The Provincial Wesleyan.

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

Vol. XVII. No. 51. HALIFAX, N. S., WEDNESDAY, DECEMBER 20, 1865. Whole No. 856.

Religious Miscellany.

For the Provincial Wesleyan.

There shall be no more Sea.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea".—Rev. xxi, 1.

We look for changeful change on *earth*,
Even in Time's brief day;
Towers and temples have their birth,
Their glory, their decay:
Cities, once in pomp array'd,
Who shall their site recall?
Forests, with their branching shade.
These have their rise and fall:
But thou, majestic, mighty Main!
Appear'st from change so free,
Bards have styled thee, in their strain,
The Everlasting Sea!

Yet glorious, of a truth, thou art;—
And yet, if rightly view'd,
Much is there in thee to impart
Thoughts of vicissitude!
Thy tides, that daily ebb and flow,
Clouds, sunshine, calm, and storm—
Their varying spells around thee throw,
To change thy face and form;
And PROPHECY, a change more dread
Portends concerning thee;
Mystic oracles have said,
"There shall be no more Sea!

"New Heaven, new Earth, when these are o'er,
To Man have been foretold;
Unto thee, thy date fulfil'd, no more
Shall vision o'er behold:
Nor mortal, nor immortal gaze
On thee shall more rejoice,
Thy billowy anthems, pealing praise,
Shall cease their solemn voice:
Leviathan, thy giant king,
Shall *then* no longer be,
Nor *ships* their shadows o'er thee fling:—
There shall be no more Sea!

What marvel that it should be so?
In Heaven's eternal peace,
Those inmates chance nor change can know,
'Tis meet their types should cease:
When Hope no longer can delude,
And Fear no more dismay,
Nor Grief's nor Passion's storms intrude,
To make of man their prey:
When earth has given up all her dead,
And time restored shall be,
Wisely the Word of God hath said,
There shall be no more Sea!

And none shall need thee. In that day
Nor Sun, nor Moon shall shine;
With their proud glories pass'd away
Should be an end of thine.
God and the LAMB *shall* be our light,
And from the eternal throne
The stream of Life, like crystal bright,
Shall ever more flow on.
For from its holy, healing waters,
Shall pain and sickness flee,
Not one of Zion's sons or daughters,
Mourn there is no more Sea!

Guysborough, Dec. 11*th*, 1865. A.

Christmas.

BY LUELLA CLARK.

The Christmas bells are ringing loud and clear;
All lips drop smiles—all voices wake to cheer.

Kind wishes gather, thick as bees in May,
To greet the opening of this perfumed day.

O flower of all days—day of Christ our King—
What praise to thy perfections could we bring?

To each—to all—on this auspicious morn,
New joys are given, and brighter hopes are born.

All fears are lost—no tears can longer flow;
Sighs mount to song, and griefs to gladness grow.

The child, free of all tasks, lord of all laws,
Is deep in mysteries of Santa Claus.

The rude are gentle on this hallowed day;
The murmuring put their discontent away.

Proud princes grow benignant, just, and true;
The lowly in their joy are princes too.

Maid, matron, all on generous deeds intent,
Rest in the charmed sphere of a glad content;

For once, in fair Judea, Christ was born;
Song and thanksgiving crown'd the blessed morn

And since his star the wondering shepherds saw,
Christ's Gospel rules the world, and love is law.

So on this day our purest prayers ascend;
The heavens in richest benedictions bend.

With thee, O blessed day, all sorrows cease;
With joy we greet thee, day of grace and peace.
—*Repository.*

Ruth, the Moabitess.

One of the most interesting facts in the history of our Lord and Saviour is that of the introduction of the pious Moabitess into the royal and consecrated line. This gives the transactions recorded in the book of Ruth an importance more than historical. Boaz bought the inheritance of Elimeleech, and married the chaste and beautiful Ruth. We say beautiful, for we never can think of her without having our ideal of beauty strangely present. There was a grace, dignity, religiousness and purity of nature, that even in that distant age makes her a bright star in a wonderful lineage. It was necessary that a fuller account of the Messianic line should be given in order that the prophecies might be vindicated. While these prophecies particularly designated Judah as the pre-eminent tribe from whom Jesus was to come, it was a mercy that God brought into that line a proselyte of the Gentiles, in order to show Christ's relationship to man, and the interest of the Gentiles as well as the Jews in the glorious Gospel. This marriage of Boaz and Ruth may be regarded as a type of the union of man under the hallowing influences of the promised Shiloh, to whom was to be the gathering of the nations. Another design of this choice production was the vindication of divine providence. Naomi trusted God; and though her husband and her two sons were taken away by death, yet her faith triumphed, and Jehovah provided for the widow as he had always promised. Let not the widow turn pale at the signs of death-woe; let her not faint though thick clouds encompass her path; the God of Naomi still reigns, and his spirit can raise up reapers as kind as those of Boaz, and his hand can scatter blessings where barrenness and desolation dwelt.

Tis is the value of these magnificent relics of ancient times, they are not only pointed by a moral, they are impressive lessons of high morality, justice, providence. They appeal to the better feelling of the heart; they make us acknowldge that God is not a hard master, but a God full of compassion—a Saviour whose name and nature conspire to make us confiding and happy. As to the literary character of the book of Ruth, no one of proper tastes can doubt it.

"It is said that Dr. Samuel Johnson on one occasion had gathered around him that select circle of literary friends who often met to hear the recitations of each other's productions of genius, or to listen to such results of literary discovery as any one might find among the unknown relics stored away in the corners of great libraries, or among restored fragments of ancient learning which were now and then brought to light. At this interview, the celebrated critic and essayist read to his friends what he said was a pastoral in prose, or what they might call a Bucolic or a Georgic, if they could give it a name, and locate its authorship and characters. After reading from some manuscripts or scattered leaves this entire book of Ruth, his literary associates were enraptured with admiration. They inquired where such an original and matchless production had originated; how it came to be known; and they declared that in all their classical readings they had never seen it, nor the like of it; and that such a relic of literature was now destined to immortality. The reader at length told them that this literary gem could be found in their printed Bible, far back among the unread records of the Jewish judges and kings; and that in neglecting these ancient chronicles for heathen classics and for modern literature, they had overlooked the fountain of the purest learning.

"It is one of the peculiar excellencies of these ancient Scripture narratives, that their portraits of character are true to the life, and are at once recognized by lovers of what is genuine in nature, even in the remotest times and countries. Full three thousand years have passed since the events and persons of this narrative formed a part of the then acting age, and yet so fresh are these scenes, so tender are these strokes of nature, that artists have vied with each other, in bringing out these features as the choicest subjects of their genius, whether in poetry, sculpture, or painting."

Samuel, the son of Elkanah and Hannah, was probably the author of this part of the word of God. He was competent, both in education and experience, to be the chronicler of events so important, and while he sums up the events with great brevity, he does not forget those charms of expression which draw all hearts to Hebrew narrative and poety. The child which Ruth bore to Boaz was named Obed, by the neighbors of Naomi. This was an appropriate name, meaning *a servant*, or *serving*, and of course implying that he should be trained to the service of God. How natural and beautiful is the expression, "And Naomi took the child and laid it in her bosom, and became nurse to it." That child became the father of Jesse, David's father, and Jesus was the son of David.—*Central Ad.*

Salvation.

How sweet this word to the sinner when he hears the dreadful sounds, and sees the fearful lightnings of the fiery law, as it goes forth from God's right hand! There is salvation from the wrath of the law, even to the vilest transgressor. A way has been provided by which sin may be pardoned and the sinner saved. When man transgressed the law, he paid the penalty of his sin; but when Jesus Christ obeyed the law, he restored the sinner to the favour of God. By the sacrifice which he offered, an angry God is appeased, and mercy smiles on men. Since Jesus has satisfied Divine justice, there is no sin so great that cannot be removed. In reference to the efficacy of the sacrifice of Christ, the prophet could say: "Though your sins be as scarlet, they shall be white as snow." And the apostle announcing the same truth, tells us that the blood of Jesus Christ cleanseth from all sin. Hence the Messiah calls the sinner to escape the wrath of God, and says, look unto me and be ye saved all ye ends of the world. Many think their sins too great to be forgiven, as if the blood of Christ could not wash away the greatest sin. Did not a wicked Manasseh, a Saul of Tarsus, a Magdalene, find pardon through his blood? Yes, the publicans and harlots went into the kingdom of heaven; and the thief found mercy in his dying hour. Salvation was given to the murderers of our Lord, through that blood which they shed without a cause.

If the sinner perish, it will be, not because the blood of Christ is unavailing, but that he has never made the application. None ever perished at the Cross. Jesus says, him that cometh unto me I will in no wise cast out.

Hence, to you, sinner, the message comes in love: "Let the wicked forsake his way, and the unrighteous man his thoughts; let him turn unto the Lord who will have mercy upon him, and to our God who will abundantly pardon."—*Presbyterian Banner.*

"Prepare ye the Way of the Lord.

He comes as King. Prepare him a throne. If the world in any of its forms has taken his rightful place in your heart, set yourself instantly, with tears of repentance, to the work of displacing the usurper. Your king will take no second place. He will not share dominion with any other. His truly loyal subjects will receive abundant tokens of kindness in his progress, and their petitions will be granted and their wrongs redressed. But those whose secret hearts are untrue to him will have their reward in the line of their doings. He will say to them as to Israel of old, "Ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods whom ye have chosen; let them deliver you in the time of your tribulation."

He comes in the power of the Holy Spirit. Prepare his way, when he whispers with still small voice to your heart, that all is not right between you and God; that you are not ready for death, nor prepared for the judgment; do not turn a deaf ear. Do not go your way to your farm, or your merchandise, or your amusements. If you will listen, and follow this gracious guide, your feet will surely stand, some day on Mount Zion among the sanctified. Forsake all and follow him. It is for your life.

He comes as a Redeemer. Prepare his way. Do more. Go out into the way, lest he pass by ere you are aware. Run to meet him. Cry out to him as Bartimeus did. Cry so earnestly and perseveringly that he shall not fail to hear and answer you. *He only in all the universe has power to save.* Your parents, your pastor, your friends may long for your salvation. You can never know how many prayers and tears have been poured out for you. But the dearest, fondest, most influential friend cannot save you from sin and its consequences. You cannot save yourself. In Him who now comes this way is your only hope. Let him not depart till your soul is redeemed.—*Congregationalist.*

"The Name Jesus."

Jesus! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life! Filling the air with odors, like precious ointment poured forth, inradiating the mind with glory of truth in which no fear can live. Soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace: shedding through the soul a cordial of immortal strength! Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our sickness, the supply of all our wants, the fullness of all our desires! Jesus, melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst! Jesus, our shadow from the heat, our refuge from the storm, our cloud by night, our mourning star, our sun of righteousness! Jesus, at the mention of whose name "every knee shall bow, and every tongue confess!" Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our Elder Brother, Jesus our Jehovah, Jesus our Immanual! Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God—thy name shall ever be the richest in the harmony of heaven, where the angels and the redeemed unite their exulting adoring songs around the throne of God and the Lamb. Jesus, thou only canst interpret thy own name, and thou hast done it by thy work on earth, and thy glory at the right hand of the Father: Jesus, Saviour!—*Dr. Bethune.*

Christ Incomparable.

If Christ was not divine as well as human, he is a perfect mystery. We sometimes compare one man with another, but Christ can be compared with no one. He cannot even be discribed. Our ideal of him is deficient. He seems like some new flower that an angel has brought from the skies, and planted in the earth; it is more lovely and fragrant than all others; and besides, it never withers or dies, but blooms and smiles with as much beauty amidst the snows of Winter as amidst the finest surroundings of of Summer. Yea, Christ is like some new star that has appeared in the heavens; and so clear is its light, and so radiant its glory, that it stands forth among the stellar hosts as the central object; and because of exceeding beauty men have come to call it the morning star of God. Jesus grew up amid circumstances that were unfavorable; yet no man, though surrounded with the best circumstances, has made the least approach to him. He was poor, living among a rude people, had but few educational advantages, was a simple mechanic, yet he stands alone in history He is a new character. All about him is unique, His ideas of God astonish us, so pure, truthful, perfect. No one could have taught them to him; none had them to teach. He was not made by the past. He seemed to live in a realm of being that was outside of merely human causes. Mark his conception of a religion for the whole world. That is strictly a divine thought. How he speaks also of the soul and its sin, as none could speak when he lived, as none have spoken since he died. Touching the fate of men hereafter, there is such a clearness of statement that we seem to be listening to one who has sojourned in the immortal regions, and has come back to tell us what he has seen and heard. And what is peculiar, he enters into no argument He utters truth as God would utter it. He speaks with authority, and has no misgivings when he speaks. He never makes any apology; the point that was stated at one time is not corrected at another. Experience reveals no mistakes.

Religious Intelligence.

Able Native Preachers in India.

We have occasionally indicated the true theory of modern Christian Missions, namely, to send out men who should become apostles to the peoples, to preach the gospel and raise up native evangelists and pastors. These must become the preachers and pastors of their own people. No people was ever redeemed and elevated, either politically or religiously, except by their own countrymen. Religiously, the work must be commenced by missionaries, but in due time it must be taken up and carried forward by the natives. But it will be asked, can natives do this? Evidence is being given more and more in the various foreign missions that they can, and the older foreign missionaries are turning their attention steadily to the raising up and training a native ministry for the peoples to whom they have carried the gospel. Dr. Mullen in his recent volume on the results of ten years missionary labor in India, has collected many striking incidents of excellent talent and piety in native preachers. The following was communicated to Dr. Mullen by Rev. Mr. Thomas, a missionary resident in India. Mr. Thomas says: "Rev. Paul Daniel was for many years one of my most efficient catechists, and has well earned, by his zeal and diligence, the honorable position which he now occupies. I know that we ought to be extremely careful not to exult or glory in any man; but it is right that our friends and supporters should know that in this person the Lord has given us, without any exception, the most able and elequent native preacher of the gospel that India has. I have no hesitancy in saying that if such sermons as are generally preached by him, were delivered in any pulpit in London, the church would be crowded to overflowing. Nor am I singular in this opinion, for several of my brother missionaries, after having heard him, have expressed themselves in terms of the highest admiration of his pulpit abilities. It is exceedingly gratifying to see that the people also everywhere fully appreciate his preaching, and listen to him with great attention and delight. To me it is always a great pleasure to be among the hearers while he occupies the pulpit". After his death, which occurred in 1860, Mr. Thomas says: "I cannot tell you how much I feel the loss of my dear friend. His affection, his simplicity, honesty, and straightforwardness, his amazing pulpit abilities, and profound humility withal, endeared him to me more than I can describe. The last sermon that I heard from him was, without exception, the greatest sermon I ever heard: 'Enduring the cross, despising the shame'. Never did I hear Christ so exalted by human tongue. The effect was perfectly overwhelming. His sun went down at noon. Many more years of usefulness might have been expected.

The Christian Unity Movement.

COMMON GROUND FOR ALL PROTESTANT EVANGELICAL CHRISTIANS.

The Executive Committee of the Christian Union Association, some time ago appointed a Committee to prepare a statement of its views and plans. This committee presented their report on Thursday, Nov. 2nd, to a large number of clergymen of different denominations, gathered in the Chancellor's room in the University of New York.

A frank, fraternal, and harmonious discussion of the report was followed by its unanimous adoption. The meeting represented the Methodist, Baptist, Presbyterian, (both branches), Episcopal, Congregational, and Reformed Dutch Churches. Dr. Ferris presided. Resolutions offered by Rev. Dr. Vermilye, were adopted. The meeting was one over which the spirit of Christian love evidently bore sway. The following is the

DECLARATION OF PRINCIPLES AND PLANS.

Knowing it to be the will of our Lord Jesus Christ, the King and Head of the Church, that his people should be all one, in and through him; and believing that the Holy Ghost, by his Divine power, hath in these latter days, wrought effectively upon the hearts of Christians, thus drawing them together as by a mystic bond, and unifying them in faith, hope, and charity: Therefore, moved by convictions of imperative duty, and encouraged by the events of Providence, we, the members and the friends of the American Christian Union Association, do set forth the following declaration:—

1. That the unity of the Spirit creates the unity of the one Holy Catholic Church.

2. That the doctrines of the common salvation as set forth in what is called the Apostles' and the Nicene Creeds, compose the broad basis with which all subsequent formularies of the Evangelical denominations of the Christian Church cohere.

3. The Church, thus one in spirit, and agreeing upon the cardinal and eternal truths of revelation and redemption, ought to be and may be so unified in visible fellowship, as to give evidence to the world that it is one in spirit, faith, and purpose.

4. Denominational organizations do not destroy spiritual oneness—any more than the several members of the human body destroy its integrity—so long as they are animated by the mind of Christ.

5. As the "communion of saints" is an article in the universal creed of the Church, and ought to be incorporated among its usages, we believe that wise, fraternal, and expedient measures should be taken to bring into closer union all who now love and serve the same Lord, and confess themselves to be "brethren one of another."

These five propositions compose the fundamental principles on which this Christian Union Association has been organized. These furnish the warrant for its existence, and define the main object it will labor to attain.—*N. Y. Observer.*

Notes for the Missionary Cause.

These notes are to be read and pondered.

I. The annual cost of working the Wesleyan Missionary society, as now extended, is £15,000 ($75,000) *in excess* of the annual receipts.

Interest, in the course of the last four years, amounting to $20,000, has been paid on borrowed money.

Large Gifts on the part of a few, as in the case of one who has increased from $250 to $2,500, will not meet the necessities of the society. A call is made for aid to *every member* of the Churches and congregations.

