# The Provincial Wesleyan.

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## Religious Miscellany.

### Hymn.

BY ALICE CARY.

ourner, mourn not vanished light,
ut fix your fearful hopes above;
watch r, through the long, dark night,
hall see the day-break of God's love.

land all green and bright and fair
Lies just beyond the vale of tears,
And we shall meet, immortal there,
The pleasures of our mortal years.

He who to death has doomed our race,
With steadfast faith our souls has armed,
And made us children of his grace
To go into the cave unharmed.

he storm may beat, the night may close,
The face may change, the blood run chill,
ut his great love no limit knows,
And therefore we should fear no ill.

ust as we are, and steeped in guilt,
How strange, how wondrous, how divine,
hat he hath for us mansions built,
Where everlasting splendors shine.

ny days with beauty let us trim,
As nature trims with flowers the sod;
living the glory all to Him—
Our Friend, our Father, and our God.

For the Provincial Wesleyan

### Last Sabbath of the Year.

BY MARY E. HERBERT.

"Sweet Sabbath of the year,
While evening lights delay,
Methinks I see thy parting steps,
Steal from the earth away."

The shadows of evening are fast gathering over the landscape. The Sabbath has nearly gone, the last Sabbath of another year!

"Backward, flow backward, oh Time in your flight."

nd let us, in this hour, "due to meditation," nd sacred thought, review the past, and cast, it may be, a glance of mingled awe and trust into e unknown mysteries of another year.

Come, my Christian friend and brother, come, d with me contemplate the past, review the acious dealings of our Father in Heaven; me,

"Praise Him for all that is past,
And trust him for all that's to come!"

It is a good thing to give thanks unto the Lord," exclaimed the Psalmist, and surely at such a period, and remembering Him, who, "crowneth the year with his goodness," basely ungrateful should we be, were our voices silent in thanksgiving. We, who so often perchance, during the past year, under the pressure of care or grief ave again and again ejaculated, "God be merciful," now, as its closing hours draw near, shall we refuse to cry from the depths of loving hearts "God be praised?"

Yes, God be praised for the mercies of another year! Day by day has deciphered for us the hand-writing in the mysterious roll, the New Year's earliest gift; with smiles and anon with tears we have persued its records, yet written with a Father's hand, and signed with a Father's signature, can we doubt that its contents, however painful at times they may have appeared, were the dictates of unerring Wisdom and Infinite Love? What blessings did each recurring season yield; gladly we hailed the vernal ints, the opening bud, the springing grass, the timid note of woodland choristers, these harbingers of spring; how our hearts swelled with emotion as summer's maturer charms met our gaze, when

"Away from the haunts of care-worn men,"

we rambled through sylvan solitudes, drank rich draughts of the balmy health inspiring air,—plucked the modest wild flowers of our native land, and felt how soothing, how refining, how ennobling, the influences of Nature; and Autumn

The seiz... on board the ...teous harvest, its soft and mellow well which, its gorgeously-tinted forests, a number ...ovely as their beauty passed away," the custo... Secretar... not all the lavish gifts of an indulation of it, and formed to awaken in the heart, traders. ...t emotions of praise?

The Gov... to succor and defend, His presence wise relativ... ...h us, surrounding and sustaining It has been can vessels void waste as in the city full," having pape... felt, Marshall M... He vital breathes there must be life." boats plying ...paired to pro... a shadow on your brow, and unregulations st... dimming your eyes; your song of nforced by th... ...e gladest cadence mingled with it a as had the ...ning, and the lips that utter thanks- ...s had ...urray in tremulous with repressed emotion. ...ss of p...the memories of the past are thickly ...ering to-night, and your mute upbraiding Th... ...e seems to whisper, "Has the year been ...unshine?"

Ah, my friend, it may be you anticipated its ...ing with a heart beating high with hope, ...pes that were doomed to perish; perhaps, ...ough joyous its commencement, sorrows of ...ich you little recked, have since haunted your ...idnight pillow, causing you to water your couch ...th your tears, until you have been ready to claim with another tried and tempted one, "I ...sthe it, I would not live always."

It may be that the flowers that adorned your ...th faded ere plucked or pierced your hand ...ith thorns; that the fair and graceful reed on ...hich so confidently you leaned became

"A spear
n whose sharp point Hope bleeds and Peace expires."

Have these been your experiences? Do the ...hadows of the past seem to cast a dense gloom ...ver the future? Is the path so dark so intricate, ...hat with fear and trembling you look forward to ...eading its wildening mazes, remember for your ...ncouragement that "Unto the upright there ...riseth light in the darkness." Blessed promise, ...at "Unto the upright there ariseth light in the darkness." Blessed promise, that but this ...orn, so eloquently and earnestly enforced ...y Heaven's high ambassador, fell so sweet- ...on the Christian's ear, consoling the ...adened spirit and urging to renewed confidence ..."Him who doth not willingly afflict the chil- ...en of men," I counsel thee, friend, to take it ...thine heart; and let it be thy talisman through ...e coming year, thy star of promise in the darkest night.

...and strangely, in beautiful illustration of this ...precious ...ing back the memory of a ...ream, as ...the early dawning ...f the vanishing year, a vision fraught with encouragement, and worthy of remembrance and record. "I dreamed," said one "that I was walking in a strange and solitary city. Through the intense darkness that surrounded me, a darkness thet might be felt, I still dimly discerned tall, ghostly, deserted dwellings that seemed to frown on me as I passed. The path was new, and I knew not whither it led, yet safely and with unfaltering confidence I pursued my way, singing as I went some sweet song of hope and trust, now and then looking back, and with cheerful words encouraging some, who, fearful and at a distance, were yet fellow travellers in the way. All at once another voice mingled with mine in the sacred strain; another form seemed travelling by my side, and cheered by the companionship of one like-minded, with increased vigour and confidence I moved onward, when suddenly a vision flitted across my path; my faith seemed to fail, giving place to a terrible sense of danger, when instantaneously it seemed I was surrounded by light. The friend, whose companionship had cheered part of the pilgrimage, and dear ones, over whose grave the grass had waved for years were around me; they embraced me; they lavished the fondest caresses, and in tones of gentle rebuke, mingled with ineffable tenderness, whispered, "Why so easily did thy courage fail? We were all hovering around, watching over thy every step, thou needest not to have been afraid."

The dreamer awoke, and encouraged by the vision to pursue, unfaltering the path of duty, assured that her experince would be verified in the promise of Sacred Writ, "Unto the upright there ariseth light in the darkness." Yes, move forward cheerfully trusting in Him who giveth songs in the night, and be assured that the sorrows that now cloud your brow, and weigh down your spirits, shall pass away when they have fulfilled their mission, "Working the peaceable fruits of righteousness to them that are exercised thereby."

Yes, more forward, cheerfully trusting in Him who giveth songs in the night, and be assured that the sorrows that now cloud your brow, and weigh down your spirits, shall pass away when they have fulfilled their mission, "working the peaceable fruits of righteousness to them that are exercised thereby."

And they, our departed ones, whose memory, ever precious, comes back at such an hour as this with strange vividness and beauty, think you, they are not interested spectators of our career, sympathizing in our sorrows, whispering words of encouragement to the desponding heart,—and watching over us with tenderest affection? Oh, ye beloved, who so early passed away from our sight, we remember you still with fond regret, with deepest yearnings to behold you again; another year has nearly flown, if years be marked in the cycles of eternity, how has it sped with you? Another year in Heaven! What new revelations of glory have been unfolded to your enraptured gaze; to what fresh heights of knowledge have you obtained, what added bliss has been your experience during its passage! But to us, your kindred, who still linger here darkly groping amid the mists and shadows of earth, to us, how sadly at times has it flown,—to us

"Who mourn the broken household band."

Yet still we joy in your joy; we rejoiced in your happiness on earth; we participate now, by faith, in your exalted bliss,—and, though it be but slowly and painfully, yet still we trust, upward and onward, we pursue the path that leads to immortality and you?

"There fairer flowers than Eden's bloom,
Or sin or sorrow knew;
Blest seats, through wild and stormy seas
We onward press to you!"

Nor in this hour of pensive yet hallowed remembrance, shall they be forgotten, our absent friends, with whom we once "took sweet counsel," and "walked to the house of God in company,"—but from whom we are now severed by "mount, or stream, or sea." The friends of "Auld Langsyne."

"Oh is our tenderness by their's repaid,
And do they sigh lost moments to regain;
And wish each look recalled, each word unsaid,
That ever chanced to give each other pain?
Yes, doubt it not, though cold and sundered long.
Pride to the power of time and distance bends,—
Forgotten be the slight,—repaired the wrong.
The heart still breathes, "Peace to our absent friends!"

Yes, peace to them wherever they sojourn. May our covenant God have them under his especial care; may the pillar of cloud by day, and the pillar of fire by night, accompany them in their pilgrimage,—and should it be that we are privileged to behold them no more on the shores of time, may we meet in that happier land where friendship, refined from earthly dross, finds its perfect fruition.

But the hour of evening has passed, and the quiet night enwraps us with her mantle.

Farewell, ye Sabbath seasons of peace and sweet delight, farewell! We bless you for the counsel and encouragement we have received during your sacred hours; for each high and holy thought,—for each hallowed resolution,—for the opportunities afforded for preparation for an eternal Sabbath, sweet is the memory of your sojourn with us,—and we bless you for it, nay, rather, praise Him, "whose ye are and whom ye serve."

Thankful for the mercies that have been our portion in the past, Father, afresh we place our hand in thine, beseeching thee to "choose our inheritance for us;" to "lead us by the right way unto a city of habitation," rejoicing while we remember that "This God is our God, He will be our guide even unto death."

*Halifax, Dec. 27, 1863.*

### Reminiscences of Captain Webb.

About February, 1767, the little assembly at Embury's house, New York, were surprised, if not alarmed, by the appearance among them of a stranger in military costume, girt with his sword. He was an officer of the royal army. "All eyes were upon him; he had come to persecute them, to interrupt their religious services, or prohibit them from worshipping?" He soon relieved their apprehensions by his devout participation in their devotions. When they sung he rose with them, when they prayed he knelt. At the conclusion of the service he introduced himself to the preacher and his leading brethren as Captain Thomas Webb, of the king's service, but also "a soldier of the cross, and spiritual son of John Wesley;" they were overjoyed, and hailed him as a "brother beloved." He had been authorized by Wesley to preach; they offered him their humble desk, and thenceforward Captain Thomas Webb was to be one of the chief founders of American Methodism.

A very interesting character is this "good soldier of the Lord Jesus." "The brave are generous," says the old maxim. Thos. Webb's benignant face showed that he had both qualities. It presented the lineaments of a singularly tender, and fatherly soul, and there was no little "fire" end pathos in his elocution. He wore a shade over one of his eyes, a badge of his courage; for he had fought at the siege of Louisburg, and had scaled with Wolf the Heights of Abraham, and fought in the battle at Quebec, the most important military event before the Revolution in the history of the continent; for by it the Papal domination of France was overthrown in the North, and the country, from Hudson's Bay to the Gulf of Mexico, from the Atlantic to the Pacific, placed under Protestant control, and opened for its great career in Christian civilisation.

Captain Webb lost his right eye at Louisburg and was wounded in his right arm at Quebec. About eight years after the battle of the Plains of Abraham he heard John Wesley preach in Bristol; he then became a decidedly religious man, and in 1765 joined a Methodist society. Entering a Methodist congregation at Bath, which was disappointed by its circuit preacher, he advanced to the altar, in his regimentals, and addressed them with great effect, chiefly narrating his own Christian experience. Wesley, ever vigilant for "helpers," licensed him to preach, and through the remainder of his life he was indefatigable in Christian labors, both in the New World and in the Old, preaching, giving his money, founding societies, and attending Conferences. Asbury characterized him as "an Israelite indeed." Wesley, who delighted in the disciplinary regularity, the obedience and courage of military men, not a few of whom entered his itinerant ranks, evidently loved the good captain. "He is a man of fire," wrote the great founder, "and the power of God constantly accompanies his word." He heard Webb in the Old Foundry, London, in 1773, and writes: "I admire the wisdom of God in still raising up various preachers, according to the various tastes of men. The captain is all life; therefore, although he is not deep or regular, yet many, who would not hear a better preacher, flock to hear him, and many are convinced under his preaching." He records, again, that the captain had "kindled a flame," in Bath, "and it has not yet gone out." "I found his preaching in the street in Winchester had been blessed greatly. Many were more or less convinced of sin, and several had found peace with God. I never saw the house before so crowded with serious and attentive hearers." The brave captain's word "in the street in Winchester," was to stand further than Wesley supposed when he made this entry in his *Journal*. There were soldiers in the town, and Webb always drew such to his congregations; some of them were converted; their regiment was afterwards sent to the Norman Isles in the Channel. They wrote back for a Methodist preacher; if one were sent who could speak both French and English, they predicted that "the gospel would shine over the islands." The sainted Robert Carr Brackenbury, "gentleman" "local preacher," Alexander Kilham, (founder of the New Connexion Methodists), and, later, Adam Clarke, were sent, and Methodism was founded in the beautiful Channel Islands, where it has ever since flourished, and whence it sent forth at last the evangelists who have founded it in France.

For eleven or twelve years we catch glimpses of the military evangelist in the *Journal* of Wesley. The last of them is in 1785, when, being at Salisbury where the captain had recently preached, he endeavored to avail himself of the fire which that veteran seldom fails to kindle. Fletcher of Madeley appreciated him, and tried hard, with him, to induce Benson, the commentator, to throw himself into the Methodistic movement in America. Fletcher himself, doubtless by the influence of Webb, had strong thoughts of doing so, but his health forbade it.

The allusion to Webb in the contemporary publications of Methodism show that he was a man of profound piety. "He experienced much of the power of religion in his own soul," says an itinerant who usually lodged at his home in Bath. "He wrestled day and night with God for that degree of grace which he stood in need of, that he might stand firm as the beaten anvil to the stroke; and he was favored with those communications from above which made him bold to declare the whole counsel of God. His evidence of the favor of God was so bright that he never lost a sense of that blessed truth, "the blood of Jesus Christ cleaneth us from all sin." "For him to live was Christ, to die was gain."

There must have been an eminent power of natural eloquence in the preaching of the zealous man. John Adams, the statesman of the American Revolution and president of the republic, heard him with admiration, and describes him as "the old soldier—one of the most eloquent men I ever heard; he reaches the imagination and touches the passions very well, and expresses himself with great propriety." By another hearer he is spoken of as "a perfect Whitefield in declamation." His discourses were very affective, as has been remarked, with military men. They admired his noble mien and commanding voice. One of them, John Parsons, heard him in the open air at Salisbury, and has left us a brief representation of his manner. "With all that deference," says the account, "which he had been wont to pay to his superiors, he stood before the preacher, (whose piercing eye he thought scrutinized every individual present), prepared to listen with deep attention. The service commenced by the singing of a hymn, with which, we are told, the military hearer was highly delighted; an earnest prayer was then offered up in behalf of the assembled multitude; and, another hymn having been sung, the preacher read his text from his pocket Bible, and addressed the people in an extemporaneous discourse of considerable length, during which "the admiration of Parsons was excited to the highest pitch; not indeed by the preacher's sermon, but by the earnestness of his manner and his powerful voice, which so wrought upon the military feelings of Parsons that he thought the word of command, by such an excellent officer, would distinctly be heard throughout the line from right to left." The sermon being ended another hymn was sung, and a short prayer concluded the meeting. John Parson's favorable opinion was won for the Methodists by this sermon. He afterwards himself became a powerful local preacher, and, having done much good in various parts of England, during forty-five years, he departed to the hosts above, in his seventieth year, shouting as he went, "When I get to glory I will make heaven ring with my voice, and wave my palm over the saint, crying Victory! victory in the blood of the Lamb!"—*Methodist.*

## Religious Intelligence.

### Labrador Mission.

REPORT OF REV. J. GOODISON, 1863.

Being again appointed to this important Mission, I obtained a passage from this place to the coast of Labrador in the good ship *Eclipse*, Capt. R. H. Taylor. We sailed on the 15th of June; but owing to the Straits of Belle Isle being filled with very large ice, in which we were jammed six or seven days, we did not arrive at our destination until the 27th. On that date we dropped anchor in Matthews Cove, Battle Harbor, where on the following Sabbath I preached in a fisherman's house, which was crowded with attentive hearers. On Monday we arrived at Cape Charles, where the Mission boat is laid up. This week was spent in making the necessary preparations for the summer's cruise. On Sunday July 5th, I preached twice in the largest store in this place, formed the class and appointed the leader; I also looked after the welfare of the young. The Sabbath School is all that could be desired. I held a prayer meeting at night in a large house, it was good to be there, for Christ our Lord was present.

Tues. 7th. Yesterday being stormy I could not go out. To-day however I visited several families; with each family I read and prayed, asked their state and directed them to the Lamb of God. Wed. 8th. Visiting the people of Antles Cove, I gave some medicine to a sick woman, and at night preached in Mr. G. Taylor's house.

Friday, July 10th. Very rough yesterday, I was not out, as we can only go about in this Harbour by boat. I spent the whole of this day in visiting from house to house, met with a sick man, prescribed for his body, and spoke earnestly to him about his soul's eternal welfare. Sunday, July 12. Preached twice to large and very attentive congregations. Much of God's presence and power was felt during the afternoon service; it was a time long to be remembered. After service I again arranged the classes both male and female. The Sabbath school was duly cared for and all seemed in good working order for the season. May God abundantly bless these means of grace. A prayer meeting was held at night.

