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Religious Miscellany.

For the Provincial Wesleyan.

The Oratorio of Nature.

Hark! 'tis nature's music pealing!
Bursting from a thousand throats;
Now with whispered cadence stealing,
Then with loudest thund'ring notes.

Nature hath a million voices,
Varied by a thousand tones;
All this heaven-wrapt earth rejoices
With the vocal powers she owns.

List! the air is full of music,
Swarms of insects dance and sing;
While by feathered songsters rustic,
Hills and vales with warbles ring.

Hear the varied sounds of creatures
Roaming o'er a thousand hills;—
Shouts of happy children greet us,
Every town their music fills.

Yea, the *voiceless* things surrounding,
Are not dumb in nature's band;
For the brooklets, rivers bounding,
Music roll to ocean grand.

E'en the spacious woods are vocal,
Clapping hands, each leaf-spray sings,
When the wind, that wondrous harper,
Sweeps his hands o'er nature's strings.

Stand now, on the sea-girt islet,—
Listen to the ocean's roar,—
Rolling nature's chorus, while it
Hissing, foaming, smites the shore.

Mountain billows rising, bounding,
Roaring like conflicting hosts;
Echoing peals, like thunder sounding,
Shake and crash the rock-bound coast.

Hark! the rolling drum of thunder
Heightens nature's loudest glee;
Rending clouds and rocks asunder,
Sweeps the march of Deity.

Now, the thund'ring chorus ceases—
Hushed into the faintest tones,
Like Eolian harps in breezes,
Fanned by zepher's plaintive moans.

Nature! 'tis an *organ* swelling,
Massive pipes unnumbered sound;
Nature's *God* the breath impelling,
Speaks aloud to all around.

See! his footsteps flash with lighning!
Hear his feet with thunder-shod!
List! by zephers now inviting,
'Tis the "still, small voice" of God,

Hear his voice, O earth! and fear it—
Hear it, all our land and sea—
Bowing head and heart, revere it—
Bless the voice of Deity.

J. WINTERBOTHAM.

St. John, N. F., Oct. 26, 1859.

The Christian's Strength.

There is a supply of strength somewhere in reserve for the Christian. There is strength available for him when his need comes—strength which he may have. "As thy days, so shall thy strength be," is the language of One who knows where a store of strength lies, and who sees a way of communication between it and the person he addresses.

Ask, then, where the Christian's promised strength lies, where that reserve of strength is which is to come in his future days and carry him to Heaven; I answer—just where his wisdom, just where his holiness, just where all the springs of his spiritual life—far above him, and the things around him—in God. In God is boundless, everlasting strength; and that is the strength, every page of Scripture tells me, I am to draw on, and hope in, and look on as mine. It has been placed at the disposal of Christ my Saviour, that it may be mine. This promise does not mean that my own strength shall be kept up, never fail me, hold out to the last; it means that there are fresh supplies of strength in store for me, that my strength shall be continually renewed; and this because the Lord himself is become my strength, and my sufficiency is of him. There is a communication between the living God on his throne and me in my struggles and sorrows here; a communication opened by my Saviour on his cross, and kept up by his intercession and his Spirit; and that communication, that outpouring of the Godhead into my heart, makes God "the strength of my heart and my portion forever."

The strength in reserve for the Christian is abundantly sufficient for him. He not only may have strength, and shall have it, but he shall have enough of it, enough to meet his utmost necessities—strength equal to his day, be his day what it may. "As thy day, so shall thy strength be"—there shall be a correspondence and proportions between them. Thou shalt have at all times the kind of strength thou requirest, and thou shalt have as much of it as thou needest.—*Rev. C. Bradley.*

"It Shuts Out the World."

A few years since, on visiting a mother in Israel, one who wrestled and prevailed in prayer, she led me to a small room in a retired part of her low-roofed dwelling, and showing me the hasp which fastened the door of that quiet retreat, said, "I often think that this little piece of iron is more to me than all the treasures of the rich in yonder city are to them—for this '*shuts out the world.*'"

It was a sacred spot, that room of prayer. For more than fifty years it had been a Bethel to the soul of this aged disciple; and how many in that mountain village, aye, and in the world, are indebted to the prayers offered there, eternity alone will reveal. It seemed to me holy ground, hard by the very gate of heaven.

Reader, have you any bar, or bolt, or key, which, when you enter your place of prayer, keeps away the intruding cares and perplexities of the world without? Alas! alas! how many weary, aching hearts, *burdened* with earthly treasures, would give all they possess for the "little piece of iron," the *something*, which would "shut out the world" and give the sublime repose which He gives to "his beloved."—*Tract Journal.*

Hypocrites.

"Papa," said a boy to his father, "when we were in the steamboat yesterday, I heard Captain Wood say a very wicked thing"

"What was that, Charles?"

"He said, papa, that all religious men were hypocrites"

"Indeed! that was a bold saying. But you know it was not true."

"Yes, but the other gentleman seemed to believe it."

"Did you hear of whom they were speaking at the time?"

"About Mr. D——, who was transported for false coining. They said he used to give tracts, and attend prayer meetings, just as you and uncle do. He was a hypocrite, I suppose."

"Yes, poor man; and I fear there are others like him, which is a sad and humbling thought for the true people of God. But yet, my boy, there is comfort in it too. Why do forgers take so much trouble, and run such great dangers?"

"That they may make what looks like real gold"

"But why are they so anxious for that?"

"O, papa, because, you know, they can buy everything with it, and live like rich men."

"Then, if real gold were not so valuable, they would not take the trouble to imitate it?"

"Certainly not."

"Well, then, the very fact of there being false coiners in the world, proves that there is such a thing as true gold, and that the man who can get it is very fortunate. Now in the same way, I have comforted myself by thinking that the fact of there being hypocrites in the church, men who pretend to a false religion, proves the reality of true piety—how valuable it is, how blessed they are who really possess it! There would be no hypocrites if there were no real Christians."

Charles looked bright and pleased. "Papa, I am so glad you have told me that—I had not thought of it. Will you say so to Cap: Wood come day?"

"I certainly shall, if I have an opportunity. But you see what a dreadful thing hypocrisy is. Not only does it ruin a man's own soul, but often the souls of others also. People, like Captain Wood, who are glad of an excuse for not thinking seriously at all, when they meet with one hypocrite settle that all religion is a pretence. My son, I trust there is no danger of your being ever led into this awful sin. But it is not enough to be no hypocrite. If you would glorify God, and do good to your fellow-men, you must be a decided, consistent Christian. You must act in all things so as to "adorn the gospel." God alone sees the heart, he alone knows how far you are sincere in what you profess to be in church or in your closet But men must judge of it by what they see—by your conduct now in the school room, and in the play-ground; and if you live to be older, by what they shall see in your public and family life God grant that it may be said of you and me, as if was of the first disciples,—men "took knowledge of them that they had been with Jesus."

We Shall be Changed.

They laid Christ's body, torn by the crown of thorns, pierced by the nails and the spear, all bloody and cold and dead, in the tomb; but he was changed, and how glorious was he when he showed himself to Saul of Tarsus, and to John, his beloved disciple, on the Isle of Patmos! They laid Stephen's body, all bruised and mangled with stones, in the grave; but he will be changed, and will come from that grave in brightness and glory. They buried John the Baptist with his head cut off by the wicked, but he will come from that grave with a crown of life on his head.

