



not most of the local boards of New York city, the majority is already Roman Catholic. These Boards will not be hard on the servants of their own Divine Mistress—their Mother Church. If they do then a candid and fair examination of the Church, which is presented in the virtue of another, will know how gracefully to yield. Another "sister" will be easily provided. These "brothers" and "sisters" have already with commendable zeal consecrated their all to the Church. Their salaries will be their own. Unmarried, they have neither wives nor children to support. They live in the "homes" which the Church provides for them. The money which the State pays to them they will hand over to the Church. This money the Church purposes to employ religiously in the work of education. It will expend it in erecting or equipping fine school houses. The salaries paid to Protestant teachers will hardly support them. There will be no surplus among the Protestants to expend in school rooms or school apparatus. The Roman Catholic school house will rival in its adaptation to the ends of the Church, the Roman Catholic Cathedral. That great class who are only Protestants because they are not Roman Catholics will be gathered into these schools. In a few years the State will be supporting with its funds the Roman Church, to educate in its creed the children of the Republic.

This is the plan; these are the advantages, as they are seen by Roman Catholic eyes. Can it be possible that Catholics will decline the feast thus skillfully prepared for them? Could anything more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power whose educational efforts have been so brilliantly successful in France, in Italy, in Spain, and in the South American Republics? We may return to this theme again. Meanwhile we beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand in order thoroughly to appreciate it. We beg leave to assure the Holy Fathers of our cordial co-operation in making their benign purpose fully understood.—*Chris. Union.*

#### For the Provincial Wesleyan.

### TRANSUBSTANTIATION OR SACRAMENTAL IDOLATRY.

Transubstantiation is a conversion of the whole substance of the sacramental bread into the substance of the body of Christ, and this constitutes what is called the "real" or "objective" presence. The Roman doctrine, "I any one shall deny that the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the Sacrament of the most holy Eucharist, and shall say that He is only in it as a sign, or in a figure, or virtually—Let him be accursed!" The "ultra Ritualist Doctrine" is "At the words, 'This is my Blood,' you must believe that the bread and wine, become the real Body and Blood, with the soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration to the Priest, who says these awful words, and worship your Saviour therein, and indeed present on His altar; then say—

Hail! True Body! born of Mary!  
Spotless Virgin's Virgin Birth!  
Thou who truly hastest weary  
On the cross for sons of earth,  
Thou whose sacred side was riven,  
Whence the water flow'd and blood;  
O may'st Thou, dear Lord be given  
At death's hour be our Food,  
O most kind! O Gracious One!  
O sweetest Jesu, Holy Mary's Son!

The error of both Romanists and Ritualists is in interpreting "figurative" language literally which error even Augustine—a Father much relied on by Roman Catholic Divines condemn for him says: "If a passage is perceptive, and either forbids a crime or wickedness, it is not figurative; but, if it seems to command a crime, or to forbid unbelief or kindness, it is figurative." "unless ye shall eat the flesh of the Son of Man, and drink his blood, ye have no life in you," he appears to enjoin wickedness and a crime. It is a figure therefore, teaching us that we partake of the benefit of the Lord's passion, and that we must sweetly and profitably treasure up in our memories that His flesh was crucified and wounded for us. To believe, is to eat the meat which perishes not, but endures to eternal life. Why do you prepare your teeth and your stomachs; believe only, and you will have eaten. The disciples of Jesus also fell into the same error for they replied: "How can this man give us his flesh to eat?" And Jesus said: "The words that I speak unto you are spirit and life"—to be understood figuratively and therefore spiritually and not as ye interpret them literally. Again, transubstantiation is proved to be a lie by the evidence of our senses. The eyes, the hands, and the taste will convince every one that takes the "wafer food" that it is not flesh nor blood, but bread—a vegetable and not an animal or human substance; and the fact that the *defiled* wafer can be seen and felt and eaten, assures us that it is the same after as before. Presently, *vis a vis*, a material substance and not the immaterial soul, and the doctrine of transubstantiation is irrational and absurd.

Our spiritual, sectarian distinctions are unknown; contrary alike to God's word and man's reason—he will reply: "It is a miracle" and therefore not subject to ordinary tests and arguments. If not, then we reply, it is no miracle, for it lacks the two-fold test of a miracle—"a supernatural effect evident to sense." That a thing should remain to all appearance just as it was, had nothing at all wonderful in it. We wonder, indeed when we see a strange thing done, but no man wonders when he sees nothing done as in the case in the so-called miracle of the "wafer." *Physically* it is said did Erasmus deal with Sir Thomas More on this doctrine of transubstantiation in the following couplet, which had its origin in the following circumstances—Erasmus had been on a visit to Sir Thomas More, when persecution arose, and Erasmus life was in danger. More, though a zealous Papist, would not betray his friend; but on the contrary, lent him a horse, to enable him to reach the coast and to escape, Erasmus promising to return the horse; but by some mischance the horse never reached Sir Thomas's stable, who after some time wrote to Erasmus to make enquiries. In reply Erasmus, referring to their discussions on transubstantiation wrote thus:—

"That which you speak of the body of Christ believe that you have, and you have him. The same now I write of the nag that I borrowed believe that you have, and you have him. Amazingly assuredly it is, how the church of Rome can force upon her members a doctrine so utterly absurd of its antagonism to reason, to say nothing of its antagonism to scripture as to that transubstantiation. No Roman Catholic in the ordinary transactions of life, would believe that his priest could substantiate believing into sovereignty; and yet every Romanist believes that the priest transubstantiates what he sees, feels and tastes as a wafer, into the body, blood and divinity of the Lord Jesus Christ both God and man.