Monday, July 13. Being all ready for sea, we set sail at 9 a. m., for Red Bay, where we arrived at 6 p. m. When half way and near Henly Harbour, we accidentally struck a piece of ice, providentally it was struck by the stem of the boat, or we should have found a watery grave, as we were then some distance from the shore; the whales too were very numerous oftentimes coming up within gunshot of our frail craft; but the Lord preserved us. We sailed over fifty miles to-day along this dangerous coast. Friday, July 17. This day I finished visiting every family here. Death during the late severe winter has thinned the residents of this place, two heads of families, one young man, and two children have died, the testimonies left behind by some were very cheering—for them to die was gain. Finding some sick, I gave them medicine, which the Lord blessed to their recovery. Sunday, July 19. This day I preached twice, organized the class and Sabbath School and held a prayer meeting at night. In the afternoon I endeavored to improve the death of one of our young men from this place, (Carbonear) who unfortunately shot away part of his hand, and which caused his death. On his death bed he sought and found the Saviour; and died resting on the atonement. I trust his death will be sanctified to the good of the young men belonging to our Society here. Monday, July 21. Sailed to East St. Modest, where after visiting the people, I preached. The next day we rowed to Red Bay a distance of nine miles. The rest of the week was very rough. Sunday, July 26. A blessed, holy Sabbath. I preached twice, met the class, and held a prayer meeting. At the class meeting, I had the great pleasure of directing two young persons to the Lamb of God, and I have reason to believe they found the Saviour.

Wed., July 29. In a dense fog, but with a fair wind, we set sail for Chateaux, where arrived at night. The next day I visited twelve families, gave medicine to some that were sick, and preached in a large store crowded with devout worshippers. Friday. Went to Henly Harbour, preached and returned. Sat. Visited several other families and a sick woman. Sunday, Aug. 2. In the morning I preached at Chateaux and baptised three children, the store was crowded with attentive hearers, oh that they may be doers of the word. After dinner we rowed to Henly Harbour, where upon the rocks of this barren coast I besought the people to be reconciled to God. I trust some were persuaded so to do. At night I held a class meeting, ten were present, like St. Peter on Tabor's mount, we felt it good to be there. Monday I spent in visiting, reading and writing. The three following days I was very ill, having caught a severe cold. On Friday found myself much better, I again paid another visit to Chateaux.

Sat. We sailed to Cape Charles, where on the following Sabbath I preached twice and held a prayer meeting. I was pleased to find all things going on prosperously. To God be all the praise. Wed., Aug. 12. Sailed for Merchant. Man's Harbour, we arrived at night. Thursday. Again at my work of pastoral visitation; in one of the houses I found a Roman Catholic who joined us in the worship of the virgin's Son. The next day was spent in house to house visitation, in the afternoon I gave an exhortation to a few who gathered to spend an hour in God's service.

Sunday, Aug. 16. I this day preached twice, and held a prayer meeting. These services were well attended and God was manifestly present. Wed. We set sail for Square Island, where we arrived at night. The next day we sailed to Triangle, where at night I preached to as many as the largest house would contain. It was a gracious season. Having seen all the people here, the next day we came to Square Island, where I preached at night and visited the people the next day. Sunday, Aug. 23. I preached to two large attentive congregations in a store. The afternoon service was especially owned of God, I trust good was done. Too wet at night to hold any service. Mon. We sailed to Venison Tickle where we stayed that night; the next day we came to Stoyles' Harbour, found the people out fishing, I visited their families. Wed., Aug. 26. We sailed to Indian Tickle, where we arrived at night, I spent the rest of the week visiting &c. Here the late Henry Warren, Esq., of Teignmouth, England; had before his departure from earth erected a neat commodious little church for the use of the planters in this place, and in which I on the following Sabbath preached twice and held a prayer meeting, the Master's presence filling the place. During the afternoon service I baptized the infant daughter of a native Esquimaux woman, and I trust in answer to prayer she will be found among the number of God's elect. Monday. Set sail at 9 a. m. for Seal Islands, we arrived with our boat very leaky. It was a day of great toil. Tuesday morning. Pastoral visitations, at night I preached to as many people as the largest house would contain, I spent the next day like this, viz., in visiting and preaching.

Thurs. We set sail for Square Islands, where we arrived at 10 o'clock at night. Friday. Beating all day, we reached Merchant-Man's Harbour at night. I was very much tired in, but not of the work of this mission. The Lord still helps, glory be to His holy name. Sun., Sept. 6. Again preached twice and held a prayer meeting. The whole of the day's services were seasons of great spiritual profit. Monday. Sailed to Murray's Harbour, walked to Spear Harbour, where I received my letters and Conference news, I afterward walked to Murray's Harbour and then sailed to Little Harbour. Tues. Put out to go to Cape Charles, but had to put back again. I preached here to a few who were desirous of hearing the word of life. Wed., Sept. 9. Sailed to Murray's Harbour and walked to Petty Harbour. The road was very hilly and very marshy, I was very tired when I got in; the next day I visited every family in this place and invited them to hear the word of God read and expounded, a goodly number came. It was a very solemn time, God assisted me greatly whilst speaking of the great day of account. I trust good was done. Sat. I walked to Murray's Harbour and afterward sailed to Little Harbour, where on the following Sabbath I preached twice gave an exhortation, and held a prayer meeting. God was present to bless and save.

On Wed., Sept. 26, I sailed to Battle Harbour and from thence came to Cape Charles, where I spent the two following days about my Master's business. On Saturday I came to Battle Harbour amidst a gale of wind from the North West, and on Sabbath, Sept. 20th, I finished my labors on this Coast for the present, by preaching in the same house in which I opened my commission in Matthews Cove, Battle Harbour.

Having obtained a passage home in the *Centaur*, Captain Moses Clarke, of Brigus, we weighed anchor at 9 a. m., on Monday, the 21st, and amidst a gale of wind from the eastward, we dropped anchor in Brigus harbour, on Saturday the 27th of Sept. I arrived at Carbonear on Monday the 29th, thankful to God for His many mercies.

SUMMARY.—We have sailed over 400 miles of this barren coast, preached about 70 times, visited some hundreds of families, to whom were read and explained the word of God, organized the regular services of the Lord's day wherever it could be done, appointed leaders and organized classes wherever practicable, watched over and cared for the interests of the young, sold and distributed five dozen copies of the Holy Scriptures, gave away some hundreds of tracts, and medicine to many suffering ones. Some have been converted to God, others restored to His favour. The members in general have stood fast in the liberty wherewith Christ hath made them free. To God be all the praise. Amen.

JOHN GOODISON.

*Carbonear, Oct. 8, 1863.*

## Educational.

### Religious Culture and Early Training.

BY THE REV. J. R. NARRAWAY, A.M.

No. III.

Seeing how important it is that the work of mental improvement should be continuously carried on in the bosom of every family in the land, it is most desirable that needful books and suitable periodicals should be both plentiful and cheap. Now in these particulars no previous age can be compared favorably with our own. For works of the most sterling value, the most entraneing interest, in almost every department of literature and science, many of which are numbered among the classics of our tongue, and which at no very distant day were procurable only for the comparatively wealthy, are now to be obtained for a very insignificant sum. And then the current literature of the day in Reviews and Magazines, quarterly and monthly, in journals of a lighter order, weekly, bi-weekly, tri-weekly, and daily, is so abundant and so cheap, that every interest finds itself represented, and every necessity may be supplied.

Moreover, we are happily situated, in that large classes of our population are not compelled to devote their children to early, long-continued and exhausting toil, as is the case in older countries. The agricultural class is peculiarly well-placed in this respect. The tolerably light engagements of winter, and the long evenings of this season, spent far away from the vain and distracting excitements of large towns and cities, put at the disposal of farmers a large amount of precious time that might and ought to be consecrated to the mental culture of their families. No portion of the people, not professedly a learned class, should be able to equal our farmers in general intelligence, and intellectual cultivation. No occupation is nobler than agriculture. None brings one into closer contact with all that is suggestive, instructive and poetic in the various aspects of many-sided nature—none would better repay the skilful application of the resources of a well-cultured mind.

A winter evening fireside scene, illustrative of our idea of the manner in which self-improvement might be largely secured in the quiet homes of the country, could easily be imagined. At the close of some day, during the season of frost and snow, we would suppose the evening meal to be over, and household and other duties for the time to be carefully discharged. The members of the family are gathered together in the large and comfortable kitchen of a commodious farm house. The ruddy embers of the cheerful fire, shed their golden glow on the clean hearth. The curling flame and the starry sparks gleam in vivid contrast to the velvety blackness of the chimney back. The spotless floor has on it neither chairs without backs and seats, nor stools without legs. Not a window pane is broken, to be stuffed, and decorated with ragged flannel or a battered hat. The wide window sills are ornamented with graceful house plants, gently, thoughtfully tended, for they are healthy and shining. Around the walls are hung a series of maps, representing all the well known countries of the globe. In one corner remote from the fire is fixed a convenient and well-fixed bookcase, beneath which in roomy spaces, protected by doors, may be found large piles of carefully filled journals; one pile containing the back numbers of the weekly religious paper taken, the other, miscellaneous gatherings from the newspaper press.

On one side of the cosy fire-side, sits the benignant, slippered *pater familias*, with his faithful four-footed friend, Nero, stretched out by his chair, nose between paws, partly dozing, partly meditative upon the emblematic shapes dancing in the wavy flame and circling smoke. On the other side, sits the smiling, mellow matron, plying the time-beguiling knitting needles, with tabby softly purring, wrapped in the spreading folds of its mistress's gown. Around the fire-place and the table, are grouped the olive branches of the family stem, save that tender one that lies nestling in the cradle, and the two slightly older ones that are away snugly tucked round in their little cot. The shining lamp throws its silvery glitter all over the room. The book for the night is opened by the reader for the house; while the much thumbed dictionary is placed within easy reach, that no unusual word may pass with its meaning in doubt. The reading proceeds. But pauses are soon demanded; questions are presented, reflections are made, fine passages repeated, doubtful ones reconsidered, maps, if needful, are consulted, to trace the movements of armies, the wandering of travellers, or the perils of mariners. Events are located in their proper time and place. When one young reader tires another promptly relieves him, till it is time to prepare for the nightly slumber. Lessons from the Sacred Volume, and prayer at the foot of the family altar for the mercy and protection of the Guardian of the solemn hours, fittingly close the exercises of an evening well-spent.

Night after night this scene shall be reproduced, with slight alterations. Sometimes the subject for study is History; sometimes, Biography; sometimes, Voyages and Travels. Now it is a choice volume of Sermons that is read, now it is a collection of senatorial masterpieces that is admired. The voice of some wise expounder popularizing science is alternated by the thrilling vibrations of some classic poetic harp reciting the deeds, and re-echoing the fame of some much-daring, much-enduring hero. The progress of Christianity abroad is eagerly watched; the movement of Churches at home noted, and understood. Thus rolls the winter away; each week augmenting the mental strength of a happy, self-improving family. Nor is this good work wholly intermitted during less opportune seasons.

How unlike the reality existing in the many mentally stagnant homes of our country is the picture sketched. Walls without maps, shelves without books, minds without knowlege, weary winter nights without improvement, is the abounding reality. Upon many parlour tables you may see the same flashy History of the North American Indians or the same pretentious History of the World, illustrated with dowdy, staring pictures, vile daubs in brick-red and chrome yellow. Diligent exploration may also find itself rewarded in the discovery of a few loose sheets of Debates of the House of Assembly, and of that unromantic repertory of disjointed facts called an Almanic. With such a library what is to be done? Night may come early, opportunity be abundant, need of culture be pressing but Pa will smoke his pipe and snore in one corner, while Mamma nods or frets in the other. For the chronicles of the barnyard are meagre—the spavin on dobbin's leg, the plumpness of brindle's ribs, the gathering lard on grunter's interiors and the frostbitten appendages of the rooster's head are no doubt interesting facts; but then they are soon recited, and they do not greatly expand the mind. There is of course the small gossip of the settlement to fall back upon, and it is fallen back upon with great frequency. Yet it seems to be more exciting than improving—more provocative of envy and uncharitableness than conducive to intellectual culture and brotherly kindness.

Why, when there is so much to be learned, so much time in which to learn, so much pleasure in the work of learning, and so much lasting profit resulting from judicious mental training, is there so much indifference, if not positive distaste, to the necessary yet pleasant task of self-improvement? One head of a family tells you he never had much learning. By all means let him endeavour to place his children in a better position. Another affirms that he cannot send his children to school as he would wish to do. If this be really true, let him do his utmost to forward their mental improvement at home. Yet another ignoramus asserts that he has got on very well without book-learning, and that his children will be able to do as he did. That remains to be proved. And it is open to question whether any man can be said to have got on well whose untutored mind is dormant and dark with undisciplined ignorance. An ignorant man will come to be more and more regarded as a mere hewer of wood and drawer of water. Besides, parents are bound by an authority not to be slighted with impunity to *train* up their children in the way in which they should go. Ignorance is not that way.

Again, some plead that time cannot be found for family reading—duties are to numerous and urgent. That there are periods of the year during which leisure for mental improvement is scanty, indeed, none will deny; but that through the lengthened season of winter careful arrangement and persevering economy will secure much space for the performance of this most desirable duty, by our farming population especially, may be most strongly affirmed. The will can find the way. Some sleepy soul declares that after his hard daily work he is too weary and drowsy to trouble himself with reading. Occasionally this objection may be sound. But the drowsiness of early eventide is more a habit than a necessity, for when one finds nothing interesting to do, he is glad to seek refuge in sleep. But were this objection always just, as applicable to hard-working parents it would be futile when applied to the state of children, on whose behalf the case is pleaded.

Some say their children are such bad readers that there is neither pleasure nor profit in listening to them. But it is careful practice alone that makes perfect. The more poorly educated these children may be, the more need there is that extra pains should be taken with them at home. It is altogether amazing what a fund of useful knowledge it is possible to acquire in the home circle by the systematic improvement of leisure hours. It is by some confidently affirmed that they are unable to buy books and to pay for periodicals to conduct the work of fireside mental culture. Now a few very poor families may be in this distressing predicament. Let these borrow from the benevolent as extensively as possible. Others may be unable to buy many books in any one year; but let them have a care when they replenish their small libraries to increase their little store by the edition of real worth only, that will bear reading a hundred times. One good book thoroughly mastered is of more value in mental training than a dozen hastily skimmed, or than a whole cartload of useless stuff greedily devoured.

But if a number of families, unable individually to purchase many books, were to combine their means in this matter, and then regularly interchange among themselves their literary treasures, this difficulty of narrow pecuniary resources would be obviated. This objection, however, is frequently presented on untenable grounds. For there are many families whose habitations are void of the cheerful presence of books, that spend many pounds a year in intoxicating drinks. Besides, there are others, not impoverished by wasteful liquor expenditures, who yet throw away considerable sums yearly in the purchase of tobacco, while at the same time, in their poverty, they are bookless and newspaperless.

But, again, there are many who appear to think that the last thing to be bought is food for the mind, garniture for the soul—every other want, real or artificial, is first to be supplied. The richest furniture, the costliest clothing, the newest fashions *must* be procured, it is thought. But neither rich furniture nor fine clothes nor rare fashions render a home intelligently happy. The adornment, the culture of the mind, the enrichment of the heart, these are the most tasteful embellishments of life, the most delicious luxuries of the soul, the most imperious necessities of human destiny. Wise is that parent who in every possible way shall seek to enrich the soul of his child with endowments like these, as imperishable as they are beyond all price.

## General Miscellany.

### Dirge for 1863.

On the precipice of life,
Midst the whirl of human strife;
From the present, down we gaze,
Through the mist and through the haze,
On the rapid, rushing river
Bounding madly
To the realm of the Great Giver,—
To Eternity.
Tell me! rolling torrent, tell!
Bound by what alchemic spell,
Are foolish mortals,
When they take no note of thee?
Why the grave's portals,
From whose cold clasp none may flee,
Open and close
For friends and foes;
Holding in their dark damp fold,
Infancy, childhood, young, and old
While we sit camly by.
Old year, thou art sear and hoary.
But thou still canst tell the story,
Of the scenes of battle and strife,
Of the havoc of human life,
Of deadly sickness, pain, and woe,
Chrushing joy from out the heart;
Of the onward march of sorrow,
Bringing humanity under the smart
Of its terrible lash,
That like lightning's flash,
Severs the soul.
Old year, there were joys with thee,
Childhood with its gambols free,
Youth and manhood with their pleasures,
And thy gifts of earthy treasures;
While for some, the spirits' hope
Lightened sorrow of its rod,
Binding with a silken cord
Lowly mortals to their God,
Their only good.
Old year, thy last day has fled,
Thy last hours have by us sped,
Onward, and onward still they flee,
Mixed with sorrow, mingled with glee,
To the fathomless depths
Of the shoreless sea,
Sadly we sing thy funeral dirge,
Full in sound of the boiling surge,
Watching the rapid-rolling tide,
As safely we stand on the hither side,
While the mad waves leap,
And the spray dashes high,
To fall on the sand,
And retreat with a sigh,
For the dead old year.
The chill north wind howls and groans,
Mingles its rough notes with our tones,
Passes by the rich man's door,
Lifts the latch of the humble poor,
Searches out the hidden places,
Where the wanderers toil and pant,
Whisks the snow wreath in their faces,
As it sings its wild, sad chant
For sixty three!

J. G. ANGWIN.

*Dartmouth, Dec. 31st, 1863.*

### Fires in Bedrooms.

Most people, even many intelligent reformers, have an idea that to sleep in a cold [illegible] ...od —essential to health. It is a [illegible] ...r to have an open fire in your bedroom. The atmosphere is not only by this means constantly changed, but with the fire you will keep the window open, which will add greatly to the needed

ventilation. But more than this, with the fire you will have fewer bed clothes over you, which is a gain, as a large number of blankets not only interferes somewhat with the circulation and respiration, but prevents the escape of those gases which the skin is constantly emitting. Even furnace or stove heat with an open window is better than a close room. Interchange with the external atmosphere depends upon the difference between the temperature of the air within and that without.

But let us have the open fire. Let us go without silks, broadcloths, carpets, and finery of all kinds, if necessary, that we may have this excellent purifier and diffuser of joy in all houses. In my own house I have ten open grates, and find with coal at eleven dollars the expense is frightful, and if it were in any other department of housekeeping, I should feel I could not afford it, but in this I do not flinch, so important do I deem the open fire.—DR. HALL.