Some men went to China once, and because they were forbidden to carry the silk worm out of the country, they hid some of the little creature's eggs in the top of their staves; and so out of those two dry staves came all the silkworms and all the silk in Europe since! What a wonder! A poor ragpicker takes a short stick in his hand, and goes into the dirty gutters of the streets of the city, and picks up little bits of rags and paper. These he puts into his dirty bag. But these are washed and made over and come out the pure white sheet, paper beautiful enough to have a queen write on it! Who can doubt that God can take these poor bodies, and of them raise up a new and better body? Out of the very darkness and the bones of the grave he can make something that will be brighter than the sun forever.

These children now before me, so young and so fair, must be changed. They must be changed by time, as it makes them older; by sickness, as it withers them, as the worm withers the flower; by death which will turn them into corpses, and by Christ when he comes to waken all the dead! O child! If you love that Saviour, if you please him by shunning what he forbids and doing what he commands, if you live to please and honor him, you shall be changed, and become like the blessed Saviour forever, holy, glorious, immortal, and blessed forever!—*Dr. Todd.*

Paragraph for Preachers.

Bishop Early, of the M. E. Church South, in a recent address to the Holston Conference upon the duty of pastoral visitig, said:

"You appoint protracted meetings: I never appointed a protracted meeting. I appointed two day's meetings, and if they promised well, I protracted them. You are not to be spending all your time and strength on protracted meetings, letting regular appointments fall through, and the whole circuit get into disorder—no class books, no account of periodicals, no Sunday schools. Neglecting and slighting your work three-quarters of the year, not expecting to do anything, and teaching people not to expect a blessing at regular meetings; then, at the heel of the year, getting up a revival, going into protracted meetings, reporting so many conversions, and when your successor comes along, he can't find half of them Everything at loose ends—no class books, but slips of paper here and there. Under such men the Church will go down. They do not administer sacrament once a quarter. I hear of elders who have not administered the sacrament of the Lord's Supper in a year—a whole year! and yet they stood up once and took the vows you are taking. Go from house to house. This you promise to do, but you don't do it when you whip from home to church and back, maybe stopping at a few favorite places to get a meal and have your horse fed. So have I heard of a preacher who had a circuit seventy-five miles round; but he traveled three hundred miles. How? From home to one appointment fifteen miles off and back, same day, thirty miles; from home to another appointment and back, same day, twenty miles; and so on. This is not family or pastoral visiting. It cannot discharge your conscience of these vows. Be gentlemen. Give as little trouble as possible, and do as much good, wherever you go. You must often, brethren, pursue your sacred calling under disadvantages; but go forward. Remember, he that goeth forth weeping, bearing precious seed, shall come again rejoicing. Weeping! Why should he weep? Because, forsooth, grain might be precious and scarce. He and his family can ill spare it for seed; they need it for food for present necessities. But the sower takes it for seed, though suffering for food. By and by the harvest comes; yea the harvest."

The Benevolence of Neander.

Neander's love of his fellow men, and especially of good men, was ever active and self-sacrificing. His charities were unbounded. He allowed his sister to manage his domestic affairs according to her pleasure, but in regard to his charities he was most decided. He would suffer none to interfere here; and of the amount of his givings he would never render an account. Vast multitudes were benefitted by him, the particulars of which will never be known. One example may be given as a specimen. During the illness of a student, which proved to be fatal, he was unable to obtain all that was necessary in this condition. A friend went to Neander and informed him of his state. As he was entering into details, Neander suddenly interrupted him and inquired how much was needed. The friend named the sum. Neander wrung his hands in agony; he had no money at his command. He paced the room, glancing eagerly at his books. At length he stopped before a large volume, splendidly bound, one of the most valuable books in his library, and the most precious, as but few had been printed and distributed by the author among his friends. He seized the book, put it into the hands of the student, and said, "I have no money, but take this and try to sell it Do it secretly, I beg; nobody must know it."

The Living Way.

Is Christ a living way to heaven? Then what a sorry, pitiful case are they in that walk in the way of death, that despise this way of life? It is very common, and it does not cease to be the more bad because it is common, but is so much the more grievous, that persons love death rather than life The matter now is balanced thus: every sinner is by nature dead in sin; if he continues in that state, he dies in his sin; and dying in his sin, he dies forever for his sin. This miserable case now is to be balanced with what our Lord proffers—that he will give the light of life—that he offers to lead men to heaven—that if they will but set foot on him, set their heart on him, lodge their faith on him, and put their trust in him, he will guide them safely thither. What ails them, that they refuse Jesus Christ?—*Traill.*

Religious Intelligence.

Great Britain.

The Scottish Reformation Society has made arrangements, and issued a prospectus or programme, for commemorating the tricentenary of the Reformation from Popery in Scotland. Upon one great fact the society bases its present movement; that on the 1st of August, 1560, the Scottish Parliament assembled, on the 17th the confession of faith was ratified, and the Protestant religion formally established.

Neither in 1660 nor in 1760 did circumstances permit the centenary commemorations of this great event. But 1860 offers a more peaceful opportunity, and it is intended to hold a series of meetings in Edinburgh, commencing on Tuesday, 14th August, 1860, and continuing over four successive days. The society contemplates the attendance not only of Protestant Scotchmen, but of Protestants of all countries and denominations, and to make their meeting as a Protestant voice resound north into all lands.

At the several meetings short papers are to be read, as the ground work of conversation and discussion, touching the history, state, and prospects of Protestantism in Scotland particularly, and more generally in other countries. It cannot be doubted that by this great series of meetings in the Scottish capital an impulse will be given to the stability and diffusion of Protestant truth of the most enlarged and abiding character.

The Congregtional Union of England and Wales held its twentieth autumnal meeting in Aberdare, Wales, about three weeks ago. Nearly five hundred ministers and delegates from various parts of the country were present. The proceedings included devotional meetings, the discussion of important questions affecting the prosperity of the churches, and public meetings for the advocacy of British missions, Congregational principles, and the cause of voluntary education.

At the devotional meeting on Monday an admirable address was delivered by the Rev. D. Thomas, of Bristol, on "Self-Abegation in Christian Work." At the conference on Tuesday, the chairman, the Rev. Dr. Legge, of Leicester, delivered a lengthened and masterly address, indicating much learning and research, of which the general mission of Christianity was the prominent theme, and touching eloquently upon a variety of subsidiary topics. On the motion of the Rev. J. Pridie, seconded by the Lord Mayor of London, he was thanked for his address, and requested to publish it.

For some time the British Congregationalists have been endeavouring to form a fund upon which their infirm and aged ministers might rely for support, but the success of the project appears to be problematical. The subject was again brought before the Union by the Rev. Dr. Ferguson, who read a paper from the special committee appointed last year, in relation to the proposal to form a Pastor's Insurance Society, which had not received general approval from the churches.

The Rev. George Smith next described the steps that had been taken to raise a fund for aged retiring pastors, for which he had received more than £3,500, subsequently increased by subscriptions in the assembly, with the £1,000 donation of the Revd. J. A. James, to 5,000. A resolution was adopted to aim at raising at least £10,000 for this object.

On Tuesday morning a resolution was adopted expressive of interest in the Welsh Congregational churches, which elicited much valuable information. The proceedings of the English Congregational Chapel Building Society was then described and commended. A resolution condemnatory of American slavery was adopted at this sitting; and the Rev. T. Bourne, from New York, pleaded earnestly the cause of the negro race.