"The Priest," says Uriel, the Romist's Doctor, in his "First Lesson on the Canons of the Mass," "hath great power over both bodies of Christ, the Church and the consecrated host." "Who," he asks, "hath ever seen anything like this? He who created man, it I may so speak, hath granted me power to create Him; and He who created me without me, is created by my means!" Can idolatry, can blasphemy go further than this? Again: a distinction which Romanists make between "error of place in worship and error in object," is so *astrophysical*, that some who may be sincere seekers after the truth are liable to be deceived. "The Catholics," they say, "worship Jesus Christ in the Eucharist, an object truly adored. There is no error in this respect. If Jesus Christ be really present in the Eucharist, the Catholics worship him where he is not; this is a mere error of place and no crime of idolatry." A mere sophism, says one, who after he had examined it, left the Roman Church, and became a zealous Protestant Minister. "By the same argument," he says, "the Israelites may be excused for rendering Divine honors to the golden calf. We must distinguish," they say, "error of place from error of worship." The Israelites worship in the golden calf the true God, an object truly adorable. "To-morrow," saith the Priest, "is a feast to the Lord, the God of Israel, which brought thee up out of the land of Egypt. There is no error in this respect, if God be not really present in the golden calf, the Israelite worships Him where he is not,—a mere error of place, and not the crime of idolatry. But what saith St. Stephen? He says expressly, that this calf was an idol. By consequence, error of place in worship does not excuse them from idolatry. As, therefore, according to our principles, there is an error of place in the worship which Roman Catholics render to their 'Host,' so also, according to our principles, they are guilty of idolatry. Behold, as in the desert of Sinai, an innumerable multitude, tired of rendering spiritual worship to an invisible God, and demanding gods to be made, which shall go before them." Behold, as in the desert of Sinai, a Priest forming with his own hand a God to receive supreme adoration. See, as in the desert, a little matter, modified by a mortal man, and placed upon the throne of the God of heaven and earth! Observe, as in the desert, the Israelites liberally bestowing their gold and jewels to deck and adorn, if not to construct the idol! Hark! as in the desert of Sinai, priests publicly profane solemnities, and make proclamation, saying, 'To-morrow is a feast to the Lord!' Behold, as in the desert, the people rising early on festivals to perform matins! Hark! as in the desert, the people in Sinai, 'These are thy Gods,' or 'thy God, O Israel, who brought thee up out of the land of Egypt!' What I say? Hear expressions more shocking still. This is, O shame to Christianity! O scandal in the eyes of all true Christians! It is, *yes*, this *bit of bread*, on which a priest writes with ink, Jesus Christ, Son of man, this is thy God, O Christian! who created us—who died and rose again for us, and now sitteth down at the right hand of God for us, and who will judge the quick and dead at his coming. O Judah, Judah, thou hast justified thy sister Samaria. O, ye deserts of Sinai, never did ye see anything equal to what our weeping eyes behold! Who is on the Lord's side? Let him come hither. Ye sons of Levi, separated to the service of the Lord, consecrate yourselves to-day to Jehovah! Shall we command you, as Moses did formerly the Levites—'put every man his sword by his side, and go in and out from gate to gate, and slay every man his brother?' Ah! Rome, were we to adopt this method, you could not reproach us; you could not complain that we were too ready to learn the lessons you have taught us, and too eager to imitate your bloody example. Even such a case would have one great advantage over you; our hands would grasp the murdering sword to destroy thee only for the glory of God, whereas thou hast butchered us for the honor of an idol! We are not come with fire, and blackness, and darkness, and tempest; but Zion, though all mangled by thy cruelty, utters only cool exhortations, affectionate remonstrances, and tender entreaties. She fights only with the 'sword of the Spirit,' and the 'hammer of the Word.' Ah, poor people, how long will you live without perceiving the golden candlestick which Jesus Christ has lifted up in His Church! May God take away that fatal bandage which hides the truth from thine eyes!

#### Obituary.

MRS. JOHN LIPSETT.  
At Young's Cove, Queen's County, N. B., on the 23rd ult., of consumption, Mrs. John Lipsett, formerly Elizabeth Ginn, of Ohio, aged 38 years.

Mrs. Lipsett was born in Queens County, but her parents moved to the State of Ohio while she was yet an infant. In girlhood she attached herself to the P. E. Church, and remained a member till her death. Judging from her expressed Christian experience, her joy and calmness, she must have been a true Christian. She was a most devoted daughter, a kind and affectionate sister—a devoted wife—a fond and faithful mother—and a consistent follower of Jesus. Taught to respect the ordinances of religion from childhood, in her eighteenth year, during a series of special services conducted by the Rev. Mr. Smallwood, she sought and found salvation, and identified herself with the people of God called Methodists. She ever sought to promote the interests of the Church—working, giving and collecting for the extension of the Redeemer's kingdom.

A very long procession followed her to her grave at Union Point, where the Rev. Mr. Pope, her former Pastor, improved her death to a large and sympathetic audience. Subsequently, by the desire of her beloved husband, a funeral sermon was preached both at North Wilshire and Union Road, from the words,—"She hath given up the ghost: her sun has gone down while it was yet day." J. WINTERBOTHAM, Charlottetown, P. E. I.

Died, on Horton Road near Hantsport, on the 18th ult., Mr. Simon Caldwell, aged 56 years. Mr. C. experienced religion about 30 years ago in a revival which took place in Horton under the ministry of the Rev. H. Pope, senr., and some 12 years ago, in a revival at Lockhartville during the ministry of the Rev. J. G. Hennigar, our dear brother received a fresh and richer baptism of the Holy Ghost, and from this date dedicated himself more fully to God and the prosperity of religion around him; and when death came it found him with his "loins girded, his light burning," and calmly waiting the coming of his Lord. G. M. B.

Died, at Hantsport, on the 8th inst., Mr. Benjamin Shaw, senr., aged 68 years. Our dear friend was converted to God many years ago while residing in Falmouth, and joined the Congregational Church; but on removing to Hantsport some 13 years ago, he joined the Methodist Church, and became strongly attached to all our means of grace. Bro. S. loved religion and religious people; he loved Jesus and trusted alone in His merits and death for peace here and glory hereafter. G. M. B.

DEATH OF BISHOP KINGSLEY.  
The church was startled anew last Saturday morning by the announcement of the death of Bishop Kingsley. A telegram came to Dr. Harris at the Mission Rooms from Dr. Banister, who it is known is travelling in Syria, announcing that Bishop Kingsley died at Beyroot of heart disease—late not given. All the circumstances agree with the facts as known in this country, and leave no room to doubt the correctness of the announcement.

The last direct information from the Bishop himself is contained in a private letter to his son Frank, of the Cincinnati Book Rooms, in which he speaks of his arrival in Egypt, giving an account of his visit to the Pyramids. He reached Cairo March 1st. He was to leave that country Monday, March 6th, for Palestine, going by ship to Joppa. He expected to reach Paris May 1st. This note to his son confirms, as to time and place the telegraphic dispatch.—*From Christian Advocate April 12th.*

### Provincial Wesleyan.

WEDNESDAY, APRIL 20, 1870.