## Obituary.

MR. GEORGE WILLETT, TUPPERVILLE.

Died at Tupperville, Annapolis on the 7th of December, Mr. George Willett, in the 83rd year of his age. He was born in the eastern part of the United States, and came to this country about 42 years ago. He was an industrious, peaceable and moral man; much esteemed by all his acquaintances, and the community in which he resided. Having lost his first wife, he married in Nova Scotia into a Wesleyan family, and was associated with the Methodist Body, as a member of the Church, a constant attendant upon its ministry, a prominent helper to the congregation in singing; and one who long evinced his attachment to Wesleyan doctrines and usages. He was not generally clear in his religious experience, but was desirous of attaining the knowledge, stability and consolations of the Christian. He regretted in his last illness that he had not more decidedly, earnestly, and faithfully, sought the Lord; but appeared grateful to providence, for the numerous blessings of his past and long life, and the Saviour's gentle dealings with him. His faith in Christ grew stronger as he approached the valley of death, and he had an encouraging hope, that through the merits of his Redeemer, he should reach the land of everlasting rest. Being asked what report his family around him should convey to his children and other relatives in distant parts, he said,—"Tell them, I have gone to glory." He earnestly recommended and enjoined a timely attention to religion upon his children, on his death-bed, and advised a young lady of his acquaintance to be decided in reference to the service of God in youth. His illness was short, and his death much like the tenor of his life, calm and hopeful. He has left a pious partner and children to lament his death, and numerous friends, but they mourn not as those without hope. T. H. D.

*Bridgetown, Dec. 28th, 1863.*

Provincial Wesleyan.

WEDNESDAY, JANUARY 6, 1864.

## New Year's Editorial Musings.

We have great pleasure in presenting to our numerous patrons and readers the usual compliments of the season; and we do this, not [illegible] ceremony, but with sincere desires [illegible] ness, present, now, upon every [illegible] for their happiness. "In slavery's hut and future, and hoping that the year upon which, in the good providence of God, we have now entered, may bring to them the realization of all that is essential to true prosperity.

The cherished feelings of the Christian, upon the commencement of the year, are, thankfulness in review of mercies past, trusting confidence for future blessings—and a renewal of consecration vows before Him who is, both in providence and in grace, the God of our life. Certainly, no expression is more congenial with true piety, upon a retrospect of by-gone years, than one of devout gratitude to the Giver of all good, so that in the fulness of his heart the good man joins with the royal psalmist in the thankful exclamation, "Long as I live will I praise the Lord; I will sing praises to my God, while I have any being."

A review of our every-day mercies and of our special blessings, serves also to inspire in our hearts new confidence in that God Being "in whose hand our breath is, and whose are all our ways." They who know His name will put their trust in Him. Among the recollections which come up at this season there may be those of frequent instances of distrust and despondency, which had subsequently been reproved by timely interpositions of the Hand of God, and by the bestowal of supporting and "delivering grace, in the distressing hour." Such reminiscences of prosperity and adversity, of mercies enjoyed, and of trials escaped, may well prompt to a more assured confidence in the Lord, the purpose henceforth to give to the winds our fears, that if He slay us, yet will we trust in Him; and that "although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet we will rejoice in the Lord, we will joy in the God of our salvation."

But as the christian passes from the old year, which has been crowned with divine goodness, to the new year, with its gladness and its uncertainties, very probably the predominant feeling of his heart is that of renewed and cheerful dedication unto the Lord. Every occasion which can be advantageously employed for the purpose of deepening our sense of responsibility, and of quickening our souls to new devotedness in serving God, should be readily embraced. The commencement of the year is a most fitting opportunity of bringing home to us with peculiar force an humbling, and yet wholesome sense of past unfaithfulness, and the urgent necessity, during the opportunity that may yet remain to us, of giving diligence to make our calling and our election sure. We can hardly fail at such a time to remember, that we spend our years as a tale that is told, that the future of life is enshrouded in mistiness, that the things of eternity make upon us the most imperative demands, and that much of our probationary work yet remains unaccomplished. Thoughts of unfulfilled resolutions, of broken vows and of slighted privileges exert a salutary power in preparing us to enter afresh into covenant with the Lord. The review of frequent delinquencies, and of the abundant mercy of the Lord, whom we have grieved by unworthy times, prompts us to go again to Him to pay our vows anew. Our vain confidence repeived, our treacherous hearts distrusted, yet, in the strength of the Lord, we "bind the sacrifice with cords, even to the horns of the altar." We realize a near approach to the divine mercy seat sprinkled with blood, and feeling with unwonted power, our indebtedness for redeeming grace, in the spirit of loving, grateful obedience, we say, "Thy vows are upon me, O God; I will render praises unto Thee; for Thou hast delivered my soul from death."

Performing anew our oft-repeated covenant pledges, adding another to the many memorials erected along the way the Lord our God hath led us in the wilderness, and inscribing upon *this* also, "Hitherto the Lord hath helped us," we are in a right state of heart to ensure to ourselves "a happy new year," and blithely to pursue our journey to that better land where days and years revolve no more.

## A few Seasonable Suggestions.

A New Year's greeting to our numerous friends may properly be associated with some hints that may be of value both to them and to ourselves. While our hearty desire on their behalf is, that they may enjoy all personal and social blessings—that all temporal good which our divine Benefactor may see best to bestow, and that all spiritual good likewise, may be theirs—our purpose is that as far as our humble efforts can in any way contribute to their happiness and edification, no pains shall be spared—no labour we can expend shall be wanting.

In the presumption that our friendly salutations will be cordially reciprocated, and that earnest wishes for our success will be breathed from many a heart, we venture to indicate the means by which this desirable result may be secured.

1. Could our voice be heard in every Methodist household in these Lower Provinces, we would say to every Methodist within our Conference bounds, Let it be with you a matter of principle and duty to sustain the *Provincial Wesleyan*. Stand by your own paper. Its work is, to a great extent, the elucidation of Methodist doctrines and usages, and the defence of Methodist interests. Let it have your full support. Those whose names are not on our list of subscribers ought to become so enrolled at once. This is a convenient time for commencing, and your Minister will gladly forward your name and remittance. The Newspaper, especially a religious one, is a requisite in every family. If you can afford to take other journals, secular or religious—in addition to your own denominational paper, all right; but you can by no means take others and slight your own, without being recreant to your duty as a Methodist, and guilty of an inconsistency which will remain upon you as a stigma until amendment in this particular takes place. Every adherent of Methodism should take the paper of his own church.

2. Our columns should be carefully read. All the articles they contain, whether selected or original, are well-fitted to promote the edification of our readers, and worthy of an attentive perusal. If any deem this egotistical, they will please pardon it.

3. Our contributors render us valuable service. They will allow us to suggest that it is very desirable their contributions should not be lengthy. Long articles, unless they possess great excellence, besides being a vexation to the Editor, are an expenditure of labour, both in preparing and in printing, to little profit, and are a waste of room in our limited space; for they are not read by many, and the few who do read them are neither pleased nor profited. They are like long sermons, which, by their tediousness, neutralise the good they might otherwise convey. Obituaries should be quite brief; merely *notices*, nothing more. Of poetry, unless it is tip-top, we have a horror. Dont plague us with Lines which somebody would like to see in print, but which are not of general interest.

4. We hope our patrons will [illegible] ficiently to remunerate [illegible] the our journal sufficiently [illegible] recommend it earnestly to their neighbours and friends; using their influence to obtain for us a greatly enlarged subscription list.

5. Our subscribers are honest people, who wish to owe no man anything, and who have no idea of receiving our paper from week to week without giving a full equivalent. But the memory of some of them is not infallible, accumulated arrears are not so easily paid up, and we are in consequence *greatly inconvenienced*. Now, we wish to enter upon a new arrangement. The credit system is a bad one, especially in newspaper matters. We want all arrears liquidated promptly, and henceforth to have only such subscribers who will pay up year by year. Our friends will greatly oblige by putting aside for us *immediately* the full amount due, including payment for the year ending June next. The Ministers are *anxious* to send us large remittances this month, and they will be sure to make an *early* call upon all subscribers within their reach; *at least we hope so*. Be ready, friends, to hand to your Minister, at the earliest opportunity, payment for us in full of all demands. Depend upon it, this is essential to a right commencement of this year, and will be the best mode in which you can present to us the compliments of the season.

We give an extract from Lorenzo Dow's sermons, in which that eccentric preacher shows his sympathy with the trials of a newspaper publisher:—

Perhaps it may not be amiss to remind you of the printer in my discourse. He is in a very disagreeable situation. He trusts everybody, he knows not whom. His money is scattered everywhere, and he scarcely knows where to look for it. His paper, his ink, his type, his journeymen, his labor, &c., must be punctually paid for. You, Mr. ——, and you, Mr. ——, and a hundred others I could name have taken his paper; and you, and your children, and your neighbours, have been improved by it. If you miss one paper, you think hard of the printer—you would rather go without your best meal than be deprived of your paper. Have you ever complied with the terms of your subscription? Have you ever taken pains to furnish the printer with *his* paper? Have you paid him for his type, his press, and his hand's work? If you have not, go and pay off. *He needs the money.*

For the Provincial Wesleyan.

## Missionary Meetings, Conception Bay, Nfld.

MR. EDITOR.—Doubtless many of the contributors to the invaluable *Provincial Wesleyan*, and especially those ministers who have occupied circuits in this Island, but are now stationed in the Provinces, will be rejoiced to learn that the last of the series of Missionary meetings for the Newfoundland District have been held under very encouraging circumstances, and with results most cheering and successful.

On Sunday, Nov. 22d, Missionary sermons—described as very suitable and impressive—were preached: at Harbour Grace, by the Rev. John Winterbotham; at Carbonear and Freshwater, by the Rev. Joseph Pascoe. The first meeting was held at Freshwater, in the Carbonear circuit, on Tuesday evening, 24th ult. The chair was occupied by the Hon. the Receiver General, whose eloquent opening address, and able presidency were appreciated by the audience who form a part of the above gentleman's constituents. The subscriptions and collection exceeded last year's amount: and it was pleasing to observe that each boy and girl in the congregation seemed to have provided something to place in the plate at the collection. May their example be followed by the youth of Methodism!

On the following evening the Deputation, associated with some excellent lay brethren, assembled on the platform of the spacious and God honoured sanctuary in Carbonear. In the absence of the usual chairmen, J. Rorke, Esq., M. H. A., through indisposition, the meeting was presided over by the esteemed circuit steward, Israel McNeil, Esq., Stipendiary Magistrate. The meeting was in every respect good, and it is hoped an impetus was given to the blessed cause of Christian missions, the effects of which will be permanent. The proceeds of subscriptions and collections for the Carbonear circuit will be about $160

On Thursday evening the Harbour Grace meeting was held, Joseph Peters, Esq., the Stipendiary Magistrate occupied the chair, and discharged the duties of the position with his accustomed ability. Besides the deputation speeches were delivered by the Rev. Mr. Ross, of the Free Church of Scotland, and by A. Rutherford, and John Munn, Esqrs., members of the same church. The latter gentleman spoke in terms of grateful eulogy of the interest manifested by the Wesleyan Missionary Society in the spiritual condition of the colony—and of the obligations under which the population generally were laid to the Wesleyan Missionaries for their evangelistic labours for nearly half a century. At this meeting there were afforded cheering indications of the Divine approval and blessing; at its close it could with truth be said in the language of our founder "The best of all is; God is with us." The financial result of the Anniversary at this place amounted to about $160.

On Sunday 29th ult., Missionary Sermons of an edifying and interesting character were preached at Brigus and Cubits, by the Rev. James Dove. On the following evening the Brigus meeting was held—and had for its chairman John Leamon, Esq., M. H. A. The attendance was very good—the speeches were models of platform oratory—and the subscriptions and collections were in advance of last year, and realized about $100 Cubits meeting was held on Tuesday evening, Jas. Leamon, Esq., J. P., presided. A large congregation listened with marked attention to the telling speeches, and gave practical evidence of sympathy in the work of the world's evangelization by a collection of about $34.

At Port de Grave and Bay Roberts suitable preparatory sermons were preached on Sunday, 29th ult., by the Rev. John Goodison. On Wednesday at Port de Grave, although the weather was very unfavourable a large congregation assembled at the Missionary meeting, which had for its chairman John Wilcox, Esq., J. P. $37 were collected at the close of the meeting, which was pronounced one of the best ever held there.

On the following evening the church at Bay Roberts was densely crowded—many scores being obliged to stand throughout the service. One of the ministers of the deputation took the chair. The amount of the collection was $56: being an advance of above one hundred per cent over previous years. The meetings on each of the above circuits were pre-eminently blessed ones. The speakers entered with earnestness and seriousness into their allotted work, and performed their part with admirable ability. It is gratifying to note that there was an absence of levity such as too frequently characterizes Missionary meetings, and which may in a measure account for the small attendance in some places, on such occasions. Surely if there is a time [illegible] when a solemn feeling and heavenly [illegible] unction should rest upon speakers and their hearers, it is when the spiritual destitution and woes of untold millions of our fellow men in heathendom, are being descanted upon!

It was an affecting fact to which reference was made at one of the meetings, that out of the five ministers on the deputation, Rev. Messrs. Harris, Dove, Winterbotham, Goodison, and Pascoe, *three* had been sent to Newfoundland to fill the vacated posts of deceased labourers in the vineyard. Bro. Harris in '56, when the painful fact was telegraphed to Nova Scotia—that the beloved and loving Robert A. Chesley had sickened and died, after a brief but useful sojourn at St. John's: Bro. Goodison in '60, to fill the place of Thomas Gaetz, who departed this life in the triumph of faith at Old Perlican: and Bro. Pascoe in '61, when another vacancy was occasioned by the early and lamented decease of William S. Shenstone, at Hants Harbour, where he had laboured but a few days, when the Master summoned him to his rest and crown in heaven. In reference to these and other devoted Missionaries who have finished their course in this District, how appropriate the poetic prayer!

O may we triumph so,
When all our warfare's past;
And, dying, find our latest foe
Under our feet at last!

H.

## The Newfoundland Mission and its Missionaries.

No 3.

SECOND AGE OF METHODISM IN NEWFOUNDLAND, THE PERIOD BEFORE A DISTRICT WAS FORMED.

There is a discrepancy among writers as to dates. Thus Dr. Stevens says, (vol. 2, p. 427), it was in 1765 that, "Philip Embury and his associates were led to resume in the New world the Methodistic discipline and labours which they had adopted in Ireland." Rev. P. Sandford in his "Missions to America;" or "Centenary of Methodism;" and Mr. Hargreaves, in the *Watchman*, Nov. 11, 1863; all say, it was in 1766. I have adopted this latter date. Again Dr. Stevens says, (vol. 2, p. 352). The introduction of Methodism into Newfoundland occurred in the year 1765, under the ministration of Lawrence Coughland." Dr. Stevens probably had never heard of John Hoskins; but he it was, who preached the first Methodist sermon in America, not in 1765 but in 1763. Again all Newfoundland writers, and particularly Mr. St. St. John in his "Catechism of Newfoundland," says, "Lawrence Coughlan came to Newfoundland in 1772," which is the year that several persons who knew Mr. Coughlan named to the writer as the time of his arrival.

Mr. Coughlan's Methodism subjected him to much opposition and severe persecution. What right had a church minister in a distant dependancy, to countenance, much less to connect himself with the hated John Wesley, who had been refused several pulpits in England, for preaching "*Salvation by faith*;" and by which preaching he was turning the "world upside down." For preaching this doctrine, and meeting in class, Mr. Coughlan was prosecuted in the highest court in the Island; but there is nothing in Methodism contrary to the doctrines of the Church of England, he was therefore acquitted. Next he was summoned before the Governor to answer for this offence, who not only acquitted him, but made him a Justice of the Peace. But Methodism must be destroyed in some way if the man is murdered! A physician was engaged to poison this good man: but this physician very soon after the plan was formed, became converted, and exposed the diabolical plot. And lastly, abusive letters were sent to England against him, to injure him in the eye of the British public. But all was in vain, God was with him, in the end his enemies were reduced to quiet; he prosecuted his labours with great success, and continued at his post until the year 1779, when impaired health rendered his removal to England necessary.

Mr. Coughlan was succeeded in Harbour Grace by the Rev. Mr. B——, a man of different disposition, and famous for his opposition to the Methodists and Hoskinites. Our little Church was therefore scattered, many had lost their religion and some had gone to their reward. A few females led by Mrs. Stretton constituted for a time, the whole Methodist Church in Harbour Grace. Messrs. Stretton and Toomy again corresponded with the Rev. John Wesley on the subject of Newfoundland, when that great man found himself in very different circumstances to what he had been, when Mr. Coughlan left the shores of Britain in 1772. The progressive character of the connexion during these thirteen years may be understood from these figures—

| | ministers | members |
|---|---|---|
| 1772 | 129 | 31,983 |
| 1785 | 213 | 53,839 |
| Increase | 84 | 21,856 |

This was exclusive of the United States where our societies had now become an independent church. Besides this, Dr. Coke an Episcopal clergyman, and a man of wealth and learning, had united with Mr. Wesley in his plans for the conversion of the world? This noble man employed his talents, and spent his whole life and fortune in the missionary work; and for many years did he supply the greater part of the pecuniary aid for carrying on missionary operations in foreign lands, partly from his own private purse, partly by making collections in different congregations, and partly by begging from door to door. With the request for a preacher Mr. Wesley at once complied, when Mr. John McGeary was appointed for Newfoundland, and his name stands on the Minutes of 1785, which was the first Conference appointment for that Island. James Cromwell stands with Mr. McGeary for Newfoundland, but he did not go there; his name was put down for Nova Scotia in 1786.