II. *Amount given last year*, $709,495. Of this amount $185,290 came from Mission Conferences and Foreign Mission fields.

III. *Expenditures*, $55,000 on the Continent of Europe; $25,000 on the Island of Ceylon; $80,000 on India; $20,000 on China; $35,000 on Western Africa; $95,000 on South Africa; $85,000 on the West Indies; $90,000 on British America; $100,000 on Fiji, Friendly Islands, and New Zealand; $25,000 on training teachers at home and abroad; $35,000 on widows, supernumerary ministers, and educational allowances; $5000 on the mission premises in Paris; $42,500, printing, carriage, postage, missionary boxes, and other miscellaneous expenses; $7,500 annuitants.

IV. *Donors.*—There was one of $5,000, one of $1,000, five averaging $659, seven each $630, sixteen each $500, eight averaging $302, fifteen gave each $250.

Madagascar.

The Christian children of the island consider the New Testament their principal treasure. It is their one book, their first book, and possesses charms for them that nothing else will be able to take away.

The children are very quick and intelligent, and do not like holidays. They much prefer going to school and learning to having holidays; they very soon learn to read, and understand what they read; and they behave themselves very well when in school. If you were to go into one of their schools you would be quite astonished to find them so quiet, and paying such attention to what they are learning. They are very fond of their books, and take great care of them. Some time ago, when some men tried to make a disturbance in the city, I noticed that some of the children had not their Testaments with them. So I asked them where they had put them. They said they had buried them, for fear the bad men should take them and burn them.

General Miscellany.

The Seamstress's Vision.

'Twas midnight!—Haggard and wan,
A widowed seamstress drooped in her chair;
Her candle was dying, her fire was gone,
And her hands were clasped in despair.
"Oh God! I am weary," she cried,
"Of a labor that never is done;
'Twere better for me had I died
Ere the pauperish task was begun."

She sat and thought of the days
Of her childhood, all sunny and fair,
Ere the dimness came over her eyes,
And the silver was streaked in her hair;
She thought of her children—the dear,
Of husband and parents—the dead;
"Why struggle with beggary here;
Why live we thus orphaned?" she said.

Exhausted, and sickened, and sore,
She sat at her slavish toil;
Oh life! is there nought in thy store,
But anguish, and hunger, and moil?
Nothing but stitch at an endless seam,
With palsied hand and dimming eye,—
Is this the measure of life's young dream?
'Twere better to starve and die.

She sat, and her aching head drooped low,
With its burden of grief and pain;
A burthen none but the toiling know,
Whose rest is dreaming of toil again.
Her fingers relaxed and her eyes grew dim,
And her task faded out of her sight,—
No fire on the hearth, no candle to trim,
Nothing left but a Vision of night.

A Vision—for lo! she dreamed,
Aye, dreamed she was happy and free;
No longer her fingers wearily seamed
Till her swollen eyes scarcely could see.
A needle she held, and she thought it grew
To a fair and flowering tree;
Each flower a garment finished and new,
And fair as a garment could be.

O wondrous Vision!—the needle seemed,
As if thousands of fairy hands
From out its flowering branches gleamed,
Stitching hems, and gussets and bands;
So noiselessly stitched that never a sound
By the sleeper's ear was heard;
And the garments dropped like ripened fruit,
Which never a wind had stirred.

O wondrous Vision!—her heart was glad,
And throbbed with rapture, to see
The myriad human multitude clad,
By the flowering needle-tree:
All bravely clad, in robes unsustained
With woman's sweat and tears;
For woman, henceforth, no longer sat
A slave to needle and shears.

O wondrous Vision!—woman restored
To a share of her own birth-right,
To be the co-mate of her husband-lord,
And in labor to find delight:
In a labor that slaves not heart and hand,
Nor robs the eye of its light;
But loving toil for the dear home-band,
That bringeth sweet sleep at night.

O wondrous Vision!—an hour repaid
For years of struggle and toil,
For wages, wages, and dearth of bread,
And pain, and hunger, and moil.
"For oh! nevermore," the sleeper said,
"Shall woman a slave be bound;
Her blessed freedom from stitch, stitch, stitch
In the SEWING MACHINE is found."

The Sewing Machine!—O that was the tree,
The seamstress saw in her dream:
Her needle a-flowered, by fairy hands,
Wrought gusset, and band, and seam.
No "Woman sat in unwomanly rags,"
Plying the glistening steel;
But the labor of many by one was wrought
With pleasure, for human weal.

Enraptured, with joy she awoke
As her cheek caught the sun's first gleam,
And O!—double rapture—to find
Her vision was not all a dream:
For some angel of mercy had come,
In the hours of her slumber unseen,
And placed by her desolate hearth,
Her FREEDOM! a SEWING MACHINE.

"O blessings," she cried, "on the brain,
For woman's dear sake, that thought it;
O blessings," she cried, "on the hands,
For woman's dear sake, that wrought it:
And blessed, thrice blessed *their names*
God's blessing, they surely have won it,"
As "SINGER & Co." she read,
In letters of gold written on it.

A Christmas Talk with Mothers.

Keep your children babies so long as you can without making yourself and them ridiculous, and interfering with the graver duty of preparing them for their place in the working-world. The dew drop must exhale, by and by, but it lingers longest in the bosom of the flower that folds its petals most jealously and fondly above it. The virgin purity of the snow must change, with dust and melting, into the hue of the earth beneath; but it is a woeful sight. We would fain delay the process by every means in our power. Let us make it our prayer that we may never forget that we were once children, and how we felt, reasoned, and acted then. Who of us does not treasure in her casket of remembrance certain golden days or hours, that we would not lose for the wealth of a kingdom? Your daughter leans against your knee, as my little five-year old does on mine, with "Mamma, please tell me a story about when you were a little girl; how glad you were when your papa brought you home a new doll, with blue eyes and curling hair, in place of the one the dogs tore up; or about the grand holidays you used to have in the woods; or how your papa once took you to slide on the ice-pond—and O, mamma! do tell me about all the Christmases you ever had"!

All the Christmases I ever had! I wish I could remember them, every one—for those I do recall are strung upon my memory like pearls upon a silken cord, and each is a joy forever. There is but one against which I have set a black cross—the dreadful morning when the first thing I drew from my stocking was a switch! I seem to see the lithe, keen, wicked-looking rod now, and hear the shout of laughter that greeted its appearance—mirth, that quickly subsided before my torrent of grief and shame. I was soon told that the obnoxious article was placed there "in fun", by a visitor in the family. I should like to see the visitor who should dare to practise such a piece of "fun" upon one of my children!

Never deny the babies their Christmas! It is the shining seal set upon a year of happiness. If the preparations for it—the delicious mystery with which these are invested; the solemn parade of clean, whole stockings in the chimney-corner; or the tree, decked in secret, to be revealed in glad pomp upon the festal day—if these and many other features of the anniversary are tedious or contemptible in your sight, you are an object of pity; but do not defraud your children of joys which are their right, merely because you have never tasted them. Let them believe in Santa Claus, or St. Nicholas, or Kriss Kringle, or whatever name the jolly Dutch saint bears in your region. Some latter-day zealots, more puritanical than wise, have felt themselves called upon, in schools, and before other juvenile audiences, to deny the claims of the patron of merry Christmas to popular love and gratitude. Theirs is a thankless office; both parents and children feeling themselves to be aggrieved by the gratuitous disclosure, and this is as it should be. If it be wicked to encourage such a delusion in infant minds, it must be a transgression that leans very far indeed to virtue's side.

All honor and love to dear old Santa Claus! May his stay in our land be long, and his pack grow every year more plethoric! And when, throughout the broad earth, he shall find, on Christmas night, an entrance into every home, and every heart throbbing with joyful gratitude at the return of the blessed day that gave the Christ-child to a sinful world, the reign of the Prince of Peace will have begun below; everywhere there will be rendered, "Glory to God in the highest", and "good-will to men", will be the universal law—we shall all have *become as little children.*—*Lady's Book.*

"The Kilkenny Cats."

The story has been so long current that it has become a proverb—"As quarrelsome as the Kilkenny cats"—two of the cats in which city are said to have fought so long and so furiously that naught was found of them but two tails!—This is manifestly an Irish exaggeration; and when your readers shall have learned the true anecdote connected with the two cats, they will understand why only two tails were found, the unfortunate owners having fled in terror from the scene of their mutilation. I am happy in being able to state that neither Ireland nor Kilkenney is at all disgraced by the occurrence, which did take place in Kilkenney, but which might have occurred in any other place in the known world.

During the rebellion which occurred in Ireland in 1798—or may be in 1803—Kilkenney was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together in one of their barrack-rooms two cats by their respective tails, and then to throw them face to face across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other in the abdomen till death ensued to one or both of them and terminated their sufferings. The officers of the corps were ultimately made acquainted with the barbarous acts of cruelty, and they resolved to put an end to them and punish the offenders. In order to effect this purpose an officer was ordered to inspect each barrack-room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers, determined not to lose the daily torture of the wretched cats, generally employed one of their comrades to watch the approach of the officers, in order that the cats might be liberated and take refuge in fight before the visit of the officers to the scene of their torture.

On one occasion the "lookout-man" neglected his duty, and the officer of the day was heard ascending the barrack-stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm-rack, and with a single blow divided the tails of the two cats. The cats of course escaped through the open windows of the room, which was entered almost immediately afterward by the officer, who inquired what was the cause of the two bleeding cats, tails being suspended on the clothes-line, and was told in reply that "two cats had been fighting in the room; that it was found impossible to separate them, and that they fought so desperately that they had devoured each other up, with the exception of the two tails;" which may have satisfied Captain Schummelkettel, but would not have deluded any person but a beery Prussian.—*Notes and Queries.*

Jerusalem.

Jerusalem is, perhaps, unlike any other city in the world. The midnight slumber is undisturbed by the shrill voice of the iron horse, as he thunders along proclaiming the march of science, and bearing with a speed swifter than eagle's wings the products of civilization and the labor of genius. The weary sufferer tossing through the long watches of the night is undisturbed by the roll of wheels. The devotee of fashion, the midnight reveler—one who has tarried long at a game of chance, and quaffed that cup which at last biteth like a serpent and stingeth like an adder—has no cause to curse the fireman's trumpet, which has startled him from his drunken slumber. The man of literature, who has labored long and sadly, until the night has far waned, to bring from his brain the creations of his fancy, that his loved ones may be preserved from starvation, will not have consciousness aroused, and his weary mind called back from the holy land of dreams, by the roll of the market cart, bringing to his memory that Aurora has already harnessed her horses, and again the burdensome cares of day must force him to arise. No fire bell tells in which ward of the city the power of destruction is wasting, with more than lightning speed, and implores the strong arm and stentorian voice of the noble fireman, to rescue some helpless infant or trembling maiden, from the suffocating flames. The weary mother, bending over the cradle of her sick child, is not pained by the hilarity of the theatre-going crowd. There are no brilliantly illuminated streets—no light to be seen without, save the fitful glimmer of a paper lantern carried by the hand of the solitary night walker. No policeman stands sentinel. The soft light of the moon cannot penetrate those narrow dark alleys. The daughters of music have been brought low. There is a quiet pervading these streets, in which the wind even seems weary and faint, and nothing finds utterance save the bark of a dog, the matin bell, and the muzzim's cry doling out his lugubrious summons for the faithful Mohammedan to arise and come to prayers.

And this is Jerusalem, once the joy of the whole earth! And this the spot spread out by Jehovah himself for the eternal dwelling place of his chosen. And these miserable, filthy, poverty-stricken and oppressed people, are the descendants of the friend of God—the children of Abraham. Behold the literal fulfillment of prophecy! See them "melted out, peeled, and trodden down by the worst of heathen; their houses possessed, the pomp of the strong has ceased, and the holy places are defiled." Where now is the magnificent temple erected by King Solomon? Yea, "not one stone has been left upon another, that has not been thrown down." Well might the Saviour say, "Daughter of Jerusalem weep not for me; but weep for yourselves and your children."

"Yet, behold! therein has been left a remnant that shall be brought forth both sons and daughters. For the Lord shall comfort Zion; he will comfort all her waste places. Then, for Zion's sake let us not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Pray for the peace of Jerusalem; they shall prosper that love her."

Among the Freedmen.

A person who was present when Gen. Howard undertook his trying task at the Sea Islands says, though, by order of General Sherman, the lands had been parceled out, and the freedmen had been promised the refusal of purchase within three years; and although they were making them homes and gathering around them domestic comforts, rooting themselves into the soil; yet it had seemed best to the President to pardon the original owners of the plantations, which must now be given up. It was made the General's duty to effect the dispossession on terms satisfactory to both parties. The people upon the island Edisle are gathered *en masse.* Some of the old masters from Charleston, who had not been upon the premises for four years, came down, among them Judge Whaley, who said that his old slaves would be so glad to see him. The object is known. People sullen under an apprehension of bad faith. The General states his instructions from the President; tells them that, if men are pardoned, they must have their lands; appeals to their confidence as a fellow Christian; but all is glum. Planters demand that the freed people shall give up the land and work for wages, or leave the islands. A committee of black men goes out to consult. Meantime what shall be done with the silent assembly, whose fierceness flashes from their eyes like that of a tiger in a jungle? Judge Whaley talks. No response. The General proposes that they sing. "How shall we sing the Lord's song in a strange land?" By and by an old man, bowed with his elbow upon his knees, in a low minor voice began. One and another voice dropped in, until the vast assembly came upon the mournful melody which ran as follows:

"While wandering too and fro
In this wide world of woe,
Where streams of sorrow flow,
We'll camp awhile in the wilderness,
Then we're going home.

"When tears o'erflow mine eyes,
Then to the mercy seat
I go my Lord to meet,
We'll camp awhile in the wilderness,
Then we're going home."

The effect was overwhelming; the hero of many bottles could not refrain from tears. Committee comes in; reports that they are willing to give up the land, but they wish either to lease or buy the lands, and will not come so near the old relation of slavery as to be employed by their former masters. The assembly endorsed by sullen silence or bursting sobs. Meeting breaks up. The Judge tries to beckon his late beloved people to him. They hold back. He gets one man by the hand. "Why, don't you know, me Jack?" After a vacant stare and one or two "noes," he answers: "I used to know you." But of his hundred ex-slaves, only a half dozen of the raggedest and most forlorn of the women are drawn out to shake hands and twitter their obsequiousness. The Judge goes home, calls together his clients, whose hundred thousand acres he represents. The next day he reports that the planters will yield the matter of employment, and lease or sell the lands. What the final result may be is not known. Here is a scene for Carpenter's brush and Whittier's pen.—*Independent.*

Obituary.

MR. JOHN C. KINSMAN.

It becomes our painful duty to record, another instance of the fragility of life, in the sudden death of Mr. John C., the eldest and beloved son, of our much respected friend Theodore, and Roxana Kinsman, of Centerville, Cornwallis.—Our departed young friend had endeared himself, by his amiable disposition and unexceptionable moral character, to all who knew him. After honourably acquitting himself as a student at Acacia Villa, Lower Horton; he last spring, took charge of a respectable educational establishment, in Summerside, where by his assiduous attention to duty, and affectionate disposition, he gained universal respect.

His illness was short, but extremely severe, rendering him the subject of great mental and physical debility. Prayer was incessantly offered in his behalf, and that gracious Being, who regardeth the supplications of his creatures granted the departing youth a few lucid moments, during which he gave expression to views and feelings most comforting to his deeply afflicted parents and anxious friends.

He died at his father's residence, Centerville, on the morning of Dec. 1st, sincerely lamented by all who knew him. His funeral was attended by a large assembly of sympathising friends, who were addressed on the occasion, by the writer,

POOR COPY

rom the following words, "*A Message from God.*" May the Lord the Spirit, comfort the afflicted family and sanctify this event to us all.

J. G. HENNIGAR.

Canning, Dec. 12, 1865.

MISS HAYWARD, OF KENNETCOOK.

Died, at Kennetcook, on the 19th ult., Miss Eliza Hayward, in the thirty-second year of her age. Some time since it became evident that consumption had marked her for its victim—Shut out from the world, and mercifully saved from extreme bodily suffering, she was enabled to give attention to those things which made for her peace; and seldom have we beheld a better practical development of the principles of faith and piety than was visible in her character as she approached her end. Her's seemed to be emphatically, an intelligent faith. She often spoke of her death with great composure,—death seemed to have no terror. For a short time before her death her sufferings were very severe; but calmly trusting in God, she waited the event,—and passed peacefully away to the rest above.—We sincerely sympathise with her aged parents, as this is the fifth time the friends have been summoned to convey from that now lonely habitation the objects of their affection, until at length they are led to exclaim, "We are bereft of all our children;" as one only survives, who is absent at sea. May God sustain them under their heavy affliction.

W. TWEEDY.

Kennetcook, Dec. 13, 1865.

MRS. J. H. BLACK OF PUGWASH.

Died at Pugwash, on Thursday, the 14th inst., in the 36th year of her age, Eunice, the beloved wife of J. Henry Black, Esq. Just a week before the day of her death, Sister Black was actively engaged in the discharge of her domestic duties. During her brief sickness she was a great sufferer, but bore all her pain without a murmur, peacefully relying on the merit of her Redeemer.

"O change! O wondrous change!
Burst are the prison bars;
This moment *there*, so low,
So agonized, and now
Beyond the stars."

She leaves a sorrowing husband, two little children, and very many sympathizing friends.

C. J.

Provincial Wesleyan.

WEDNESDAY, DEC'R 20, 1865.

New Subscribers.