At subsequent sittings the Union was occupied with the subject of Sabbath schools, and considering the measures that must be adopted for rendering county associations more efficient than they are. Miscellaneous business was then transacted, after which a paper on the Religious Awakening was read by the Rev. R Balgarnie, of Scarborough, and the rest of the session was devoted to its consideration and prayer.

A very devout feeling appeared to pervade all the meetings, and frequent allusions were made to the revival of religion going on in Wales, Scotland, and Ireland. But the crowning service was in the open air on Thursday afternoon, when at least 15,000 persons were present, and the interest was so great that all the shops in the town were closed, in order that their inmates might attend this out-door prayer meeting.—*Northwestern Christian Advocate.*

The Revival in Sunderland.

From the Correspondence of the Watchman.

GENTLEMEN,—Still good news from the North. The Sun of Righteousness is going "forth in his might." Since my last very many have felt the sacred fire beginning to glow. Icy hearts are thawing under the permeating influence of holy flames gathered from the Altar. Some who were miserable sinners have literally danced for joy. Men who were unblushing blasphemers are loudly praising God,—prodigals are finding their way home,—mere formalists are believing the great truth, "Ye must be born again,—drones in the family hive are acting out those great words, "Work while it is called to-day."

Men and women of most dissolute habits, are washing their garments in the blood of the atoning Lamb. Not a few backsliders are returning to the arms of God, and the ranks of Zion; and some of these rapidly hastening to fourscore years. Many young people have taken the yoke of Jesus upon their youthful necks; and not a few young men, whose secular position inspires hope that the silver and gold shall be placed at the Great Apostle's feet. Every night and, I might say, afternoon, the minor key of distress is poured out in "O God, save me," "O Jesus, help me;" and then we hear the sweet melody, "I will praise Thee," bursting forth from the happy heart, into which are gushing streams of mercy. The "finger of God" is seen, yea, "the hand of the Lord" is with them. Many members are finding their feet, and like their Great Exemplar, are going about doing good, Persons, of whom to ask aid, in a Prayer-meeting, would have been to frighten them, may now be seen going from pew to pew, and entreating others to come to Christ. The words of our poet seem descriptive of their feelings and desires:

"Too much to [illegible] I cannot give;
Too much I cannot [illegible] for Thee."

Husbands have come to the communion rail, and when Jesus said, "Thy sins are forgiven thee," they have rushed down the aisle, and clasping their wives, have brought them to the "altar of prayer," and they have rejoiced together in alliance to the Lord Jesus Christ. In one part there kneels a father, mother, and three daughters—in another, three sisters. Here, man and wife—there, brother and sister—in one vestry, mistress and maid, side by side, both backsliders, and both made very happy—in another, companions in the paths of folly, now wrapping their arms around each other's necks, and as they mingled voices in—

"Oh happy day that fixed my choice
On Thee, my Saviour and my God,'
Well may this glowing heart rejoice,
And spread its raptures all abroad."

—they, like David and Jonathan, "strengthened each other's hands in the Lord."

I think it right to state that many of those who are enrolled as having received special good, belong to other Circuits; many others were members living without a daily sense of Divine favour; not a few doubting the great and glorious doctrine of "Entire Sanctification," or neglecting to seek after it; and some members of other Christian Churches. But with all these deductions a goodly number here have turned unto the Lord.

God is putting honour upon his Son, his word, and his people. We pray for grace, that we may wear it for the Divine glory. There is no modern quackery, no newly invented nostrum employed. It is the use of that far-famed elixir,—God's balm in Gilead,"—the good old Gospel. The whole conduct of our dear friends who continue to help us seems to say, "It is our meat and drink to do our Heavenly Father's will."—To "spread scriptural holiness" is the "one thing" they "do." I stop not to defend this work. God will fight for us! If any who read this letter feel sceptically inclined, we remind them of our Lord's message to his forerunner, "Go and show John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he who is not offended in me." Mat. xi. 4–6. To argue this matter, we have neither time nor disposition, but to quibblers we would say, "Why should the work cease whilst we leave it and come down to you?" As our beloved President said yesterday, at Gateshead, concerning Methodism, so say I of this work, "He must be a bold and a bad man who is prepared to wish that it had never been."

Let us pray, and work, until—

"Jesu's love the nations fires,
Sets the kingdoms in a blaze."

It will come. "Not by might, nor by power, but my Spirit, saith the Lord of Hosts." Yours, truly,

CHARLES RAWLINGS.

Sunderland. Nov. 1, 1859.

Massacre of Missionaries.

The July report of the Rhenish Mission Society contains the painful statement that the increasingly hopeful field of labor of that Society in Borneo has been suddenly destroyed, by the cruel massacre of a number of the missionaries. The hearts of the missionaries had just been refreshed and encouraged by the arrival of reinforcements from Europe, when the unexpected blow fell upon them. Five of the missionaries, and one formerly a missionary, three of their wives, and three children were brutally killed; the wife of another, and twelve children, together with several European women and children, were dragged into captivity. The rest of the mission, consisting of six missionaries and their families, fled to Banjermassing, where, among a population of 40,000 Mahommedans, besides many thousands of enemies around the town, their situation at the last accounts was precarious. The mission-stations were destroyed and completely pillaged, and the fleeing missionaries deprived of everything. All the Europeans who could not reach that town or a neighboring fort were murdered, and their wives and children were killed or carried into captivity.

The island of Borneo with the neighboring island of Java, belongs to the Dutch.—The inhabitants are partly Mohammedan and partly heathen. The Rhenish Missionary Society is the only one laboring there, and has met with much success, especially among the Dayak tribe, where Christianity found free access from the first.—These scenes of horror are to be considered as a sequel to the rebellion in India, and, like that, were commenced by the Mohammedans. The occasion was taken of the appointment of a new sultan by the Dutch, against whom one of his relatives raised a conspiracy, determined to shake off the yoke of the Dutch, and to kill all the Europeans.

The converted Dayaks stood faithfully by their teachers, aiding them as much as was in their power, while several of them sealed their testimony with their blood. One named Andrew, when seized, together with several others, openly confessed that he was a Christian. His freedom was promised him if he would turn Mahommedan, and a form of prayer was said before him, which he refused to repeat, when he was pierced through. May it prove true in Borneo, as it has in other countries where the followers of Christ have been called to suffer persecution, that the blood of the martyrs is the seed of the Church.—*Am. Messenger,*

Protestantism in Italy.

The *Times* Correspondent at Florence speaks of the hopes of Protestantism in Italy. He says that he saw at Parma and Bologna, and everywhere throughout Æmilia, signal proofs of the activity of the London Biblical Society. "Fine copies of the Italian 'Diodati' translation of the Old and New Testaamnt were either sold at very low prices or even freely distributed by their agents. I hear now that an elegant building is rising in this city in the Piazza Barbano or Dell Indipendenza, which is to be a temple consecrated to the worship of the National Italian or Reformed Catholic Church, A small congregation at variance with the established Roman Catholic communion already exists in Florence, and since last April what may be called Protestant service has been performed weekly in the Italian language, with open doors. The Waldenses have churches or temples not only in Turin and Genoa, but also at Pinerolo, Saluzzo, and all the minor towns at the foot of the hills, the population of which had been for centuries incited and let loose against them by the forocious bigotry of monks and inquisitors. In all those churches the Word is preached in Italian as well as in French, and the doors are shut against none of his Sardinian Majesty's lieges." The Correspondent thinks, however, that there is not much chance of any general conversion, and that the people care too little for the doctrinal parts of their religion to see any great difference between it and Protestantism.