Newfoundland was then truly Missionary ground. The country was not colonized; the forests were in their primitive simplicity; there were no roads, but few horses, and no vehicles of any kind; no bridges, and the weary traveller with his knapsack or or *running bag* at his back, would climb the roads, and wade every stream in his way. The children without education, the people without religious instruction, and the land without bibles demonstrated the wisdom of our Founder, and the Conference in 1785 in selecting that country as the first spot on the earth's surface, where British Missionary operations should commence; where the first rays of evangelical light should shine into the dense darkness that had overspread the British provinces, as well as other lands, which like the rays from the morning sun, should continue to penetrate the moral gloom: and the Sabbath school the Bible society and other adjuncts of the Gospel, soon then to be brought into existence; should like our atmosphere, reflect, and refract that light; until "The Earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Mr. McGeary was a plain, laborious Methodist preacher. His Circuit was an immense one, it extended from Port de Grave in Conception Bay to Old Perlican in Trinity Bay, a distance of between fifty and sixty miles, all of which distance he travelled on foot, except a chance time when he might get down the shore in a fishing boat.

He was often discouraged in his work, but he had much cause for rejoicing. Persecution and lukewarmness had indeed scattered the flock in Harbour Grace, but he had gathered another flock in Carbonear about four miles distant, and built a Methodist church there. From which time Carbonear continued to be, and is still the head-quarters of Methodism in the Island.—Here we have ever found some of our best friends and most liberal supporters. The people are kind to a proverb. Our church is a noble structure; our congregation is very large and respectable, and our members there are now almost one-sixth of the whole membership of the district.

In the Minutes of 1787, two years after Mr. McGeary went to Newfoundland, 100 members are returned for that mission. This was the first time the number of members there was published. From 1785 to 1791, Mr. McGeary continued to have the whole Island as his Circuit, but in the Minutes of 1791, appears the first circuit appointment, and the name of this pioneer of Methodism is put down for Carbonear. The number of our members was 150. This was the year the Rev. John Wesley was called to his reward.

During the summer of 1791, the solitary life of our missionary was relieved and cheered, by the arrival on a visit, of the Rev. William Black the apostle of Nova Scotia. Mr. Black landed at St. John's, on the 10th of August, where after remaining one day, he walked to Portugal Cove, and there, in an open fishing boat, crossed Conception Bay to Carboneer, a distance of seven leagues, where he met Mr McGeary. The meeting of these labourers from different fields of labour is thus described by Dr. Richey, in "Life of the Rev. W. Black." Mr. McGeary hailed Mr. Black with the liveliest emotions of gratitude and joy. "I have been weeping before the Lord, (said he) over my lonely situation and the darkness of the people, and your coming is like life from the dead."

Sabbath Aug. 14th. Mr. Black preached his first sermon in Carbonear, several were awakened; and several backsliders were restored, in the evening of that day, thirty seven persons gave their names to meet in class.

Wednesday 17th. He preached again in Carbonear church. He says: "While I was preaching some began to cry aloud. I ceased preaching and began to pray. My voice was nearly drowned. Weeping on every side. I left the pulpit and passed through the Church, exhorting those who were wounded to cry for mercy. All over the chapel, three or four were to be seen in almost every pew thus affected."

August 18. Mr. Black writes, "I accompanied brother Stretton, a judicious and upright man to Harbour Grace—and preached in the evening in the church he had built at his own expense. The name of Stretton has occurred before in this narrative. It was at his instance, that both Mr. Coughlan and Mr. McGeary had been sent to Newfoundland; and after Mr. Coughlan had returned to England, and there was no home for Methodists in the Church, he built a small Wesleyan Chapel at his own expense. The remains of this chapel the writer saw when in Harbor Grace in 1820.

"Sabbath 21. He writes; after preaching in the morning to about 300 people at Port de Grave, I addressed nearly the same number in Bay Roberts in the afternoon. Here I found twenty-six who met in class, but not regularly; of these, few only enjoy the consolations of experimental godliness. I added four to their number, furnished them with a class-paper, explained the rules of the Society, and left them in the charge of George Vey, the leader, a pious young man, who I trust will be a blessing.

The anticipations of Mr. Black in reference to George Vey were fully realized. Thirty years after the above entry was made in Mr. Black's journal, the writer became acquainted with George Vey, not then indeed a young man, but an infirm old man; and during that long time, had this good man been faithful as a class leader, and as a local preacher; he lived in the constant enjoyment of the favour of God; he was beloved by all who knew him, he was a blessing to the neighbourhood where he resided; and at length full of years and honour he went triumphantly home to God.

Mr. Black remained in Newfoundland about six weeks, during which time about two hundred souls were converted to God on the north shore of Conception Bay. This says the Rev. R. Knight was the dawn of that brighter day, which has since shone upon our mission in that Island. The next year, 1792, our ministers return for Newfoundland 270 members. Mr. McGeary, after labouring in Nfld. seven years, returned to England in 1792.

In 1792 and 1793 this mission is omitted from our ministers, and to the great loss of our Societies no Preacher was sent there during those two years; but in 1794, George Smith stands for Newfoundland. Mr. Smith commenced his itinerancy in 1792. He was a Methodist Preacher of the John Wesley type; a man of strong constitution, a good preacher, deeply pious, and of great zeal in the cause of Christ. He extended our mission to Bonavista, where he had much fruit of his labours; and among many others, James Saint experienced converting grace. Mr. Saint afterwards became a local Preacher, and preached with much acceptance, and led a class with great fidelity. He lived many years an ornament to our church, and at length after much suffering, which he bore with Christian patience, he went to the land of rest. His son James, now fills an important position in our church; and his children, both male and female, seem determined to meet their honoured grand-sire before the throne in glory. Our church in Bonavista has never declined, and our minister for last year, show our membership there are 290, and 50 on trial. Mr. Smith subsequently was stationed in various circuits in England in all of which his ministry was greatly owned of God. He died Jan. 25th, 1832 aged sixty-six years.

The year before Mr. Smith left, William Thoresby was appointed, and 1796 was the first year when the preachers were allotted to that extensive and important mission. The entry on the minutes read thus:—"Newfoundland. William Thoresby, George Smith." Mr. Thoresby remained on the Island two years. He was a man of excellent pulpit talent, and wherever he preached he had crowded congregations. He returned home in 1798 at which time our membership was 510. He died in 1809. 1799 William Bulpitt came to Newfoundland and continued there until 1807; when he removed to Nova Scotia.

Our next missionary was John Remmington; a native of Ireland. He was converted to God in 1090. Entered the ministry in 1802, and was appointed to Coleraine. He came to Newfoundland in 1804, where he labored with great success: in 1810 he returned to Ireland, and laboured until 1834, when he was compelled by infirmity to become a supernumary.

Mr. Remmington was a "man of unquestionable piety, of sterling uprightness, of great simplicity of manners, and enjoyed uninterrupted communion with God." He was a lover of music, and a good singer. He taught our people a number of old English tunes, would enliven the prayer meetings with some revival melody; in a manner truly enchanting he would sing that now almost obsolete Hymn:

"Come saints and sinners hear me tell,
"The wonders of Immanuel
"Who saved me from a burning hell,
"And brought my soul with him to dwell,
"And gave me heavenly union."

He extended our missions to the Harbour of Trinity, where for many years his name was a household word, and in the hearts of all who knew him, his memory was imperishable. No man ever left the shores of Newfoundland more deeply regretted than was John Remmington. He sailed from Trinity at midnight, and that evening was a sorrowful vigil with his friends, just as he was about to leave the house, amidst the tears and sobs of many, he sung:

"Here's my heart, and here's my hand,
"To meet you in that heavenly land,
"Where we shall part no more."

He died Nov. 11, 1838 in the sixty-sixth year of his age and the fortieth of his ministry.

"A little before his death, he said to his family, "O be a family of prayer! Come, come, I want you all in heaven." His sorrowing wife replied "you will soon have the victory." She inquired "is the Saviour precious," "yes," said he "very, very precious." His last words were; "Farewell, all is well."

In 1808, three missionaries appear in the minutes; John Remmington, William Ellis, Samuel McDowell, all Irishmen, and noble and faithful men.

Mr. McDowell laboured six years in different parts of the Island to the north of St. John's. He was a native of Dromore, and was born in 1780. He was brought to God in early youth, entered the ministry in 1808, and appointed to Newfoundland. He was a kind man, and had an untiring zeal in the cause of his Master. His ministerial talents were very respectable; but he shrank from every thing like popularity. He was respected and beloved by all who knew him. He spent six years on this mission, when his health becoming somewhat impaired, he went to England, and spent one year in the Ipswich Circuit, after which he returned to his native land and laboured for many years as an Irish Missionary. He became a Supernumerary in 1848, and died in August 1855 in the seventy-sixth year of his age, and the forty-eighth of his ministry.

W. WILSON.

## The Failure of the Gospel.

Many tell us the Gospel is a failure. It has been preached for more than 1800 years, and still the world is covered with darkness. Three fourths of its population is still pagan, a large portion Mohammedan, and three million are yet Jews. Even Christendom is pervaded by unbelief and cursed with vice. Well, what follows? That Christianity is a failure? Not at all. As well say agriculture is a failure. The world has been cultivated since the days of Adam, and lo, what forests unbroken, what swamps unredeemed, what vast tracts of fertile soil unoccupied! Man is a free agent. God allows him to be idle and take the consequences. A man may stand in the best cultivated valley and say, "I do not see much here." True, but if you would know the value of agriculture you must look into the barns, and see what has been gathered, and think what was gathered last year, and year before that, and so on. Nor must you forget to inquire what seed has been dropped into the new plowed earth, hereafter to germinate, and what thorns and briers have been uprooted, which else might have filled and cursed the earth. The Church would have filled the world with saints long ago if God had not taken them out of the world. When one harvest of souls is reaped another must be begun, and the Church will never have finished her work till the last man is born and converted, for every man born into the world is born a sinner. Is Niagara a failure because Lake Erie is yet full? The lake would have been emptied long ago but for its tributaries. If you would know what the Church has done, you must climb up and look over into glory, and count that innumerable host that have gone up and washed their robes and made them white in the blood of the Lamb. You must go down to hell and take the history of its inhabitants and see what obstacles the Gospel has encountered, and what restraints it put even upon wicked men who refused its mercy; you must look into the human heart and the wicked world, and estimate how much worse they would be without the Gospel. You must think of the seed of the truth sowed and harrowed in wider and wider circles to produce the harvests which better ages are to reap.

It is the hypothesis of such organs as the *New York Herald*, not merely that Christianity is a failure, but that the world grows worse and worse under the Bible; that the virtues of Christendom, though more refined, are less noble than those of paganism; and the vices of Christianity, though more concealed, are more destructive than those of heathen states. If any man really believes so, we suggest how he may be accommodated. Let him pack up at once and go out of Christendom over into heathendom—plenty of room for him there—let him exchange his brick mansion for a wigwam, his broadcloth for a coarse shirt, his feast of beef and oysters for the festival of a cannibal, the Constitution of the United States for the arbitrary rule of a chief, his chaste, cultivated Christian wife for the filthy squaw of a savage, and his prayer-book for a human sacrifice to the devil. Let him turn his steam-engine into a cooking range to roast the sailor that comes within reach of his club. Let him quench all the intellectual, moral, and religious light with which Christianity has irradiated his mind, and fill his memory with the legends and vagaries and superstitions and hobgoblins and chimeras of Pagan darkness. We should like to see him reposing on his haunches turning his spit and basting his roast, chewing his root and spitting his liquor, surrounded by his filthy concubines, and muttering in Fiji about the superiority of paganism in its purity and fullness over Christianity.—*N. Y. Advocate.*

## Our Wants.

*We want earnest, believing, pleading with God in secret.* This is a pressing want, and so manifest that it demands particular attention. I am of opinion, based on extensive observation, that the deficiency of power in our public ministrations, is to be traced to deficient secret pleading. How few of us are acquainted with the assurance of faith!—of what it is to plead with God for souls until the assurance comes strong, clear and forcible, that we have succeeded—that the very thing we have asked God for is ours—already within the grasp of our faith, *as a reality!* Such is the experience of most of the eminently successful ministers of Christ. And so it must be with us, if we succeed. Pleading is the proper name of the exercise. See this in the case of Jacob. So excessively concerned was he, that he fairly agonized for what he sought. Perhaps no man was ever inspired with a more holy boldness, a more fixed determination, "I will not let thee go unless thou bless me." And he succeeded. That night's pleading influenced the whole of Jacob's life, for good.

Such were, also, the feelings of Moses when he saw the exposedness of Israel. God was displeased with them. He threatened their extinction. Moses was distressed, and in his extreme fled to God and poured out the fullness of his gushing heart into God's ear, until Deity exclaimed, "Let me alone that I may consume them." Moses succeeded, and Israel was spared.

So was it with the holy and patriotic Daniel, who was so deeply concerned, that for three weeks he prayed, and pleaded, until God gave him all he asked. And was not that wonderful pleading on Carmel, when Elijah went up against Ahab, Jezebel, Baal's priests, and the combined power of an idolatrous nation, and succeeded. The whole tide of popular feeling was against him on that eventful morning, but his pleading with God was successful, and the overthrow of idolatry was the result of that powerful intercession.

Modern times have also developed this pleading spirit. It is said of Mr. Bramwell that he usually spent six hours out of the twenty-four in strong cries and groans for souls. See the result. Wherever he preached souls were saved, believers were sanctified, wanderers were restored, and the work of God pospered.

Such was also the experience of John Smith, David Stoner, Thomas Morgan, William Cloves, and a large host of God's "thundering legion," before whom the routed squadrons of hell flew in wild dismay, and over whose labors angels constantly rejoiced.

What do we know of these things? In contrast with the agonizing tears, cries, sighs, and longings of God's servants for souls, how formal, how cold, how feeble, how luke-warm, have been our exercises! What a strong demand there is, in our part, for humiliation, and contrition.

I repeat it, with deep emotion and tears, that nothing short of this earnest pleading will answer at this time. We require this pleading spirit, this deep sense of the value of souls, this agonizing, prevailing power. The state of society demands it. See what apathy prevails among the churches, with respect to the saving of souls. See how bold men are in sinning, and what desperate efforts many of them make to remain on the broad way which leads down to death. See how the vary offers of God are despised, and the claims of Christ are set aside. How the poor deluded masses are blind-folded, and hurried away to the confines of the lost. What must be done? Something, surely. Our responsibilities call for this pleading spirit. Souls are placed under our care, and God holds us responsible for them. The responsibility is fearful. How can we be easy? how can we be calm while the souls of our congregations are exposed to the horrors of the "second death?" We may gather inspiration for our work at the Cross of Christ, where He poured out His life to save souls: at the entrance to the "pit," out of which the groans and wails of the lost continually ascend; and at the open gates of heaven, out of which ever swell, in rapturous hosannas, the thanks and songs of the saved.

It may be said, such exercises as those specified, shorten life. No doubt of that. And the soldier, who, for love of country, rushes into the deadly conflict, shortens his life. But what of that, the tyrant's power is crushed, and the nation is saved. And shall we, who believe in the realities of heaven and hell, and the immortality of the soul, be backward to rush forward and save from endless burnings the souls for whom the Saviour died?

If we look at any of the great awakenings of modern times, we find that they were preceded by long, deep, earnest pleadings on the part of God's people.

This is our want, and pressing want, at this time. A deeper sense of the value of souls should pervade our minds; of their exposedness to everlasting destruction, of the claims of God and Christ upon them; and of our own inability to reach their case unless God help us.

With overwhelming interest and deep intensity, we appeal to our praying people on this question. Shall we have a general, deep and lasting revival, or not? Shall we succeed in plucking souls from the fire, or shall we fail? We have a host of praying people, who have power with God. Brethren and sisters, let us crowd around the "mercyseat," and, as "God's elect," "cry day and night unto Him," until He answers us. Our neighbours, our friends, our relatives, are out of Christ—many of them—and must perish unless brought to Jesus. Let us be united, fervent and [illegible] us. Christ interceded [illegible] open to us. God has ever [illegible] wer prayer, when offered in [illegible] the same strain. Oftentimes [illegible] heart but what He can [illegible] but that He will [illegible] but what He can bring [illegible] numerous for He [illegible] God is willing. We [illegible] pose, so long as [illegible] Ye Jacobs and Hosts [illegible] present your urgent [illegible] longer. His eyes are [illegible] is pledged to answer. [illegible] ings, and believe, fully, strongly, perseveringly and God will come and [illegible]

We have many spiritual wants, but one of our great wants is, EARNEST [illegible] with God in secret.

## Unity in Diversity.

That it [illegible] dwelt together in unity [illegible] Rome has attempted to [illegible] uniformity. Sacrifices [illegible] and wound crushed in formity of [illegible] formity of practice. [illegible] has been failure. In [illegible] gion and state, [illegible] that her bosom has [illegible] fearful convulsions, and that [illegible] unity is a mere sham.

God's order is [illegible] The solar system is one—one [illegible] members together, yet how different [illegible] from Saturn with [illegible] Countless trees make up one grand forest, yet there is the oak, the towering elm, the maple with its dense like foliage, the sturdy beech and the pliant willow. "They of the city shall flo as the grass of the plain," for number, vigour, and unity, and yet on the plain, growing side by side from the same soil is the wire-like timothy, the flexible redtop and the fragrant clover. Their exterior life is different and can never be made one; their hidden life, is strangely blended, roots mingle and intertwine, drawing substance from the same soil. The nation is one, yet with separate households, corporations, guilds and parties. The family is one, the children, born of the same parents, yet with varied [illegible] tastes.

Yet the forest *is one*, though many; the solar system *is one* though of many worlds and many different dependences; the meadow *is one*, though its grasses of [illegible] God is [illegible] pose, so long as [illegible] Ye Jacobs and Hosts [illegible] present your urgent [illegible] longer. His eyes are [illegible] is pledged to answer. [illegible] ings, and believe, fully, strongly, perseveringly and God will come and [illegible]

We have many spiritual wants, but one of our great wants is, EARNEST [illegible] with God in secret.