#### NO REVISION OF GOSPEL DOCTRINES OR GOSPEL METHODS AT ALL NECESSARY.

There seems to be an idea, more or less widely prevalent among the various Protestant bodies of English speaking Christians, that Christianity either in its dogma or in its modes of operation needs recasting to bring it into harmony with the intelligence and requirements of the age in which it is our felicity to live. Some are of the opinion that it is high time that miracles were permanently relegated to the shadowy region of the myths. Some in the loftiness of their assumed intellectual superiority demand that mysteries one and all be forthwith eliminated from the catalogue of facts most necessary to be believed by Christian men; holding that the human soul abhors mysteries, and ought not to be required to believe what it cannot comprehend. Some would obliterate from Christianity the shame of the cross or only gracefully point to the crucifix now and then as a sort of expressive memento of the martyrdom of a remarkably fine specimen of a wise young Hebrew. Some would usher in upon us the beautiful Christianity of the future which is to abjure all faith in the devil, all mention of hell, all fear of a judgment to come, respectfully bow Providence out of the world, make man the monarch of all he surveys—his reason the test of truth, his conscience the measure of duty.

Others are content to allow the Christian religion to preserve its most approved symbols, its miracles, mysteries, creeds and confessions but insist that new alliances should be formed by it with forces hitherto not utilized as they might be for the advancement of the interests of Christianity. Some would have Christianity summon to its aid the multifarious resources of millinery. They would draw the multitudes to the temple by the witchery of purple and fine linen, and captivate the vision of the worshippers by the harmony of colours, and the graceful swing of sacerdotal raiment. Some would have the melodramatic element largely infused into the conduct of public worship, and would render the soul devout by stirring processions with banners and torches and waving censers and curling incense, followed by a series of tableaux vivants with thrilling poses and striking attitudes. Some would subdue the heart with the powers of music, and render Christian worship little other than a sacred concert of sweet sounds. One clerical reformer a short time ago was able in England to testify to the spiritual influence of tinkling cymbals and resounding kettle drums in kindling to ardent the flagging devotion of worldly parishioners. Some think that a good understanding with the muscular amusements of the day would bring strength to the Christian cause. One of this school, a clergyman in high office, advocated at a public ecclesiastical gathering in England only a few months ago, the adoption of the practice of cricket playing between morning and evening services on the Christian Sabbath, as being admirably suited to promote the religious health of Christian congregations. Some contend that the mode of worship should be of a highly ornate character in which everything should be arranged, greatly to please the worshippers.

In Methodist circles, there has yet arisen no demand for a revision of Christian doctrine. But to some extent we judge there is or has been some sympathy felt within the Methodist Denomination for the movement toward more aesthetic modes of worship than have generally been adopted, in Wesleyan congregations. In certain districts among us perhaps there have been cravings for something less of nature and a good deal more of art in the service of the sanctuary; and there was, we think, a few years ago, especially on the other side of the Atlantic, a disposition to have exuberance, vivacity and a supposed-to-gushing earnestness toned down to the sober level of an unimpeachable respectability. It was deemed highly important that everything should wear an air of respectability. All sorts of people in Britain began to talk of that most respectable people the Methodists.

Methodists were a little in danger of coming to believe that their great vocation in the world was just to be respectable. If we mistake not, too, there was a taste beginning to develop itself for the cambric-handkerchief, cologne-water, golding-on-the-little finger school of pulpit oratory in preference to the masculine, nervous, direct, heart-searching and soul converting preaching of earlier days.

Had matters gone far in these directions, Methodism would have been lulled to sleep in the carbonic acid gas of its own respectability, and its light would have gone out in darkness. But this great disaster has not befallen British Methodism. On the contrary there has of late been a manifest increase in the Connexion of life and power. The leading men of Methodism to-day are men who believe in the baptism of fire. They are men who believe there is no need to revise the truths of the old gospel, no need to supersede the heart-felt preaching of the Cross and the effectual fervent prayers of earnest men in the pulpit or in the social prayer-meeting room, for any questionable device whatever. They are right. Let but the Lord of the Harvest send among the Methodist labourers a plentiful supply of men with a double portion of the spirit of Joseph Benson, William Bramwell, David Storer, John Smith, Thomas Collins and other such like blessed servants of God, still surviving and flaming along their pathway to the skies, and Methodism need flout no fripperies in the eyes of blinded worshippers, need resort to no meaningless mummeries to crowd the temple or to lead men to enquire after Jesus. In this connection, the ministry of C. H. Spurgeon is full of significance. In the

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earlier years of Spurgeon's ministry, there was something in his discourses that apparently availed of egotism. The "I" came up too often. There was too, in those days an *ex cathedra* style of declamation on the awful contents involved in the unended controversy between Arminianism and Calvinism not becoming his youth or his power of thinking. But he has sustained himself in London for nearly twenty years. He has drawn thousands around him. He is in the full zenith of his power to-day. For the last twelve years he has exercised more direct personal religious influence than any man in Great Britain or America. How has he done this? Not by affected austerities, not by framing and working an elaborate ceremonial, not by the exhibition of melo-dramatic splendors in the worship offered in his vast Tabernacle, not even by any surpassing powers of mere oratory. He has a magnificent voice, it is true, and his capacity for administration is of a high order. But abstracting these, and the practically unimportant Calvinistic opinions occasionally emphasized by him, what remains? About this and nothing more—a man in downright earnest, preaching in the direct, forceful pointed searching manner of an old Methodist preacher of the best sort, and for the most part preaching the same glorious gospel of the blessed God.

#### Circuit Intelligence.

PICTOU.  
MISSIONARY MEETING.  
DEAR EDITOR.—The first missionary meeting under the auspices of the Wesleyan Church, was held in Pictou, on the evening of the 8th inst. Bro. Read was at the post. Bro. Morton for satisfactory reasons was not with us. His place was supplied by Bro. J. Gaetz, whose visit for the purpose of lecturing, was made to suit our missionary inauguration. We were also favored with the assistance of Rev. A. W. Hurdman, A. M., (Kirk) a really Christian brother, ready for every good work. The opening exercises were commenced by Mr. Read announcing the hymn

"Jesus thy wandering sheep behold."  
H. R. Narraway, Esq., was called to the chair, and on assuming the duties of his office gave a brief but very appropriate address. The report was read by one of the staff, after which Mr. Read enlarging upon the report spread out before the audience the outlines of missionary effort and success, first in America, then in the regions beyond. The choir then sang, "The morning light is breaking."  
Brother Joseph Gaetz next spoke, depicting the sad state of the human family without the knowledge of the obligation resting upon the Christian world to send the bread of life to the perishing millions sitting in darkness and the shadow of death. At the close of his address, Bishop Heber's hymn was sung.

