply offered. It was the first time that Johnny had ever tried to pray.

The fire burned low. The old church clock struck ten. It was time to close the school room and go home. But where was Johnny's home? Some doorway or bridge arch. Mr. Egan, resolved it should be so no longer. He remembered a very poor couple, living nigh at hand, whose only child had died lately. They lived in a garret; he thought they might give Johnny a bed in the corner of it. Of course he would pay the orphan's small rent; so, leading the weary boy down one or two streets, and up a long, creaking flight of stairs, he knocked at a broken door. The old people, though much startled at so late a visit from the ragged school teacher, consented to let Johnny share the shelter of their room, and promised to be kind to him for their own Jem's sake.

Here Johnny lived for several months. He spent his days in selling newspapers about the streets, as usual, and his evenings most happily at the ragged school; but he never failed to repeat to his landlady, whom he now called grandmother, the Bible stories he learned there, or the good news about the open way to heaven through faith in the death and risen life of our Lord Jesus; and he never forgot to pray, "Show me thy way, O, Lord." And through his simple teaching a blessing came to that house. But, day by day, Johnny grew weaker. His cough made the old garret echo all night long. The poor woman and her husband nursed him with the greatest care refusing all payment for kindness which they said was all for the sake of their poor little Jem. At length he could not walk even to the ragged school, and his teacher, alarmed at his absence, went one evening to see him. Johnny lay on a heap of straw in the garret corner. He was dozing, but the voice of his friend aroused him, and stretching out both his worn hands to welcome him he cried out, "Oh, sir, I see the way now; 'tis very plain and very short. But the good Shepherd is coming to carry me home, like the lost sheep, you know; for I'm sick and tired. Yes, mother, I'm coming. Good night. You must all come soon. Granny, don't forget the way."

It was death, not sleep, that folded Johnny in his arms.

Don't tell Mother.

"Don't tell mother," I heard a bright looking boy say, as he ran with nimble feet to join a crowd who were accompanying a returned fire engine. The comments of the excited boys and men as they passed, and perhaps the strange desires for forbidden pleasures, which are inherited in our sinful natures, drew the boy away from home; but as he went he remembered the parental prohibition, and uttered the words "Don't tell mother!"

A good mother is a gift to thank God for forever. A mother's kiss, a mother's gentle word, a mother's gentle care, what have they not done for us all? Eliza Cook's beautiful lines "To an Old Arm Chair," have thrilled through many hearts:

"I love . I love it, and who shall dare
To chide me for loving that old arm chair?
'Tis bound by a thousand cords to my heart;]
Not a tie will break, not a link will start:
Would you learn the spell? a mother sat there;
And a sacred thing is her old arm chair."

When I heard those lips exclaiming, "Don't let mother see this, hide it away; don't tell mother where I am going," I trembled for the safety of the speaker. The action which will not bear the kind scrutiny of a mother's love, will shrink into shame at the look of God. Little feet that begin life by going where a mother will not easily approve, will not easily learn to walk in the narrow way of the Lord's commandments. "Don't tell mother! has been the rallying cry of Satan's best recruits for hundreds of years. From disregard of the mother's rule at home, springs reckless disregard of the laws of society. The boy who disobeys his mother will not be likely to make a useful and law-honouring citizen.

"Don't tell mother!" is a sure step downward—the first seat in the easy cart of habit, which glides so awifully and silently, with its freight of souls, towards the precipices of ruin.

The best and safest way is always to tell mother. Who so forgiving as she? Who so loving as she? Who so faithful? Who so constant? Who so patient? Through the nights of wearisome watching; through days of wearing anxiety; through sickness and through health; through better and through worse, a mother's love has been unfailing. It is a spring that never becomes dry. Confide, dear young readers, in your mother; do nothing she has forbidden; consult her about your actions; treat her ever with reverential love. It has been the crowning glory of truly great and good men, that when hundreds and thousands bowed in admiration at their feet, they gave honor to their mothers. Mother's love has dared dangers from which the stout heart of the warrior has shrunk appalled. Happy they who early learn to appreciate its priceless worth. A mother's prayers gave John Newton to Christianity; a mother's loving effort dedicated John Wesley to the cross. What mothers have done toward the work of evangelizing the world, what they have written in letters of light upon the page of history; what the recording angel has registered from them in the open book above is known alone to God. Boys and girls I never go to a place where "Don't tell mother" is necessary to cover your footsteps. Sunday-school scholar, in your every day life show the pure teaching of your Sabbath home, by obeying the mother who endures and blesses your whole life.

Agriculture.

Cooking Chicken Feed.