We intimated last week that as the result of the generous and zealous efforts of our Agents and friends throughout the Lower Provinces, we are confidently anticipating a large accession of good Subscribers to our List, with which to commence the New Year. We hope to receive early information of additional numbers required, that we may strike off a sufficient supply from the 1st of January. Don't disappoint us, brethren and friends, in our reasonable expectation.

Christmas.

Before the next issue of our Journal, CHRISTMAS, the greatest holiday of the year of merely human authority, will be numbered with the past. By many the observance of the day will be associated but to a very partial extent, with engagements and exercises worthy of the grand event of which it is commemorative; while by multitudes, that event will scarcely be thought of, even for a moment. There have, however, always been those of devout mind, prepared to appreciate the object of the sacred festival, and who with grateful hearts delight to celebrate the coming of the Saviour to our world.

The season is very properly one of gladness, when it should be the aim of every body, as far as possible; to make every one else a partaker of the general joy. It is well, amid the many sources of disquietude abounding among mankind, that some periods should present themselves when those who are ordinarily the slaves of care and toil, or those whose application to duty is unremitting, should have appropriate relaxation; and when those whose lot is usually one of gloom, should have some drops of happiness mingled in their cup. Among the kindly remembrances cherished at Christmas times, the poor and the sorrowful will not be forgotten. There is another numerous class who will not fail to make themselves to be remembered; indeed it would be a sorry thing to allow our care for them to slumber. We refer to the juveniles, by whom no season is anticipated with greater delight than this one. The recurrence of the festival to these is associated with presents, and keepsakes, and social comforts, and family gatherings, and numerous other expressions of innocent enjoyment, but little in themselves, yet together serving to make the season the most joyful one of all the year. We would not have it otherwise, if we could.

Surely no event that has ever transpired on our earth could be better fitted to awaken joy in the heart, than the incarnation of the Son of God as the Redeemer of our lost race. If angelic beings, who are in no way directly interested in the advent of the Messiah, were exultant in heralding the appearance of their Lord to our world, how deeply should the heart of sinful man, whose only hope of bliss eternal is in Christ, be stirred to its depths with gladness and praise, in the contemplation of the glorious occurrence!

Though the theme of a Saviour's birth has been dwelt upon by thousands in every clime, during centuries past, still its interest is unfading, and the emotions it awakens are as fresh and as delightful as they ever were. How touching, how beautiful, how simple, yet how sublime, the gospel narrative of the announcement of the incarnation, by the angels to the shepherds: "And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour which is Christ the Lord! And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

The gospel mystery of the advent of the Saviour is received by the devout believer with unquestioning faith. It is to him no argument against this or any other teaching of revelation, that it is not in agreement with other facts and teachings of history or experience. The Christian cannot doubt the possibility of such an event merely because he has no information of any other similar event. He regards nothing as impossible with God. The divine power which could produce any form of creation, could easily render possible His own incarnation. The greatest point of mysteriousness, and that, no doubt, which most excites the astonishment of angels, is the mystery of love which it involves, the unspeakable, the unfathomable condescension of Jehovah in stooping to our poor humanity, in allying Himself with worms of the earth, thereby joining extremes infinitely separated. Herein is love, love beyond the comprehension of the highest created intelligence! "Great is the mystery of godliness: God was manifest in the flesh."

It has often been inquired, Why was the advent of the world's Redeemer so long delayed? To this an appropriate reply is, The period chosen, in the wisdom of God, was doubtless the most fitting period in human history for the appearance of the Great Deliverer. Preparation for such an event was necessary. It was in agreement with the grandeur of such an occurrence that the attention of man should be directed towards it, and that the coming One should be the desire of all nations. It was right that remedial measures of man's device, for meeting the wants of man's moral and spiritual nature, should be sufficiently protracted to prove their utter worthlessness, and to demonstrate the need of divine interposition. Philosophy must be allowed to gain its proudest triumphs in order to shew that the world by wisdom knew not God, and in order that the new religion might be tested by the highest powers of intellect which Greece and Rome could bring to bear upon it. Empires must be overturned and kingdoms shaken, to make way for the establishment of the immoveable and spiritual kingdom of Christ. Universal commotion is to be succeeded by universal peace, as comporting with the character of the Prince of Peace. The Roman empire is to be widely extended, and facilities to exist for the spread of gospel truth, and the evangelization of the world such as had not in preceding ages been afforded. Divine wisdom is thus manifest in the choice of the period of Christ's appearing. "When the fulness of time was come, God sent forth His Son."

In regard to the propriety of observing the Christmas festival an eminent congregationalist theologian, the Rev. Dr. Patton, has given a testimony, all the more to be valued as coming from that quarter. He says: The matter of Christmas, when freed from superstition, should be treated as a part of a general idea of associating the successive portions of the year with prominent scenes in the life of Christ. There is certainly an attraction in this thought for every christian heart. Where could be the harm, if, by an orderly arrangement, the churches of Christ should celebrate His birth, baptism, temptation, transfiguration, rejection, death, resurrection, and the pentecostal effusion? If we could forget painful associations in the past, and could drop a few awkward, antiquated, and now unintelligable names, it would surely be pleasant to have each season of the year linked with some scene in the history of Jesus, which should be appropriately commemorated in the services of the family and the Church. In such cases children would come up under a happy religious culture of mind and heart, the year would move forward with hallowed meaning, and worldly influences would meet with a steady counteraction. But best of all, the effort would be to give more prominence to the life, death, and personal work of the Saviour; and less to disputations on the philosophy of the doctrines."

From our English Correspondent.

Death of Rev. Robert Young—New work by Rev. J. W. Thomas—the question of Sabbath observance—Dinner at Mr. W. McArthur's—the Jamaica question—Parliamentary Reform.

Since my last was written an ex-President of the British Conference has passed to his reward. Probably there are readers of the *Provincial Wesleyan* who remember the Rev. Robert Young when he was stationed in Nova Scotia—three years in the Windsor circuit, and one year in Halifax, between the years 1826-'30. Mr. Young was the greatest of our revivalist preachers, and in his own particular line, he has not left an equal. Every circuit in which he laboured was visited with showers of blessing. His manner in the pulpit was exceedingly grave, amounting almost to stiffness; his delivery was neither rapaid nor boisterous, and he used but very little action; yet under this quiet exterior, there burned an inward fire, the effects of which on many occasions were wonderful and overpowering. During the five years of Mr. Young's retirement, he was a great sufferer. When I visited him, a year or two since, his whole frame was quivering, his hands shaking violently,—the effect of paralysis. He was unwilling to see any company except his oldest friends; but to them he testified in the clearest manner his unshaken faith in that adorable Saviour whom he had preached to others. May his mantle fall upon scores and hundreds of our young preachers! They are, as a body of men exceedingly correct, and well behaved, they get up their sermons with scrupulous care, and they are quite alive to the dignity of their office; but a little more fire, would be a great improvement.

An important volume has this month been issued from the Conference press. The title is, "the Lord's Day, its history, obligation, importance, and blessedness." The author is the Rev. John Wesley Thomas, an accomplished scholar a learned student, and a respectable poet. Mr. Thomas is well known in the literary world, by his superb translation of the immortal poems of Dante, two volumes of which, including the "Inferno" and the "Purgatorio" of the great Italian poet, have already been published, and a third volume, the "Paradiso" is now in the press. It is acknowledged by the leading literary journals, such as the Atheneum and the Westminster review, that Mr. Thomas' translations are worthy to rank among the very best poetic versions in the English language. His new book on the Christian Sabbath is peculiarly appropriate at the present time, when a determined effort is being made, to get rid of the Sabbath, or at least to lower its claims, so as to render its observance a mere matter of opinion or of expediency. Scotland, as all the world knows, has long been famous for the strictness of its observance of the Sabbath; but one of the the most popular Scottish Divines, Dr. Norman McLeod, a leading minister of the Scottish kirk, a domestic chaplain of the Queen, and editor of one of the most widely circulated monthlies in the kingdom, has boldly repudiated the trrditional Scotch view of the Sabbath, in a speech which has startled the entire nation.—Dr. Guthrie, who is one of the leading spirits in the Free Church of Scotland, though he does not go the same lengths as Dr. McLeod, is nevertheless a great innovator upon the Scottish Sunday. In his Sunday Magazine, a new monthly, which is said to have started with a circulation of 100,000, he not only inserts all kinds of business advertisements, but provides fiction, and miscellaneous reading of a character which would have been thought utterly out of place for Sunday reading twenty years ago. In the English Church the Dean of Canterbury has stated that the Christian Sabbath cannot be maintained as a point in theology, and Dr. Hessey in his Bampton Lectures contends that the Sabbath was only given to the Jews, and that its observance at present rests only upon Church authority. In this state of public opinion, and with the directors of the Crystal Palace and other places of amusement incessantly endeavouring to get the existing law altered, so as to allow of the opening of places of amusement on Sunday, a learned and at the same time a popular treatise on the Divine authority and obligations of the Sabbath, is eminently seasonable. I have not yet read the book, but Mr. Thomas' name with those who know him, is a guarantee for its excellence.

The Wesleyans of London have been stirred up to fresh activity. The Metropolitan Chapel Building Fund has been instrumental in promoting the erection within the last three or four years of twelve or fourteen new chapels in London, mostly of large dimensions. Its resources however are exhausted, and the other day Mr. William McArthur, secretary to the Fund, invited twenty or thirty gentlemen to his house to dinner with a view of ascertaining whether a fresh start could not be made on behalf of the Fund. The character of the company both as to heart and pocket may be inferred when I state that before they separated £15,000 had been subscribed. The list has since been augmented, so that it may be hoped that Methodism will continue to advance in something like proportion to the enormous annual increase of the population.

The Jamaica question, has taken an unprecedented hold of the public mind. On the first arrival of the news of the atrocious outrages at Morant's Bay, public feeling went decidedly against the negroes. But the current has changed, and at the present moment, it is as decidedly against Governor Eyre and the Jamaica authorities. There are loud demands for the instant recall of the governor, and for a Royal Commissioner to be sent out to investigate the whole matter. The occurrence which has made the deepest impression on English Society, is the forcible removal of Mr. Gordon from Kingston, where he was amenable to to the civil law, to Morant's Bay, where he was summarily tried by court-martial, and hanged. The flippant manner in which the slaughter of the negroes is spoken of, in some of the official despatches, has also excited great indignation. Among public speeches on this important and exciting question, one of the earliest and ablest is that of the Rev. William Arthur. The Missionary Societies are all astir upon the question, and a numerous deputation, representing the various religious and philanthropic societies, is to wait upon Mr. Cardwell, Secretary for the Colonies, this afternoon. Unfortunately the mail will be made up before I could have time to report the result.

The death of Lord Palmerston has already produced a perceptible effect upon the character and complexion of politics. Of seven milions of men over twenty one years of age in Great Britain only about one million, are entitled to vote for the election of members of parliament. The voting qualification is a ten pounds rental for boroughs, and the ownership of a freehold or a larger amount of rental for counties. Universal suffrage is out of the question, but there will be a strong effort made to lower the voting qualification, from a ten pounds, to a six pounds rental. The effect of this would be to double the existing constituency. Such an importation of the working-classes into the electoral body, is regarded by old-fashioned tories with distrust and alarm, while ultra-liberals consider the proposal as only a small instalment of the justice due to the working-classes. The next Parliament will witness severer fighting than has been seen for years past.

W.

London, Dec. 9, 1865.

Barrington Correspondence.

DEAR MR. EDITOR,—We have just been engaged in holding a series of Missionary Meetings, on this and the two adjoining Circuits to the eastward, viz, Shelburne, and North-east Harbour, our starting point being as usual, at Barrington Head: Deputation,—T. W. Smith, T. D. Hart, C. W. Dutcher, and E. Brettle. In all we have held eight meetings. This pleasing task we should have completed in a fortnight, but that we were hindered twice by very stormy weather; thus interrupting our programme. The attendance at all these meetings, has been good, in most places larger than usual; and the spirit of the meetings, has, we think, been of the right kind—calculated to promote the glory of God, and to advance the interests of the Mission cause; there has been seriousness in opposition to levity; and cheerfulness in opposition to dulness and gloominess. We have never heard more earnest pleading on behalf of the claims of the Mission cause, nor the obligation and privilege to come up by liberality, by prayer, and by effort, "to the help of the Lord," more plainly and faithfully urged, than while listening to the brethren presenting the conditions and claims of various parts of the widely extended Mission-field, on this Deputation. The brethren seemed to do their work, as though each man felt that the note of retrenchment, sounded from head-quarters, had struck deeply into his heart, and called into healthful and vigorous exercise, Christian sympathy and zeal, and that should retrenchment become a reality, either in Italy or elsewhere, it would be a *calamity*, a *reproach*, and a *disgrace*. The spirit by which the Deputation seemed actuated, and the tone of their addresses seemed to say: It *ought* not, it *cannot*, it *must* not, it *shall not be*. God grant that the discordant note of retrenchment may be heard no more, but all fears of this kind give place to the "full assurance of faith," in progress and extension!

We are thankful to report that in every place included in this series of Missionary Meetings, the collections and subscriptions are in advance of last year, and in some places from seventy-five to a hundred per cent. and upwards. For this we thank God and take courage, and while we rejoice to witness a spirit of increasing liberality in the support of Missionary and Evangelical Institutions, we trust that every dependent circuit will keep an onward march towards a self-sustaining position; and thus leave us free to be more truly Missionary in our Contributions and operations. Above all may the Spirit fron on high, descend in a baptism of fire, upon ministers and people, and "showers of blessing" gladden every hill of Zion!

E. B.

Kempt Circuit.

MR. EDITOR,—For the benefit of your numerous readers and the information of those who have formerly laboured here, perhaps it may not be out of place to drop you a few lines respecting our Missionary meetings which have recently been held on this circuit.

We were much disappointed at being deprived of your valuable services. Your lack of service however, was at least, in part, supplied by Bro. Taylor, who preached three useful sermons on the Sabbath and attended the meeting on Monday evening.

Bro. England promptly met his engagement, and together with Bro. Gray did us good service. The meeting at Kennetcook on Monday evening was well attended, and quite interesting, while the results showed no decline in Missionary zeal. Brethren England and Gray accompanied us to Kempt on Tuesday evening, where the proceeds of the meeting were about as last year. On account of the absence of the member of the deputation who was to assist at Walton and Tenecape we were obliged to postpone the meetings at those places at that time. By the kindness of Bro. Barratt we have been enabled to hold them during the past week. At Walton we had a respectable company, an interesting meeting, good music, and a good subscription. At Tenecape the congregation was not large, but the friends showed their interest in the cause of missions by subscribing and paying at the meeting nearly thirty dollars.

There is one feature in our missionary meetings on this circuit, which we would like to see manifesting itself on all our Circuits, namely, the payments of subscriptions at the meetings. Upwards of sixty dollars of the sums subscribed at our meetings, were paid at the time. From present prospects we think there is no doubt we will quite equal if not exceed the sum raised on this Circuit the last year.

We feel much obliged to Bro. Barratt for his kindness and efficient services on the Sabbath and at the meetings. It has seldom been our lot to labour among a people who appear more willing to contribute to all that is connected with the comfort of the minister, or the advancement of the cause of God.

WM. TWEEDY.

Kennetcook, Dec 13, 1865.

Charge to Young Ministers.

The following Ordination Charge by Bishop Thomson, M. E. Church, will be of interest to our readers, both lay and clerical:—

You have answered the questions of the Discipline, and I will call your attention to only three points—

First, the declarations you have made on the subject of holiness, or "being made perfect in love in this life." You have said you expect it. The doctrine is not, I am happy to say, *exclusively* though *distinctively* Wesleyan, while surely it is eminently Scriptural. Wesley found it in the Scriptures, and as he read it in the homilies and prayers of the Church of England he made it prominent, giving it its proper place in the Christian system. It is a matter of alarm when a Methodist minister is heard speaking disparagingly of the doctrine.

Perhaps there are some causes why it is so spoken of at times. There are some of its professors whose lives are not as beautiful as they should be, who are inconsistent or eccentric. Yet this is no valid reason why the doctrine shall not be preached and enjoyed. There are often objections urged by those who stand remote from the revival altar; they hear and see much to confuse. Bring them nearer and the confusion is less; bring them into it, and they are one with its spirit. Many of our objections will vanish if we will come near the great blessing of perfect love! We fail to comprehend fully the experience of those who stand upon a higher plane. Let us go higher!

Some who enjoy and preach this blessing constantly are not so useful as others. This may be explicable from various considerations, but one is sufficient, viz.: They preach this exclusively, forgetting to observe "the proportion of faith." ALL Scripture is given by inspiration of God and is profitable. The guide should be in advance, but must be in sight. Pearls are not to be cast before swine, but there is even food for the swine. Let all the doctrines of the gospel be preached in symmetrical proportion.

I said this doctrine is eminently Scriptural. It is taught with power in all the commands, and glows in all the promises. How it comes out in the prayers of Old and New Testament saints! "Create in me a clean heart, O God." "The very God of peace sanctify you wholly." "Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of His inheritance in the saints, and what is the exceeding greatness of His power to us ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

And can less be meant in the wonderful climax of that other apostolic prayer, "that ye might be filled with all the fulness of God?"

Think not meanly of your souls! Think not meanly of your Saviour! Think not meanly of your sanctifier! Think worthily of the divine promise and of that power working in us, even the power that raised up Jesus Christ from the dead.

Secondly,—*The importance of complete personal devotion to this one work.* It must be done. It is engrossing. You cannot be a successful, an eminent preacher and bleed and blister, or farm. Strength comes not by diffusing, but by concentrating.