Mr. Hurdman next addressed the audience. After briefly referring to the missionary efforts of his own branch of the Church, he spoke of the very prominent position the Wesleyan Church occupied in the work of Christian missions, and regarded it as one ground of our success. The collection was then taken which amounted to \$18.23. This amount has been gradually growing since, as some portions of the nature of a Wesleyan Missionary meeting, and up to the very moment when the arrow pierced him he was deep in the gall of bitterness. He struggled in almost indistinguishable anguish until Wednesday morning, when he was brought into the glorious liberty of the children of God. A young woman also came to me this afternoon in great distress, she was a miracle of mercy. The habit of intemperance had enslaved him during the greater part of his life, but about the middle of December last, the grace of God triumphed. He consecrated himself to God and began to live. But also only a few weeks had passed away, when he again pressed his claims for the last time, and after weeks of great suffering and languor borne with Christian resignation, and an exultant faith, our brother triumphed over death, and went home to be the guest of Jesus. I might refresh many a heart with his death bed utterances, but your space is precious—suffice it to say he died resting on the blood of sprinkling.

I remain dear Editor,  
Yours affect.,  
G.  
Pictou, April 15, 1870.

#### BARRINGTON CIRCUIT.

RELIGIOUS.  
Within the past few weeks the Great Head of the Church has been giving us showers of blessing. We have been permitted to see the glory of God in the conversion of many persons—perhaps not less than sixty have found peace. To Him who is over all be glory.

INTELLECTUAL.  
During the winter months a course of lectures has been given on this Circuit. Some of these have been noticed already, and the brief reference to the others will not be out of place. The Rev. Mr. Richman followed Mr. Hart in a very instructive lecture on "Education."  
Rev. R. H. Taylor was the next on the programme. He chose a fine subject—"Things Sacred and things Secular," and it was as finely treated. This lecture could not fail to do good showing as it did in clear, strong and well chosen words how the practical work of our every day life may be beautifully blended with the highest concerns of a truly religious character.

### General Intelligence.

LEGISLATURE.—The House held three Sittings on Saturday. The time was principally occupied in discussing the resolution of Mr. Dickie on Reciprocity, and another resolution being an amalgamation of two resolutions protesting against Confederation—both passed unanimously.

NOVA SCOTIA.  
The following are the Resolutions which followed a long preamble were moved by the Attorney General:  
"Be it therefore resolved, That an humble address be presented to Her Majesty, praying that Her Majesty's Government will do all in their power to inform Her Majesty's faithful subjects in Nova Scotia."  
"First—Whether, should the Dominion of Canada desire to be made independent, the Government and Parliament of Great Britain are prepared to acquiesce in such a measure, and permit the Dominion to assume the position of a free and independent nation."  
"Secondly—Whether, if the people of any of the Confederate Provinces, dissatisfied with the Confederation, desired independence, Her Majesty would be graciously pleased to set it free."

Under the last of the foregoing circumstances, this House, as the representatives of the people of the Province, and on their behalf, does most solemnly and firmly protest against the unwillingly held in consideration under the British North American Act; and further declares that if not released from such confederation, it will be through the oppression of great and dominant powers against a weak and helpless people, and will be contrary to the constitutional principles and natural and civil rights, justice and freedom.

CLOSING OF THE LEGISLATURE.—At three o'clock, Monday afternoon, His Excellency the Governor, Sir C. H. Doyle, accompanied by his suite, came down to the Provincial Building for the purpose of prosecuting the House. The Governor was received by a Guard of Honour, comprising a company of the 78th Highlanders, and the Scottish and Quebec Volunteers. The latter, with the Band of the Battalion, followed in the procession, and the Governor, steps leading to the Council Chamber, and the latter were stationed outside, in front of the Parliament House, with the Band of their corps. His Excellency on arriving was received by the military honours and proceeded at once to the Council Chamber, and after assisting to about 100 bills, delivered the following speech:—  
"Mr. President, and Honourable Gentlemen of the Legislative Council."  
"Mr. Speaker, and Gentlemen of the House of Assembly."  
I congratulate you on the number of useful measures which you have matured during the present session, and it affords me pleasure to relieve you from arduous public duties, and enable you to resume the occupations of private life.

Mr. Speaker, and Gentlemen of the House of Assembly:  
I thank you for the supplies which you have voted for the public service, and I can assure you that, in the disbursement of the money you have thus placed at my disposal, economy shall be studied, and the interests of all sections of the country carefully considered.

Mr. President, and Honourable Gentlemen of the Legislative Council:  
"Mr. Speaker, and Gentlemen of the House of Assembly."  
I am happy to find that the Bill for the improvement of the Administration of Justice, to the necessity for which I allude, has been passed by the opening of the Legislature, has been passed by you; and I trust that other measures may be adopted next Session still further to facilitate the Administration of the Law.

SMALL POX.—A case of this disease was discovered on board the steamer *Delaware* Saturday morning, soon after her departure from West Indies, and the vessel moved away from the wharf. The patient is a man who has been some time employed on the steamer as a fireman.

### General Intelligence.

CHANNEL AND PETTIES MISSIONARY MEETINGS.  
DEAR MR. EDITOR.—I shall have to do with my late report as a speaker who comes on late in a meeting generally should do with his speech—make it very short.

Our missionary meetings on the Channel and Petties circuits have been good, both in the feeling manifested, and in pecuniary results. The first meeting of the series was held at Channel Feb. 14th. The night was fine and the attendance good. The Channel people did well last year; still they determined to have a larger share in the concern; this and so they gave about \$40 more, making a sum of \$114. Of this, three little girls collected upwards of \$20. After being detained eight days by head winds Brother Pelley and I managed to get down to Petties, where after two more stormy days we held the meeting on the 16th. We tried to affect the people what the word had been blessed by the gospel, but they were indeed to God, for the gospel, and to the Wesleyan Missionary Society for its assistance in continuing the preaching of the gospel to them. The subscriptions will amount to upwards of \$70; just one third more than last year's. Two more places remained to be visited, so we hastened on while the weather was fine. Last year missionary meetings were held at Garia and Western Point for the first time; these have been the means of creating a desire for more information as to the state of the heathen and the successes of the preached gospel, so at Garia on 28th, and at Western Point the following night, we had full houses, interested hearers, and great collections. What more could we wish? The amount contributed at each of these places is nearly double that of last year, namely \$17 at Garia and \$20 at Western Point. We feel deeply grateful to the Giver of all good for this spirit of liberality and trust that the people, and the dear children who have helped so bravely in both circuits, will abound yet more and more, and we hope the earnest desire of these congregations for additional ministerial labour may soon be gratified. Theifield is wide, the harvest is plentiful, and the labourers are few. J. REAY. *Petties, March 15th, 1870.*

THE RIVER JOHN MYSTERY.—A special address was given to the "Morning Chronicle" by the River John Mystery, as it is called, is again prominently before the public. Cameron and McKay are in Pictou jail, the latter charged with perjury, and the former with selling a man not belonging to him. The charge of perjury against McKay originated in alleged contrary statements sworn to by him regarding the young man, Cameron, who mysteriously disappeared last fall. Cameron had dealings with Munro about horses.