## John's Baptism.

Rev. Gilbert Haven, who has lately been on a European tour, gives in the *Ladies' Repository* an interesting account of a visit to the river Jordan. After speaking of the great rapidity of the current, and the fact that he was repeatedly warned not to wade in above his knees, he says:

The true mode of John's baptism is seen at a glance. The subject leaves his sandals on the bank, and steps into the edge of the stream. John does likewise. He takes up water in his hands, and puts it on his head. Such a baptism is eminently natural and common-classical. Both go down into the water, and come up out of it. It is adapted to the dress and usage of the country. Their dress does not come much below the knees. Their feet are bare, and hence, in travel hot and soiled, no luxury equal to that of coming and cleaning them in a pool or river. Did not Christ have this in his mind when he washed his disciples' feet, and added, "He that is washed needeth not save to wash his feet, but is clean every whit?" That remark strikingly agrees with this present Mohammedan practice. We have seen them in Cairo by scores busy at the fountain in the court of the mosque, cleaning their feet. Then, leaving their slippers there, they enter the more sacred mosque. The cleansed feet is then as the bared head in our churches is to us; they never take off the turban and always the slipper.

The baptism of the eunuch is thus consistent with the letter of the text, and the traveler's apparel. The simplicity of the ordinance, and its conformity with the daily habits of the people, bring it into analogy with the other ordinance of Christ—which is, as it was interpreted by the early Christians, an eating together in [illegible] Stanley has given our Baptist brethren a [illegible] *bouche* in declaring that Christ was buried in the rushing waters of the Jordan. He also puts the sacrifice of Isaac on Mt. Gerizim, the baptism of Christ near Tiberias, after respects is more wild than wise. Not [illegible] ing the merits of his work—and in [illegible] photographic sketch of the country ahead of all others—his authority in [illegible] cal is of less importance. One [illegible] the peril of immersing thousands [illegible] such a freshet. He can see the [illegible] in a country where no one has [illegible] ment. He can see the needlessness of styles a universal custom, easy, agreeable, [illegible] site, points to a mode that satisfies at a most fastidious verbalist of the text of S. and the demands of decency, safety and [illegible] sense. So we lie down in the Jordan in fifteen inches of water, and meditate on the true baptism. The ford is about five feet deep at this season. The river is the lowest and probably the slowest now in the year.

## Hints to Correspondents.

*Zion's Her

should not be inserted merely to make men familiar with the Bible, for that work can be better done by the Bible Society. We have frequently found the same verse quoted in several successive obituaries. Of course we erased all but one, and perhaps thereby grieved the writers of all the rest.

It is not necessary in every obituary to ask the prayers of the church for the friends of the deceased. It is to be presumed that all Christians who read the obituary will offer these prayers without an especial request.

Never write anything merely to get your name into the paper. If you must have it there, and have nothing really upon your mind to say, rather than attempt to fill a column with "nothing, long drawn out," send the name of some new subscriber, and you can then see your name "in print" in the next number, under the head of "Letters Received," without troubling the editor, or wasting your time and his space.

Do not be offended because your article does not appear in any special number. This will depend upon a variety of circumstances which no editor can control. Sometimes matter of a certain kind is scarce in his sanctum; if your contribution is of that kind and happens to meet the demand, there will be no delay; at other times there is a great abundance and yet the quantity of matter of that kind cannot well be increased much and still give the variety which the interest of the paper demands. Recollect that the printing is done on paper and not India rubber; that its forms are *metal*, and cannot readily be stretched even to give an early insertion to your valuable communication.

Finally, recollect that editors, like all other men, like to have their own way about matters for which they are responsible. They will not probably object to any friendly suggestions from their patrons; they will probably seek to profit by all criticisms whether friendly or otherwise, and yet it is to be expected that in the discharge of their duties they will be governed far more by their own judgment than the desire to gratify any particular class of their readers.

## General Intelligence.

### Colonial.

THE WEEK OF PRAYER.—The attendance at the meetings in this city in response to the call for united prayer has, so far, been encouraging. The meetings on Monday in Temperance Hall were presided over by his worship the Mayor in the morning, and the Hon. S. L. Shanon in the evening. The addresses and other exercises were impressive and well adapted to do good, and we hope will be followed by the divine blessing to the benefit of all the Churches. The services yesterday were in Granville St. church, to-day they are held in Brunswick St. church, to-morrow they will be in Chalmers' church—on Friday in Grafton St. Church, and on Saturday in St. Matthews.

THE CHESAPEAKE AFFAIR.—This vessel is now lying at the Dockyard wharf under charge of a military guard. Warrants are out both in N. S. and N. B. for the apprehension of Braine and his associates. Two of his officers have been apprehended in St. John, but Braine has, as yet escaped.

SAD ACCIDENT.—The death of Capt. Lyons, of Messrs. W. A. R. Wright's ship the *Empress*, was a very sad affair. He had just come down from the Post Office where he had mailed a letter to his wife; his two little boys were with him and he got them safely into a vessel which was between his own and the wharf. Just as he was getting on the ladder himself to go on board, he slipped and was precipitated between the ship and the wharf, striking on a fender—death resulted instantaneously. The tide was quite low, the fall was consequently very great. Capt. Lyons was well known in this community, and he was universally esteemed for his correct bearing and many estimable qualities. His remains will be taken to Sackville to-morrow, where his wife and family reside.—St. John *Globe*.

Since publication of the letters of acknowledgement of Mr. Starr's apples, from the Duke of Newcastle, the following letter has been received by Mr. Starr, direct from Windsor Castle.

WINDSOR CASTLE, Nov. 28th, 1863.—SIR,—I have the honour to acknowledge the safe arrival of a case of Apples, forwarded by you for the use of Her Majesty the Queen.

Her Majesty commands me to thank you for this mark of attention.

I have the honor to be, sir, your obedient, humble servant,

THOMAS BIDDULPH,
Master of the Household.

Richard Starr, Esq., Cornwallis, N. S.

### American States.

The Potomac armies, both Federal and Confederate, are in winter quarters, and all is quiet along the lines. Matters at Charleston remain much as they were. From Chattanooga department we learn that Longstreet, Confederate holds a strong position. He was unable to follow up his command in consequence of large numbers of his men being without shoes. There is no war news of any interest. The large bounties offered to those who have been in the Federal service are inducing very many to re-enlist.

The seizure of contraband goods at New York, on board the New Orleans steamer Geo. Cromwell which was to sail for New Orleans, led to a number of arrests, and the parties placed in the custody of the War Department.

Secretary Seward is engaged in the consideration of subjects relating to the contraband traders.

The Government grows more rigid than otherwise relative to the passport system for vessels. It has been decided not only to detain all American vessels, but vessels of all nationalities not having papers properly signed by United States Marshal Murry. The Sound steamers and all boats plying East of New Haven will now be required to procure these passes, and it is said regulations still more rigid than these will be enforced by the Government. Secretary Seward has had the whole matter under advisement, and has had frequent interviews with Marshall Murray in order to so systematize the whole business of passes as to make as little delay as possible in the departure of vessels.

The English bark Circassian was seized at Pier No. 18, East River, under suspicious circumstances and many arrests were made by the Marshall, male as well as female. Crinoline would appear to be extensively used as an aegis for firearms, as no less than five four barrel revolvers were taken from the person of women.

The *Tribune* says, New York swarms with spies, traitors and blockade runners. They have their place of rendezvous. They have signs by which they recognize each other. They have a fund to which they resort for pecuniary relief. They have agents who send supplies to rebels in arms. Goods are shipped to California, intercepted at Aspinwall, and sent in that round about way to the Confederate armies. The last steamer that sailed for California carried out a couple of cartloads of specie, and great quantities of provisions looked for the land of gold, but designed for the rebels. Vessel has followed vessel laden with arms and stores for the rebels. Rebel leaders of desperadoes pass through the city of New York, Boston and Portland daily, leaving in ambush at the various points, and keeping up an unbroken communication with rebel agents abroad.

The New York Evening Post says: The government has decided that the safety of American vessels leaving this port requires that no person shall be allowed to leave this port as passenger or otherwise on any American vessel, without first receiving a passport from the Marshal of this district.

It is understood that a gunboat has already been stationed at Sandy Hook by Admiral Paulding to intercept every vessel leaving the port by that outlet, and another vessel at Throgg's Neck, to examine vessels leaving the port by way of the Sound, with instructions to detain such as are without passes.

Wendall Philips on the theories of reconstruction:—Mr. Sumner had a theory that the states were all gone, and were nothing now but territories. Mr. Dole Owen had a theory that the states were [illegible] dormant—in abeyance. Mr. [illegible] theory that they are not gone to sleep at all, but alive as ever only kicking the wrong way. The speaker wanted them to come back in their own natural forms; he would not accede to Mr. Sumner's theory unless he were obliged to; he would take an oath of hired if he could not get any more; would take Mr. Lincoln's proclamation if he could not get any more; but he [illegible] three years of costly and bloody war entitled and enabled us to get a great deal more, and he did not mean to give up until he was convinced to the contrary. If they should then tell him they would make Massachusetts over again, he should not want it done. He would want the old Massachusetts of glorious memory. So it is with Andy Johnson of Tennessee. So it is with the speechless Unionists of Mississippi, and he would save the state alive if he could, and enable its people to bring it back by their own methods and in their own time. Meantime, all that devolves upon us is so to shape the constitution, that when they come back they cannot come except on one condition, and that is, that they be free states.

Mr. Chase has great merits. He has done great service to the country, and he would like to see him stay where he is, if it were only to see the bank system prove a failure; if it were only to see that magnificent project of pouring the whole bank capital of the Union into a tub without a bottom.

On the 18th, joint resolutions were offered in the House of Representatives of the Virginia legislature concerning President Lincoln's late proclamation of amnesty.

"They recite that, as the people of Virginia went into rebellion with their eyes opened to the responsibility of the act, and are satisfied in suffering much more for independence than they have already done, they spurn with contempt the proffer of pardon and amnesty; that the terms offered are degrading to freemen, and all who entertain them are destitute of patriotism and will be so regarded and treated by the authorities; that the State of Virginia has insolvably united her rebel destiny with other States of the Confederacy and will share their fate, accept no offers and make no terms of peace which do not preserve to sister rebel States the same rights, privileges and independence; finally, that though the difficulties now seeming to environ the Confederate States appear great there is no just cause for alarm, because they are not so distressing or embarrasing as those which threatened the failure of the revolution of our fathers, begun in 1775, and the same prudence, energy and faithfulness of the properly constituted authorities, the devotion of the people and the mercy of an all-wise and beneficent ruler, will accomplish the independence of the Confederate States."

There is considerable movement in cotton on the Mississippi. Letters from officers in Gen. Banks' army say that cotton held by planters in Texas, amounting to over 300,000 bales, will soon come to market.

The Times despatch says new complications are reported to have arisen about the removal of French tobacco from Richmond. It is reported that French vessels will not be allowed to ascend the James river.

The Presidents amnesty proclamation is well received in the lower counties of Maryland and Virginia, this side of the Rappahannock.

General McClellan's report concludes as follows:—I shall not nor can I living forget that when I was ordered to the command of the troops for the defence of the capital, the soldiers with whom I had shared so much of the anxiety and pains and suffering of the war, had not lost their confidence in me as their commander. They sprang to my call with all their ancient vigor, discipline and courage. I led them into Maryland fifteen days after they had fallen back defeated before Washington. They vanished the enemy on the rugged heights of South Mountain, pursued him to the hard fought field of Antietam, and drove him broken and disappointed across the Potomac into Virginia.

The army had need of rest after the terrible experiences of battles and marches, with scarcely an interval of repose, which they had gone through from the time of leaving for the peninsula, the return to Washington, the defeat in Virginia, the victory at South Mountain and again at Antietam. It is not suprising that they were in a large degree destitute of the absolute necessities for effective duty. Their shoes were worn out, blankets were lost, their clothing was in rags. In short, the army was unfit for active service, and an interval for rest and equipment was necessary. When the slowly forwarded supplies came to us I led the army across the river, renovated, refreshed and in good order and discipline, and following the retreating foe to a position where I was confident of a decisive victory when in the midst of the movement, and while my advanced guard was actually in contact with the enemy, I was removed from the command.

I am devoutedly grateful to my God that my last campaign with this brave army was crowned with a victory which saved the nation from the greatest peril it had then undergone. I have not accomplished my purpose if, by this report, the Army of the Potomac is not placed high on the roll of the historic armies of the world. Its deeds ennoble the nation to which it belongs. Always ready for battle, always steadfast and trustworthy. I never called on it in vain, nor will the nation ever have cause to attribute its want of success, under myself or under other commanders, to any failure of patriotism or bravery in that noble body of American soldiers. No man can justly charge upon any portion of that army, from the commanding general to the private, any lack of devotion to the service of the United States government and to the cause of the constitution and the Union. They have proved their fealty in much sorrow, suffering, danger, and through the shadow of death. Their comrades dead on all the fields where we fought have scarcely more claim to the honor of a nation's reverence than the survivers to the justice of a nation's gratitude.

### European.

The *London Gazette*, Dec. 11, contains the following:—"At the Court at Windsor, the 8th of December, 1863—Present the Queen's Most Excellent Majesty in Council. This day his Royal Highness the Prince of Wales was, by Her Majesty's command, introduced into the Privy Council, where His Royal Highness took his place at the upper end of the Board."

The synopsis of Lincoln's message and proclamation, attracted general comment. London *Times* looks upon Message as warlike, and says the effect of the whole document, amnesty included, resembles that of a lost battle. The offer of peace is made on terms that cannot be accepted. The whole question still depends on the fortune of war. *Times* says it may be gratifying to the North to be formally assured that the Government is strong and successful enough to offer amnesty, but it is evident Lincoln anticipates no pacific result, nor does the Secretary of the Treasury, who looks forward still to two years' war expenditure. Commercial circles of New York appear to share in misgivings, the premium on gold having risen under Message. *Daily News* awaits the arrival of full Message before giving opinion. *Morning Post* thinks Lincoln must be raving. It says he should have remembered that the Confederate army is within one hundred miles of Washington before he ventured to dictate such terms of amnesty. *Morning Herald* ridicules the proclamation and denounces the audacious spirit of proffered amnesty which it says offers nothing which could be withheld if the last Southern Town had been taken, and last Southern Regiment was cut to pieces. The real object is to establish pseudo state governments wherever secure foothold can be found. *Morning Star* applauds the honesty of Lincoln, rejoices at his determination to hunt down Slavery, and says his peace overtures to the South are fair and liberal. Liverpool *Post* gives the following:—"We consider ourselves in position to state that Lyons is despatch to Russell from Washington, announces that war will be terminated within next three months. Confederates being in greatest extremities will have speedily to propose armistice. In our informant we have fullest possible confidence. It is possible Lincoln's proclamation has reference to facts on which Lord Lyons grounded his conclusions."

Government employees at Sherness who assisted in fitting Rappahannock for Rebels have been discharged for violation of neutrality. Names of persons serving in any Rebel vessel who belonged to naval reserve, are stricken from the list, forfeit all privileges, and not allowed to re-enter service. "Vanderbil" returned to Capetown and remained there till Oct. 27th, then visited Pension Island, Confederates' rendezvous; seized British bark *Saxon*, in British waters, it it said in supposition she was laden with cargo for Federal ship *Conrad*, *Saxon* sent in New York with prize crew. Reported her mate was shot by a Federal officer. **Davis' Message generally regarded as showing no signs of yielding.**

It is stated that the British admiralty had sent an agent to America to inspect and report upon guns in use there.

On the 1st January, 1864, and thence forward, money-orders will be issued by all money-order offices in the United Kingdom on the colonies of Nova Scotia and Prince Edward Island, at the same rates of charge and under the same regulations as those already in force with respect to other colonies with which money-order business is transacted.

### A Call for New Subscribers.

We expect to receive early information from our brethren, the Ministers, as to all those delinquent subscribers, who are not disposed promptly to pay up arrearages, or who are unable to do so, that we may discontinue their papers. We are very desirous of adding considerably to our List of paying subscribers, and to encourage an effort in obtaining a large increase at once, we offer the following inducements:—

For the greatest number of new subscribers, with the advance payment, sent in between this and the 1st of Feb. next—A copy of Webster's or Worcester's Dictionary, pictorial edition, unabridged, or other books of equal value.

For the second best number of new subscribers, with advance payment, within the time above specified,—A set of Macaulay's History of England in 5 vols. or other works of the same value.

nov 18th.

### Special Notice.

The Ministers will oblige by giving us information, *before our next issue*, of any delinquent subscribers who are not likely to pay up shortly; or by giving us the names of parties whose papers are to be discontinued from the commencement of the year. We hope the canvass for new subscribers is going on briskly, and that the number we may have to drop for non-payment will be vastly more than made up by subscribers of a better class.

### Missionary Meetings, Windsor Circuit.

*Deputation*—Chairman and Bro. Lathern.

Jan. 17 Sermons by Bro. Lathern,
" 18 Missionary meeting in Windsor.
" 19 do Lockhartville,
" 20 do Mount Denson,
" 21 do Falmouth.

☞ We call attention to a very fine collection of Cartes de Visite, for Photographic Albums, at very low prices at the Book Room. Our stock of Albums can be highly recommended. We will send Albums or cards to any part of the Provinces by mail, postage paid, without extra charge.

RECEIPTS FOR PAYMENTS.—For the convenience of the Ministers, and the satisfaction of our Subscribers, and to obviate misunderstandings as to amounts due and payments made, we have issued receipt books, which we will forward this week to all our Ministers and Agents.

We are happy to announce that we hope very shortly to interest and profit our readers, by a series of articles in the form of a narrative of ministerial life and toils in the several Provinces, from a pen that has frequently enriched our columns. This will be an additional inducement for an advanced subscription list.