Thirdly, You promise this day to labor as sons in the gospel, as you shall be directed, to go where and when you shall be sent. Ours is an itinerant system, and you balanced its advantages and disadvantages before you entered it. In the college there is what is called the matriculation register. It contains the rules which are to govern the student. These rules are read to him. He may decline to sign them, but if he signs, he is bound by them as long as he remains in the college. He may withdraw, but while he stays he is bound. Where is his honour, if he violate? I have no microscope of sufficient power to detect it.

The application is easy. The Presiding Elders know both the men and the work better than the people or the ministers. They may sometimes underestimate a man, but the tendency is in the opposite direction. The minister may possibly over-estimate himself, but these mistakes are temporary, for men will surely gravitate to their own level!

In some book, I think our system is called "The great iron wheel." Meaning, as I am told, for I never read it, that it is a Juggernaut, crushing countless victims after a most merciless manner. The conclusion is not necessary. There is no wrong in being or in having a wheel. The wheel is quite important—it marks the first step out of barbarism. As surely as men become civilized they take to wheels. They have them for barrows, for carriages, for locomotives, for machinery, for plows.

To call our system a *wheel* is to place it in the category of the higher civilization.

Nor is there harm in being an *iron* wheel—iron is the most valuable of metals. From it comes the needle and the locomotive. Destroy iron and you stop all lathes, still all spindles, destroy all railways; you put out of existence agriculture, for your plows and hoes, your spades and pruning hooks, all come from the iron mine. It makes at once the pen and the sword.

I think the iron in this wheel must be quite good, for it has worn a hundred years and is brighter than ever, shows no rust, and gives no sign of breakage.

Nor is there harm in being a *great* wheel. I find in machinery the great wheel indispensable to the smaller ones, it drives the entire apparatus.

Ours for a time only moved a part of the wheels of this country, but a new adjustment is taking place, and all will be propelled in Union.

But the wheel moves. Well, I see no harm in motion, it is the order every where. The Lord favored wheels. He made the world *round*, and set it turning on its axis and wheeling in its orbit; and he turns this great wheel of the world just as often as we turn the itinerant wheel and the whole planetary system turns round the sun, and even the sun himself turns, and the doctrine of modern philosophy is, that the whole universe wheels round a common center at the bidding of the Great Bishop of souls; every orb in the celestial spaces travels round its circuit according to a fore certified plan of appointments so that its future positions may be predicted to the accuracy of a moment.

As to ours being a moving ministry, after all it is not more so than others. Never a cat loved home better than I. Personally I would prefer to minister to one Church for fifty years. But it takes two for a bargain. The Church might not want me, and I might be moved unawares. I prefer to know where I am to go, and to have some one responsible for finding me an appointment.

The Presbyterian Church (New School) has some 1,700 preachers, only one-fourth of whom are pastors. A large number of supplies, preaching on trial as candidates, others are agents, etc., and it is feared some are without employment, even amid the whitening harvests, for "no man hath hired them." The wheel may roll men out, but it rolls men in, and secures to every minister a place and to every place a minister.

Three years is more than the average of pastoral service among sister Churches and so, without the Great Iron Wheel, they move, and it comes to be simply a question whether we shall move on wheels, on parallelograms or triangles.

Liberality.—Ministers' Salaries.

There is, perhaps, no point on which people more require education, and no point on which they are less likely to get it than liberality. This is a duty distinctly recognized by the Scriptures in a great variety of passages, of which the following are a few:—

"Freely ye have received, freely give."

"Lay not up treasure on earth, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also"

"To do good and to communicate forget not, for with such sacrifices God is well pleased."

"God loveth a cheerful giver."

"He who soweth sparingly, shall reap also sparingly, but he who soweth bountifully shall reap also bountifully.

"Let him that is taught in the Word, communicate to him that teacheth in all good things."

These quotations might be almost indefinitely multiplied, and so far as they relate to what is called charity, that is the duty of relieving the wants of the indigent, they are sometimes enforced from the pulpit. But so far as they apply to the support of the ministry, which is not charity at all, though it should be liberality, they are seldom brought before congregations. Yet there is no connection in which the promises apply more pointedly than this, "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over." "The liberal soul shall be made fat, and he that watereth shall be himself also watered." "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Now, the present is a very appropriate time for bringing this subject before the people. We have often pointed out the great advantage, in a mere worldly point of view, of sustaining the institutions of religion. A community is more prosperous, and property more valuable, where there are well-sustained churches than in irreligious localities; but this is the smallest part of the benefit. Education, intelligence, and temperance are promoted, and especially religion, without which all else is valueless.

Now, is it fair that all these benefits should be received without an adequate return? The Apostle Paul says emphatically no! On the contrary, if the people have reaped of the preacher spiritual things, it is but a small return if he should reap of them carnal or material things; but it is of great consequence that these material things should be ministered in a liberal, kindly way. Anything mean or niggardly about them deprives them of more than half their value. What opinion can a minister have, for instance, of hearers, if such there are, who pay him in unmerchantable gain? Can such a preacher feel encouraged? Or, if payments are unreasonably delayed, and an uneasy disagreeable feeling arises every time he sees the defaulters, how can his heart flow out to them?

Many congregations think themselves unable to sustain their minister any better than they do, when, in fact, the only inability lies in their own lack of zeal and love. To all such we would commend the following anecdote:—

A church in an old-fashioned New England village had become cold and discouraged. They had an old minister to whom they promised little and paid less, and even what they did pay they thought they could not afford. At last a party in the church were determined to get a younger and more vigorous minister, but the majority could see no sufficient reason for turning off an old and faithful pastor. So the movement party, constituting nearly one-half, went off, built a new and better church, and got a younger minister, to whom they paid nearly twice the salary. Such a damaging contrast awoke the old church to new life; they repaired their building, and increased the salary of their minister, who preached for years with a vigor and power that rendered it doubtful which of the two was the best. Here was a case, and it is said to have actually occurred where a congregation who thought they could not support one minister even inadequately, found that they could, in reality, support two liberally.

Farmers, of all men, are apt to think that they are not able to give because they do not handle much money; but the real truth is, they are, as a class, the best able to give, for all their labor for years and years has gone into their respective farms as so many savings-banks, and accumulated there at compound interest. These farm savings-banks are yielding large returns this year on account of the high prices of produce, but this is just the reason why ministers and all others on fixed salaries are in straits. The expenditure for food is greatly increased, so that the same salary does not go nearly so far. This, therefore, is the very time when congregations should meet together and resolve to pay up at once all arrears, if there be any, and to increase the salaries of their ministers to the extent required by the times, and begin the system of paying punctually at short intervals, and if possible in advance. If they do so they will find themselves, we venture to say, no poorer in a worldly point of view but much richer in soul; and both they and their ministers will realize the truth of the old proverb that he gives twice who gives quickly, or, in other words, that a prompt payment is twice as useful as a long delayed one.

It is clear that a minister should live as comfortably, at least, as the average of his hearers; and to support him in this way it is only necessary for nine men to contribute a tithe of their income. That is to say, every nine families could by voluntarily paying tithes support a minister and his family. Now, it is also clear that the obligations of Christians to give of their substance to the Lord's work are not less than those of the Israelites under the old dispensation, but, on the contrary, much greater. And though there are many other things to be done besides supporting the institutions of religion at home, yet this has the first claim. But as there are more than nine families in most congregations, there will be means for many more objects.

It is not, therefore, generally speaking, any want of ability on the part of hearers if preachers are not adequately supported, but a lack of consideration or of liberality.

Brethren of the laity all over the country, and of all evangelical denominations, do think of these things, and let your thoughts lead to prompt action at a time when it is so much required by the necessities of those who are averse to pleading on their own behalf, and who should not be compelled to do so.

Let us then respectfully suggest that the lay officers of each congregation consult upon this important matter forthwith, and, if they deem it well, call a meeting of the congregation to lay it before them.—*Montreal Witness.*

The Morals of the Theatre.

SERMON BY REV. R. M. HATFIELD, D.D., CHICAGO.

The Wabash Avenue Methodist Episcopal church was crowded lately, on the occasion of the delivery of Rev. Mr. Hatfield's second animadversion upon the theatres.

In opening his discourse the speaker briefly reviewed his previous sermon on this subject, in which he adverted first, that the theatre had had a notoriously bad reputation for two thousand years; second, that it is not changed; third, that the theatre exercises a bad influence on the neighborhood in which it is located; fourth, that the character of actors is marked and significantly bad; fifth, it is bad otherwise. The speaker appealed to young men, whether they would like to see their sisters associating with actresses, and have actors visiting them and proposing to marry them. The theatre, he said, had always flourished best in times of general profligacy and corruption. Never did the theatre flourish as well in Greece and Rome, as when those powers were in their decline, and when Paris was in the midst of revolution, and was a mass of corruption, there were no less than twenty-eight theatres in that city. This showed that the tendency of the theatre was to make men effeminate and bad, and in an intelligent, virtuous, and pious community, it must languish. Next, he asserted that there is not the slightest reason for hope that there can ever be any improvement in the stage or its associations. The bar in the theatre may be abolished, but there will always be one near enough for the thirsty portion of the audience to go out between the acts for drinks. The greatest care may be used regarding the admission of improper persons, but the painted Jezebels, who are the chief attraction of the stage, are always sure to be there. A committee of the English Parliament, considering this subject, said nothing could be done to improve the theatre except burn it down. The theatre cannot be reformed, because it is supported by people who are in quest of impure excitement, and are willing to pay for it. Even respectable people, he said, like to go into the uncertain territory between virtue and vice, and the theatre, pandering to this taste, and kindling the fires of unholy passions, was supported by them. Were its profanity, salacious jests, and impure intonations, no more heard, people would as soon buy tickets for a prayer meeting or attend a Methodist love-feast. He wished it understood that he was dealing with the theatre, not the opera; but if the facts he stated hit the opera, so much the worse for it. Finally, he made an earnest appeal to young men to stay away from the theatre, in which case every theatre would die in six months. He had no petty spite against these poor wretches who made their living by pandering to the vices of others, but wished to save young men from their snares. He, therefore, warned young men that attendance upon the theatre would involve a loss of time, familiarize with vice, and generally demoralize them.

In speaking of the 'numerous incentives to vice' which men meet in cities, the Rev. John Angell James says, 'At the head of all these must be placed the Theatre.' 'Nothing too strong or too bad can be said of the injurious tendency of the stage.' 'It is emphatically, and by way of eminence, the broad road and the wide gate that leadeth to destruction.' 'It is bad sentiment, borrowing every possible aid to make it still worse, is the school for intrigue, amours and licentiousness.' He says, 'It degenerates a feverish imagination, and destroys a right balance of character, kindles low and base appetites, leads to drunkenness and debauchery, hardens the heart against religion, and a cloud of witnesses can and do depose that of all the avenues to destruction, not one is more seductive or more direct than the theatre.'

Rev. Henry Ward Beecher observes: 'It is notorious that the theatre is the door to all the sinks of iniquity.' 'Half the victims of the gallows and of the penitentiary will tell you that these *schools for morals!* were to them the gate of debauchery, the porch of pollution. There one learns how pleasant a thing vice is, amours are consecrated; licentiousness is prospered; and the young come away alive to the glorious liberty of conquest and lust.' 'He may sit down among thieves, blood-loving scoundrels, swindlers, broken-down men of pleasure,—the coarse, the vulgar, the debauched, the inhuman, the infernal.'

'Let the virtuous young scholar go to the gallery, and there learn decency, modesty and refinement, among the quarreling, mincing, brutal women of the brothel,' &c.

Similar quotations might be multiplied to almost any extent, from such men as Chalmers, Newton, Dymond, Barnes, Finney, Mahan, &c.

A Word of Cheer.

BY REV. THEO. L. CUYLER.

Many a pastor and many a parent and many a Sabbath-school teacher grows disheartened from the failure to reap *immediate* results from their labors. They have sown the seed; and yet they reap no harvest, except the pleasant satisfaction of having done their duty. Now what does God promise?

"Be not weary in well-doing, for *in due season* ye shall reap, if ye faint not." The "due season" is God's own time—not ours. All the discouragement arises from impatience and improper haste to witness results. But God has no *years* in his existence. It is all to him an everlasting *now*. His "due season" may come after many years to us—yea! after many generations.

For example, a praying mother sows the seed of gospel-truth in the mellow heart of her dear boy. The boy becomes a man, without showing even a blossom of true piety. On the contrary, his heart is dead in sin. "The dust has grown into hardness, and the clods cleave fast together." But within that hard heart the dormant seed yet lurks, even as grains of corn have been found in Egyptian pyramids centuries ago, with the germ of life within them. At length the harvest is reached. The good mother has long gone to her age, and has died without seeing her prayer answered. But when the rank grass has grown over that mother's tomb, that son, in manhood, has bowed his proud neck to the "yoke," and given his heart to God. The "due season" has not come to the sower until she has got home to hear the shouts of her darling son's conversion greeting her ear to her halleluiah-song of praise.

Sometimes, too, the seed sown is not to be reaped by another. An earnest pastor goes through the pulpit and the field for many a year. He sows beside all waters. A few sheaves he brings in with great joy. But so much of his seed seems to him almost fears that his life was sown in vain. He goes up from his dying-bed to his Master with some shadow of discouragement on his soul. Has he labored for naught?

Wait a little and see. His patience and truth from new lips falls upon the congregation. In the "due season" the Holy Spirit descends upon them. Seed long before sown by the departed pastor, springs up in the rustling of ripe grain is heard throughout the land. A revival comes. Shocks of corn are gathered in golden on the spiritual field. Who reaps the harvest? Certainly it belongs, under God, to the sower. The first pastor dropped the precious seed; his successor watered it; God brought the increase. Herein is that saying fulfilled, "One soweth and another reapeth; but he that soweth and he that reapeth shall rejoice together." A few years since, I was intimating that as a result of my labors in the pulpit there had been a number of those whom every pastor would delight to meet in the church have received their first religious impressions, or have been converted, under my labors.

I could give scores of historical illustrations of the truth before us. Stephen's martyrdom was the result of Stephen's prayers ripened into results in his martyr-death. Paul is leading thousands to Christ to-day. Humbler men have had the same experience of reaping long after the seed was dropped.

A zealous Christian was entering one Sabbath morning, the vestibule of his church in Glasgow. He notices two noisy, careless youths, who pass along the sidewalk in boisterous merriment. He stops them, and with earnest entreaty, prevails on one of them to go with him. At the close of the service he hands the young stranger a Bible from his pew, and asks him what had happened to him. It was impossible; the wife unable to attend, underwent a medical examination at home, and the accident had been a serious internal injury, a compound fracture of the leg, and till about 4 o'clock in the morning. Pick still lingers, though the doctors say her injuries render recovery impossible. But is there therefore no balm in Gilead? Is there no physician there?

Since the foregoing was written I have received the following:—

Bro. Peck had been with our Church, and was a zealous and consistent member, died eminently peaceful,—exclaiming "Glory" and praise to God engaged his last breath, and closed his eyes closed in death. He was a young man in his age. His widow, who is now lying in a precarious state, is in the enjoyment of perfect resignation to the will of God.

Horton, Dec. 13, 1865.

ARMS SEIZED ON BOARD A STEAMER.—The Hamilton *Times* of Saturday evening last, says: "On Thursday morning last, we witnessed the Suspension Bridge of the Great Western Railway, made the discovery of revolvers and metallic cartridges, articles being packed in a box, and stated that several seizures of the latter have previously occurred. We have the facts regarding the seizure of the articles which have been withheld from the public, at the request of the gentleman of Hamilton who was the worthy of perfect respect, in whose possession the articles were found were of a suspicious character, and believed that the consignee was a resident of Woodstock and London.

CANINE KINDNESS.—We read in a newspaper, that a few days since a dog was dragged down to the Niagara River, and they had received instructions to drown him, but they threw him into the water, and he swam ashore. They had done so, however, that the dog had happened to be standing on the bank when he was pulled the other dog was thrown in again, but the boatmen refused to go to the rescue, and this dog ran up and down upon the boys that threw his companion away. Some kind-hearted people had witnessed the wonderful fidelity of a dog towards its own species, picked up the drowned animal and carried it home.

THE RECENT PLATE ROBBERY.—The Artillery man Walters, who underwent an examination in reference to the robbery of plate, parties have been committed and secured. Facts were elicited that the three prisoners subsequently Rollins, had entered the house, stolen property, while the two Walters having previously left the premises for Halifax, have been remanded for trial to the Supreme Court, and will also be sent up for trial. Rollins discharged from custody.

JAMAICA.—When the news was quiet, although it was the present to keep warm the island. There had been Kingston when a Regiment had done such good service in rebellion, were handsomely public expense. The 'chief of the Colony was being Houre of Assembly, and questionable whether the cessful in introducing his which is based on that of viz., a Governor and Executive a Legislative Council, in which is President, official bers, all of whom are nominated There is to be no Representative.

FENIAN SCARE IN NEW YORK.—The subject the *Intelligencer* gratifying to know that the called, of last week, in St was not gotten up by the They knew little or nothing *Globe* of Wednesday evening heading of "Important From of the affair up to that time Fredericton that his Excellency gone by express to St. Stephen that important despatches United States relative to cause of this sudden movement as for the organs of the Fenian papers themselves to the public and also to the very gravely informed Wednesday evening as follows:

Consultations have been between the military, leading and the civic officers, will be taken to guard military are under orders to notice. It is generally feared against any force that but, as further security—has been made upon

It could not be otherwise an announcement like this organ, would have a tendency most profound alarm, not ladies of both sexes"—Some the *Globe* office—but also and peace-loving citizens, and that it was provoked by the Government and the Fenian contradiction. We an information forwarded Minister at Washington to body of Fenians contemplating

General Intelligence.