In order to derive the greatest profit from a given amount of feed, it should not only be ground, but cooked, unless the feed is fresh meat, which should be chopped fine, with a chopping-knife for preparing hash for the table. Equal quantities of meat and boiled potatoes should be prepared in this manner, rather than feed meat only. And let the suggestion be reiterated—the meat must be cut very fine. Then, by mingling it with potato, all warmed to about blood-heat in cold water, digestion will commence sooner, and be much more perfect, than if the feed be swallowed in large pieces.

When Indian corn, wheat or barley is fed without grinding, the grain should be well boiled, until the bran of most of the kernels cracks open. A quantity sufficient to feed the number to be fattened for three or four days may be boiled at one time. If kept too long after boiling, the grain will sour. When meal is fed, put a quart of unbolted wheat flour and a quart of Indian meal into a pail, and pour boiling water on it, while stirring it rapidly, until it becomes so thick that it will flow slowly. This should be done every morning. Prepare enough to last them all day, and no longer as it will be liable to spoil. If milk can be obtained cheap, mingle a small quantity with the scalded meal after it is cool.

Prepare a feeding trough three or four inches deep, by nailing strips of boards to the sides, in a vertical manner, so that the fowls may thrust their heads between the slats, and not be able get to into the trough with their feet. Let feed be kept in the trough all day; and it will be seen that fowls will eat a small qunatity, and often from morning till night. Keep also a box of sharp gravel stones in the yard, as well as a dish of quicklime, as they occasionally need a little lime to rectify the acidity of the stomach. Let them have sufficient space both night and day, to move about in, to insure pure air. No animal can fatten well—not even swine—when confined to a small apartment, where the air appears at all impure.

In addition to these things, a shallow box of dry sand and ashes is very important for them to roll in, in case they are infested with vermin. Fowls managed in this manner will be well fattened in two or three weeks; and their flesh will be tender, buttery, ane exceedingly delicious. A last spring's gosling, or gobbler, or pair of black Cayuga ducks, prepared in the foregoing manner, will crown a Thanksgiving festive board with luxurious viands, that would regale the palate of old Epicurus himself.

Fire-proof Wash for Shingles.

Mr. John Mears communicates the following to the *Boston Cultivator*. He states that after an experience of eleven years, and using seven forges in his blacksmith shop, he has never seen a shingle on fire, or a nail started. The following is his method of preparing them:—

"Having a large trough, I put into it a bushel of quick-lime, half a bushel of refuse salt, and five or six pounds of potash, adding water to slack the lime and dissolve the vegetable alkali and the salt, well knowing that pieces of an old lime pit, a soap barrel, or a pork tub, were not the best kindling stuff, and having long since learned, while at the Vineyard Sound, that hot salt water white-wash would endure far longer than that made with fresh water, absorbing moisture, striking into the wood, and not peeling the washing off. I set the bundles of shingles nearly to the bands in the wash for two hours, then turned them end for end. When laid on the roof and walls they were brushed over twice with the liquid, and were brushed over at intervals of two or three years after."

A New Fowl.

A fearful giant in the shape of a barn-yard fowl has been introduced into Scotland from Central India, called the "Begum Gayuas," a cut of which is given in the August number of the *American Agriculturist*. The male is thirty inches high, and appears like the Shanghae, except that on the head a couple of minute horns rise, instead of a comb, from a heavy base which projects some distance along the upper side of the bill. The wattles are also larger and fuller. The chickens of this kind of fowl, it is reported, grow to the weight of eight pounds at seven and eight months old—limbs of course included. We have no account of the laying properties.

TO STOP BLEEDING.—Asa Kemper, of Ross county, Ohio, writes to the *American Agriculturalist* that bleeding from a wound, on man or beast, may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, say from one to three pints. It may be left on for hours or even days, if necessary. In this manner he saved the life of a horse which was bleeding from a wounded artery; the bleeding ceased in five minutes after the application. It was left on three days, when it worked loose, was easily removed, and the wound soon healed.

TO CURE DOGS OF SHEEP KILLING.—Bartbold H. Boehmer, the German florist of this city, was telling us the other day of a sure cure for dogs which have a fancy for live mutton: One way to cure a dog of this evil habit, he says, is to tie him on his back in a gate-way and drive a flock of sheep over him! The other way is to tie him between two stout rams—three abreast—and let them race about the field awhile. An application of either of these modes of punishment will make him afterwards to look a sheep in the face afterwards. We should think it would.—*Ohio Farmer.*

CRACKED WHEAT.—Take clean, plump winter wheat, or if this is not to be had, the best that can be; run it through a hand-mill, cracking the grain more or less, according to taste; in five quarts of boiling water stir one quart of the grain, and boil moderately for four or five hours; stir occasionally to prevent burning; it is better to cook in a double boiler, so as to run no risk of burning it; serve and eat the same as Graham pudding.