SABBATH SCHOOL ANNIVERSARY.—On Sabbath next the annual sermons on behalf of Sabbath Schools will be preached in the Wesleyan Churches of this city, and collections taken in aid of the Schools. The public meeting will be held in Brunswick St. Church on Monday evening next, at 1-2 past 7 o'clock.

### Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

M. B. Salter (P.W. $2), G. Wigginton (P.W. A. Collett $2.50), Rev. J. W. Howie (B.R. $4, P.W., A. Embree $1, A. King $2, Walter Murray $2, Ed. Peeples $4, Jas. Smith $1, R. Bull $1, A. Cameron $2, John Smith $3,—$20, previously T. Warner $1), Rev. D. W. LeLacheur (P.W. Jas. Philips, Esq. $2), Rev. J. J. Teasdale (P.W. Thos. Keillow $4), Rev. J. L. Sponagle (P.W., J. B. McCallin $5, Mrs. Morton $4), J. W. Allison (Philip Mosher, new sub. $1), Rev. D. Chapman P.W., H. P. Wadman $2.50, H. Peters $1, Wm. Hutchinson $2, S. Chapman 50c. Wm. Coates $1,—$7), Robt. Isner $4, Thos. Covey $1, R. W. Hart (B.R. 6c., P.W. due from last July, for E. Hurst new sub. $1), Rev. E. Brettle (B.R. $6.20, J. Sargent 80c., P.W. John Coffin $1, Jas. Doane $1,—$9), Robt. B. Mack (B.R. $6.25), Rev. J. Jordan (Watchman sent gratis, $4 held to your order), Jno. Troop (B.W. $1, J. L. Woodworth (B.R. $3), Rev. A. W. Nicolson (many thanks for your interest in P.W.) Rev. Dr. Pickard, S. Fulton, Esq. (P.W. Jas. Huestis, senr., $2, Geo. Treen $3. Wm. Swallow $1, M. David $1, Wm. Fulton, senr. $1.50,—$8.50), Rev. R. Weddall (B.R. $2.90, P.W. I. J. Barts $1, Stephen Beals $5, Ward Neely $2, Jos. Beals $2, Ichd Newcomb $1, M. Wheelock $2, Miss Grant $2, Jno Bent $2, H. Miller $2, R. Douglas $2, Mrs. L. Oakes, new sub. $1, John Hall, new sub. $1,—$28.90), Rev. C. Lockhart (B.R. $19, P.W. John Lockwood $2, E. Lockwood $1, Mrs. Ditmars $4, Job Wade $5, Capt. Copeland $2, I. Vroom $2, H. Rice $1, T. Thom, new sub. $1,—$37), Rev. R. Smith (P.W. Henry Morris $2, Jno. Tupper $3, A. Bryden $2, Wm. White $2, A. Rand $2, M. Fisher $2, Geo. Porter $3, H. Jefferson $2, G. White $2,—$20, Insurance effected, send $6), A. Paterson $2.


1863

## SPECIAL NOTICE.

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

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S

UNIVERSAL COUGH REMEDY,
For all *Throat and Lung Complaints.*
HUNNEWELL'S ANODYNE.

The great Neuralgic, Rheumatic, Head-Ache, Tooth-Ache, Loss of Sleep, and General Nervous Remedy. Also for the Pains in Monthly Menstruations a perfect relief.

HUNNEWELL'S ECLECTIC PILLS.

The most perfect form of Cathartic ever given to the public, which never require more than *one* and seldom have *one* for a dose, act without the least griping and cure

INDIGESTION, DYSPEPSIA, BILIOUSNESS, LIVER COMPLAINTS, PILES, WORMS,

and all derangements of stomach or bowels.

The above preparations, of such unbounded reputation in the United States have the confidence of and are used by great numbers of Physicians, and at prices within reach of all, are worthy the attention of invalids, who will find them a strict conformity to nature in medicine.

Without resorting to the common method of columns of advertising, I would ask confidence to test them, which will be sacred.

No Humbug.—Rev. R. H. Pollock, Cincinnati, Ohio, writes—"It is my settled policy to recommend nothing till I know it is what it purports to be. Having opportunity, and becoming satisfied of the merits of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, I can confidently recommend them."

Sold by druggists everywhere. Depot, 198 Greenwich st, New York.—AVERY, BROWN & Co Agents—Halifax,

The sale of the Plantation Bittersis with our precedent in the history of the world. There is no secret in the matter. They are at once the most speedy, strengthening health-restorer ever discovered. It requires but a single trial to understand this. Their purity can always be relied upon. They are composed of the celebrated Calisaya Bark, Cascarilla Bark, Dandelion, Chamomile Flowers, Lavender Flowers, Wintergreen, Anise, Clover buds, Orange-peel, Snake-root, Caraway, Coriander, Burdock.

S.—T.—1860—X &c.

They are especially recommended to clergymen, public speakers, and persons of literary habits and sedentary life, who require free digestion, a relish for food, and clear mental faculties.

Delicate females and weak persons are certain to find in these Bitters what they have so long looked for.

They purify, strengthen and invigorate.
They create a healthy appetite.
They are an antidote to change of water and diet.
They overcome effects of dissipation and late hours.
They strengthen the system and enliven the mind.
They prevent miasmatic and intermittent fevers.
They purify the breath and acidity of the stomach.
They cure Dyspepsia and Constipation.
They cure Diarrhea, Cholera and Cholera Morbus.
They cure Liver Complaint and Nervous Headache.
They are the best Bitters in the world. They make the weak man strong, and are exhausted nature's great restorer.

The following startling and emphatic statements can be seen at our office.

Letter of Rev. E. F. Crane, Chaplain of the 107th New York Regiment.

NEAR ACQUIA CREEK, March 4th 1863.

Owing to the great exposure and terrible decomposition after the battle Antietam I was utterly pro-trated and very sick. My stomach would not retain medicine. An article called Plantation Bitters, prepared by Dr. Drake, of New-York, was prescribed to give me strength and an appetite. To my great surprise they gave me immediate relief. Two bottles almost allowed me to join my regiment. * * * * I have since seen them used in many cases, and am free to say; for hospital or private purposes I know of nothing like them.

REV. E. F. CRANE, Chaplain.

Letter from the Rev. N. E. GILDS,
St. Clairsville, Pa.:

GENTLEMEN.—You were kind enough, on a former occasion to send me a half dozen bottles, of Plantation Bitters for $3.50. My wife having derived so much benefit from the use of these Bitters, I desire her to continue them, and you will please send us six bottles more for teh money inclosed.

I am very truly, yours,
N. E. GILDS, Pastor Ger, Ref. Church.

*Mother's Home, Superintendent's Office, Cincinnati, Ohio, July 15, 1863.*

I have given your Plantation Bitters to hundreds of our noble soldiers who stop here, more or less disabled from various causes, and the effect is marvelous and gratifying.

Such a preparation as this is I heartily wish every family, in every hospital, and at hand on every battle field.

G. W. D. ANDREWS, *Superintendent.*

DR. W. A. CHILDS, Surgeon of the Tenth Vermont Regiment, writes,—"I wish every soldier had a bottle of Plantation Bitters. They are the most effective, perfect, and harmless tonic I ever used."

*Willard's Hotel, Washington, D. C, May 22, 1863.*

GENTLEMEN.—We require another supply of your Plantation Bitters, the popularity of which daily increases with the guests of our house.

Respectfully,
SYKES, CHADWICK & Co.
&c. &c. &c. &c. &c. &c.

Be sure that every bottle bears the fac-simile of our signature on a steel plate label, with our private stamp over the cork.

P. H. DRAKE & CO
202 BROADWAY, N. Y.

Sold by all respectable Druggists, Physicians, Grocers, Hotels, Saloons, and country dealers.

SINGER'S SEWING MACHINES.—As a holiday gift nothing can be more appropriate, or useful than one of the superb machines of the Singer Machine Company, which can be seen at the shop of Mr. H. A. Taylor, corner of Hollis and Sackville streets. Of this machine we can speak with confidence from what we have seen of its use. Its song should be:

"Click! click! click!
While the cock crows loud and free,
And click! click! click!
Is a merry sound to me,
With bodice trim and neat
I seam, and gusset, and band,
With my dainty slippered feet,
And a small white fingered hand.

Stitch to the click of the steel,
And never an aching head,
While I turn the gliding wheel,
Martin sit, Stephen Beals $5, Ward Neely $2, Jos. Beals $2, Ichd Newcomb $1, M. Wheelock $2, Miss Grant $2, Jno Bent $2, H. Miller $2, R. Douglas $2, Mrs. L. Oakes, new sub. $1, John Hall, new sub. $1,—$28.90), Rev. C. Lockhart (B.R. $19, P.W. John Lockwood $2, E. Lockwood $1, Mrs. Ditmars $4, Job Wade $5, Capt. Copeland $2, I. Vroom $2, H. Rice $1, T. Thom, new sub. $1,—$37), Rev. R. Smith (P.W. Henry Morris $2, Jno. Tupper $3, A. Bryden $2, Wm. White $2, A. Rand $2, M. Fisher $2, Geo. Porter $3, H. Jefferson $2, G. White $2,—$20, Insurance effected, send $6), A. Paterson $2.

Stitch to the click of the steel,
And never an aching head,
While I turn the gliding wheel,
Martin sit, the gleaming silver thread,
Oh, woman! no more a slave
To seem, and gusset and band,
Shall beautiful grow and brave,
In the light of our happy land."


## Marriages.

At the Wesleyan Parsonage, Gottingen St., on the 1st inst., by the Rev. John S. Addy, Mr. John Kelsall, of Nottingham, England, to Miss Annie Jane Cullum, of Canada West.

At the same place, by the same, on the 4th inst., Mr. Benjamin Butler, to Miss Mary Johnson, both of St. Margaret's Bay.

On the 24th ult., at the residence of the bride's father, by the Rev. James C. Hennigar, Mr. Newton Comstock, to Miss Sarah Ann Baxter all of Cornwallis.

On the 26th ult., by the Rev. J. L. Sponagle, Mr. Kenneth J. McGilvery, of Victoria, to Miss Zillah Schureman, of Windham, both of Cumberland, Co.

By Rev. R. Weddall, on the 24th Oct., Mr. Gideon Burrell, to Miss Altamira Moore, both of Annapolis.

At the Wesleyan Parsonage, Truro, on the 22nd of Dec., by Rev. A. B. Black, Mr. James Hyslip, to Miss Eunice Lynds, both of North River.

At Glenmore, Middle Musquodoboit on the 22nd ult., by the Rev. J. J. Teasdale, Mr. John H. Taylor, to Annie L. daughter of Mr. John Bates.

## Deaths.

Of brain fever, at Colombo, in the Island of Ceylon, on the 28th of Oct., in his 17th year, John Wesley, second son of Mr. John Ells, of Barrington Head. The deceased youth was one of the crew of the barque *Jessie Coffin*. He was pious and amiable, and more beloved by those who knew him.

On the 2nd inst., Mr. Wm. Cutlip, Senr., in the 78th year of his age.

At the Poor's Asylum, Dec. 31st, Charles Creighton, aged 72 years, a native of Halifax.

On the 2nd inst., in the 29th year of her age, Eliza, second daughter of Mr. Wm. Warner, and wife of George Bishop.

On the 24th ult., at Windsor Road, Charlotte Augusta Bleir, relict of the late John Andrew Belcher, of H. M. Ordnance.

On the 21st ult., Sarah Jane, wife of Henry Andrews, in the 23d year of his age.

## Shipping News.

PORT OF HALIFAX.

ARRIVED

FRIDAY, Jan 1

Brig Hound, Anderson, New York, scers Mulgrave, Romkey, New York; Romp, Ellinger, New York; Isabella, Horton, Boston; Agenoria, Dickson, Bay of Islands.

SATURDAY, Jan 2.

Schrs H C Brooks, Crow, New York; Responsible, Arnold, P E Island.

SUNDAY, Dec 3.

Brigt Boston, McGregor, Boston.

MONDAY, Jan 4.

Brigt Eureka, O'Brien, St John, P. R.

CLEARED.

Jan 2—Barque Ocean Nymph, Herd, Portland; brigs Gem, Sherring, B W Indies; schrs Hiram, Shiff, B W Indies; Susan, Lang, New York; Dolphin, McNeil, Port Hood; Nancy, Perry, Barrington; Western Packet, McPherson, Cut, of Canso; Union Leaish, Aitchison.

MEMORANDA.

St Thomas, Dec 18—Brig D R DeWolf, Beckwith, Laygurra.

Sal Cay, Dec 14—In port, barque Florence, for New York in 2 days.

Boston, Dec 28—Arrd brig Proteus, Havana, scar Lord Clyde, Sydney. 29th—brig Perseverance, Sydney; schr Uncle Tom, St Johns, Nfld; Camelia, Griffin, do; brig Mary Ellen, Cornwallis.

At New York, brig Caledonia, Hillsboro'; schr Enterprise, Cornwallis.

Brigt Mary Morton, hence at Liverpool, G B, in 17 days.

Br brig Milo for New York, was lying at Vera Cruz, on the 1st Dec, vessel and cargo having been seized by the French.

The brig Margaret, of Yarmouth, N S, from Turks Island for Philadelphia, went ashore 19th Dec., on the beach opposite Berlin, Md., and remained.


## FOR FALL TRADE!

### BARGAINS IN DRY GOODS!!

ENNIS & GARDNER, *Prince William Street*, St. John, N. B., offer the following Goods at usual low prices:—

DRESS GOODS, in new styles and shades, in plain Cobourgs, Winceys, Knickerbockers, Repps, Lustres, Melanee Cloths, Lamas, French Merinos, Fancy Tweeds, Cashmeres, Dingonais, Mohairs, &c.

BROAD CLOTHS, Fancy Doeskins, Cassimeres, Tweeds, &c.

CLOAKINGS AND MANTLES.—Desirous of clearing off our Mantles, we offar the entire stock at cost of import.

SHAWLS.—Square and Wool Long Shawls, Fill'd Shawls, La Plata, Queensland, &c.

Some decided Novelties and decided Bargains!

BERLIN WOOL GOODS.—In these Goods our stock was never better assorted. It embraces all the new styles of Hoods, Sontags, Polkas, Infants' Jackets, Garibaldi Vests, skating Caps, Nubias, Armlets, Infants' Mitts, Gauntlets, scarfs, Gaiters Finish and wool sets for children.

☞ Many of these Goods will be sold less than manufacturers' prices.

White and Grey wool and Merino Hosiery, the cheapest in the market. Men's, women's, and Children's Gloves, Furs, Felt Hats, Flowers, feathers, Prints grey and white Cottons, stripes, Ticks, Osnaburgs, Linens, Towelings, Warps, Flannels, Blankets, Horse Rugs, &c.

CARPETINGS.—Drugget and Drugget squares, Hearth Rugs, Matting, Oil Cloths.

100 dozen SKELETON SKIRTS, at less than Boston prices.

ROOM PAPERS—English widths commencing a cents per piece. Nov 18

## NEW GOODS.

*PER STEAMER.*

BERLIN Slippers, Chairs, Cushions, Ottomans and stamped Work, Ladies Felt, Plush, and Beaver Hats, New Wreath and Head Dresses.

Cigar and Card Cases, Trinket Boxes, Work Boxes and writing Desks suitable for Christmas Presents.

Dec 30. MISS M'MURRAY.

## Rubbers, Rubbers.

### BRITISH SHOE STORE!

ARTHUR J. RICKARDS

Per Rainbow,

2000 PRS. Women's and Men's Rubber Shoes

We would call attention to the "Lazy Man's" Rubber Shoes, as being just the article for winter wear.

Also—Received per steamer "Asia,"—Two cases Women's and Men's Boots—

Ladies Kid Elastic side Boots,
" French Merino Elastic side Boots,
" Kid & Merino Elastic side, without heel
" Kid side Lace D. sole boots,
" Stout Clothed Boots,
Childrens' Patent Leather Strap Shoes,
Men's Calfskin Elastic side Boots,
" " Elastic side Boots, very thin,
" " Balmoral Boots,
" " Extra Large Boots,

Wholesale and Retail.

☞ On Door North E. W Chipman & Co's, Granville street. nov 18

MADE FROM

The Pure Balsams of Vermont.

N. H. DOWNS'S

VEGETABLE

## BALSAMIC ELIXIR.

THIS honest, standard old Cough Remedy, has been used with entire success for 33 years. It is warranted as usual for Coughs, Colds, Whooping Cough, Croup, Asthma, and all diseases of the throat and chest and lungs, and all diseases tending to Consumption.

We have testimonials from many of the best physicians and gentlemen of standing, among whom we mention the Hon Paul Dillingham, Lieut Governor of Vermont; hon Bates Turner, late Judge of the Supreme Court of Vermont; Dr. J B Woodward, Brigade Surgeon U. S. Army.

JOHN F HENRY & CO, Proprietors,
(Successors to N H Downs)

303 St Paul's street, Montreal, C. E. Sold by M S Barr & Co, 26 Tremont st, and Geo C Goodwin & Co, 38 Hanover street, Boston. Price 25 cents, 50 cents, and $1 per bottle.

Avery, Brown & Co, Cogswell & Forsyth, Haldan Windsor Agents for N S. Also sold by H A Taylor, Geo Johnson, M F Eagar, A H Wood-ill and T. Durney, Halifax.

sept 16 6m in.

## BAZAAR.

THE Ladies of the congregation of the Wesleyan Church, Charlottetown, contemplate holding a BAZAAR, D V, in July, 1864, in aid of the building fund, of the NEW CHAPEL, now in the course of erection. As this is their first appeal, the Ladies confidently hope that they will be favoured with the same patronage which has been extended to other Bazaars. Contributions will be received by the following Ladies:

| | |
|---|---|
| Mrs Brewster, | Mrs Lord, |
| Mrs Butcher, | Mrs H Pope, |
| Mrs Heard, | Mrs Thos Dawson, |
| Mrs Duchemin, | Mrs Muncey, |
| Mrs S Davies, | Mrs W Brown, |
| Mrs Higgins, | Mrs B Moore, |
| Mrs H Johnson, | Mrs G R Beer, |
| Mrs Baker, | Mrs G P Tanton, |
| Mrs P G Clarke, | Miss Johnson, |
| Mrs M Murray, | Miss Longworth, |

Miss MacGowan—Treasurer.