NO ORGAN OF THOUGHT OR ACTION can be employed without the assistance of the blind, and no organ can be employed safely or with nature without a supply of healthy blood. With healthy blood the exercised organs become well developed, whether they be muscular or intellectual. By the use of Fells' Compound Syrup of Hypophosphites the blood is speedily vitalized and purified, and so capable of producing a sound mind and a sound body. Sold by Apothecaries. Price \$1.50 per bottle, or six for \$7.50.

EASTERN BEER.—The stalls of Mr. Callard, Mr. Parker, and two or three others in Halifax, were well supplied during the past week with Beer which can hardly have been excelled anywhere in the world. At any rate the quality of the Provincial Wesleyan Beer is certainly not inferior to the choice piece which was sent to his residence on Saturday, by some unknown friend.

NEW BRUNSWICK.  
MAYORALTY OF ST. JOHN.—The contest for the mayoralty of St. John, N. B., took place on Thursday, and resulted in the election of Mr. Thomas Beed. The vote stood—Beed 100, and Mr. Reed 1133, Mayor Alward 703, Alderman Maler 584.

BAY VERTE CANAL.—The Council of the Quebec Board of Trade, in their Annual Report, speaking of the Bay Verte Canal, say: "The work is necessary. Its construction would open up a speedy communication, and shorten the distance between the St. Lawrence and the Bay of Fundy, and increase the traffic between Quebec, Nova Scotia, New Brunswick, and the Atlantic Coast Ports."  
DEATH OF MRS. BURPEE.—On Sunday last the remains of Mr. Isaac Burpee, senr., Sheffield were committed to the grave; and to-day the friends and relatives mourn the death of his wife, who, worn out with grief, and watching by her

### General Intelligence.

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SMALL POX.—A case of this disease was discovered on board the steamer *Delaware* Saturday morning, soon after her departure from West Indies, and the vessel moved away from the wharf. The patient is a man who has been some time employed on the steamer as a fireman.

THE RIVER JOHN MYSTERY.—A special address was given to the "Morning Chronicle" by the River John Mystery, as it is called, is again prominently before the public. Cameron and McKay are in Pictou jail, the latter charged with perjury, and the former with selling a man not belonging to him. The charge of perjury against McKay originated in alleged contrary statements sworn to by him regarding the young man, Cameron, who mysteriously disappeared last fall. Cameron had dealings with Munro about horses.

NO ORGAN OF THOUGHT OR ACTION can be employed without the assistance of the blind, and no organ can be employed safely or with nature without a supply of healthy blood. With healthy blood the exercised organs become well developed, whether they be muscular or intellectual. By the use of Fells' Compound Syrup of Hypophosphites the blood is speedily vitalized and purified, and so capable of producing a sound mind and a sound body. Sold by Apothecaries. Price \$1.50 per bottle, or six for \$7.50.

EASTERN BEER.—The stalls of Mr. Callard, Mr. Parker, and two or three others in Halifax, were well supplied during the past week with Beer which can hardly have been excelled anywhere in the world. At any rate the quality of the Provincial Wesleyan Beer is certainly not inferior to the choice piece which was sent to his residence on Saturday, by some unknown friend.

NEW BRUNSWICK.  
MAYORALTY OF ST. JOHN.—The contest for the mayoralty of St. John, N. B., took place on Thursday, and resulted in the election of Mr. Thomas Beed. The vote stood—Beed 100, and Mr. Reed 1133, Mayor Alward 703, Alderman Maler 584.

BAY VERTE CANAL.—The Council of the Quebec Board of Trade, in their Annual Report, speaking of the Bay Verte Canal, say: "The work is necessary. Its construction would open up a speedy communication, and shorten the distance between the St. Lawrence and the Bay of Fundy, and increase the traffic between Quebec, Nova Scotia, New Brunswick, and the Atlantic Coast Ports."  
DEATH OF MRS. BURPEE.—On Sunday last the remains of Mr. Isaac Burpee, senr., Sheffield were committed to the grave; and to-day the friends and relatives mourn the death of his wife, who, worn out with grief, and watching by her



Provincial Wesleyan Almanac.

APRIL, 1870. First Quarter, 9th day, 0h. 11m. morning. Full Moon, 15th day, 6h. 12m. afternoon. Last Quarter, 22nd day, 0h. 11m. afternoon. New Moon, 30th day, 2h. 23m. afternoon.

Table with columns: Day, SUN., MOON., and H. Tide. Rows include 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th.

THE TIDES.—The column of the Moon's South gives the time of high water at Parrerrow, Cornwall, Horden, Hansport, Windsor, Newport, and Truro.

High water at Pictou and Cape Tormentine, 2 hours and 30 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 44 minutes later, and at St. John's, Newfoundland 1 hour earlier, than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

The Family.

FROST-WORK.

A little one sought me this morning, Her blue eyes shining bright, While over her cheeks the dimples Were playing in cheerful light.

"Come, come to my room," she whispered, "A curious thing is there; A painter has been at work all night In the cold and shivering air."

"He has made a beautiful castle, Far up on a mountain high, And a forest of old and stately trees, With branches that touch the sky."

"They are all on the window painted, The strange and wonderful things; And the morning sun above them A rainbow of beauty flings."

I went with the little prattler, The mystic work to see; And glorious in the shining sun Was the delicate tracery.

For all night long the artist Had silently wrought away, And only by his pencil At the coming in of day.

Softly and stealthily toiling, By the light of the stars, And the light that glows like a glory, From heaven's crystal bars.

He had gone, as he came, in silence; But his work was left behind, Like the fairies who sent their favors By night to the good and kind.

How often the silent worker, In the busy mart of time, Weaves a life of angel beauty, Then soars to a better clime!

And when lip and brow have faded, In the dust and gloom of death, Their memories come to the living, Ev'ngales of love and faith.

O! teach me, beautiful frost-work, Another lesson in life; The web that is woven by night-time, At morning with gems may be rife.

—Christian Intelligencer.

PERFECTLY HAPPY.

"O, Aunt Edith," said Caroline, "I am only had a set of furs like Jenny Wright, I am sure I should be perfectly happy."

"Do you suffer from the cold much with your old ones?"

"O, no, they are warm enough; but her's is so much more beautiful."

"I don't really think they would make you any happier than you are now. They might please you a short time, but then you would immediately think, if you had a new velvet hat with a new plume, how nicely it would look with your furs, and you would become unhappy again till you got it."

"I think very likely I should," said Carrie, with a half smile.