Colonial.

OBITUARY.—By reference to notices of deaths it will be seen that the Rev. Dr. Wood has sustained another heavy bereavement. His many friends in the Lower Provinces deeply sympathise with him and Mrs. Wood in their sorrow.

SERIOUS ACCIDENT.—We have been informed that the Rev. R. E. Crane, of Aylesford, met with an accident a few days ago, which will lay him aside for a considerable time. While driving in his carriage, something gave way, when his horse took fright, and ran off furiously. Mr. Crane jumped from the carriage, but unfortunately broke his leg in two places. We need not say that we very deeply sympathize with our much esteemed brother in his severe affliction.

MURDOCH'S HISTORY.—The tenth No. of the History of Acadie, extending down to 1746, has been issued. This work will afford to many an opportunity they may not previously have had, of becoming acquainted with the history of Nova Scotia, and of learning something relating to the privations and dangers of the early settlers. The numbers of the work as they appear, will be forwarded to the country, by mail, free of postage.

Y. M. C. ASSOCIATION.—A very admirable Lecture on the Elizabethian Age, by John Y. Payzant, Esq., was delivered on Tuesday evening of last week, before the Young Men's Association of this city, in which were faithfully drawn various prominent characters of that age.

GAS FREAKS.—Exactly at the close of singing the first verse in Brunswick St. Church, on Sabbath evening last, three-fourths of the gas lights including those of the pulpit, suddenly went out. The congregation in general quietly resumed their seats, the Superintendent ministerings intimating that as soon as the gas was relighted in the pulpit divine service would proceed. This was done in the space of a few minutes. After reading the Scriptures, Mr. Bettevill rather hastened through the sermon, which, however, he was not able to finish, for just as he entered on the last part of his discourse, the lights were again all but universally extinguished. Mr. B. then promptly pronounced the benediction, and thus the usually solemn Sabbath evening service was abruptly closed in total darkness. The incident must have been very trying to the preacher, but he and others will regret the occurence most as the comparative loss of the noblest opportunity in the week for beseeching men to be reconciled to God.

SAD ACCIDENT.—Mr. Asa Pick and his wife, on returning from a visit to their son-in-law, when descending a hill not far from the locality known as "Scott's Corner," one of the wheels came off, and they were thrown to the ground with great violence. Shortly after they were found by some one who, at the sight of the empty and broken waggon, had gone to ascertain what had happened. The husband was insensible; the wife unable to move. Subsequent medical examination showed that the result of the accident had been, in the case of the former, serious internal injuries; in that of the latter, compound fracture of the leg. Mr. Pick lingered till about 4 o'clock, when he died. Mrs. Pick still lingers, though the serious nature of her injuries render recovery uncertain.—*Wolfville Acadian.*

Since the foregoing was in type we have received the following:—

Bro. Peck had been for many years connected with our Church, and was highly respected as a zealous and consistent christian. His end was eminently peaceful,—expressions of submission and praise to God engaged his tongue until his eyes closed in death. He was in the 67th year of his age. His widow, thus suddenly bereaved, is lying in a precarious state, but manifests a spirit of perfect resignation to the Divine will.

S. W. S.

Horton, Dec. 13, 1865.

ARMS SEIZED ON BRITISH SIDE AT NIAGARA.—The *Hamilton Times* says that early on Saturday evening last, when the American train crossed the Suspension Bridge, the customs officer and a conductor on the Grant Western Railway, made the discovery of a large invoice of revolvers and metallic cartridges, the latter articles being packed in carpet bags. It is intimated that several seizures of the same character have previously occurred within a few days, the fact regarding which, for some reason, have been withheld from the public; but in the present instance, the seizure was witnessed by a gentleman of Hamilton, whose statements are worthy of perfect reliance. The parties in whose possession the arms and ammunition were found were of suspicious appearance, and it was ascertained that the consignment was destined for Woodstock and London.

CANINE ERRORISM.—We learn from a Quebec paper, that a few days ago, a number of boys dragged down to the water-side a dog, which they had received instructions to drown, and threw him into the water. They had no sooner done so, however, than a boatman's dog which happened to be standing by, jumped in and pulled the other dog out. The boys threw it in again, but the boatman's dog once more came to the rescue, and this time turned so ferociously upon the boys that they were obliged to run away. Some kind-hearted persons who happened to witness the wonderful instance of the fidelity of a dog towards a persecuted member of his own species, picked up the poor half-drowned animal and carried it home.

THE RECENT PLATE ROBBERY.—On Saturday the *Artilleryman* Walters, and the servant girl, underwent an examination before the Mayor in reference to the robbery at Mr. Albro's. Both parties have been confined in the jail since their arrest. Facts were elicited, to show that one of the three prisoners subsequently arrested, named Rollins, had entered the house and stolen the property, while the two others stood guard; Walters having previously induced the girl to leave the premises for a walk. Walters has been remanded for trial at the spring session of the Supreme Court; and his three accomplices will also be sent up for trial. The girl has been discharged from custody.—*Recorder.*

JAMAICA.—When the *Galatea* left, the island was quiet, although it was deemed expedient for the present to keep garrisons in several parts of the island. There had been a grand field day in Kingston when a Regiment of Maroons, who had done such good service in putting down the rebellion, were handsomely entertained at the public expense. The change in the Constitution of the Colony was being warmly debated in the House of Assembly, and it seems to be very questionable whether the Governor will be successful in introducing his contemplated scheme which is based on that of the island of Trinidad, viz., a Governor and Executive Council, as also a Legislative Council, including the Governor who is President, official and non-official members, all of whom are nominated by the Crown. There is to be no Representative Assembly.

FENIAN SCARE IN NEW BRUNSWICK.—On this subject the *Intelligencer* says,—It is somewhat gratifying to know that the "Fenian scare," so called, of last week, in St. John and other places, was not gotten up by the "religious papers." They knew little or nothing about it, until the *Globe* of Wednesday evening, under the startling heading of "Important!" announced the details of the affair up to that time. It was known in Fredericton that his Excellency and others had gone by express to St. Stephen, and rumor said that important despatches received from the United States relative to Fenianism, were the cause of this sudden movement. But it remained for the organs of the Government and the no-Fenian papers themselves, to give the details to the public and alarm the people. The *Globe* very gravely informed the country on Wednesday evening as follows:—

Consultations have been frequent to-day between the military, leading officers of the Militia, and the civic officers, and every precaution will be taken to guard against surprise. The military are under orders to be ready at a moment's notice. It is generally felt that the city can be held against any force that may openly attack it; as further security, a request—so it is said—has been made upon Halifax for a gunboat.

It could not be otherwise expected than that an announcement like this, by a Government organ, would have a tendency to awaken the utmost profound alarm, not only "among the old ladies of both sexes"—Some of whom are about the *Globe* office—but also in more thoughtful and peace-loving citizens. *That alarm did exist*, and that it was provoked by certain members of the Government and the *Evening Globe*, is beyond contradiction. We are of opinion that the information forwarded by Her Majesty's Minister at Washington to his Excellency, of a body of Fenians contemplating a raid upon any point of the Province, that his Excellency was fully justified in giving information at the proper quarters, and of taking such precautionary steps as his judgment might dictate, for the resistance of the enemy, and the protection of the lives and property of Her Majesty's subjects. But we can hardly see why his Excellency should deem it expedient, in the public meeting called at St. Stephen, for the purpose, we understand, of devising means of defence in case of attack, to intimate or lead his hearers to suppose that efforts were being made to provoke one class against another, or one race against another. We also fail to see what evidence his Excellency has to divorce Fenianism from Romanism, or for his very strong expression of confidence in the *loyalty* of Roman Catholics, and their readiness to defend the country in case of an attack. It is well known that when Mr. Fisher, at the hustings in Fredericton, alluded to the Fenian movement, without any allusion to its being of Catholic origin, the Catholic population of the country, with their sympathisers, were roused, and the Catholic press, both *Globe* and *Freeman*, denounced him in unmeasured terms for his temerity. His Excellency can scarcely be ignorant of the fact that all the principal "Head Centres" in the United States are Catholics; and that so far as the organization exists in the British Provinces or in Ireland, and its members known, they are almost exclusively Roman Catholic. He surely is not also ignorant of the fact that the only apologists for the Fenians among the papers in this Province, are those that are edited by Roman Catholics, and that one of these is proverbial for its annexation proclivities, and the other for its hatred of everything Protestant or British. With such evidences as these, it seems rather strange that Her Majesty's representative should go so far out of his way to destroy, if possible, the identity of Fenianism and Romanism, and applaud so admirably Roman Catholic *loyalty!* For ourselves, *we do not believe that every Roman Catholic is a Fenian!* but we do believe *that if the Roman Catholic element was taken out of Fenianism, the latter would not exist a single day*

Had the late alarm been produced by articles published in the "religious papers," or even a portion of the secular press, no denunciations would have been too severe on the part of the Government organs, and they would have been charged with promoting religious animosities, and other crimes. But it appears that Sir F. Bruce, Her Majesty's minister at Washington, considers the organization as dangerous, and also is in possession of such information relative to a raid upon New Brunswick as warrants him, in his high official capacity, to notify the Governor of the Province, and his Excellency makes rapid movements—whether wisely or not we cannot say—to repel the alleged raiders.

DONATION VISIT.—The kind friends at Sackville N. B., recently made to Rev. A. W. Nicolson, a donation visit, which the Rev. gentleman has acknowledged in the *Borderer* in the following:

To the Editor of the Borderer:—

MY DEAR SIR,—Permit me, through your columns, to acknowledge the handsome sum of *Eighty Dollars*, presented to my partner and self, as the result of our Donation visit, last evening.

There are several reasons which combine to render this gift of more than ordinary value in our estimation. As the expression of at least one hundred persons, of more than one denomination of christians, who were not deterred by threatening weather and unusually bad roads from assembling for the purpose; as in great part consisting of ready money, and being the repetition of many kindnesses, we have learned to receive it as coming from a purely benevolent intention. When I say that already the purses of our community has been willingly taxed in providing for the heavy expenditure of the past Ecclesiastical year; that our Parsonage-aid Sewing Circle had furnished a neat and expensive family Sleigh, besides contributing to our general home-comforts in various kinds of furniture; that the delicate ingenuity of a few friends had provided gratuitously an excellent travelling Shawl for their Pastor; and that the ordinary attentions which go so far to make the Minister's family useful, happy and grateful, had never been relaxed, the public beyond our own immediate precincts will the more readily appreciate, with ourselves, the worth of this new donation of love.

With unfeigned thanks to yourself, Mr. Editor, for your very kind suggestions, which undoubtedly assisted to produce this act of spontaneous liberality,

I am, very truly yours,
A. W. NICOLSON.

December 5th, 1865.

LECTURE.—The *Borderer* speaks of a lecture of high ability, and exceedingly interesting, on "The Living Chiefs of English Statesmanship," delivered at Amherst by Professor David Allison, of Sackville.

PERFECTLY SAFE IN ALL CASES.—MRS. WINSLOW'S SOOTHING SYRUP, for all diseases of children, such as teething, wind colic, &c., is a safe, reliable and harmless remedy. It not only relieves the child from pain, but regulates the stomach and bowels, corrects acidity and gives tone and energy to the whole system; gives rest to the mother and health to the child. Sold by all Druggists.

BROWN'S BRONCHIAL TROCHES, for Coughs, Colds, Pulmonary and Asthmatic Disorders, have *proved* their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

United States.

NON-ADMISSION OF SOUTH TO CONGRESS.—The following resolution has been adopted by Congress:—"That a joint committee of fifteen members shall be appointed; nine of whom shall be members of the House and six of the Senate, who *shall inquire into the condition of the States* which formed the so-called Confederate States of America, and report *whether they or any of them are entitled to be represented in either House of Congress*, with leave to report at any time by bill or otherwise; and *until such report shall have been made and finally acted upon by Congress, no member shall be received into either House from any of the said so-called Confederate States*: and all papers relating to the representatives of the said States shall be referred to the committee without debate."

A bill has been introduced giving the right of suffrage to coloured men in the District of Columbia and the city of Washington.

SPEAKERSHIP OF THE HOUSE OF REPRESENTATIVES.—The election of Speaker resulted in the choice of Mr. Colfax, he receiving 139 votes—while Mr. Brook had but 35. The Washington correspondent of the N. Y. *Methodist* gives the following:—"Mr. Colfax was re-elected by a large majority over Mr. Brooks, whose nomination was received, both by the members and audience, with an explosion of laughter, as though it had been meant for a joke.

Mr. Colfax, on being escorted to his seat, made an address which was delivered, very forcibly and gracefully, from a manuscript held in his hand. The genaral tone of it was in keeping with his late serenade speech. It could not go into particulars as that speech did, but it struck the keynote of the present Congress in regard to "the inalienable rights of all men." That point of the address was cheered to the echo all over the House. The speech through, Mr. Washburne, of Illinois, administered the oath of office. It was a most deeply solemn part of the whole scene. Mr. Washburne took his stand on the floor, in front of the desk, an open book in one hand, the other reverently uplifted toward heaven, and read the oath in strong clear tones. The new Speaker's hand was also uplifted, and his face wore its usual calm expression, elevated as if by a deep sense of the solemnity of the act.

Mr. Colfax has one of the most charming faces ever given to a man. Its expression is gentle as that of the gentlest girl; when he smiles the gentleness becomes positive sweetness; and yet in that face are fine lines of thought. The eye wears a most remarkable gleam, which flashes gladness when he smiles, and finds it hard to express anger, even in his sternest moods. It may sound oddly to the reader to find a paragraph on a face just here and now. But it can not be helped. Mr. Colfax's face is magnetic. I defy any man of ordinary good nature to look into it five minutes and continue angry. We do not say, according to the old ditty, that Mr. Colfax's "face is his fortune," but we do say it sets his fortune off to great advantage, and would be a fortune to many an ordinary man.

Under this admirable face is a character still more admirable. A Christian man, without a spot on his name; an intellect, clear, earnest yet playful; gay, and yet bearing rooted convictions, the growth of years of concientious living and study; a free-spoken frankness that still knows well when and were to stop; a sincerity which has yet to be questioned, a practical power in dealing with facts, a faculty of combination, and a promptness of insight—Mr. Colfax richly deserves to stand as and where he does. If any one wishes to know what Congress will do in reconstructing the Federal Union, let him read Mr. Colfax's serenade speech.

The personal appearance of this Congress, in face, dress, manner, and in that indefinable something which we call "air," is fine, superior, as our memory reports, to anything in the history of the past. There seem to be but few representatives of the class of "fast men," who formerly figured so conspicuously in Washington—no dapper, whipper-snapper looking specimens; the roughs, too, seem scarce, and the great mass wear an air of thoughtfulness, as though they understood and felt the magnitude of the errand that brought them to the capital.

In the ceremony of swearing in the speaker and members, we were disappointed and grieved to observe that the Bible was not used. Why is this? Is not our civilization Christian? Had not all the States Christian foundations? Does not every witness in our courts swear on "the Holy Evangely of Almighty God?" Why this bold, and public, and national exception? I object to it. I appeal to the Christian conscience of the nation, to the faith of our fathers, to the treasures of history. Let the House of Representatives order the purchase of a Bible, and restore the holy book to its place."

NEW YORK, Dec 14—Col. Roberts has issued his inaugural address to the Fenian Brotherhood. He says: "It is criminal to waste time in idle discussion; action must be the order of the day. Our means, energies, the whole of our thoughts, must be directed towards the military arm of the Fenian Brotherhood, through which alone can be accomplished the freedom of Ireland. The Brotherhood must make their mark on another field than those on which they have hitherto battled. Every energy must be given to aid the veteran soldier who directs the military affairs of the Brotherhood. England must meet privateers on every ocean and Irish foes in every clime."

The Welland Canal is still free from ice, and there is no detention of vessels. The Canal will close on Friday.

NEW YORK, Dec 15.—Great activity prevails at both of the Head Quarters of the Fenians in this city. Anathemas from each party denouncing the other continue to be issued. Last night the usual meeting of the Manhatten Lodge was so largely attended that the floor began to give way, and the meeting adjourned to the Armory of the 99th New York Regt. The meeting emphatically endorsed O'Mahoney's course.

NEW YORK, Dec 16.—A San Francisco despatch says advices received from St. Petersburgh by the Western Union Extension Telegraph Company, state that the Emperor of Russia has agreed to complete the telegraph from the Amoor river to Behringe Straits, and it now remains for the Overland Company to complete the line from Fraser's river to connect with the Russian line.

A Fortress Monroe correspondent says Jeff Davis has recently been visited by his old spiritual adviser, the Pastor of St. Paul's Church Richmond, who passed an entire day at his prison in religious reading and conversation and administered to him the sacrament.

NEW YORK, 18th., Dec.—The *Herald's* special Washington despatch says it is rumored that the French Minister who is now in New York, is much displeased with the Congressional action on the Mexican question, and has decided not to return to Washington, unless some explanation is given to him.

ST. LOUIS, 18th., Dec. 16.—The ice in George's River, below the city, gave way this afternoon. The ice swept past that city with tremendous power, sinking or seriously damaging a dozen steamers and a number of barges, involving a loss of about three hundred thousand dollars.

Advices from Jamaica to the 6th inst., state that the number of negroes executed, was estimated from two thousand to four thousand, and the land is said to be offensive with corpses. There was no evidence to support the statements previously made that the revolt was the result of a long projected plot, having ramifications in New York, Hayti and Cuba.