The Mortara Case.

A deputation, consisting of distinguished friends of civil and religious liberty, was to have waited, by appointment upon Lord John Russell, her Majesty's Foreign Secretary, at the Foreign-office, on the 1st inst., to lay before his lordship a protest against the present proceedings of the Papal authorities in the Mortara case, and to request that "her Majesty's Government in case they should take any part in the settlement of the Italian question, will cause the subject of the Papal treatment of the Jews to be brought before the considerations of the Governments of Europe" The Secretary to the deputation, however, received a communion from his lordship, intimating that as his lordship was suffering from a slight cold, it would be more convenient to him to receive them on Saturday next.

Baptist Churches.

The celebrated Baptist preacher of England, Mr. Spurgeon, has addressed a letter to his readers in this country, in which the subject of close communion is spoken of as follows:—

"As for communion, it seems to us that this is no more at our disposal than the blood of the Redeemer, which he has shed for all his people, whether immersed or not. We believe restricted fellowship to be impossible among the saints of God. With all the church we do and must commune. The spirit of the living God has established an irresistible communion among all the regenerated, and no church act can limit or restrain the divine impulse. Respecting the consciences of those who hold a limited fellowship, we do most solemnly protest against their error."

Protestant Alliance.

ANNUAL MEETING.

From the Presbyterian Witness, Nov 19.

The Annual Meeting of the Alliance was held on Tuesday evening, 15th inst., in Temperance Hall. The audience was highly respectable, and enthusiastic in the cause.

James Forman, Esq., presided. The 48th Psalm was sung, the 2nd Psalm read, and prayer was offered up by Rev. Mr. McGregor.

The President then addressed the meeting to the following effect:—The Rev. Edward Marcus Dill remarks, in his work on *Britain's Romeward Career*, that "The present attitude of British Protestants is, perhaps, the most extraordinary phenomenon of the age. Exposed to Popish machinations which might well alarm the boldest, and encompassed by perils enough to startle the most secure, the mass of the Protestant community seem at this moment as insensible to danger as if Great Babylon had already fallen. Is not this the case with us also. Small as the country is where our lot has been cast, Romanists do not despise it as a field of action. Our position is no less perilous than that of Great Britain, and, if we do not use the means which God has placed in our hands to avert the threatened danger, we shall as swiftly and as surely drift towards the quicksands of idolatry and superstition. We are prone to say peace! peace! when there is no peace. As the inexperienced mariner, when a breathless calm spreads over the surface of the ocean, is unaware of his danger till the fierce tornado rushes upon him and plunges him into a watery grave, so, with the same unaccountable recklessness, a vast number of Protestants are lulling themselves to sleep. Many Protestants have scouted the idea that there is any cause for alarm in reference to the interests of our Protestant faith. But would they look calmly at the rapid strides towards the attainment of power which Popery has made during a few by-gone years, both in Church and State, I feel sure they could not be long in coming to the conclusion that the Popish controversy should not only be everywhere revived, but that every legitimate influence should be employed to put down a system so fraught with evil to the souls of men. Babylon must fall. Its doom is written—and it is the duty of every believing Protestant to plead fervently and importunately that the time may soon come when the Lord shall consume the Man of Sin with the spirit of his mouth, and destroy him with the brightness of his coming Thirty years ago, within my own time, and that of many here present, the loyalty of Papists was the favorite theme of Emancipationists. It is monstrous, they exclaimed, to suspect that our Catholic brethren would employ for the Pope against the nation the powers confided to them by that nation; and yet, when Mr. Lucas sometime ago was accused of trifling with his oath, what was his reply? "Mr. Lucas has fully considered the question of the oath, and has made up his mind upon it, and, by the blessing of God, he says—I will never rest nor cease my exertion, so long as I am in any position to exercise any public function whatever, until that accursed monopoly, the Established Church, be cut down by the roots." Is there not here the old Popish doctrine verified, that perjury is a duty when required by the Church's interests? Do not those who once complained in tones of injured innocence that Protestants charged Rome with disregarding the sanctity of an oath, now begin to laugh at Britain for believing them, and do they not coolly avow that when "the Church" requires it, oaths, like pie-crusts, are made to be broken? And is not Rome straining every nerve to mould the institutions and laws of the colonies for her own ends? We know what she is endeavouring to accomplish in Canada, New Brunswick and Nova Scotia; and the late elections in Newfoundland shew very clearly what she is doing there. Less than 50 years ago there was one priest in Halifax, and I believe he was the only one in Nova Scotia proper.—How many are there now? About the same time there was in Australia but one bishop and two priests:—There were two years ago several hundred priests, 14 bishops and one archbishop! See, also, how she grasps at chief places of trust under Government!—Custom Houses, Post Offices, Excise and Police swarm with Rome's adherents. Look also at the Bar, the Army and Navy. In Ireland the legal promotions are said to be in the ratio of nine papists to one protestant. What may then be expected when Rome's rising tide shall sweep over Witness and Jury Box, Bar and Bench? And what may we hope for when we see popish chaplains appointed to our army and navy.—When we see those ships, Britain's best bulwarks, whose flags have braved the battle and the breeze, fitted up for priests of the great apostate, when at the same time an application for an old hulk rotting at Davenport is refused for a Bethel Chapel! We have only to read the cases cited in the last monthly letter of the Protestant Alliance of England to satisfy ourselves that Popery is assuming far more alarming proportions than ever. The case of Miss Starr, on our own side the water, is familiar to you all; and very lately a case of regular kidnapping occurred in England A young girl, the daughter of a Mr. J. McDonnell, was taken from her father and secreted by a Romish priest, the Rev. Wm. Walter Roberts; but, providentially, the laws of England being more stringent, and the liberty of the subject better guarded than on the continent, and principally through the exertions of the Protestant Alliance, the means were soon found for effecting her restitution to her proper and lawful protector, and Mr. Roberts, besides being compelled to surrender his prize, had to pay the costs which the father had been put to, amounting to £58 18s. stg. John Wm Seiter, a Protestant residing at St. Genis in France, was deprived of two of his daughters by the connivance of the priest of St. Genis, who, when charged with the act, did not deny it, but stated that the girls were well provided for, and were learning the true religion. On this occasion the effort made by the Alliance for their release, I regret to say, was unsuccessful. The case of the abduction of the Jewish child Edgar Mortara, which has excited so great interest, is familiar to you all—This child is still detained, though it is expected some important movements will yet be made in reference to this matter.

Another case is that of Escalante, a British subject, a native of Gibraltar, who has been for some time engaged by the British and Foreign Bible Society in distributing the Scriptures in Gibraltar. Whilst so occupied in Andalusia he was, in May last, arrested and committed to prison at Chiclona, and the Bibles in his possession seized. After being for some time in a loathsome dungeon with murderers and other felons of the worst description he was removed to Cadiz where he is still in prison, awaiting his trial for this offence. Through the means of the Protestant Alliance a memorial has been forwarded to Mr. Buchanan, Her Majesty's Minister at Madrid, with instructions to enquire into the matter, and to endeavour to obtain his release.

The most striking feature of Popery is the secresy with which its designs and purposes are formed. How studiously are they concealed until the wished for moment arrives for putting them into execution! Nothing is left undone that tends to lull into delusive security those who are doomed to suffer.