"Now the truth is, I do not expect to see you a great deal happier than you are now, unless there is a thorough change in your character. People have about their regular measure of happiness, and they seldom much exceed it. I do not think any circumstances would make you very much happier than you are now. Your father's business has greatly improved, and you have many luxuries and comforts that you did not have last year. But on the whole, are you very much happier than you were then? I think not. So, dear, remember that happiness is within, and not without."

"As happy a little fellow as I ever remember seeing, was a poor cripple, who was hopping along on a pair of crutches, with an old paper box tied with a string to his crutch, and serving him for a little toy cart. The bright look on his face, as he looked back continually to my mind, made a deep impression on my mind. Cultivate the habit of being pleased with little mercies and comforts, and your days will glide on far more happily and usefully than they will if you always looking for some great source of enjoyment."—Presbyterian.

HOW TO MAKE BILLY GO.

One day last month, as we stood on our piazza, we saw a little Irish lad enter the yard, driving the horses with a heavily laden wagon of coal.

The road from the street to the house was steep and winding. It was a hard pull for the horses, and when about half way up, they gave up. The forward horse whose name was Billy, turned around, as much as to say: "We can't drag this any further; it's no use trying." Billy did not know that a long pull, and a strong pull altogether, was the best way of getting along in the world.

The little driver led Billy to his place and then mounting to his seat, took up the reins

once more, and tried to urge his team on. As it was near sundown, he wanted to get through his work, that he might go home to his supper and rest. But Billy shook his head, and turned round a second time against the wheel-horse, and would not move on a step. He looked round at the wagon, as if he would like to say, "I can't move that load, and I won't try to move it."

The lad got down from his seat, and came and patted Billy on the head, and coaxed him. The lad knew that it was a hard tug for Billy, and so he did not whip him, nor scold him. Billy shook his head still; and then the little boy threw his little arms round Billy's neck, hugged him, gave him two or three loud kisses on the face, then led him gently once more to his place forward.

"Ah, now, dear Billy," said he, "will you try, after that, won't you? See how tired I am, and I want my supper, and you want yours, too. Now try, Billy, dear."

Again the boy took the reins, and mounted to his seat. Billy looked round at his little master, and then at the wagon; and we know, from his loving looks, that Billy meant this time to try and do his best.

"Gee! gee up!" cried the little boy; and then Billy and the wheel-horse, both starting at once, safely carried up the loaded wagon to its stopping place at the top of the hill. Our little boy got down from his seat, and came to Billy, and patted him again, and kissed him on his good, old head.

I think that Billy was glad and knew that he had been doing a kind act. The boy emptied the coal, and then started off, with Billy and the other horse; and no doubt, when he got home, he gave them a good supper before he took his own.

The boy was not only kind-hearted, but wise. If he had used the whip, it might have been an hour before he could have got Billy to move. The boy knew he could best rule by love.

I would like to know that boy's name—would not you? I mean to try and find it out—for this story is every word of it exactly true.—South-west Presbyterian.

MAKING COLLECTIONS.

Many boys and girls take a fancy to make collections of something. Some collect postage stamps, others coins, and we have seen very large collections of buttons in which were two or three alike. The desire to make as large a collection as possible, without regard to any anything else, we do not approve of; but it is very pleasing to see young people collecting specimens which will teach them something. A collection of postage stamps made for the sake of getting the greatest possible number is of no more use than so many pieces of newspaper; but if one will read about the country to which each stamp belongs, then something interesting and useful may come of this postage stamp mania. So with coins—collections of which, at least the foreign ones, very few young people are able to make. These can lead to historical studies. After all, we prefer much to see young folks take to natural objects. Those of you who live in the country can find an abundance of things more interesting than postage stamps, or even coins. We once saw a large collection of the different kinds of beans—a dozen or so of each kind put in a neat little paper tray, and correctly named. A nice collection would be all the different kinds of wheat; indeed, we should like to have such a collection ourselves. Then how interesting it would be to have specimens of the seeds of every kind of troublesome weed. The eye having become accustomed to the appearance of these seeds, would be able to detect them at once among seed grain, or other kind of seeds. Another collection we would suggest to the older boys is one of all the native woods of the farm or the neighborhood; very few people know any but the larger kinds of wood. A collection with specimens to show the bark, the end of the wood, and the grain, would be something worth looking at. Then there are the insects which are injurious to crops, which would make not only a useful, but a really handsome collection, and would lead to a study and close observation of the habits of the insects. Of course, one will take a fancy to one thing, and one to another, and in a family of several boys and girls a museum may be formed, which will be worth studying to others. Those who are old enough to study plants, minerals, insects, &c., will, of course, make collections of specimens to illustrate their studies. Our object was to suggest something that seemed to us better worth doing than accumulating postage stamps or buttons.—American Agriculturist.

JESUS HEARS YOU.

Yes, my child, God cares for you, His great love e'en you may share; He knows all you think and do, He can save from every snare.

E'en a little sparrow's fall, Doth the loving Saviour heed; Will he slight your humble call, When he'er neglects to feed?

He will lend attentive ear, To your daily joys and woes; He will hush every fear; He will give you sweet repose.

Though you are so weak and small, All your prayers are heard above; His kind care is over all; He will ne'er o'erlook you, love.

So you need not fear, my child, All your little griefs to tell; For on such as you are smil'd, When on earth he deigned to dwell.

—Christian Banner.

QUEEN VICTORIA.

Many years ago a somewhat singular, but a very pleasant, interview took place between an intelligent and cultivated American lady and Queen Victoria. The lady had been to Germany for her health, and on her way home, stopping while in England, she was presented to the Queen. She received, as she thought in common with others, a few words of royal welcome. But the Queen seems to have been attracted by the demeanor of the refined American lady, and soon a request was brought that she would pay a visit at Windsor. The day was named, and at the appointed time a carriage was sent for her. Victoria and Albert received the lady alone in the library. Her Majesty said she had long desired an opportunity to learn from an American lady many particulars concerning the inner home life of a country so nearly allied to England. And she asked many questions about the social relations of different grades of society; the religious training of children by mothers; what intellectual education and accomplishments were considered essential for daughters of the better classes; how much mothers intrusted their children to servants; what influence was exerted by the clergy; and

numerous questions of a kindred nature. A single interview was insufficient for the Queen, and a second was appointed. At its close, after many expressions of interest concerning the welfare of both countries, the Queen said, as she cordially gave one hand to Mrs. —, while the other rested on Prince Albert's arm: "There shall be no distrust between my country and your country if we can avert it."—Harper's Weekly.

DRESSINESS IN CHURCH.