## Hardware, Hardware!

WE have received per *Glenroy*, *Pascoe Grenfell*, *Pathfinder* and *Steamer Africa* from Liverpool; *Forest Queen* and *Scotia* from London, *Roseneath* and *Relief* from Glasgow:

—A part of our Fall Importations of—

Ironmongery, Hardware, &c.,

—COMPRISING—

Bar, Bolt, Hoop and Sheet IRON,
Cast, Blister, and Spring STEEL,
Wind-or Glass, Putty, Glue, Whiting, Ochres
Brandram's best No. 1, WHITE LEAD,
Colored Paints, Boiled and Raw Oil,
SMITH'S BELLOWS, ANVILS, VICES,
Sheet-Lead, Lead-pipe, Shot Gunpowder,
G Horse Nails, Wrought Nails and Spikes,

WITH A COMPLETE ASSORTMENT OF

Shelf Hardware,

For Sale on the *best terms* for Cash.

☞ Remainder of our Fall Supply daily expected per "Hansa," "Hattie Eaton," and "Rainbow."

DAVID STARR & SONS,
Nov. 11, 1863. SHEFFIELD HOUSE.

## Christmas Wants

*Can be Supplied at the*

ITALIAN WAREHOUSE,

North End of Hollis street.

viz.

ZANTE Currants, choce Pastry Flour, Desert and Pudding Raisins, Spices, Citron, Lemon and Orange Peel, Essences, Baking Powders, Galatine, Isinglass, Sugars for frosting, Brown and Crushed Sugar, Figs, Prunes, Oranges and Grape Fruit, Flavoring Syrups, Jams, Jellies and Honey, Sugar-house Syrups and Treackle, Pickles, Sauces, Salad Oil, Preserved Meats, Preserved Ginger, Preserved Dates, Nuts, Jordan Almonds, Annapolis and English Cheese, etc., etc.

Dec 30. W. M. HARRINGTON & CO.

## TO CONTRACTORS.

GOVERNMENT BUILDING,
*MARKET SQUARE.*

SEALED Tenders addressed to the Commissioners for the erection of the above building will be received at the office of the Secretary until 12 o'clock on MONDAY, the 1st day of February next, from all persons desiring of contracting for same, according to plans and specifications which may be seen on and after Monday, the 4th inst., in the large room of the Nova Scotia Marine Insurance Building, Bedford Row, fourth story. The building is to be of Freestone, 3 stories high, and measures 125 feet long by 54 wide, more or less and any further information in reference thereto may be had on application to Mr. David Sterling Architect, Hollis street.

Tenders must be accompanied with a guarantee from two responsible persons who are willing to become security for the faithful performance of the contract entered upon. The Commissioners do not bind themselves to accept the lowest or any Tenders.

JOHN DUFFUS, Chairman
A. G. JONES Secretary.

Jan 6.

## NOTICE.

I HAVE this day admitted Mr. JOSEPH W ALLEN a partner in my business as which, for the future will be conducted under the firm of

J. E. LAWLOR & CO

J. E. LAWLOR

Dartmouth, Jan 1st, 1864. 1m.

## Church Organ and Harmonium, FOR SALE.

A CHURCH ORGAN, 8 Registers, general swell, with or without CCC Sub Bass.

HARMONIUM, Alexander's, 10 stops, adapted for orchestral or choir music. Particulars may be known on application to RD SLADE, Importer and manufacturer, Truro. Jan 6.

## WANTED

AT this Office a SMART BOY, from 13 to 15 years of age—a good character will be required. Dec 30.

## Just Published.

THE PROVINCIAL

## ALMANACK,

FOR 1864.

CONTAINING a large amount of general information of all matters of public and Provincial interest, collected and compiled with the greatest regard to accuracy making it well calculated for

A Useful Family Almanack.

The following items may be enumerated as included in this serial: Astronomical calculations—Calendar pages—the Tides—useful hints for families and for Farmers—Tables for the reading of the Scriptures—the Royal Family—Imperial Government—Colonial Governors—Nova-scotia Government and Legislature—Government Offices—Provincial Institutions—Revenue Officers—Government commissioners—Light Houses—Signals—Tariff—Post Office Regulations—Roads and Distances—Railways—Stage Coaches—Steamers and Packets—Electric Telegraph and Insurance Companies—Consuls—Courts of Law and Law Officers—Barristers, Justices of the Peace—Colleges, Academies,—School Commissioners—Clergy of the various Churches—Ecclesiastical and Benevolent Institutions—Temperance Associations—Masonic Bodies—Halifax City Corporation—Fire Department—the Military and Navy—the Militia Staff—and the Officers of the several Regiments of the N. S. Militia and Volunteers, &c. &c.

Closed by a copious Index—making in the whole a book of 156 pages. More than ordinary pains have been taken to secure correctness.

For sale at the City Book Stores, and by Dealers generally throughout the Province.

Orders from Country Merchants addressed to the Wesleyan Book Room, Argyle street or

## The Family.

### One by One.

One by one the sands are flowing,
One by one the moments fall:
Some are coming, some are going;
Do not strive to keep them all.

One by one—thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.

One by one—bright gifts from heaven—
Joys are sent thee here below;
Take them readily when given,
Ready too to let them go.

One by one thy gifts shall meet thee;
Do not fear an armed band;
One will fade as others greet thee—
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow;
Every day begin again.

Every hour that flits so slowly
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven, but one by one
Take them, lest the chain be broken
Ere thy pilgrimage be done.

### Family Government—Hints only.

BY REV. JOHN TODD, D. D.

I am speaking to those whose children are young—with characters unformed, with faculties undeveloped. Don't drop the paper saying to yourself: "I can't get time to read or plan. He can't sympathize with me. I have burdens heavy enough daily, without being lectured." Softly, softly. It may be possible that if I can't relieve you of any of your burdens, I can help you to bear them. Those little ones—the flowers of the hearth, the sunbeams in your dwelling, are worth to you and to themselves all your anxieties, and cares, and toils, and they will, if rightly trained, pay a thousand fold all they cost you. Remember that you are to your child a friend, a teacher. To control him, readily and fully, *you must at all times govern yourself.* If the child sees that you are irritable, hasty, ill-tempered and passionate—and he will understand this very early. I shall not now explain why it is so—but the fact is undeniable that he who would control others, must control himself. If, then, you act and decide, say yes or no, smile or frown, according as you happen to feel at the moment, you make that child feel that you are as liable to treat him with injustice as otherwise. He can't respect passion or temper. You lose in his respect and also in his love. And your observation will teach you that among all your acquaintances, you can't think of one instance where parents have good family government, who cannot govern themselves.

*Insist on prompt, cheerful obedience, and that without giving the reasons.*

It is a *very* common mistake to appeal to the reason of your child and show him how reasonable your command is. The fact is, the child has no reason to which you can appeal. His reason must grow out of the experience of life. It is undeveloped as yet, and God has placed him in subjection to you, because you have reason and he has not. The child loves to discuss the matter, and debate the why and the wherefore, and if permitted will often over-power the reason of parents by the most puerile assertions. You may cultivate the reasoning faculties of your child as much as you please, but its not the time to do it when you have laid a command upon him. Some try to gain obedience by appealing to the love, or the shame, or the good opinion of others, but never seem to think that their commands are all the child needs. God does so. He lays his commands upon us without assigning the reasons why we should obey them. What a volume might be written under the command, "thou shalt not steal."

In family government it is very important that *the father and mother sustain each other.*

The child will early learn which parent yields soonest to importunity, and he will therefore if refused by the sterner one, never rest till he has tried the weaker. I shall not say which of the parents is oftener the soonest to yield. But when the child makes a request which you see fit to deny him, and he says, "well, I'll go and ask father I know he will let me," that father is making a great mistake. The mother shut up, worn and troubled, wearied and discouraged by the constant supervision of her children, needs all the aid and support which the authority of a father can give her. The child should never feel that there is an appeal from the decisions of one parent to the good nature of the other. Even if you don't feel that the decision has been the wisest possible, don't let the child know that you feel so. Take it for granted that the decision has been right. Draw together, and let the voice of one be the voice of both.

*Strive to develope your child slowly.*

It is an inherent part of the American character to do things quick. We can't wait for trees to grow naturally. We must stimulate them, and then boast how early we made them bear fruit—forgetting that they must decay as early. We can't build a house. We must "slip it up." We can't build a bridge that will last ages; we must "throw one over the stream," and in a few years see it perish. We don't want to have boys and girls. They must leap from infancy into manhood. We must stimulate the child, see how fast we can cram and excite the brain, and develope the man in him. Hence we must have premature and immature and obscure men—all from most promising and precocious children. Whereas, *the perfection of education is slow development.* When you see the fond parent trying to show you how "forward" his child is, how "quick" he is, how he excels in his class, and when you see him trying to "show off" his darling, I beg you to commiserate the child, and write it down in your book that that child never be much of a man. That slow, heavy boy whose skull seems to be so thick that you cannot get an idea into it, you may be sure, will develope slowly and long, and will retain every idea that ever gets into that skull. He is the boy that you may expect to make a strong manly character. Willows sprout early and grow fast. The oak puts out its leaf late, and grows slowly. The one is woven into baskets, the other is bolted into ships. Don't feel elated because your child is precocious; don't feel discouraged because he seems slow and hard to acquire. In the end, the turtle almost invariably beats the fox in the race. We could give examples enough to prove this.

You will find that a great deal of character is imparted and received at the table. Parents too often forgets this; and therefore, instead of swallowing your food in sullen silence, instead of severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring disagreeable things to the table in your conversation any more than you would in your dishes. For this reason, too, the more *good* company you have at your table, the better for your children. Every conversation with company at your table, is an educator of the family. Hence the intelligence and the refinement and the appropriate behaviour of the family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotten hold of the fact that company and conversation at the table are no small part of education.

One thing more. There is one thing that will aid you to govern yourself, to decide rightly, to be kind, and yet firm, to govern your children, and to meet the responsibilities of life beyond all that I have said, and that is daily, humble, earnest *prayer.* This is the mightiest aid you can seize. Without it you will fail, but with it you can hardly be disappointed in your hopes and anxieties.—*S. S. Times.*

### Woman's Ornaments.

Much has been said and written concerning the "wearing of gold," and "putting on of apparel." While there is great diversity of opinion as to the propriety of employing laces, flowers, feathers, pearls, and diamonds, by way of enhancing personal charms, all agree that there is one ornament, "a meek and quiet spirit," with which woman is not only permitted but commanded to adorn herself.

The genuine article is little worn, though we see many clever imitations. Susan Easy wears one. I had seen her at church, at the sewing society, and several other places, and was completely deceived by it. But I chanced, one day, to call at her home, and found her ragged children quarrelling in the door-yard, and saw Susan herself sitting in the littered breakfast-room, leaving the table to clear itself, the smutty baby to wash itself, and her own hair to comb itself; and I then learned that *her* ornament was an *indolent spirit.*

Silence Brown has another imitation, and it deceived me a long time. It was not till I saw her at home, and marked her coldness to her aged father-in-law, her monosyllabic answers to her husband, her no-answers-at-all to her children, and her don't-care manner to every body else, that I discovered *her* ornament to be a *sullen spirit.*

Still another, and more clever imitation is worn by my young friend Lucy Day. This looks like the genuine, provided it is always rubbed in the right direction. If, by chance, the order is reversed, it turns black, and electric sparks are evolved in quick succession, not unlike what you have often noticed when stroking a cat's fur the wrong way. One day I chanced to witness this phenomenon; and when I left, Lucy's mother was patiently at work with the soft, leathery rubber of "fair speech," moistened with the oil of flattery, trying to remove the blackness and restore the brightness.

It is supposed that all women possessing godliness are owners of the real gem, it being always given, if desired, with that robe of righteousness purchased for them by the blood of Christ, but many of these ransomed ones either undervalue its beauty or think it unsuited to every-day wear.

Martha Jones belongs to this latter class. She seldom wears hers, except on great occasions, and for the most part keeps it carefully laid away in a napkin. This is a great mistake, as constant exposure to the air and sunlight tends to increase its lustre. Moreover, no woman who does not daily wear it, knows the secret of putting it on in such a manner that it shall have a home look; and it has been observed that Martha's always has the appearance of being out of place. She sometimes resolves to wear it every day; but then she never puts it on as a part of her morning toilet, never on washing days, or house-cleaning days, or when there is unexpected company, or a change in the kitchen cabinet. She has been seen to lay it hastily aside on hearing the cross, hungry children coming in from school; and she always does so when about to administer discipline by the rod.

Aunt Patience Smith has long possessed this jewel; and she is never seen without it. The smoke and steam of the kitchen never tarnish it, the dust from the carpets never settles on it; and if it sometimes gets hard brushes from the careless blundering servants, it never seems the worse for it. She wears it in the nursery; and though all, from the little children to the big, boisterous boy, are permitted to handle it at pleasure, its brightness is undimmed. She wears it in the sick room, and the constant sight of it seems to soothe the sufferer's pains.

Not long ago I saw her beside the coffin of her first-born. He had fallen in battle; and nothing but this cold clay, on which she might not even look, was left her. I marvelled, if, in her deep anguish, she would lay aside the long worn jewel. There is what is called an inconsolable spirit, that many people put on as a suitable accompaniement of crape and bombazine. But Aunt Patience retained her old ornament, and never did it seem more becoming than when gleaming from underneath her drooping veil and sable mantle.

She is now on a couch of suffering; but her darkened chamber is lighted up by the radiance of that same jewel, whose increasing brilliancy shall, ere long, hide itself "in heaven's own light."—*Congregationalist.*

## Temperance.

### Effects of one Glass.

On passing through one of the wards of the —— prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On handing him a tract, he said, "I knew your voice as soon as I heard you sir; I have heard you before to day, sir."

After a few words, of explanation, I found that we had been one time members of the same congregation, and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become an inmate of a prison.

"A glass of ale, sir, was my ruin," he replied.

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but was happily led to give up drinking entirely, although I did not sign any pledge, which I now lament! I became a regular attendant at a place of worship, and joined the congregation. I went on very happily for some years, until one evening I was returning from ——, when I met with some friends from Hull. They prevailed upon me to go to the public house to have but 'one glass.' Conscience reproved me, but having entered upon the enchanted ground, I was readily induced to take more liquor until I became overcome by it. The next morning I was ashamed to show myself, and left —— for Leeds. My old appetite for drink had been rekindled. I became reckless and joined a set of counterfeit coiners. We were discovered, convicted, and now I am to be transported Oh! that I had never touched that *one glass!*"—*Band of Hope Review.*

### Touch Not the Cup.

Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appal the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house, and who would dwell in it? What if in every part of the dwelling, from the cellar upward, through all the chambers and halls, babblings, and contentions, and voices and groans, and shrieks, were heard day and night? What if the cold blood oozed out and stood in drops upon the walls; and by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the walls in horrid sculpture within and without the building! Who would rear such a building? What if at eventide and at midnight the airy forms of men destroyed by intemperance, were dimly seen haunting the distilleries and stores where they received their bane, or following the track of the ship engaged in the commerce—walking upon the waves,—flitting athwart the deck—sitting upon the rigging—and sending up, from the hold within and the waves without groans and loud laments and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships? Or, were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing continually to our ears the voices of the thousands whose blood cries out from the ground against this terrible curse, these tremendous realities, assailing our senses, would invigorate our conscience and give decision to our purpose of reformation.

### Social Parties.

This is the season for social parties both in the city and country, and whether of a public or private character, we entreat all concerned to consider the danger of introducing into them intoxicating drinks, which are leading astray more of our youth than all other causes put together.—and which open the door to all other temptations.

Many families brought up in temperance principles through the country, are placed in a false position, if wine or other intoxicating drinks are furnished at the parties to which they are invited. If they know that liquors are to be offered, they may, indeed decline the invitation; but sometimes these drinks appear when they are least expected. In this case they have either to countenance what they strongly condemn, or manifest their disapprobation where such a manifestation would be quite out of place. Many young persons in fact, it is to be feared, are thus led, through politeness, into tampering with those drinks, the use of which, as a beverage, or article of entertainment, they know to be wrong. Let us suppose some such young persons finally led astray through the use of intoxicating liquors commenced in this way, (than which daily experience shows us that nothing is more likely,) and then imagine, if we can, the load of guilt that rests upon the respectable and worthy host and hostess who tempted them into the downward path.

"It must be", Christ says, "that offence come, but woe to that man by whom the offence cometh. It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should cause to offend one of these little ones."

Then, again, there may be persons present, who had formerly acquired the appetite for strong drink, but who, through resolute and perseving efforts, had reformed; and if such be tempted by their kind friends (?) to take one glass of wine or beer, all their past efforts, and all their hopeful reformation go for nothing. Their last state will, very probably, prove worse than the first.