Many examples might be adduced to verify this statement.

After referring to the massacre of St. Bartholomew, the speaker referred to the equally horrible massacre of 300,000 of the Protestants in Ireland in 1641 upon whom their enemies continued to smile up to the very moment when the work of extermination began, and who were thus completely thrown off their guard and murdered in cold blood. Who, after reading such tragedies as these must not be impressed with the danger of allowing men whose principle is to keep no faith with heretics, to obtain the ascendancy. And this is *Rome*, to which many of our great men, our statesmen, our legislators, and, with sorrow I say it, even clergymen, ministers of the gospel, are pandering!

I hope it will not be supposed that a disposition exists on my own part or that of the other members of the Protestant Alliance to injure, or hurt the feelings of any individual. On the contrary, our earnest desire is to do good to one and all. We know how difficult it is to divest the mind of early impressions studiously instilled into it, however deceptive they may appear to others; and with CECIL we believe that Popery is the masterpiece of Satan, and that he is utterly incapable of such another contrivance. It is a systematic and infallible plan for forming manacles and mufflers for the human mind. It is in truth the mystery of iniquity that it should be able to work itself into the simple, sublime, holy institution of Christianity, and so to interweave its abominations with the truth as to occupy the strongest pressions of the mind and to control the strongest understandings. The object of this Alliance is the same as the English Alliance—to endeavor to combine Christians of all denominations together to resist Popish aggressions. Many Christian people in this community and throughout the Province have given their aid and manifested a disposition to cast aside minor differences in order to promote the cause of truth against error, and earnestly hope and pray that it may please him who overrules all events to His own glory to put into the minds of all who love the Lord Jesus in sincerity and truth, to come forward with their talents and influence and exert themselves to promote so glorious an undertaking

The Report of the Committee for 1859 was then read by the Rev. JOHN HUNTER. It is as follows:—

The Committee have much pleasure in presenting to the members and friends of the Alliance the following short statement as a first Report of their proceedings.

Although the Protestant Alliance of Nova Scotia is an independent body, managing its own affairs and responsible for its own acts, it is also a branch of the English Protestant Alliance, which has its chief seat in the metropolis of the Empire. With this body the Committee continues to hold constant communication. I a Honorary Secretary paid a visit to Halifax during the summer of 1858 and the following notice occurs in the Report read in London on the 19th July of the present year:—"The conference with the Committee of the Nova Scotia Protestant Alliance was of special interest. That Alliance is very active in its efforts against Romanism, and is increasing in vigor and influence."

The Committee also maintains a correspondence with the Scottish Reformation Society in Edinburgh. From both these bodies much valuable information and aid have been obtained, and the Committee while acknowledging their obligations would also express their desire to draw still closer the ties which unite Protestants on either side of the Atlantic In the Constitution of the English Society the following passage occurs:—"The Protestant Alliance is a body composed of persons of various political opinions and holding different views on Church matters The one link which unites all these is a firm conviction that the object which the Alliance has in view is of far higher importance than any of those topics on which the members differ from each other." And this object is clearly stated in the following resolution recently agreed to at a general meeting held in London:

"That the necessity of uniting all Christians in resisting the influence of Popery in this Kingdom, on which the Protestant Alliance was originally formed, continues in unabated force. That the Alliance ought therefore to be strengthened to undertake a more decided and vigorous policy in dealing with the great questions of the day, including the disendowment of Maynooth; the opening of Nunneries to legal inspection; the termination of the present system of conceding to Popish demands on political pressure from Popish members of Parliament; opposition to the Confessional and all other Popish practices by whomsoever originated or sanctioned."

With a Constitution identical with that of the English Alliance the Protestant Alliance of Nova Scotia has also a very similar work given it to do. It took its rise from the felt necessity of union in order to oppose the domineering influence of Popery. Perhaps nothing has marked so much the wisdom of its commencement as the cry of rage and alarm with which it was greeted. Slander, threats, trickery, were the weapons of assault against this Alliance in its infancy, but they all failed to weaken its strength or disarrange its organization. It has gone on its course of duty—seeking the advancement of no party or sect as such, but earnestly bent on the acquisition of civil and religious liberty. It has striven to unite

the Protestants of the Province in efforts to secure the recognition of the Holy Scriptures as the basis of all sound Education, and in a firm and persevering demand that the Provincial support and encouragement given to Popery of late years shall be discontinued. In this demand would be included all endowments of Popery, in every form, and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish Ecclesiastics,—and the allowance of Conventual Establishments not subject to the inspection and control of the law. There is good ground for believing that its effects have not been in vain, but that the views of this Alliance have been generally adopted by the people of Nova Scotia, and that in a special manner the young men of this country have taken as their own the principles embodied in its Basis and Circular.

There is one branch of the actings of this Alliance to which its members may look with no slight satisfaction. It has created a Native Protestant Literature. During the last winter a course of Lectures was originated by it and held under its auspices.—These Lectures were not only eminently successful as having been attended by large and respectable audiences, but in printed form they have been spread through the country in large editions. Previous to the opening of last winter's course a meeting was held in Chalmer's Church, at which after devotional exercises, a preliminary Lecture was delivered by the Rev. W. Ferrie of St. John, N. B.—All the other meetings were held in Temperance Hall. They were duly opened by reading the Scriptures, praise and prayer.

The Lectures were given in the following order:—

The Papacy a Conspiracy against Civil and Religious Liberty—Rev. Pro. King.

The Idolatry of Rome—Rev. R. Sedgewick.

The Sacrifice of the Mass—Rev. W. C. McKinnon.

Causes of the Revival and Increase of Popery—Rev. J. L. Murdoch.

The Rule of Faith—Rev. W. Sommerville

Review of E. Maturin's Letter—Rev. J. Hunter.

Rise and Progress of Error in the Church of Rome—Rev. Dr. Robertson.

The Spirit of Popery and the Duty of Protestants in regard to Education—M. H. Richey, Esq.

The Papal Supremacy Examined—Rev. R. Wilson.

The Committee take this opportunity of recording their thanks to the above named gentlemen for their valuable aid in disseminating the principles of Protestant truth.

Arrangements have been made for the delivery of a course of Lectures similar to the foregoing during the approaching winter. At one time it was hoped that the opening Lecture would have been given by the Rev. Dr. Murray, of Elizabeth, New Jersey, a champion of Protestantism well known among us by the *nom de plume* of Kirwan. The following letter from him explains the reason of his absence and expresses his sympathy:—

MY DEAR MR. HUNTER,—

I do very deeply regret the series of incidents which have led to my disappointment of visiting Halifax. I had made all my arrangements to do so last spring; but your visit to Britain at the time prevented. You were my only correspondent; and I knew nobody else there. Then, I deferred my visit to Europe to next year, in order to be at the Tercentenary of the Reformation, to which I was appointed a delegate by our General Assembly.

It was in my programme to go to Halifax this autumn, with my friend Dr. Thompson, to open your course of Lectures. On this I calculated all summer. But the Irish delegation is here—Dr. Edgar is my guest—and I am the Chairman of the Committee that aids and directs them.—They go nowhere and do nothing save as the Committee directs. This renders it impossible for me to be absent. If poor Ireland can only be relieved from the iron collar which Rome has locked on its neck, and which has kept her for so many years in a low, servile position, how great will be the moral gain to the world!