Harper's Bazar has some reputation in the fashionable world, and is free from the charge of prudery. Yet this fashionable authority thus denounces the display of dress that is so common in our houses of worship: "The best specimen of every Christian country, but America avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flattering compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. How far fine clothes may affect the personal piety of the devotee we do not pretend to enquire; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is that our churches are so fluttering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty, in rags and patches to take its seat, if it should be so unfortunate as to find a place by the side of wealth in broadcloth and broadcloth. The Church being richly and poorly to meet together in equal humility before God, it certainly should always be kept free to all. It is so in most of the churches of Europe, where the beggar in rags and wretchedness and the wealthy and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect—certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor."

TAKING WINE.

Gov. Briggs once said to a lady, "Madam, if you will go by yourself in some corner here, and spend half an hour thinking over your acquaintances and friends, and count the number of victims to intemperance in each family, and can then come back to me, and say that you think me fanatical in doing all I can to keep others from an evil so common and so dreadful, I will take wine with you, if you wish me to do so; for I know you are a reasonable woman; but I know that you will come back agreeing with me that 'touch not, taste not,' is the only safe rule." She replied, laughing, "Of course I'll do it, or any thing else that you request, but I don't expect me to be converted; for you radical reformers always exaggerate danger." She went, and in half an hour returned pale, and her eyes filled with tears, exclaiming, "O, Governor Briggs! how could you ask me to do such a thing as a party? I am appalled; it is so dreadful to find that I do not know a family that does not number one victim, and some have had their highest fall in it—fathers, husbands, and children—it is too dreadful to think of. I would not have believed it. You are quite right, and I will never ask you again to take wine, nor call you fanatical for not taking it."

SMOKING.

Smoking is a useless, expensive, selfish and filthy practice; it leads to drunkenness in many cases, and it is rare to find a drunkard who does not smoke. The man who smokes every day is never safe from the gutter; and he who deliberately runs this risk has not the moral courage to avoid any other sink of moral degradation were it not for the fear of being found out. As to the chicken-hearted plea, "I can't quit it," even when convinced that it is wrong and unwholesome, hear the testimony of James Parton, who was a slave to the practice for thirty years, and who heroically broke from his chains on the instant of his resolution to do so: "I have less headache, I enjoy exercise more, and step out much more vigorously. My room is cleaner, I think I am better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years. It did not pay to smoke, but it decidedly pays to stop smoking."—Dr. Hall.

PRESIDENT GRANT A TEMPERANCE MAN.

Reforms are on the increase everywhere, but are more vigorously prosecuted in the quiet places of the land, where they carry influence and weight when led off by prominent men at the central points of political and social power. Such is the condition of the temperance cause at the present time. And the whole country should rejoice that temperance prevails in the most prominent place at the National Capitol, and numbers among its adherents some of our most noted men. Formerly Washington might have been called the headquarters of drunkenness; but a better condition of affairs is inaugurated. The Hon. Henry Wilson, that staunch apostle of temperance, in a late address said: "In spite of much that is discouraging, and an increase of drinking in some circles, on the whole there is great progress. There was five times as much drinking in Congress when he entered the Senate, fourteen years ago, as there is now. And those that now come into Congress from the South have not brought so much with them. Liquor shops are now banished from the National Capitol. This is a new thing, and a great improvement. There are also six thousand pledged temperance men in Washington. Two-thirds of the dram shops have also been closed. "And he thanked God that we now have a President of these United States who does not drink a drop; and a Vice-President who does not drink a drop; and a Secretary of the Treasury who is a temperate man, and who is not in league with the whiskey ring. We already see something of the effect of this in the improved condition of the revenue and the Treasury."

MAKING SOUP.

A good soup contains the nutrient most needed, for a trifling expense, and should be found on every table, at least twice a week—once a day would be better. A few points are essential in making a good soup. Beef is the best meat for the purpose as it contains the most nourishment. A shank bone well cracked, that the marrow may be extracted, which you can purchase for the trifling sum of 15 cents, will make an abundant soup for a family of half a dozen persons twice. The bone should be put to soak in cold water, allowing a full quart to every pound of meat, and

by a very gradual heat, come to a slow simmer, which should be kept up five or six hours. Soup should on no account be allowed to boil, except for the last fifteen minutes, to cook the vegetables when finishing. For the first hour of simmering, it should be frequently skimmed. Salt and pepper and savory should be cooked in it from the first, and rice added at last for thickening. If vegetables are desired they should be nicely sliced, and the soup strained finally through a sieve. Great care should be used to skin off the fat as it rises, which will be necessary for some hours. If soup is allowed to cool and used the second day after making, it will be all the better, as then all grease can be entirely removed. Very delicious soup can be made in the same manner from game, fowls, mutton or veal, and thickening them with a little arrowroot or corn starch. Broths for the delicate invalid, and soups rich and nourishing for the children, and indeed all the household—if you would have them strong, ruddy, and free from dyspepsia.—Country Gentleman.

TO PREVENT LICE ON FOWLS.

A Massachusetts correspondent of the New Covenant, says: "For a small lot of fowls, make a box four feet square and three feet high, with a sloping top. Set it so that it will slope toward the Southeast. Let the top and east side be glass—old sash will do. Make the top and sides so nearly water-tight that no rain can get in. Leave an opening at the side so that the hens can go in. From the road where the wheels have ground the earth fine—choose a hot, dry day, or heat dry the dust—just enough to fill the box to the top. Add to it a half bushel of dry ashes and one pound of sulphur. The fowls will have no lice, and their plumage will carry a better gloss. Hens get lousy in wet weather because they have no dry place to dust in."

BEETS.

The culture of the beet is said to be worth more to a country as a fertilizer than the product directly derived from the treatment of the root, the waste pulp proving more valuable than the sugar. It is stated that in France, where the business has grown to enormous dimensions, the increase in cattle on account of beet pulp is wonderful. In the district of country surrounding the city of Valenciennes, where, before the production of beet sugar, seven hundred oxen were the total amount, eleven thousand five hundred are the total amount raised last year. But this is not all. This enormous increase of stock has increased the fertility of the land that one hundred and ninety-two thousand bushels more wheat are raised in the same district per annum, than were ever raised in previous years.—N. Y. Com. Bulletin.

WESLEYAN BOOK ROOM, 174 Argyle Street, Halifax.

Cooley's Life of Collins. LARGE SUPPLY! PRICE REDUCED! The Book Steward has much pleasure in announcing that he has received, by the late steamer from England, two cases containing 500 copies of this most excellent volume of Christian Biography, and that, in consequence of a special arrangement with the publisher, he is allowed to offer the work at a reduced price.