These considerations should surely induce all good men and women—all who love Christ—all who love their neighbors—to banish intoxicating drinks from their parties, whether public or private—and if there be any who, notwithstanding the danger of presenting such temptation, are determined to persevere in the practice—they should surely, in common fairness, put in the margin of their cards the words—"wines and liquors"—that the invited may know what to expect.—*Mon. Witness.*

## Agriculture.

### Poultry in Frosty Weather.

There is something exhilirating in frost. When the early morning breaks on the earth covered with rime, and the hard ground seems to spurn the foot that treads on it, and the sun rises like a dish of burning copper, there is something cheerful about it. Nature has donned her masquerade dress of white. Your horse cannot contain himself; and the steady old friend, for some months past content to shake his head or whisk his tail, as the only answer to what a grand-daughter calls "a good cut o' the whip," now seeks to devour space, and to try conclusions with your strength or that of your reins. In like manner, your tried friend, the old dog, gambols, and, in the gleesomness of his feelings, he picks up a shred of cloth in the field, and shakes and tosses it for very wantonness. The appearance of real winter is then a holiday for many, but (ah! those *buts*) not to all. It is none to the poultry. Water is frozen; the ground is so hard they cannot scratch; there is not an animal of any kind on its surface; and they must depend on their owner for everything they want. See they lack nothing. First, they must have water. Their power of maintaining life on the smallest quantity of food is wonderful provided they have water; but a practised eye can tell in a dead fowl or pigeon whether it suffered or not from thirst. The skin becomes hard, dry and red; the flesh contracts as it were, and becomes brown, and the whole body looks as if it had been suddenly shrivelsd or dried up. You must bear in mind they require more food and better than they do in milder weather; and if you can, let them have a greater variety. They want substitutes for the worms and insects. Now, the scraps of meat and fat from the table should go to the fowls. Save the drainings of all glasses, pour them together, and sweep all the crumbs and odd corners of bread into it. Feed the birds often, and, if there is snow, sweep a clean place, and feed them. Never feed any kind of bird in such a manner that they shall pick up snow with their food; it is a strong medicine to them. The lark that fattens in two days on the white hoar frost becomes a wretched skeleton after two day's snow.—*Cottage Gardner.*

RAISING PORK.—The Hon. H. L. Ellsworth, found that washed and unwashed, curried and uncurried hogs, seemed to flourish equally well. In all of his pens the hogs could wallow if they wished, in water at the lowest end of the pen, but the more elevated portions were floored, and so arranged that fluid manures could run to the lower or uncovered portion. In the feeding, however, he found that with cooked food he could raise hogs at far less than half the cost, as they consumed much less than half the quantity.—*Maine Farmer.*


**1863 Fall & Winter Supply 1863**

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248 chests half chests and boxes TEAS, fm 33 a 60c.
40 bags and 25 bbls Jamaica Coffee,
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45 hhds very choice P. R. Sugar,
34 bxs Havana do
16 brls Best Refined Crushed do
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190 brls Extra State Flour; 56 do very Superior Pastry Flour,
barls Oatmeal, Corn Meal, Split Peas & Beans,
4372 lb Annapolis Cheese, some dairies for which the prizes was awarded at the Exhibition, English, Cheshire, Gloucester, and Stilton Cheese;
40 Firkins and 94 Tubs Butter,
85 Casks and 54 boxes Crackers and Biscuits in great variety,
Nonpariel, Greening Bishop Pippins, Spitzenburg Vandevoers, Golden Russets, Orange Greenings, Baldwins and other choice APPLES, Oranges, Lemons, Dates and Figs, 500 bxs, half and qtr bxs Raisins, 40 kegs, half and qtr best Malaga Grapes,
6 hhds Pickels, Sauces, Jams and Jellies,
English and French Cocoa and Chocolate,
45 cases Spices of the best quality,
Currants in tierces and barrels, best quality, Citron, Orange and Lemon Peel, and a variety of other sundries which will be offered through the season at such prices as those purchasing cannot but exclaim how cheap and how good.

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**FALL IMPORTATIONS.**

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**Supfi. Cloth. Beaver and Pilot do.**

Reversable Coatings, Black and Fancy Doeskins, Tweeds, Whitneys, Sealskins, &c., Colurgs, Lustres, Alexandra Cloths, Prints, Checks, Winceies, &c. SCARBRIA AND WIRONS, (Quite new style).
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**HOLLOWAY'S PILLS**

—AND—

**HOLLOWAY'S OINTMENT.**

**Disorders of the Stomach, Liver and Bowels.**

The Stomach is the great centre which influences the health or disease of the system—Abused or debilitated by excess—indigestion, offensive breath and physical prostration are the natural consequences. Allied to the brain, it is the source of headaches, mental depression, nervous complaints and unrefreshing sleep. The Liver becomes affected and generates bilious disorders, pains in the side, &c The Bowels sympathise by Costivness, Diarrhœa and Dysentery. The principal action of these Pills is on the stomach, and the liver, lungs, bowels and kidneys participate in their recuperative and regenerative operation

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Are two of the most common and virulent disorders prevalent on this continent, to those the Ointment is especially antagonistic its '*modus operandi*' is first to eradicate the venom and then complete the cure.

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Cases of many years' standing, that have pertinaciously refused to yield to any other remedy or treatment, have invariably succumbed to a few applications of this powerful unguent.

**Eruptions on the Skin.**

Arising from a bad state of the blood or chronic diseases, are eradicated, and a clear and transparent surface regained by the restorative action of this Ointment. It surpasses many of the cosmetics and other toilet appliances in its power to dispel rashes and other disfigurements of the face.

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Whether in the young or old, married or single, at the dawn of womanhood, or the turn of life, these tonic medicines display so decided an influence that a marked improvement is soon perceptible in the health of the patient. Being a purely vegetable preparation, they are a safe and reliable remedy for all classes of females in every condition of health and station of life.

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Every form and feature of these prevalent and stubborn disorders is eradicated locally and entirely by the use of this emolient; warm fomentations should precede its application. Its healing qualities will be found to be thorough and invariable.

*Both the Ointment and Pills should be used in the following cases:*

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| Bunions, | Rheumatism, | Sore-throats, |
| Burns, | Ring Worm, | Sores of all kinds, |
| Chapped Hands, | Salt Rheum, | Sprains, |
| Chilblains, | Scalds, | Stiff Joints, |
| Fistulas, | Skin Diseases, | Ulcers, |
| Gout, | Swelled Glands, | Venereal Sores, |
| Lumbago, | Sore Legs, | Tetter, |
| Mercurial Eruptions, | Sore Breasts, | Wounds of all kinds. |
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CAUTION!—None are genuine unless the words "Holloway, New York and London," are discernible as a water-mark in every leaf of the book of directions around each pot or box; the same may be plainly seen by holding the leaf to the light. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

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☞ There is considerable saving by taking the larger sizes

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☞ Dealers in my well known medicines can have Show Cards, Circulars, &c., free of expense, by addressing Thomas Holloway, 80 Maiden Lane, N. Y.

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Krummacher's Suffering Saviour,
Hanna's Last Day of the Passion,
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A Present Heaven, by the athor of The Patience of Hope,
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**J. A. WALKER,**

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If in the Joints, Limbs, or Muscles,
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Or in any other part of the body, the application of the part or parts where the pain exists will afford immediate relief.

IF SEIZED WITH PAIN

In the Stomach, Bowels, or Kidneys,
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In the Teeth, Ears, or Throat,
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If Sun-stroke, or Overcome with Fire,
If Weak in the Spine or Back,

RADWAY'S READY RELIEF

should be applied to the part or parts affected. It instantly relieves the patient from pain, and quickly heals, strengthens, and strengthens the diseased parts. In all cases of Fever of Bad Type, Erysipelas, Sluggish Ulcers, Venomous Insects, the application of RADWAY'S READY RELIEF to the wound will prevent inflammation and mortification.

FEVER AND AGUE.

Persons exposed to the miasma of marsh, or persons with Chills and Fever, will find a positive Antidote and Cure in Radway's Ready Relief. Let two teaspoonfuls of the Ready Relief, in a wine glass of water, be taken so as to be getting out of bed in the morning, and immediately proceed to manufacture yourselves.

WHEN SEIZED WITH
CHOLERA, or Diarrhœa, or Flux,
Dysentery, Cramps, and Spasms,
Bilious Cholic, or Gastritis,
Scarlet, Typhoid, or other Fevers,
Influenza, Coughs, or Colds,
Inflammation of the Stomach or Bowels,

RADWAY'S READY RELIEF

SHOULD BE TAKEN INTERNALLY.

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

HOW IT CURES.

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

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

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

CHRONIC RHEUMATISM CURED.

Twenty Years of Sleepless Nights.

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

PREVENTION BETTER THAN CURE.

THERE IS NO OCCASION FOR SICKNESS.

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

ALL MALIGNANT DISEASES

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

SIGNS OF SICKNESS.

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

SOLDIERS.

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

SICKNESS PREVENTED IN THE 3rd MAINE REGT

Eighth Maine regiment, Serg't C. P. Lord, writes that Radway's Ready Relief saved the regiment from death while quartered at Tybee Island, S. C., when working in the swamps, erecting fortifications. Every man seized with Typhoid and other Fevers, Fever and Ague, Diarrhœa, Dysentery, Rheumatism, was cured by the use of the Ready Relief.

CAUTION.

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

RADWAY & CO.,
87 Maiden Lane, New York

**COLDS! COUGHS!!**

**Brown's Bronchial Troches**

*Cure Cough, Coeld, Hoarseness, Influenza, any irritation or Soreness of the Throat, relieves the Hacking Cough in consumption, Bronchitis, Asthma and Catarrah, clear and give strength to the voice of*

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "SLIGHT COLD" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the lungs. "Brown's Bronchial Troches" are a most valuable article, especially so at this season of the year, when Coughs, Colds, Bronchitis, Influenza, Hoarseness and Sore Throat are so prevalent, The Troches give sure and almost immediate relief.

A simple and elegant combination for COUGHS, &c.
Dr. G. F. BIGELOW, Boston.

"Have proved extremely serviceable for HOARSENESS."
Rev. HENRY WARD BEECHER.

"I have been much afflicted with BRONCHIAL AFFECTION, producing Hoarseness and Cough. The Troches are the only effectual remedy, giving power and clearness to the voice."
REV. GEO. SLACK.
Minister Church of England,
Milton Parsonage, Canada.

"Two or three times I have been attacked by BRONCHITIS so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the throat. But from a moderate use of the Troches I now find myself able to preach nightly, for weeks together, without the slightest inconvenience." REV. E. B. RYCKMAN, A. B.
Wesleyan Minister, Montreal

Sold by all Druggists in the Provinces, at 25 cents per box.
August 6, 1862. (1 y)

**GRAHAM'S PAIN ERADICATOR,**

**And Magnetic Oil!!**

THE best remedy in use for the following complaints: Rheumatism in all its forms, Spinal Complaints, Felon or Withlow, Broken Breasts, Abscesses, Fever, Sores, Erysipelas, Salt Rheum, Wounds, Bruises, Sprains, Burns, Scalds, Frost Bites, Hives, Diptheria, Influenza, Cough, Colds, Pains in the Chest and Back, Earache, Inflamed and Purulent Sore Eyes. Inflammation and Humor are quickly eradicated by its use. It is equally efficacious on horses and cattle.

Prepared by THOMAS GRAHAM
Canning Cornwallis, N. S.

For sale by Druggists and Dealers in Patent Medicine. Cogswell & Forsyth General Agents. Halifax N. S.
Dec, 3 1 y. Price 25 cents

**LIME JUICE.**

4 Puncheons Very Fresh, just received at the Italian Warehouse, for sale by
Nov. 18. W. M. HARRINGTON & CO.

**BOOTS AND SHOES.**

**British Shoe Store.**

**Arthur J. Rickards**

HAS received per steamer Canada 19 Cases Boots and Shoes.
Ladies' superior Kid elastic side Boots 15s.
" Kid Balmoral Boots, M H, 18s 9.
" Fine calfskin Balmoral Boots, 15s
" French Merino Elastic side Boots, 13s 9d.
We have great pleasure in offering to the Ladies the Alexandra and Princess Royal Boots, 15s, 17s 6d.
A large stock of low priced Kid, Felt and Prunella Boots, from 3s 9d,
Ladies' Rubber Wellington Boots. Felt Boots Rubbers fixed.
RUBBER SHOES in great variety,
Children's Cloth, Kid, and Memel Kid Elastic side and Balmoral Boots
Gentlemen's Stout Grain Balmoral and side spring Boots
" Fine calfskin, Kid & Enamel Boots,
" Tapestry, Goatskin & Leather slippers
" Rubber shoes very low priced.
Wholesale Buyers will find, by inspecting our Goods, a large stock of Boots, Shoes, and Rubbers at the lowest Market Prices.
☞ One door north of E. W. Chipman & Co's
nov 4

**THE Singer Sewing Machine**

A Family Sewing Machine is fast gaining a world-wide reputation. It is beyond doubt the best and cheapest and most beautiful of all Family Sewing Machines yet offered to the public. No other Family Sewing Machine has so many useful appliances for Hemming, Binding, Felling, Tucking, Gathering, Guaging, Braiding, Embroidering, Cording, and so forth. No other family sewing machine has so much capacity for a great variety of work. It will sew all kinds of cloth, and with all kinds of thread. Great and recent improvements make our Family Sewing Machine most reliable, and most durable, and most certain in action at all rates of speed. It makes the interlocked stitch, which is the best stitch known. Any one, even of the most ordinary capacity, can see at a glance, how to use the Letter A Family Sewing Machine. Our Family Sewing Machines are finished in chaste and exquisite style.

The Folding Case of the Family Machine is a piece of cunning workmanship of the most useful kind. It protects the machine when not in use, and when about to be operated may be opened as a spacious and substantial table to sustain the work. While some of the Cases, made out of the choicest woods, are finished in the simplest and chastest manner possible, others are adorned and embellished in the most costly and superb manner.

It is absolutely necessary to see the Family Machine in operation, so as to judge of its great capacity and beauty. It is fast becoming as popular for family sewing as our Manufacturing Machines are for manufacturing purposes.

The Branch Offices are well supplied with silk twist, thread, needles, oil, &c., of the best quality. Send for a Pamphlet. THE SINGER MANUFACTURING COMPANY
458 Broadway, New York.
☞ *H. A. Taylor, Sackville Street, Agent in Halifax, N. S.*

**COFFEE, COFFEE.**

Those who are looking for really
GOOD AND CHEAP COFFEE.
Will find that which is Roasted and Ground

**H WETHERBY & CO'S**

*NEW AND IMPROVED APPARTUS,*
BY STEAM POWER,
*Superior in quality to any in the Province.*

BEST JAMAICA COFFEE, 1s 3d, recommended to every family
Strong useful Coffee, 1s
*BEST OLD JAVA COFFEE*, 1s 6d
Just received, a fresh supply of
SWEET ORANGES, APPLES, NUTS,
Lemons, Dates, Table Raisins,
BISCUITS, in great variety
TEAS, SPICES, SUGARS, MOLASSES,
*PICKLES, JAMS AND SAUCES,*
Hams, Bacon, Cheese, Lard,
FAMILY AND PASTRY FLOUR, MEAL,
Brooms, Buckets, Candles, Fluid, Soaps.

**TEAS, TEAS.**

Strong Congou, 2s - - Fine Congou, 2s 3d
*VERY BEST 2s 6d TEA IN THE CITY*
BUTTER, retail, 10d, 1s and 1s 1d
SUGARS, " 6d; best only 6½d
Call and look at the *quality* and *price* of

**Family Groceries**

—AT THE—
London Tea Warehouse
North End Barrington Street,
Near Northup's Market,
HALIFAX, N. S.
Jan. 22

**Country Produce Depot.**

**S. J. COLAHAN,**

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

**DRY GOODS,**

**Boots and Shoes, Hats and Caps**

Ladies' and Gentlemen's Rubber Boots and Shoes
Hoop Skirts, &c., &c.
He has added a large stock of STAPLE

**GROCERIES,**

Selected especially for the Country Trade, and can now supply the best article of Tea, Coffee, Sugar, Molasses, Flour, Leather, Tobacco, Dry Fish and Herring, etc, etc., at the lowest Cash prices, or in trade for Country Produce, on the same terms.
☞ Remember the One Price Stores,
197 and 203 Barrington Street, Halifax, N. S
☞ Near Cody's Country Market
March 18. 1m

**China, Glass and Earthenware.**

THE subscriber has received by Fall ships a complete assortment of

**CHINA, GLASS AND Earthenware.**

Embracing everything belonging to the Trade
Also—Tobacco Pipes, Liquer Jars Milk, Pans, Drain Pipe, Cream Crocks.
*COAL OIL LAMPS,*
in great variety.

**Kerosene and Paraffine Oils.**

The public are invited to call and examine the stock, which will be sold *WHOLESALE and RETAIL* on the best possible terms for Cash.
☞ Balance of stock to arrive per ship *India.*
*THOMAS P. WAY.*
(Late of Firm of Cleverdon & Co)
Corner of Jacob and Water streets opposite Commercial wharf. Oct 22

**GRAHAM'S PAIN ERADICATOR,**

**And Magnetic Oil!!**

*General Agent for New Brunswick,*
*HENRY GRAHAM,*
Union Street, St. John.
December 3

**Jas. R. Chamberlain,**

**DENTIST.**

**198 Argyle Street.**

THANKS his friends and public in general for their liberal patronage, and that he still practices Dentistry in all its branchhs at the above place. (near Temperance Hall) nov 4

**COUNTERFEITS.**

HAVING, after much trouble and considerable expense, discovered the party who has been counterfeiting my pills in the Canadas, and having received a *complete list* of all those to whom they were sold, and having had what remained of such counterfeits *destroyed*, and the proper steps taken to prevent a recurrence of such counterfeiting; and being well satisfied that none but the genuine are now in the market, I have come to the conclusion, in order to prevent annoyance to the dealers in my long established remedies, not to change the wrappers around the packages of such remedies, but have them continue as heretofore.
80 Maiden Lane, New York.
Nov11 THOMAS HOLLOWAY.

**Valuable Property FOR SALE.**

*The Subscriber offers for sale the well known*

**TANNERY,**

*IN THE TOWN OF GUYSBORO*

AND the business carried on by him for more than 30 years. The premises are well situated beside a never failing stream of water. Hides, Skins, Bark, &c., are abundant, and there is always a ready market for leather at remunerative prices. The property includes about 6 acres of Land, half of which is under excellent cultivation, a Dwelling House and 2 Barns. The Yard is well stocked, and the purchaser of the