Wherever God permits a Romish bishop or priest to reside, there will be intrigue, and that intrigue will grow in power as the priests grow in number. And politicians, who love place above all things, and who will vote for Jehovah, Jove or the Virgin, to gain supporters, will usually side with them. You know all about this in Nova Scotia, as we alas! do here. But you have a noble Protestant spirit, and fully roused among you. You have done a noble work, and are able to do a nobler. Seek by proper concession to concentrate the Protestant spirit, and all is safe. But remember that Rome can only be thwarted in its plans of mischief by perpetual vigilance. I rejoice to know that you have an admirable Vigilance Committee in your Province. On the open ground of argument, Scripture, common sense, the battle with Rome has been gloriously fought and won; but her intrigues will continue as long as massing priests live; and these must be met with Protestant vigilance.

I cannot now, make any promises, but I hope to see Nova Scotia before I die.

You will give my kindest regards to the gentlemen and brethren connected with you in your efforts to teach your people the blighting influence of Romanism.

I remain, my dear Mr. Hunter,
Very truly you friend,
N. MURRAY.

Elizabeth, New Jersey, Oct 24, 1859.

The history of the past year has been encouraging and instructive. In the United States several thousands of persons have left in a body the Idolatry of Rome under the guidance of Chiniquy, formerly a priest. Throughout Ireland the power of the priesthood and the numbers of their deluded followers are being continually lessened before the progress of advancing Protestantism. In Italy the Popedom is shaken to its foundations, so that we may hope ere long to hear the crash of its crumbling ruins. Among ourselves the spirit of prayer has been poured out, and if this blessing continue to increase we know that Popery cannot abide the brightness of Jehovah's presence. Yet though all these things are encouraging, the members of this Alliance would greatly err if they supposed that it was now time to lay aside the weapons of their holy office or to loosen the links of their organization. So long as Rome exists by her outposts in the midst of us—so long must we, if we would serve our civil and religious freedom rally round the banner of the Great Captain of Salvation. Through the Pulpit, the Press, and in the exercise of our rights as citizens we must expose Popery, oppose its doings and contend for the faith once given to the saints, until this system of Antichristian error is utterly removed and due honor granted in the midst of us unto the Lord Jesus Christ as the one Mediator and the King of nations.

Rev. Mr. SPRAGUE in moving the adoption of the Report spoke to the following effect:—Although not heretofore intimately associated with this Alliance it has now my warmest sympathies and good wishes. It is regarded by some as simply political: this I cannot agree with: it is an organization for opposing and overthrowing Popery and as such it ought to be aided by all who are Protestants at heart. Never was a louder call for laying aside petty jealousies and uniting to resist a terrible foe. This Alliance may have caused pain and trouble to some men; but it is sometimes absolutely necessary to give pain and trouble even while we seek the happiness, temporal and spiritual, of all concerned. But the real authors of trouble are not the promoters of this Alliance, but Romanists and those who play into their hands. Ahab denounced Elijah as the troubler of Israel but most falsely. He should have accused his own sins and those of his people. Great Britain has been raised to her proud preeminence by the Bible—and while she holds to the Bible she is safe: but assuredly she is preparing trouble for herself by nurturing the viper Popery. Britain supported idolatry in India and she has been taught a fearful lesson, written in the blood of her bravest sons and daughters. Britain now supports idolatry at home and just as surely as she was taught a lesson in India so surely will she be taught a lesson, *perhaps a bloody one* at home! She is placing a sword in the hands of her implacable ememy for her own overthrow. Do we not need to be aroused! Is it not time that every voice in Christendom should be raised against this foe of God and man! We know what Popery would do if it had the power, for it is ironhearted and has never shrunk from means the most atrocious either to gain or to maintain ascendency. He then referred to the constant increase of priests in connection with the Army and Navy. Not many months ago an effort was made to introduce into a Protestant Chapel in Halifax the idolatrous worship and ceremonial of Popery! And a sight presents itself on our streets every day in the year sufficient to rouse the indignation of every freeman and christian: I refer to the fact that men wearing the uniform of British soldiers are compelled to present arms whenever a certain Roman priest—a fledgling of that nest of treason, Maynooth.—passes them! Some will not believe that Rome would do now as she used to do: they assert that she is the same always and everywhere. Her altered demeanour is owing to the fact that she cannot do what she wishes. How does she act in other countries? Ask the Island of Tahiti! Ask the Friendly Islands where last year Popery was forced on the natives at the cannon's mouth! She would do deeds even more atrocious in our very midst had she but the power. A tiger in a cage is a very harmless animal. You may look and laugh at him. But take away bar after bar of his cage, then loose his chain and you will soon find out that he is essentially a tameless and bloody monster. Let me tell our *timid* Protestants who are afraid to utter a syllable against Rome that they will not escape her wrath. They are heretics, and that is enough. The only favour granted to them will be what the Sepoys of India granted to some of the English who had done most for them: namely, let them look on while all their friends are being tortured and slain and then at last slay themselves. Popery claims our souls and bodies, our children, our property—in short everything. She claims the right of torturing our bodies in time and damning our souls in Eternity. He concluded by reading an extract from Robert Hall, and moving the adoption of the Report.

Rev. George Boyd seconded the resolution. He knew of no partizan motive in working with the Alliance. Its principles were neither persecuting nor proscriptive. No one can point to any thing in connexion with the Alliance, at home or here, inimical to the principles of civil and religious freedom! On the contrary its great object is to counteract the efforts of Rome, the grand foe of those precious principles. The great bulk of our population know little of full blown Popery. To see it full blown you must look at Italy, Austria and Spain, where Protestants are persecuted and even denied burial! We should be thankful that we know so little experimentally of Popery—but there is this disadvantage—that we do not sufficiently prize our privileges.

The second resolution was moved by Judge Marshall—to the effect that the continued existence and activity of the Alliance was necessary, especially on account of the dangers that threaten Education. He had only recently united himself with the Alliance—for at the time of its formation he was absent in England. Associations such as this should exist in every Protestant country, where danger is to be apprehended from the encroachments of the Papal *System*—he would not call it *Church*, for a Church is a company of believers—but the papal system is an apostacy—a gigantic fabric of fraud and misbelief. For thirty or forty years of his life he had been intimately acquainted with its spirit and movements. While as a Judge he had occasion to administer justice he had frequent opportunities of observing the systematic efforts put forth by Romanists for screening the guilty and thwarting the pure administration of law. The notorious Council of Trent defined the claims of the Pope as follows:—"We declare, define and pronounce, that it is essential to salvation for every individual to be subject to the Pope of Rome." This, of course, meant an unlimited subjection—political and physical, as well as spiritual—for time and for eternity. Hence Popery claims supremacy in all temporal affairs—Popery claims infallibility—but if there is any infallibility about it, it is that it is infallibly evil in all its doings. This Alliance must have a political aspect sometimes, simply because Popery seeks to engross all political power. Some time ago while in conversation with an intelligent Protestant in this city, who stoutly maintained that the spirit of Popery had changed, I was asked did I suppose Mr. ——— (a gentleman who is now a leading merchant) would burn me? I replied, No, but if the priestly power reigned here he would have to stand by and see me burn! This silenced my friend. It is curious to observe what guises Popery assumes to accomplish its objects. Now it is liberal; to-morrow it is tory; now pleading for change; now denouncing the most harmless innovation; here lauding the Bible—there burning Bibles by the hundred; here crying for liberty—while in European countries Protestants are rotting in dungeons! This Alliance has been most useful in rousing a Protestant feeling from one end of the country to the other. He hoped this feeling would go on intensifying every year till Popery would be melted away from our land like snow in summer. The Judge then referred to Education and the Papal cry for Separate Schools. If they want separate schools, let them by all means have them—but we as a province will not pay one shilling towards their support. Their aim is to have Schools from which they can exclude the Bible—the Book on which all sound moral education must be grounded. He had known many instances of priestly hatred of the Bible in this country, where the Book was destroyed. In Ireland hundreds of copies have been gathered and burned in one heap by the priests and the rabble. It is high time all sound hearted Protestants were united in stemming the tide of Romanism rolling in upon us, and in resisting the palpable efforts made for grasping political power. The venerable Judge sat down amid loud cheers.