European.

The Queen intends, should the state of her health at the time admit of her making the effort, to open Parliament in person. A few modifications will be made in the old ceremonial."

On Friday afternoon, his Royal Highness Prince Christian of Holstein, who is understood to have been betrothed to Princess Helena, the eldest unmarried daughter of her Majesty and the Prince Consort, arrived at Windsor Castle. Prince Frederick William of Prussia, attended by Count Eulenberg, drove from the Castle to the station to receive Prince Christian at the entrance to the state waiting-room, through which their Royal Highnesses proceeded to the carriage and then drove to the Castle. Prince Christian, who is apparently much older than his intended royal bride, is tall, of fair complexion, with just enough of colour, wears a moustache, and is decidedly what the ladies would call a handsome man.

BETROTHAL OF THE PRINCESS HELENA.—The following announcement appeared in the *Gazette*:—"At the Court at Windsor, 5th day of December, present the Queen's Most Excellent Majesty in Council, her Majesty in Council was this day pleased to declare her consent to a Contract of Matrimony between her Royal Highness the Princess Helena Augusta Victoria and his Serene Highness Prince Frederic Christian Charles Augustus of Schlewig-Holstein Sonderburg Augustenburg, which consent her Majesty has also caused to be signified under the Great Seal.

THE MEETING OF PARLIAMENT.—A proclamation in the *Gazette* further prorogues Parliament to Thursday, the 1st of February, then to meet "for the despatch of divers urgent and important affairs." The first business will, of course, be the election of a Speaker. Mr. J. Evelyn Denison, the late Speaker, will be again a candidate for the post, and it is not anticipated that there will be any opposition to his re-election. The swearing-in of members will probably be proceeded with up to Tuesday, the 6th, or Thursday, the 8th, on one of which days the Royal Speech will be delivered.

The Atlantic Telegraph Company are completing their financial arrangements, and a final endeavor to lay a direct line from Europe to America will be made next summer.

THE CATTLE DISEASE.—The cattle plague is not only spreading, but becoming more malignant as it spreads. Its ravages are extending everywhere, and the accounts from Buckinghamshire, Essex, Gloucestershire, Yorkshire, Cumberland, Lancashire, Norfolk, Ely, Oxfordshire, Staffordshire, and Suffolk, are most deplorable. All attempts at cure seem to have been abandoned as waste of time and money. Slaughtering seems the only means relied upon for stemming the torrent of infection, while the attacks and the mortality have increased tenfold within the last five weeks.

THE FENIANS.—The trial of O'Leary had taken place before Judge Fitzgerald. It occupied three days, and resulted in the finding of the prisoner guilty on all the counts in the indictment. He received the same sentence as Luby—twenty years penal servitude. Luby is a Unitarian, and son of the Rev. Dr. Luby. Moore, the principal manufacturer of pikes, was found guilty on Thursday, and sentenced to ten years penal servitude.

It is stated that Stephens, the Fenian leader, who escaped from Richmond prison, Dublin, has arrived in Paris. Byrne, the watchman who is supposed to have aided Stephens, was on Saturday committed for trial.

REFORM MEASURES.—Earl Russell has given expression in plain terms to his opinion on the subject of a new reform bill. At an interview on Tuesday with the deputation appointed at the public meeting held at Bradford, last week, to present a memorial in favor of an extension of the suffrage, the noble earl candidly acknowledged that the time had come when the suffrage ought to be more widely conferred on the working classes; but, considering the great opposition which would probably be waged against a bill for effecting this object, the Government did not deem it prudent to bring forward such a measure until it could be fully matured and founded upon well ascertained facts. This statement may be accepted as corroborative of a report that a commission will be appointed to examine how far it is advisable to widen the franchise.

JUSTICE FOR JAMAICA.—It is due to Governor Eyre, no less than to public opinion in this country, that a full and searching inquiry should be made into the history of the Jamaica rebellion, and we learn with the utmost satisfaction that such an inquiry is to be instituted forthwith. The announcement of this intention by the Government should go far to allay excitement on this subject. Now that all the circumstances upon which so many hypothetical verdicts have been passed are about to be investigated impartially for the first time, we may hope that our national habit of not prejudging a case will resume its way once more. It cannot be too often repeated that we are not yet in possession of sufficient information to justify us either in acquitting or in condemning the civil and military authorities of the colony.

The sister of Governor Eyre complains of mean and cowardly persons who send her anonymous letters, and even telegrams denouncing her brother.

Sabbath School Papers.

The Superintendents of Sabbath Schools who object to the distribution of United States papers among their scholars, will find a most excellent substitute in the *Canada Sunday School Advocate*, published at the Wesleyan Conference Office, Toronto,—a well conducted School paper, which can be ordered through the Book Room, Argyle St., Halifax. It is published fortnightly, can be had in any quantity—25 cents per annum.

Orders for *British Workman* and *Band of Hope Review*, must be sent in forthwith in order to be secured from the begining of the year.

Catechism of Baptism

THIRD EDITION.

The third edition of this Catechism, with improved title-page and cover, is now ready for distribution. This edition is offered at a reduced price, namely $1 per dozen—free of postage—single copies 12½ cents.

Ministers, merchants, and others, desirous of doing good in the circulation of this work, will please forward their orders—either to the Wesleyan Book Room, Halifax, or to the subscriber

D. D. CURRIE.

Liverpool, N. S., Dec. 1865.

OMISSION.—We are requested to note an omission in the List for Berwick Circuit in Missionary Report: Harborville, Mrs. Jane Morris $2.

Letters and Monies.

Remittances by mail at risk of this Office, must be by P. O. Money Order, or letter Registered.

G. Higgins $4, H. Forrest $2 50; Rev. J. W. Howie, (Dr. Reynold's, P.W., $1, Ad $3.-50—$4 50.) Rev. G. Harrison, (P.W., J. Lipsett, new sub. $2), Rev. G. S. Milligan, A.M., (set right), Rev. D. B. Scott (never rec'd), Rev. J. S. Addy (P.W., T. Potts $4), Rev. W. Tweedy (duly credited), H. A. Harvie, Wm. Annand $5, Jas. Annand $1, Rev. J. R. Hart (B.R. $8), P. Rand $2, L. Morse $3, J. Flemming on acct. of Rev. J. Lathein $3, Rev. E. Brettle, E. Lloyd, Esq., Rev. T. H. Davies (P.W., W. H. Condon $5, H. Morris, senr., $1, M. Fisher $2—$8), L. Borden, (B.R. $1, P.W. J. Oulton $2, S. Johnson $1, W. Dawolf $1, D. Stewart $2, G. Wells $1—$8). Rev. L. Gaetz (P.W., Mrs. J. Higgins, senr., $1, send for parcel,) Rev. Jas. Hart (parcel sent), Rev. J. J. Teasdale (P.W., S. Hammond $2. G. Mader $1, D. Seaboyer $2, Book acct. commences Aug) Mr. J. P. Douse $5, R. Bowser (for Catm. pr. A. W. N. $2, Papers $4 50, Catm. 50 cts.—$7), Rev. A. B. Black, J. Aylward $1, Stephen Beals $3, Rev. S. W. Sprague, (P.W., H. Neary $2, debited, will send.) Rev. P. Prestwood, (parcel sent), Rev. R. Wilson, J. S. Turner, E. Taylor, Rev. Jas. R. Hart. Rev. A. Gray, (P.W., J. B. North $1; N. Lockhart $2; Joseph Lockhart $3 68—$6.-68.) Simon Ritcy $2.12.

☞ Our standing regulation as regards the transmission of money—rendered necessary to guard against risk—may seem inconvenient when small amounts are to be remitted. We therefore propose to open Cash accounts with any of our Agents who may wish us to do so, by which subscriptions of any amount may be promptly acknowledged, the transmission being deferred until a larger sum has been collected.

SINGER'S LETTER "A" FAMILY SEWING MACHINES.

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

H. A. TAYLOR, *Agent.*

THE SINGER SEWING MACHINE.

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

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

Consumption, and Chronic cases of other kinds.

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

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

Marriages.

On the 2nd inst, by the Rev. G. M. Barratt, Mr. John Muir, to Mrs. Mary Farrell, all of Hants Co.

On the 11th inst, by the same, Mr. Daniel Beerson, to Mary Jane, second daughter of Mr. Joseph Teasdale, all of Douglas, Hants Co.

At Pennant, Halifax County, on the 14th inst., by the Rev. E. Botterell, Mr. Caleb Nickerson, to Miss Sarah Nickerson.

On the 9th ult., by the Rev. W. Tweedy, Mr. Edwin Sandford, to Miss Amy Harvie, both of Kennetcook.

On the 7th inst., at the house of the bride's father, by the Rev. Henry Daniel, Mr. John Zenis Bent, of Bentville, to Miss Famichi Gesner, second daughter of Mr. Delancy Gesner, of Cranville, Annapolis Co.—No cards.

At the Wesleyan Parsonage, Port Mouton, on the 5th inst., by the Rev. Robt Wasson, Mr. Donald McDonald, to Miss Ellen Vogler, both of Port Jollie, Queens Co.

On the 7th, by the same, at the residence of the bride's father, Mr. Joseph Smith, to Miss Sarah Jane Hagin, both of Hunts Point, Queens Co.

At the Wesleyan Parsonage, River Philip, Aug 22d, by the Rev. Jas R. Hart, Mr. Oliver King, to Miss Catherine Hudson, both of Greys Road.

At Black River, by the same, Sept 9th, Mr. John Schureman, to Miss Elizabeth Schureman.

At the house of the bride's father, at River Philip, Sept 20th, Mr. Frederick Wm. Patten, to Miss Matilda F. Davison.

By the same, at West Chester, Oct 24th, Mr. Kenneth J. McGilvery, to Miss Margaret Scott.

By the same at the Wesleyan Parsonage, River, Philip, Nov. 6th, Mr. Oliver A. Schureman, to Miss Mary Jane Schureman.

By the same, at Birch Hill, Nov 23d, Mr. William Dykins, to Miss Adelaide Reid.

At St. Stephen's, Ship Harbour, on the 7th inst., by the Rev. W H Jamieson, brother of the bride, assisted by the Rev. R. Jamieson. Rector of the Parish, and father, Daniel F. Curry, Esq., to Sarah Jane, eldest daughter of the Rev. R. Jamieson

On the 14th inst. by the Rev. Mr. Maxwell, Capt. Alfred A. Izatt, to Miss Nancy Smith, third daughter of Mr. Isah Smith, all of Maitland.

Deaths.

On the 21st ult., at Davenport, near Toronto, aged 17 years, lacking 21 days, James Burns, fourth son of the Rev. Enoch Wood, D. D., General Superintendent of Wesleyan Missions, Canada Conference, being the youngest of six children who have peacefully "fallen asleep," in the faith of Christ.

At Claimont, Cumberland County, Oct 4th Bessie Buckley, daughter of Richard and Louisa Cove, aged 2 years.

At Greys Road, Cumberland, Nov 27th, Wm Ludlow Hudson, aged 88 years.

On the 13th ult., aged 93 years, Mrs. Elizabeth, beloved wife of the late Mr. John Rines, of Maitland. Mrs. Rines experienced religion and joined the Methodist Church in Windsor, some 53 years ago; and lived and died in the love and fear of God, retaining her understanding to the last. Also, on the 27th ult., Matthew, son of Mr. John Rines, aged 21 years.

At Yarmouth, on the 24th ult., Mary, wife of Mr. John Moody, mother of Rev. J. T. T. Moody, in the 85th year of her age. Faithful to the end she passed away from earth to another and a better world. "Her children rise up and call her blessed; her husband also, and he praiseth her."—Prov. xxxi. 28.

At Truro, on the 11th inst., Annie Beverly, youngest child of S. A. Muir, M. D., aged 2 years and three months.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY Dec 14

Govt schr Daring, O'Bryan, Sable Island; schrs Adino, Curry, Sheet Harbour; Vulture, Joice, Arichat.

FRIDAY, Dec 15

Brigt Mirella, Curtis, Demerara; schrs John Gilpin, Kenny, Sheet Harbour; D Payson, Payson, P E Island; Sylavnus, McDenald, do, Garland, do.

SATURDAY, Dec 16

H M S Galatea, Capt Maguire, Jamaica; steamer *Merlin*, Griffiin, Georgetown; brigt Undaunted, Cohoon, Port Medway; schrs Mary Jane, P E Island; Saxe Gotha, do; Elizabeth do; Margaret, do; Reward, do; Merlin, do.

SUNDAY, Dec 17

Brigt Chilian, Westhaver, Demerara; schrs Glad Tidings, Leslie, Spry Harbour; Mary Ann, Brownell, Pugwash; Native, Crozier, Liverpool, N S; Union Levashe, P E Island.

MONDAY, Dec 18

Steamer Cuba, Stone, Liverpool; schr Mary Alice, Ritcy, Sheet Harbour

CLEARED.

Dec 13—Brigs Hound, Gammon, Jamaica; Fawn, Doat, do; schrs Adonia, McDonald, Cape Canso; Kate, McConnell, Yarmouth; Alphonsine, LeBlanc, River Bourgeois.

Dec 14—Borque Jean Lithgow, Doody, New York; brigt J B King, Eagles, St John, N B; schrs Mischief, Hopewell, Porto Rico; Gold Miner, Nickerson, Philadelphia; W D Rickford, Landry, New York; Cornucopia, Grant, Boston; Compromise, Wells, N York.

Dr. Cumming's LIFE OF CHRIST.

THE LIFE and LESSONS of OUR LORD Unfolded and Illustrated. By the Rev. J. CUMMING, D.D. Twelve Coloured Illustrations of the Parables, and Fifty-two first-class Engravings by distinguished Artists. To be had at the Wesleyan Book Room

"One of the most appropriate and acceptable gift-books which could be offered or received."—*London Times.*

PIANO FORTE PLAYING,
Easily and Thoroughly Learned
BY THE USE OF
Richardson's New Method.
MOST DECIDEDLY
The best Book of Instruction.
Having a regular sale of
Twenty-five Thousand Copies a Year.

This popular work is superior in excellence to all other Methods, and the *BOOK THAT EVERY PUPIL NEEDS* for the acquirement of a thorough anowledge of Pianforte playing. It is adapted to all Grades of Tuition, from the Rudimental studies of the youngest to the studies and exercises of advanced pupils. Two editions are published, one adopting American, the other Foreign Fingering When the work is ordered, if no preference is designated, the edition with American fingering wil be sent.

☞ *Be* sure that in ordering it you are particular in specifying the New Method, price $3 75

Sent post-paid to any address. Sold by all Music Dealers

OLIVER DITSON & CO., Publisher,
Washington st Boston.

THE CANADIAN
CHURCH HARMONIST,

FOURTH Edition, 3000 copies sold in a little over one year. Popular Music Book, for sale at the *Wesleyan Book Store.* This collection has been arranged with great care and judgment, and has only to be introduced into choirs and congregations to be greatly prized The preface remarks:—The attempt has been made to exclude everything of a tame, montonous, imbecile character, and to embody grave, touching and enrapturing tunes, to enkindle devotion, and cause the spirit of the christian to glow with piety. Dec 6

Per R M S "Asia."

KEATING'S Bon Bons, English Holloway's Pills and Ointment, Norton's Chamomile Pills, Rowland's Kalydor and Macassar Oil, Stedman's Soothing Powders, Hopgood's Cream for the Hair, Gibton's Horse Powders, Jones' Blister for Horses, Leming's Essence for Lameness in Horses.

—ALSO—

A further supply of Pure Drugs and Chemicals, for Dispensing and Family purposes.

JOHNSON & CORBIN,
dec 13 London Drug Store, 148 Hollis St.

To Be Published,
A Lithographic View of Halifax and Dartmouth, N. S.

THE Subscriber begs to inform the public that the above view, 4 feet long by 2½ feet wide, is to be Lithographed in England, and published under the Patronage of His Excellency SIR W. FENWICK WILLIAMS, Bart., &c., by J. R. Woodburn, of Glasgow, Scotland, and will be issued on or about the month of May next. Any person from any part of the City or Province wishing to subscribe, can do so by sending in their names, post-paid, to R. T. MUIR, London Book Store, Halifax, or the Wesleyan Book Room any time before the 15th May next; after that time the subscription list closes and the price advances. Price to subscribers, $5.

D. McALPINE, Agent.

P.S.—Those that want a nice Picture of the City had better send in their names immediately.
Dec. 13. D. McA.

1865 December 1865
London Grocery Stores.
205 Barrington and 15 Brunswick Streets.

H. WETHERBY & CO.,

HAVE on hand a complete stock of Family Groceries, suitable to the wants of every Family at this season of the year.

Just arrived—A very choice lot of *NEW FRUIT* now in season.

Currants, Raisins, Figs, Apples, Oranges, Nuts, Lemons, French Plums, Teas, Coffees, Sugars, Flour, Meal, Molasses, Cigars, Tobacco, Pipes, Soap, Candles, Blue, Citron, Lemon and Orange Peel, Pickles, Sauces, Spices, &c., and the usual assortment of Sundries. For sale by

dec 13 H. WETHERBY & CO.

MANCHESTER HOUSE,
140 GRANVILLE STREET.

EX barque Halifax from Boston—4 bales containing 200 bundles of the best Southern COTTON WARP SHAW & MURPHY.
Dec 13 3w

B. Wilson Higgs,
General Commission Merchant,
CHARLOTTETOWN,
PRINCE EDWARD ISLAND.
sep6—3m.

Speaking to the Heart

BY Rev Thos. Guthrie, D.D. At the Wesleyan Book Room, only 65 cents
nov. 29

New Advertisements.