Relined single copies \$1.25. Dozen Copies, \$12.50. One hundred copies, \$100.00. From a dozen to a hundred copies should be put in a box, and sent by express, in a strong case, to insure the safety of the copies. A speedy and reliable conveyance of the spirit of the work throughout the whole continent. Halifax, March 15, 1870.

Woodill's Worm Lozenges!

They are perfectly safe. They act immediately without physic. They are palatable, and are eagerly taken by children, thereby possessing every advantage over the verminous pills which are so commonly administered to children. They are warranted to contain nothing that would injure in the slightest degree the most delicate infant; so simple is their composition, that they can be used as a simple purgative, instead of Castor Oil or Purgatives, &c.

They are used with great care from the purest Medicines, and are especially recommended for their safe and speedy action, and

Freedom from all Mercurial Agents, which so often prove injurious to children. They are prepared without regard to economy and contain the most valuable and reliable ingredients. Worms cause nearly all the ills that children are subject to, and the symptoms are too often mistaken for other diseases, and treated with very little attention, the mother cannot mistake. Amongst the many symptoms of

WORMS IN CHILDREN

are the following: a pale and occasionally flushed countenance; dull heavy eyes; irritable, swollen, and often bleeding nose; headache, slimy and watery discharges from the nose, and sometimes also vomitings; vomiting; constipation, uneasiness and disturbed sleep; and many others; but whenever the above are noticed in children the cause invariably is worms, and the remedy—WOODILL'S WORM LOZENGES. A cure is certain in every case when a faithful trial is made.

Where necessary certificates from prominent medical men could be published, and thousands from those who have used them personally. We have no objection to their being so, and are feeling confident that to those who use them they will give ample satisfaction.

They can be had of most dealers in medicines throughout the world, and sent by express, and deal with not have them, by sending one dollar to address as below, 6 boxes will be forwarded to any address, free of postage.

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KINAHAN CORNWALLIS, Editor and Proprietor.

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\$196.00, and for twenty nine years, \$203.00, and for thirty years, \$210.00, and for thirty one years, \$217.00, and for thirty two years, \$224.00, and for thirty three years, \$231.00, and for thirty four years, \$238.00, and for thirty five years, \$245.00, and for thirty six years, \$252.00, and for thirty seven years, \$259.00, and for thirty eight years, \$266.00, and for thirty nine years, \$273.00, and for forty years, \$280.00, and for forty one years, \$287.00, and for forty two years, \$294.00, and for forty three years, \$301.00, and for forty four years, \$308.00, and for forty five years, \$315.00, and for forty six years, \$322.00, and for forty seven years, \$329.00, and for forty eight years, \$336.00, and for forty nine years, \$343.00, and for fifty years, \$350.00, and for fifty one years, \$357.00, and for fifty two years, \$364.00, and for fifty three years, \$371.00, and for fifty four years, \$378.00, and for fifty five years, \$385.00, and for fifty six 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and for eighty four years, \$588.00, and for eighty five years, \$595.00, and for eighty six years, \$602.00, and for eighty seven years, \$609.00, and for eighty eight years, \$616.00, and for eighty nine years, \$623.00, and for ninety years, \$630.00, and for ninety one years, \$637.00, and for ninety two years, \$644.00, and for ninety three years, \$651.00, and for ninety four years, \$658.00, and for ninety five years, \$665.00, and for ninety six years, \$672.00, and for ninety seven years, \$679.00, and for ninety eight years, \$686.00, and for ninety nine years, \$693.00, and for one hundred years, \$700.00, and for one hundred one years, \$707.00, and for one hundred two years, \$714.00, and for one hundred three years, \$721.00, and for one hundred four years, \$728.00, and for one hundred five years, \$735.00, and for one hundred six years, \$742.00, and for one hundred seven years, \$749.00, and for one hundred eight years, \$756.00, and for one hundred nine years, \$763.00, and for one hundred ten years, \$770.00, and for one hundred one years, \$777.00, and for one hundred two years, \$784.00, and for one hundred three years, \$791.00, and for one hundred four years, \$798.00, and for one hundred five years, \$805.00, and for one hundred six years, \$812.00, and for one hundred seven years, \$819.00, and for one hundred eight years, \$826.00, and for one hundred nine years, \$833.00, and for one hundred ten years, \$840.00, and for one hundred one years, \$847.00, and for one hundred two years, \$854.00, and for one hundred three years, \$861.00, and for one hundred four years, \$868.00, and for one hundred five years, \$875.00, and for one hundred six years, \$882.00, and for one hundred seven years, \$889.00, and for one hundred eight years, \$896.00, and for one hundred nine years, \$903.00, and for one hundred ten years, \$910.00, and for one hundred one years, \$917.00, and for one hundred two years, \$924.00, and for one hundred three years, \$931.00, and for one hundred four years, \$938.00, and for one hundred five years, \$945.00, and for one hundred six years, \$952.00, and for one hundred seven years, \$959.00, and for one hundred eight years, \$966.00, and for one hundred nine years, \$973.00, and for one hundred ten years, \$980.00, and for one hundred one years, \$987.00, and for one hundred two years, \$994.00, and for one hundred three years, \$1001.00, and for one hundred four years, \$1008.00, and for one hundred five years, \$1015.00, and for one hundred six years, \$1022.00, and for one hundred seven years, \$1029.00, and for one hundred eight years, \$1036.00, and for one hundred nine years, \$1043.00, and for one hundred ten years, \$1050.00, and for one hundred one years, \$1057.00, and for one hundred two years, \$1064.00, and for one hundred three years, \$1071.00, and for one hundred four years, \$1078.00, and for one hundred five years, \$1085.00, and for one hundred six years, \$1092.00, and for one hundred seven years, \$1099.00, and for one hundred eight years, \$1106.00, and for one hundred nine years, \$1113.00, and for one hundred ten years, \$1120.00, and for one hundred one years, \$1127.00, and for one hundred two years, \$1134.00, and for one hundred three years, \$1141.00, and for one hundred four years, \$1148.00, and for one hundred five years, \$1155.00, and for one hundred six years, \$1162.00, and for one hundred seven years, \$1169.00, and for one hundred eight years, \$1176.00, and for one hundred nine years, \$1183.00, and for one hundred ten years, \$1190.00, and for one hundred one years, \$1197.00, and for one hundred two years, \$1204.00, and for one hundred three years, \$1211.00, and for one hundred four years, \$1218.00, and for one hundred five years, \$1225.00, and for one hundred six years, \$1232.00, and for one hundred seven years, \$1239.00, and for one hundred eight years, \$1246.00, and for one hundred nine years, \$1253.00, and for one 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