The resolution was seconded by G. R. Anderson, Esq.

A list of office bearers for next year was moved by Charles Robson, Esq. The Alliance, he stated, and the public owed a profound debt of gratitude to the gentlemen who, amid much obliquy, and he might add, persecution, had acted as office bearers during the past year. He was much rejoiced to find the Alliance still living, vigorous, active, and he hoped it would long continue so. It is folly to think its work is done. He could not forget what party had yielded so much to Popery during the past twelve years, and he felt sure that the interests of Protestantism would not be safe in the hands of any political party if that party were unwatched. Popery knows how to sway to and fro between political parties, and wring concessions from one or other as is found most practicable. One great party has been shattered to pieces just on account of this Popish pressure, and of the rising tide of Protestant feeling. While it is impossible to appreciate fully the influence exerted by the Alliance during the past year, we have outlived the base slander that our object was the advancement of a party. All parties require to be looked after—Opposition as well as Government. Our work is only commencing. One victory cannot destroy a hydraheaded monster. The Provincial money must be taken from Popish Colleges. £500 of our money now goes to assist in diffusing Popery. This is a sin for which God will call us to account. Can we stand coolly by and see this money prostituted to the equipping of priests to lead the people to ruin and perdition. It is the most natural thing in the world for a Romish priest to be a traitor. If you want proof of this, turn up the files of the Halifax *Catholic*; read the Antigoinsh *Casket*, which overflows with the basest slanders of our Queen and country, and our religion. Read particularly the Boston *Pilot*, where all disguise is throw off, and the broadest treason, the most abominable and atrocious sentiments are inculcated, and the foulest abuse is constantly heaped on everything we hold dear. Yet this paper is patronised by our priests—the men we help to educate by the sum of £500 per annum! He then referred to their treatment of the Bible. Grant that ours is a bad translation—yet if they had any real respect for the Word of God they would not burn even a bad translation. In Rome the people have no Bibles. The only translation of it is in several folio volumes, so expensive that the common people cannot purchase it. Treason and hatred of the Scriptures are taught in the Colleges which we are required to support. And even the science taught in them is false and worthless. Their great man, Dr. Cahill, has not long ago maintained that Galileo was wrong and Cardinals right with regard to the earth's revolution! It Dr. Cahill would teach this what could be expected of others. It would be enough to *permit* treason to be taught in the Romish Colleges without paying its teachers. The country must be put right on this point. The grant must be taken from St. Mary's and St. Xavier's. If other denominational institutions lose their grant in consequence, it will matter but little.—None of them will be the worse for raising the paltry sum of £250, if they think fit to do so.

Mr. Robson's resolution was seconded in a few words by James Thompson, Esq.

Obituary Notices.

MR. EDITOR,—We have just returned from interring the remains of Mrs. JESSE BENT, who departed this life on Friday the 18th inst, in the 82nd year of her age.

When young in years, our beloved sister was brought to a knowledge of the truth through the instrumentality of the late Rev. Wm. Black, of blessed memory.

At this period Methodism in this country was in its infancy. Mrs. B., however, was not ashamed or afraid to become a member of the church; and was ever found ready to support its interests. The few persons with whom she then took sweet counsel, and with whom she repaired to the house of God, have gone to their reward; others, by the grace of our Lord Jesus Christ, have been raised up to fill their places: and our sister has lived to see the tree of Methodism grow up and spread its branches in every direction. To God be all the praise.

In the midst of all the changes, difficulties, temptations, and allurements of this probationary state, Mrs. B. stood fast in the liberty of the Gospel, became established in the truth as it is in Jesus, and, throughout her long and valuable life, practically evinced her attachment to the Saviour, and her interest in his cause. As a wife, a mother, a friend, and a Christian, she was all that could be desired—possessing an amiable disposition, a social, sympathising spirit, she was ever ready to exert all her powers in ministering to the comfort and happiness of those with whom she associated. Among the persons favoured with her acquaintance in every section of the Church of Christ she was held in the highest esteem; and many have dropped tears of sorrow for the loss they have been called upon to sustain in her who was "the friend of all and the enemy of none."

The Word of God she greatly valued—the means of grace she delighted to attend, and was always found in her place in the house of the Lord, until age and increasing infirmities precluded the possibility of enjoying that privilege.

The followers of Christ she loved; their company, conversation, and spirit were her delight; and ministers of the Gospel shared largely in her sympathies, affections, benevolence and prayer.

In Mrs. Bent's family the Wesleyan ministers always found a home where their temporal wants were amply supplied, and their spirits frequently refreshed. Mrs. B. thought she could never do too much to promote their comfort and usefulness. The church of Christ, therefore, has now lost a worthy and much loved member, who invariably and uniformly testified her interest in the cause of our adorable Redeemer.

For many years she has been confined to her habitation by affliction, and in this she manifested the grace of entire resignation to the will of her heavenly Father—no murmuring or repining was ever heard from her lips.

About three days before her decease she was seized with paralysis, which nearly deprived her of her speech. The Lord, however, was near her, Christ was precious to her soul, and she looked forward with much composure of mind to the *rest* which remaineth for the people of God.

Her aged husband and children were enabled to witness the value of religion, not only in the activities of life, but in the hour of final dissolution, when the immortal spirit passes through the valley and shadow of death. O that each one may follow her, as she followed Christ, until all are found at the right hand of the Majesty on high

The funeral was numerously attended; great solemnity rested upon the minds of the people while the Rev. S. Avery, the Rev. N. Vidito, and the writer, conducted the services connected therewith. May these deeply affecting occasions, which are becoming so frequent, have their designed effect in teaching us lessons of mortality, and leading us to "prepare to meet our God." M. P.

Bridgetown, Nov. 21st, 1859.

Died at Grand Falls, N.B, Sept. 16th, 1859, GUSTAVUS HAMILTON, aged 77 years. He was born in Latrim, Ireland. In 1819 he came to America, and in 1824 settled at Bay de Verte, where he remained until 1854 when he removed to the Grand Falls. He sought and found peace with God at the age of 15 years, and united himself with the Wesleyan Methodist church, to which he remained firmly attached until his death. At the age of 19 he was entrusted with the charge of a "class," which office he held during the whole of his after life, and in which he stood among the first class of leaders. He was useful and talented as an exhorter, &c., from his first connection with the church of his choice. Soon after his settlement at Bay de Verte he was put on the plan of the Local Preachers, and laboured diligently and acceptably until within a short time of his death. He possessed a clear understanding of Biblical truths, as embraced by Wesleyans, had his mind well stored with useful knowledge, was very communicative, and having so much of the fear of God at all times, he was an excellent counsellor in all the variety of matters relating to Christian experience. I had (and highly valued) his acquaintance for 30 years. I have often travelled with him in his Masters service, I have seen him under such a variety of circumstances, as to be able to form a true estimate of his character, and I esteemed him as one "of the excellent of the earth." I should like to record a better tribute to departed worth, but the rule of "brevity" warns me. He had many friends whose eyes will moisten as they remember his friendly and faithful advices and admonitions, and that they will see him no more, until the dead are raised. His last illness was short and very painful, so that he said little, and could not speak without difficulty, but was evidently loose to all below, and clinging to "the hope laid up in heaven."