HOW TO MAKE BROWN BISCUIT.—Rise unbolted flour with 1 pint of water, 1 teacup of sugar, 1 tablespoon of lard, 1 teacup of good yeast, and salt sufficient. Mix together and let stand till light, then make out as other light biscuit.

British Shoe Store!
ARTHUR J. RICKARDS

HAS received per "Rossmeath" "China" and "Aleppo" a large portion of Fall and Winter Goods:

Ladies' superior Clump Sole Kid Boots
" do Calf Balmoral do
" Kid Elastic Side Foxed do
" Kid, Elastic Toe Cap'd M H do
" Kid Side Laced do do do
" Cloth Boots Flannel lined
" Prunella Boots, Goloshed and Plain
" White Satin Slippers
Children's Kid Balmoral Boots (sewed)
" do Elastic Side Boots
" Patent Strap Shoes—stout soles
Men's Calf Clump Garibaldi Boots
" Elastic Side do do
" Calf Shooting Boots—clump soles
" Grain do do
" Dress Boots
" Calf Wellington Boots.
A large assortment of RUBBER BOOTS & SHOES American Boots and Shoes oct 18

THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.
FOR THE CURE OF
ALL DISORDERS OF THE
Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera.
ONE TO SIX BOXES ARE
Warranted to effect a Positive Cure.

DR. RADWAY'S
PILLS
ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;
Superior to all Purgative, Cathartic, or Alterative Medicines in general use,
COATED WITH GUM,
Which renders them very convenient, and well adapted for children, and persons who have a dislike to take medicine, and especially pills. Another great superiority of Radway's Pills over all other pills in general use, is the fact of their wonderful medicinal strength, being highly concentrated. One to six of these pills will act more thoroughly, and cleanse the alimentary canal, without producing cramps, spasms, piles, tenesmus, etc., than any other Pills or Purgative Medicine in use.

THE GREAT WANT SUPPLIED.

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as the most approved emetic, or cathartic without occasioning inconvenience or sickness to any patient.

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

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

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

Dr. Sydny Stevens' Treatment of Cure with Radway's Pills.
Inflammation of the Bowels—Bilious Fever—Dyspepsia—Costiveness—Scarlet Fever—Lead Cholic, &c.
U. S. INVALIDS HOSPITAL, NEW YORK.

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

1st CASE.—Inflammation of the Bowels. John C. Chapman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels; was called at 10 P.M. He had been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 6 A.M. he had a free evacuation; at 9 A.M. eat his breakfast; at 11 A.M. gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead cholic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a wineglass of water every three hours—it always cures.

2nd CASE.—David Bruce, aged twenty-six, called at 8 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

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

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

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

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

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

Yours very truly, J. G. HODGSON.

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

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

LET NEPTUNE READ.

A DINNER PILL.

To promote digestion, sweeten and strengthen the stomach of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable them, who, from their stomachs being so long known Dr. Radway as a scientific gentleman of high attainments, I place every confidence in his remedies and statements. * * * *

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"*Professor of Chemistry.*"

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Yours, etc.,
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Moderate rates of premium and liberal conditions as to residence.
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Nov 28

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Good useful Tea, 1s. 9d. and 2s. per lb.
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This is the Tea that suits all lovers of a cup of good Tea. Lots of not less than six pounds 2s. 4d., per lb
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Also—90 bags Jamaica and Java Coffee, in bond or duty paid, at lowest market rates.

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Good Brown Sugar, 5d.
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Always on hand—a large stock of general GROCERIES to select from.
150 bbls Best *Pastry Flour*, 100 do Extra State do, 30 do K. D. Corn Meal } All fresh ground
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In bond or duty paid.
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J. B. FITCH'S
Golden Ointment.

CURES all diseases of the skin, and is not only a cure, but a preventative from taking any humor that is contagious by rubbing a little of the Ointment on the hands when exposed.
The world is becoming astonished at the healing properties this Ointment possesses for curing
BOILS, FELONS, CORNS, CHILBLAINS, PILES, BRUISES, BURNS, BLISTERS, &c.
COGSWELL & FORSYTH 193 Hollis Street, Agents for Nova Scotia. May 24.

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THE Subscriber will sell at private sale a Farm inherited by him as heir of the late Asher Black, of Amherst, deceased, situated about 1 mile from the main road leading through Amherst, and adjoining Mr John Black's Farm; it contains about 100 acres, 10 to 12 acres of which is under cultivation, the remainder is pasture and woodland. There are on the premises a comfortable Dwelling House and Barn. Terms moderate, one half the purchase money can remain on mortgage if required. For further particulars inquire of Rupert Black, Amherst, Stephen Fulton, Wallace, or to the subscriber. SILAS E. BLACK.
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