Plum Pudding
AND
MINCE MEAT!
Just arrived and for sale at Low PRICES during Christmas Season.

H. WETHERBY & CO.,

HAVE now on hand a large and choice selection of the *BEST FAMILY GROCERIES* in the City:

20 bbls. Fresh and clean CURRANTS
30 kegs do do RAISINS
2 cases Sultana do
530 boxes Candied Citron, Lemon and Orange
300 pkgs choice FIGS, from 2 to 25 lbs each
500 do Raisins, boxes, half and quarter

Also,—a small lot of extra large Raisins and Figs, for Dessert, packed expressly for the London Market.

20 hhds choice SUGARS
100 chests, hf chests and boxes New Season's Teas
Crushed and Pulverized Sugars, Isinglass, Gelatine; Mixed Spices and Essences for flavoring Cake and Pudding; bottled Pie Fruits, assorted; Nuts, Oranges, Lemons, Apples, Grapes.

Family and Pastry Flour, in barrels or small bags.

The above, together with a large and varied assortment of First Class Groceries, will be found at the LONDON TEA STORES, where you get the

Best Half-Dollar Tea
AND
Pure Ground Coffee, 1s. 6d.

H. WETHERBY & CO.,
205 Barrington street and 15 Brunswick street.
dec 20

Just in Time for the Holidays?

FURTHER supplies of gift books—also SUNDAY AT HOME, LEISURE HOUR, and GOOD WORDS—neatly bound—just received per steamer from England at the Wesleyan Book Room.
Dec 20

New Goods Per Steamer Asia.

Edward Billing
—Has received as above—

LADIES' and Gents' Kid Gloves,
do do do lined, sup'r quality
Backlin, Ringwood and Cloth Gloves,
Steel and Jet Belt Buckles,
Covered Crinoline Skirts, a large assortment,
ALSO—Grey Swanskins and Canton Flannels; Unbleached Cottons, &c.

LONDON HOUSE.
Hollis street, opposite Province Building.
dec 20

Grey Cottons

Received

The Family.

Is Santa Claus Dead.

On the night of that day on which, long years before,
Was born in a stable the Lord we adore.
The day had been merry and full of high joy
To many a laughing bright-eyed girl and boy,
Now each snugly slept and played in his dream,
With the bright gifts brought in by the wild reindeer team.

But in a lone street of the dark murky town,
Where the houses were old and dingy and brown:
In a cold attic chamber, so gloomy and high,
That its barren roof seemed to scowl at the sky,
A little girl slept on an old broken bed,
While o'er the rough canvass that pillowed her head
The bright sunny ringlets so ripplingly rolled,
The cloth seemed like tapestry broidered with gold.

By her side sat her sister, both pallid and fair,
And wearied with working and worn with despair.
But still she sewed on by the lamp's feeble light,
Far on in the hours of that cold Christmas night.
Like the bird, when the north wind has shaken its nest,
The little one woke from her troubled unrest,
Then timidly crept to her loved sister's side,
And opening her dark eyes inquiringly wide,
She lisped, as she half-raised her bright sunny head,
"Say, sister, dear sister, is Santa Claus dead?
Dear father was killed in the battle, I know,
And mother was dead when she felt like the snow.
That they both of them died I well know must be true,
And I think that our Santa Claus must have died too;
For I'm sure 'twas last night, when I'd just said my prayer,
That I hung my old stocking so slyly up there,
But this morning 'twas empty, and still just as old,
And I put it on quickly, 'twas so bitter cold.
While at the last Christmas, a long while aback,
I found that big doll and that dear jumping-jack.
If in any way possible Santa Claus could,
He would have brought something, for I have been good."

The sister drew closer the child to her heart,
And hiding the tear that unbidden would start,
She pressed her wan cheek on the child's curly head,
And choking with sorrow, then falteringly said,
"My own little sister, your dream was too true,
For truly your Santa Claus died unto you
When our father in battle was cruelly slain,
And mother was freed from her grief and her pain.
But there's one, my own sister, who dwelleth above,
A Being of infinite mercy and love,
Who will be, if to Him we are faithful and true,
Both father and mother and Santa Claus too."

—*Christian Advocate and Journal.*

Missionary Dialogue for Christmas.

Julia. Good evening, my dear Amelia; I wish you a merry Christmas.

Amelia. I wish you a happy Christmas; your countenance bespeaks a happy heart, and tells me you are a partaker of the general joy.

J. Certainly; Christmas is ever a joyful time to me. There are many considerations which render it so.

A. What are those considerations?

J. Christmas is observed, you know, as the anniversary of our Saviour's birth, and I think more about him—how he left the glories of heaven and was laid in a manger, and how the angels sang, "Glory to God in the highest, on earth peace, and good will to men."

A. It was a joyful event, indeed, that brought angels from heaven to sing praises on earth.

J. I think too how the Saviour loved the world, and how he suffered and died that we might be saved.

A. I have thought of all these things, and thanked the Lord for the blessed Bible, which shows us the way of salvation. But when I have contrasted the condition of the people of heathen countries with my own, I have felt sorrow as well as joy. Ever since we could lisp the name of Jesus, we have been taught to love him, to love his word, and to love the Sabbath-school. We can have no proper idea of the darkness which rests on the nations where He is not known. And I have felt that, young as I am, I can do much toward sending the Gospel to them.

J. I do not see why the command, "Go ye into all the world and preach the Gospel to every creature," is not as binding now as when it was given. Do you not think that it pertains to us and to all Christians?

A. Jesus thus commanded his disciples—his ministers; but I do not suppose it was the duty of all who have the Bible to go to the heathen personally as teachers; yet I think it is our duty to do all we can to send them the Gospel. We can do something toward aiding them in performing this glorious work.

J. Yes, I know we can; and when, instead of buying useless things, I have put my money in the missionary box, thinking it will buy a testament or a tract which may be the means of converting some poor heathen child, I have felt very happy.

A. I am glad, my dear, to hear you say so. *(Addressing the Sunday-school children.)* And I would ask the members of our school if they cannot say the same? Do you not, when the bell rings for the Sabbath-school to assemble, feel thankful that it does not call you to a heathen temple, where you or your friends might be made an offering to heathen gods? Do you not feel thankful that, instead of destroying you, your parents provide for you, and lead you in the way of happiness on earth, and to bliss in heaven? Do you not owe something more than thanks? Only think of what all the children of all our Sabbath-schools could do if Dr. W. has reckoned right. He said that each penny was a drop; that drops made rills; that rills make rivers; that rivers swelled the ocean; and that when each of the children in all our Sabbath-schools gave a penny a week we should have an ocean of missionary money. I propose that we start a rivulet in our school. He said, too, that the Sabbath-school children might support all our missions as they are. But it seems to me that if they should our teachers and parents would have nothing of the kind to do.

J. Never fear that. I will ask our teachers if they could not find more heathen to instruct and send out more missionaries. I do not doubt they would do as much as the children, and perhaps our parents would do as much as the teachers and children together.

A. I presume they would, and it seems to me that Christmas, when we are all so happy in the enjoyment of Christian privileges, is a very proper time to appeal to them. *(Addressing the audience.)*

Dear parents and teachers, permit me as the representative of the Sabbath-school, to address you in behalf of the millions of wretched people who know not the way of salvation through a crucified Redeemer. We praise our heavenly Father, and we thank you, dear friends, for all your prayers and for all your pious instructions. We would ask if, when you kneel at the family altar you do not feel it a blessed privilege not only to pray for our benighted fellow-creatures, but to do all in your power to send them the light and joy of the Gospel?

We would not dictate to you, but wish in obedience and humility to stir up your pure minds by way of rememberance. The ocean of treasures which we have just been contemplating is not so large as the Atlantic. It is only a little ocean; but we pray that the Church may swell it so much that it can be exhausted only when the whole world shall have been redeemed. Pardon the boldness of this suggestion; for we feel, dear friends, that we owe you a debt which we can never repay. Your love and your unwearied efforts for us give assurances that we need make no strong appeal to enlist your sympathy for others. May it be said of all present, in the great day of God, "they have done what they could; and many thousands redeemed through your instrumentality praise God that they were not left to perish in darkness.

The Unseen Witness.

There is a little machine made something like a clock, which is fastened upon a carriage, and in some way connected with the motion of the wheels. It is so arranged that it marks off correctly the number of miles the carriage runs. A stable keeper once had one upon a carriage that he kept for letting, and by this means he could tell just how many miles any one went who hired it of him.

Two young men once hired it to go to a town some ten miles distant. Instead of simply going and returning as they promised to do, they rode to another town some five miles farther, thus making the distance they passed over, going and coming, some thirty miles.

When they returned, the owner of the establishment, without being noticed by the young men, glanced upon the face of the measuring instrument, and discovered how many miles they had traveled.

"Where have you been?" he then asked them.

"Where we said we were going," was the answer.

"Have you not been farther than that?"

"Oh, no," they answered.

"How many miles have you been in all?"

"Twenty."

He touched the spring, the cover opened, and there, on the face of the instrument, the thirty miles were found recorded.

The young men were astonished at this unerring testimony of an unseen witness that they had carried with them all the way.

Thus has God placed a recording witness in our hearts. Wherever we go, we carry it with us. He keeps it wound up and in order. Without our thinking of it, it records all our acts, all our words, and all our thoughts.

We sometimes seek to deceive our friends, but the truth is recorded in our hearts. By and by, God will touch the spring, and all that is written there will then be seen. Many things that we do we should not if we knew that the eye of another person were looking upon us. We always carry a witness with us.

A little boy was urged by an older person to do an act that was wrong. He was told that no one would know it. "Yes, somebody will," said the little fellow, "myself will know it."

We cannot dismiss the witness God has fastened to our minds. It is our conscience, and whatever our lips may deny, it will always tell the truth. If we should attempt, in the great day when God judges the world, to deny our actions, there upon our hearts they will appear, written down, when we did not know it, by the unseen witness that God has made to accompany us every step in our life.

Think daily, little reader, of that instrument which we carry about us, out of sight, on which is writtten every thing we do and say.

Think how you will feel when God opens it, that its records may be seen by all the world.—*Zion's Herald.*

Would You like to see Jim?

In London there is a large building called Exeter Hall. It is used chiefly to hold religious meetings and anniversaries in. Once they were holding a Sabbath-school anniversary there. A clergyman was addressing the children. He told them about two bad little boys, whom he had once known, and a good little girl, whom he afterwards learned to know. One day this little girl was going home from Sabbath-school, where she had learned to try to be like Jesus, "who went about doing good." On her way home, she saw two little boys, about her own age, quarreling. She went up to them and told them how wickedly they were acting. She made them stop quarrelling, and finally persuaded them to go to her Sabbath-school. The boys were named Jim and Tom. The girl was called Mary Wood.

"Now, children," said the gentleman, "would you like to see Jim?"

With one voice they all shouted:

"Yes!"

"Jim, stand up," said the gentleman, looking to another part of the platform.

A tall, reverend looking gentleman, dressed in black, and wearing a white cravat, arose, and looked smilingly upon the children.

"There," said the speaker, "that is Jim. He has been a missionary for several years in one of the South Sea Islands. Now, would you like to see Tom?"

"Yes, yes, sir!" was heard all over the house.

"Here he is," said the speaker, straightening himself up, "he, too has been a missionary for years. And now, would you like to see little Mary Wood?"

"Yes, yes; O yes!" burst forth in a perfect storm of voices. Well, do you see that lady over there, with a black velvet bonnet, putting down her veil, and blushing like a rose? That's little Mary Wood. And now I have a secret to tell you. *She is my wife.* That good girl sowed a very little seed in God's garden. The fruit which it bore was two missionaries to the heathen with all the good resulting from their labors.—*Miss. Chronicle.*

Put your Children to Bed.

There may be some mothers who feel it to be a self-denial to leave their parlors, or fire-sides or work, to put their little children to bed. They think that the nurse could do it just as well—that it is of no consequence who "hears the children say their prayers."

Now setting aside the pleasure of opening the little bed and tucking the darlings up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraint; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make permanent impressions. If the little one had shown a desire to do well and be obedient, its effort and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We cannot understand the characters of these little beings committed to our care, unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand.

Certainly it would be unwise to excite young children by too much conversation with them just before putting them to bed. Every mother who carefully studies the temperament of her children will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babes of the flock; the very tones of the voice they last listened to, make an impression on their sensitive organization.

Mother, do not think the time and strength wasted which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray, and to pray for it in simple and earnest language, which it can understand. Soothe and quiet its little heart, after the experience of the day. It has had its disappointments and trials, as well as its play and pleasures; it is ready to throw its arms around your neck and take its good-night kiss.

Temperance.

Only Once and never Once.

"Only once," the tempter said,
With smiling lip;
Tempted thus the young man took
The fatal sip.
And time passed on; list, gently tread,
Death guards this night the drunkard's bed.

"Only once," the tempter said,
With winning voice;
Seizing the box the young man threw
The rattling dice.
And time passed on; what can earth have
More sad than his—a gambler's grave.

"Never once," the young man said,
And rising up,
Wavering not, he pushed aside
The sparkling cup,
And time passed on; no nobler fame
Has earth than his—an honored name.

"Never once," the youth exclaimed,
And turned away;
Others filled his place and joined
The exciting play.
A time passed on; how lived that boy?
A father's pride, a mother's joy.

Destruction Railway.

The Directors take pleasure in re-assuring their numerous friends and patrons, that the Road to Ruin is now in good order.

Within the last three months it has carried more than three hundred thousand passengers clear through from the town of Temperance to the city of Destruction, while the number of way passengers are encouraging.

An enormous amount of freight, such as mechanics's tools, household furniture, and even whole farms have gone forward; and the receipts of this year have been so large that the Directors have resolved to declare a dividend of five hundred per cent. The track has been much improved and re-laid with Messrs. Diablos & Co.'s patent rail. The grades are reduced to a dead level, and the switches brought to such perfection all along the route, as to jerk the cars in a moment from the main track, to avoid collision with the Total Abstinence engine and the Temperance trains which have recently occasioned so much trouble. In short, we have spared no expense to make it superior to any other road to ruin ever established. It gives us great pleasure to call the attention of the public to the improvements in our engines and cars. The old favorite locomotive—Alcohol—has a fire chamber of double capacity, and patent driving wheels after the fashion of old Juggernaut. Our wine cars are models of luxurious conveyance, after the fashion of the far-famed London Gin Palaces, where ladies and children and gentlemen of the first water have all attention. To keep up with the spirit of the times, our whiskey, rum, and brandy cars have been greatly enlarged and fare reduced to half price. Our cider, porter, and beer cars are exciting great attention among the children.

Our experienced engineer, Mr. Belial, and our polite and gentlemanly conductor, Mr. Mix, have been too long known to the traveling public to need any recommendation. Indeed, so swift and sparkling are our trains through all our towns and villages, that some have called it "The flying artillery of hell let loose on earth." Tickets must always be procured of Mr. Mix at the Drinker's Hotel, where you may see the following extract from our charter from Government.

"Licensed to make a strong man weak;
Licensed to lay a wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm,
Licensed to foster hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed where peace and quiet dwell,
To bring disease and want and woe;
Licensed to make the world a hell,
And fit man for a hell below."

REGULATIONS.—The down train leaves Ciderville at 6 A. M., Portertown at 7 A. M., Beerville at 8 A. M., Wineville at 9 A. M., Brandyborough at 10 A. M., and Whisky City at 12 M.

The speed of the train will be greatly increased as it proceeds; stopping, however, to land passengers at Poorhouseville, Hospitaltown, Prisonburg, Gallowsville, etc.

On Sunday, cars will be ready as usual, especially for way-passengers, until further notice.

N. B.—All baggage at the risk of the owners, and widows and orphans are particularly requested not to inquire after persons or property at Ruin Depot, as in no case will the Directors hold themselves liable for accidents to passengers.

WM. WHOLESALE, Pres't
ROBERT RETAIL, Vice Pres't.

English Judges on Strong Drinks and Crime.

There is scarcely a crime comes before me that is not directly or indirectly caused by strong drink—*Judge Coleridge.*

If I were not for this drinking, you (the jury) and I would have nothing to do.—*Judge Patterson.*

Experience has proved that almost all crime into which juries have had to inquire may be traced, in one way to another, to drunkenness. —*Judge Williams.*

I find, in every calendar that comes before me, one unfailing source, directly or indirectly, of most of the crimes that are committed—*intemperance—Judge Wightman.*

If all men could be dissuaded from the use of intoxicating liquors, the office of a judge would be a sinecure.—*Judge Alderson.*

Valuable Farm for Sale.

THAT valuable and beautiful FARM in the County of Annapolis, situate on the banks of the Nictaux River, within half a mile of the thriving village of Nictaux and within ten minutes walk of the Post-office, Churches, &c. Containing Two hundred and Fifty acres more or less. There is a commodious Dwelling House on the property, with a frost proof cellar, never failing well of excellent water, together with outhouses and the usual appurtenances of a well arranged farm-house. There are also two well built and spacious barns. The above property will cut about thirty tons of Hay, and with a little expence could be made to produce a far greater quantity. There is also upon the property an old established orchard bearing Apples, Plums and Cherries.

For terms and further particulars apply to
CHAS. BARTEAUX.
Nictaux, Annapolis Co., N. S. Oct 25.

Canadian Methodism.

PLAYTER'S History of Methodism in Canada Only 65 cents, at the *Wesleyan Book Room.*

DR. RADWAY'S PILLS.
FOR THE CURE OF
ALL DISORDERS OF THE
Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera.

ONE TO SIX BOXES ARE
Warranted to effect a Positive Cure.

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

THE GREAT WANT SUPPLIED,

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as a most approved cathartic, or cause no accompanying inconvenience or sickening.

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

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

U. S. INVALID HOSPITAL, NEW YORK.
DR. RADWAY & Co.: I send you for publication the result of my treatment with your Pills in the following cases:

1st CASE.—Inflammation of the Bowels. John C. Chapman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels; was called at 10 P. M.; he had then been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 4 A. M. he had a free evacuation, at 9 A.M. eat his breakfast; at 11 A.M., gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead cholic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a wineglass of water every three hours—it always cures.

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

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

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

Suppression of the Menses, Headache, Hysterics, Nervousness Cured.
NEWARK, N. J., Oct. 16th, 1853.
DR. RADWAY: Your Pills and Ready Relief have saved my daughter's life. In June last she was eighteen years of age, and for three months her menses were suppressed. She would frequently vomit blood, suffer terribly from headache and pain in the small of the back and thighs, and had frequent fits of hysterics. We commenced by giving her six of your Pills every night, and rubbed the Ready Relief on her spine, back, and hips. We continued this treatment one week, when to our joy she was relieved of her difficulty. She is now well and regular, and has been so ever since.
Yours very truly, J. G. HODGSON.
Your Pills cured me of Piles that I feel assured was caused by over-dosing with drastic pills.

Loss of Appetite—Melancholy—Nervousness—Bad Dreams—Sleeplessness Cured By Dr. RADWAY'S Pills.
LET DYSPEPTICS READ.
AS A DINNER PILL,
To promote digestion, sweeten and strengthen the stomachs of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs' weakness and indigestion, are obliged to sacrifice their appetites, to enjoy the most savory meats and hearty food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of Dyspeptics, for in six days they so prepare the stomach to receive, relish, and digest such food as it craves for. No Heartburn, no Palpitation, no Distress, no Vomitings follow the use of these excellent Pills.

SOLD BY ALL DRUGGISTS
Price 25 cts.

THE
Colonial Life Assurance Comp'y
Incorporated by Special Act of Parliament.
CAPITAL £1,000,000 Stg.
Head Office, 5 George Street, Edinburgh.
Board of Directors at Halifax, N. S.
Office 227 Hollis Street.
The Hon M B Almon, Banker.
Charles Twining, Esq., Barrister.
The Hon Alex. Keith, Merchant.
J. J. Sawyer, Esq., High Sheriff, Halifax
Medical Adviser—D. McNeil Parker, M. D.
Agent—MATTHEW H. RICHEY.

POSITION OF THE COMPANY.
Annual Income of the Company, upwards of One Hundred and Forty-four Thousand Pounds Stg.
The Directors beg to direct attention to the following advantages to Assurers:
The Local Board are empowered to accept proposals without reference to Head Office.
Moderate rates of premium and liberal conditions as to residence.
Premiums received in any part of the world where Agencies have been established.
Claims settled at Home or Abroad.
Unconditional Assurances upon lives of persons settled in life, who have no intention of removing to an unhealthy climate.
☞ Further information will be supplied at the Company's Offices and Agencies.
MATTHEW H. RICHEY,
General Agent for Nova Scotia and P. E. Island.

AGENCIES.
Amherst, R B Dickey; Annapolis, James Gray; Bridgetown, Charles Hoy; Charlottetown P E I, J Longworth; Digby, R S Fitz Randolph; Kentville, T W Harris; Liverpool, John Edgar; Lunenburg, H S Jost; New Glasgow, E Roach; Pictou Crichton; Summerside, P E I, James Campbell; Sydney, C B., C. Leonard; Truro, A G Archibald; Windsor, Jos Allison; Yarmouth, H. A Grantham.
Nov 28

Church Book Store,
49 White St. N. Y.
OLD and New Theological Works, Juvenile Books, Tracts, &c.
JUST PUBLISHED,
Bishop Browne's Exposition of the 39 Articles, with Notes by Bp Williams. 1 Vol, 8 vo. Printed on tinted paper. Price $4 N. S currency.
Prof. J. H. Hamilton of Acacia Villa School, Lower Horton, Agent.
N. B Orders for Rare and Curious works, may be sent. (Post Paid,) to J. H. Hamilton.

NOTICE.
EVERY FAMILY USING
Tea, Coffee, and Groceries,
will find them at the
LONDON TEA STORES,
205 Barrington and 15 Brunswick Streets.
THE Subscriber have just received a fresh and choice selection of NEW SEASON'S TEA, which for fine flavor, strength and cheapness, will on comparison be found the *Best* and *Cheapest* in this city. One trial of the following Goods is all that is required to test the truth of the above assertion.
RETAIL PRICE LIST:
Good useful Tea, 1s. 9d. and 2s. per lb.
Superior Breakfast Tea, 2s 3d. & 2s 6d
Oolong (very choice) 3s. 0d.
HALF-DOLLAR TEA.
This is the Tea that suits all lovers of a cup of good Tea. Lots of not less than six pounds 2s. 1d. per lb.
Good Ground Coffee, 1s. 3d. per lb.
Very superior do 1s. 6d. per lb.
Also—00 bags Jamaica and Java Coffee, in bond or duty paid, at lowest market rates.
PRESERVING SUGAR.
Good Brown Sugar, 5d.
Extra Porto Rico do 5 1-2d.
Choice Centrifugal do, 6d.
Crushed Sugar, 7d and 7 1-2d.
Molasses (very choice) 2s. 3d. per gall.
Always on hand—a large stock of general GROCERIES to select from.
150 bbls Best Pastry Flour, 100 do Extra State do, 30 do K. D. Corn Meal } All fresh ground
17 hhds Good Sugar,
31 bbls do do
37 do Crushed Sugar,
17 chests and half chests Choice TEA
In bond or duty paid.
aug 30 H. WETHERBY & CO.

LOOK HERE!
J. B. FITCH'S
Golden Ointment.
CURES all diseases of the skin, and is not only a cure, but a preventative from taking any humor that is contagious by rubbing a little of the Ointment on the hands when exposed.
The world is becoming astonished at the healing properties this Ointment possesses for curing
BOILS, FELONS, CORNS, CHILBLAINS, PILES, BRUISES, BURNS, BLISTERS, &c.
COGSWELL & FORSYTH 123 Hollis Street, Agents for Nova Scotia. May 24.

HIGHLY IMPORTANT!
Let the Afflicted read,
—AND—
Know of the Astounding Efficacy
OF THE
Great Humor Remedy!
HOWARD'S VEGETABLE
CANCER & CANKER SYRUP
Surpasses in efficacy, and is destined to Supercede, all other known remedies in the treatment of those Diseases for which it is recommended.
It has cured Cancers after the patients have been given up as incurable by many physicians
It has cured Canker in its worst forms, in hundreds of cases.
It has always cured Salt Rheum when a trial has been given it, a disease that every one knows is exceedingly troublesome and difficult to cure
Erysipelas always yields to its power, as many who have experienced its benefits do testify.
It has cured Scrofula in hundreds of cases, many of them of the most aggravated character.
It cures King's Evil.
It has cured many cases of Scald Head.
Tumors have been removed by it in repeated instances in which their removal has been pronounced impossible except by a surgical operation.
Ulcers of the most malignant type have been healed by its use.
It has cured many cases of Nursing Sore Mouth when all other remedies have failed to benefit.
Fever Sores of the worst kind have been cured by it.
Scurvy has been cured by it in every case in which it has been used, and they are many.
It removes White Swelling with a certainty no other medicine has.
It speedily removes from the face all Blotches, Pimples, &c., which though not very painful, perhaps, are extremely unpleasant to have.
It has been used in every kind of humor, and never fail to benefit the patient.
Neuralgia, in its most distressing forms, has been cured by it when no other remedy could be found to meet the case
It has cured Jaundice in many severe cases.
It has proved very efficacious in the treatment of Piles, an extremely painful disease.
Dyspepsia, which is often caused by humor, has been cured by it in numerous instances.
In Female Weaknesses, Irregularities and diseases peculiar to that sex, has been found a most potent remedy.
In cases of General Debility, from whatever cause the Syrup can be relied on as a most efficient aid
It is a most certain cure for Rickets, a disease common to children
Its efficacy in all diseases originating in a depraved state of the blood or other fluids of the body is unsurpassed. Its effects upon the system are truly astonishing and almost beyond belief to one who has not witnessed them.
This Syrup will as certainly cure the diseases for which it is recommended as a trial is given it, and the cure will be permanent, as it, by its wonderful searching power, entirely eradicates the disease from the system. The afflicted have only to try it to become convinced of what we say in regard to it, and to find relief from their sufferings.
Price, $1 per Bottle—or $5 for 6 bottles.
Prepared by D. Howard, Randolph, Mass
James O. Boyle & Co. (Successors to Redding & Co, 8 State street, Boston, Proprietors, to whom all orders should be addressed—and by all Dealers in Patent Medicines.
☞ Cogswell & Forsyth and Thomas Durney agents for Halifax. Aug 30 1y

PROSPECTUS
OF the Press and will be published in the month of November; a work entitled
"Newfoundland and its Missionaries,"
In one handsome 12 mo volume; bound uniform with Stevens's History of Methodism.
BY THE REV. WILLIAM WILSON,
Fourteen years a missionary on the Island.
Price to subscribers will be $1.25, to non-subscribers $1 50.
Names of subscribers can be sent to the author, Mill Town, N. B, or to his agent
HERBERT G. WILSON,
Globe House, Granville Street.
Oct 11. Halifax.

Summer Arrangement
Turner's American Express,
And General Forwarding Agency
RUNNING to all parts of Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland, United States and Canadas, and connecting with other reliable Express Companies for all part of Europe and America.
Packages and Parcels
of all descriptions received at this office, and forwarded to all the principal towns in the above named places, and connecting at Liverpool, G. B., with the Atlas Express Co., for all the principal cities and towns in Europe.
DAILY EXPRESSES
made up at this office for Windsor and Truro; and twice a week per steamer Emperor for St John N B, Eastern States and Canadas. Also weekly per steamers Commerce and Greyhound, to and from Boston Pictou and Charlottetown, P. E. I.
Goods purchased and all orders attended to with despatch.
Bills, Notes, and drafts collected, money forwarded, and all Express Business entrusted to this Express will be executed with promptitude and care.
—A faithful messenger will accompany each Express.
PRINCIPAL OFFICES:
Charlottetown, P E I, Pownal and Water Street
Newfoundland, Thomas McCorman
Boston, Mass. 8 and 10 Court Square,
Liverpool, G. B. 23 Lower Castle Street
86 Prince Wm street, St John N B
61 Upper Water Street, Halifax, N. S.
JOHN ECKERSLEY,
April 12 Agent

HORACE WATERS'
Great Musical Establishment,
NO. 481 BROADWAY, N. Y.
80 New Pianos, Melodeons, Alexandre and Cabinet Organs, at wholesale or retail, prices as low as any first-Class Instruments can be purchased. Second Hand Pianos at great bargains, prices from $60 to $200. All the above Instruments to let, and rent applied if purchased. Monthly payments received for the same. There being some five different makes of Pianos in this large stock, purchasers can be suited as well here as elsewhere, and perhaps a little better.
10,000 Sheets of Music, a little soiled, at 1½ cents per page. Cash paid for Second hand Pianos. One of the Largest Stocks of Sheet Music in the United States, Music Books, and all kinds of Musical Instruments and Music Merchandise at the Lowest Rates.
SABBATH SCHOOL BELL, No 1.
Contains 144 pages, and nearly 200 Tunes and Hymns, and is the most popular Sabbath School Book ever issued. Prices—paper covers, 30 cents each, $25 per 100; bound, 35 cents, $30, per 100; cloth bound, embossed gilt, 40 cents, $35 per 100.
SABBATH SCHOOL BELL. No 2.
Is an entire new work of 192 pages, and nearly 225 Tunes and Hymns. Nearly one million of these "Bells" have been issued. Prices same as "Bell No 1." Both numbers can be obtained in one volume, price, bound copy, 60 cents $55 per 100; cloth bound, embossed gilt, 70 cents, $65 per 100.
THE DAY SCHOOL BELL.
40,000 Copies issued! A New Singing Book for Schools and Seminaries, called the Day School Bell is now ready. It contains about 200 choice Songs, Rounds, Catches, Duets, Trios, Quartettes and Choruses, many of them written expressly for this work, besides 32 pages of the Elements of Music, which are easy and progressive.
Among the large number of beautiful pieces may be found: "Uncle Sam's School." "Don't you hear the children coming," "Always look on the sunny side," the Little Lass and Little Lad," "Oh, if I were a little bird," "Anvil Chorus," "Meet me by the Running Brook," &c. It is compiled by Horace Waters, author of Sabbath School Bell Nos 1 and 2, which have had the enormous sale of 920,000 copies.
Prices of the Day School Bell—Paper covers, $30 per 100; bound 40cts, $35 per 110; cloth bound, embossed gilt, 45 cts, $40 per 100. 25 copies furnished at the 100 price. Mailed at the retail price.
WATERS CHORAL HARP
A new Sunday school Book, of 160 pages of beautiful Hymns and Tunes. It contains many gems, such as: "Shall we know each other there?" "Suffer little children to come unto me." "The Beautiful Shore." "Oh, 'tis glorious," "Leave me with my Mother," "He leadeth me beside still waters," &c. Price, paper covers, 30 cts $25 per 100; bound 35 cts, $30 per 100; cloth gilt, 40 cts, $35 per 100.
☞ Nos. 1, Bells Nos. 1 and 2, and Choral Harp bound in 1 vol., cloth, $1.
The Athenæum Collection
OF HYMNS AND TUNES
For Choir, Church and Sunday Schools is now ready. It contains 512 pages, and nearly 700 Hymns and Tunes. Among the new and beautiful pieces we would name: "Dare to be Right," "Lion of Judah," "shall we meet beyond the river?" "Oh, say, shall we meet you all there?" "Sabbath Bells chime on," "Over the River," "Shall we meet no more to part?" "The Vacant Chair," and 25 pieces composed for this work by the late Stephen C. Foster, which are alone worth more than the entire cost of the book. Price, bound, 90 cts.; $10 per dozen; $80 per 100. Cloth bound, embossed gilt, $1; $11 per dozen; $90 per 100. Postage, 15 cts. each.
HORACE WATERS, 481 BROADWAY, NEW YORK,
Publisher of the above books.
☞ Sample copies of any of the above books mailed for two thirds of the retail price.

AUTUMN BONNETS.
English and French Millinery,
Trimmed Hats, &c.
EDWARD BILLING'S selections for the Autumn and winter are ready for inspection and constitute a large and elegant assortment of Novelties. Trimmed Bonnets for Autumn, Velvet Bonnets very handsome, Beaver Velvet and Straw Hats, the newest designs trimmed and untrimmed. Materials for Milliner's use. Ornaments, Flowers Grasses, Drops, etc. Bonnet and Hat Shapes, newest colors in Ribbons, Bonnet Silks, Velvets, Terry Silks, with a splendid assortment of Feathers, in real Ostrich, Grebe, Bird of Paradise etc.
LONDON HOUSE,
HOLLIS STREET.
sept 20.

Hams, Lard, Butter.
Just received at the London Tea Stores.—
500 lbs. choice P E Island Lard,
10 firkins good Cooking Butter—9d per lb.,
500 Sugar Cured Hams—7 1-2 per lb
H. WETHERBY & CO.,
205 Barrington & 15 Brunswick street.

LANGLEY'S PILLS.
ARE a purely Vegetable preparation, and may be taken at any time by either sex without fear or danger as they are free from all deleterious compounds of *mercury* and Drastic Purgatives. Their action is gentle, without causing the least uneasiness, yet effectual in removing all impure and acrimonious accumulations from the blood and system, gradually compelling the various functions of the body to act in a regular and spontaneous manner. Unlike many remedies, they do not induce liability to take cold nor establish a necessity for the habitual use of purgatives. They thus strongly recommend themselves as a first class FAMILY MEDICINE.
Sold by GEO. JOHNSTON, London Drug Store, 148 Hollis street. March 16.

Just received another supply of the above Food
WOOLRICH, Sole Agent

WOODILL'S
World Famed Lozenges
ARE THE GREAT
CELEBRITY, FAME and
Remedy for Worms
THEY never fail to destroy Worms and no CERTAIN cure for different species of Worms which infest different parts of the intestinal canal.
They do not contain Calomel or any other mineral substance, but are a VEGETABLE and therefore SAFE with all CORDIALS only, pleasant to the most delicate stomach, and effectual in the EXPULSION of the Worms of SENNA, CASTOR OIL or any other cathartic.
In the treatment of WORMS, a cathartic is the EXPULSION of the Bowels. It is not to be satisfied by a mere Purgative, which expel the principle action of the bowels, on matter, which favor their expulsion by ordinary contraction of the bowels, or in, or to harm them less effectual. Other cases, for to produce the latter is generally a large and nauseous dose, and in the former purgative to carry off the dead worms in a few days medicine.
The combination of these two medicines not only destroying their existence but expelling them is effected by their peculiar properties, and in this is the great SUPERIORITY and ORIGINALITY of Woodill's Worm Lozenges as they are the only preparation combining all qualities. The organs of PULMONIC and PURGATIVE are entirely called upon to perform their functions in accordance with the combination, which they are both pleasant and agreeable to the taste.
Be particular to ask for WOODILL'S, as they are the only kind free from danger, and none more efficacious. They are sold by Druggists and Medicine Dealers throughout the Provinces. The price is only 25 cents per box.