EDWARD WOOD.

Point de Bute, Westmoreland, Oct. 30, '59.

Provincial Wesleyan

WEDNESDAY, NOV. 30, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents.

The Leeds Missionary Anniversary,

The friends of Wesleyan Missions everywhere regard with interest the annual meeting at Leeds. Ten years ago when British Methodism was assailed from within, when some whom she had cherished in her bosom sought her destruction, and the cry of "stop the supplies" was rung throughout the Connexion by her rebellious sons and those whom they misled, the Wesleyans of Leeds signalized their attachment to the Wesleyan Missionary Society by a noble and strenuous effort in its behalf, which gave them at once a position of preeminent interest in the eyes of their fellow Methodists. That position they have ever since maintained. There has been no retrocession from the advanced standard of liberality to which at that time in the warmth of their zeal they pledged themselves. A true Christian purpose has been conspicuous in every succeeding year to augment if possible their contributions to the Society, but never on any account to suffer them to become seriously diminished. So it is that on the anniversary at Leeds attention is directed from all points of the Wesleyan compass. It has become the cynosure of those engaged in the missionary work. Alike have the fears of those who thought the sums contributed in 1849 too large to be repeated, the predictions of those who talked of reaction, and the folly of such as dreaded apathy regarding the Home work as the result of intensified earnestness in behalf of the missionary cause, been rebuked by the history of Methodism in that great town for the last decade. Does any one inquire the secret of the great success which crowns the Missionary Anniversaries in Leeds; it lies, we are told by the *Watchman*, in the simple fact, that they do not leave the result to accident or their contributions to impulse. One gentleman invites a number of friends to breakfast; all have their minds directed beforehand to the question, What ought they to do in behalf of the Missions? and when they meet, the result of individual decisions is put together, so that when the Public Meeting comes, the bulk of the contributions are ready prepared, the impromptu contributions of the multitudes not present at the private meeting alone remaining to be collected.

Our contemporary adds: "Monday morning last witnessed one of those meetings which is described as being remarkably pleasant and happy. The gentlemen who met in Mr. William Smith's drawing room put down their names for £1,600, the largest sum ever subscribed at such a meeting, being, we believe, about £300 more than last year. We do not yet know the total result of this anniversary, for some of the services remain to be held; but large as have been the sums collected in other years, enough is known to show that they will be exceeded. At this season of the year, though only two months of it remain, the Missionary Society, as usual, has only received about one third of its income. Therefore the questions, Shall it be sustained? Shall it fall off? Shall it increase? remain to be answered in these two months. Leeds gives its answer, it shall not fall off; it shall be sustained; it shall increase. The whole Connexion will respond. From every village branch, from every Circuit town, the practical reply of golden deeds will declare, It shall advance.

"It is no time to fall off. Our feet do not yet tread any spot in the great Turkish Empire Italy, now heaving, and at one point open, ought not to be neglected. As near as possible to Rome, faithful men ought to be sent to preach the Gospel. In China, in India, in Africa, what wide doors, what loud calls! The Lord is reviving the Churches in Christian lands; and all over our own country the rising expectation of a great work of grace steadily grows. Let the hearts and hands of all God's people zealously second the efforts of Leeds, so that wherever a cry comes from, the Missionary Committee may be in circumstances to send at once to the help of the perishing."

The Revival in Britain.

It is cheering to notice at once the spread of reviving influences in Ireland and Britain, and the removal of prejudices which at first were so strongly arrayed against a movement which bore, it will not be denied, appearances of extravagance. It is pleasant to find that George Gilfillan has retracted. That eminent writer and respectable minister was not long ago represented to have said that the revival in Ireland was "as authentic a work of the devil as was ever transacted upon this planet." It was a bold, a fearful utterance. It drew down upon him censures from many quarters. These he seems to have disregarded; but the affectionate remonstrance of a young Wesleyan minister who holds in high admiration the intellectual qualities of the Presbyterian divine has been attended with better effect, and Mr. Gilfillan has given a construction to his language designed to limit it to accidents of the Revival and preclude its application to the work itself.

The secular press in England is evincing an interest in the work of grace similar to that which was shown by the newspapers in America. The *Times* has had a special correspondent in Ireland to report upon the characteristics of the Ulster Revival. The London *Daily News* refers to it in the following respectful and religious strain:

"There are many to whom the very idea of a religious revival appears false and fanatical; while others, not prepared to go thus far, are so sensitive to anything that disturbs the quiet of a worldly life, that they regard with alarm whatever threatens to heighten their sense of things not seen. Even those who passively acquiesce in the Christian faith as the well kept tradition of things that were dead and done with hundreds of years ago—the ritualist, who has insured his soul in a church—the intellectual Christian, separated in self complacency from unlettered piety—hear with sincere disgust that in some parts of these islands religion is revealing itself as a mighty living power, moving the learned and the rude together to seek and find, each for himself, conscious, direct, and happy relationship with a personal and very present God, able to make Himself known to the soul. The fact, if it is made palpable by evidence, is indeed solemn; nor can it be got rid of by any decision of the disputed question of physical manifestations, phenomena which, sometimes attending and generally absent from the revival, stand quite apart for judgment. The popular delusions which are so abundant in history are diligently recalled in vain; for a dark thought will arise that after all the real delusion may be that of the man who puts going to church every Sunday, and repeating words which for him have long since lost all meaning, for religion. Certain it is that in all cases the Church, taking Scripture for her guide, has professed her faith in an awakening and converting power attending the preaching of the Gospel, a power the exercise of which depends, indeed, upon the divine sovereign will, but is promised to believing prayer. In view of this fact the general lassitude and deadness of congregations may justly occasion more surprise than that a quickening influence should become here and there effective and manifest. The evidence is inexhaustible that men and women of the lowest and most abandoned characters have been reclaimed in great numbers from vice and crime, and made useful members of society in Ireland during this revival. The letters of the Rev. W. Arthur, the Rev. Flavel Cook, and the Rev. Prebendary Venn, are only indications of the abundant testimony to this effect which might be collected. Mr. Cock assures us that he found the people who had been under the influence of the revival earnest and sober, carrying a sense of religion into the common duties of life, humble in speaking of their inward spiritual experience, which they were not forward to do, taking their chief pleasure in hearing of God and his Son, and in order to do so content to listen to sermons not at all above the average. These are the dispositions of mind for which the Church prays in the Collects for Whit-Sunday, and for which Nonconforming congregations ask all the year round in the language of Watts and Charles Wesley."

For the Provincial Wesleyan.

Mount Allison Academies—The New Professorship.

DEAR MR. EDITOR,—The enclosed list of subscriptions to the Divinity Professorship would have been forwarded before this for publication, but for the extreme pressure of duty in the Academy. The opening of the winter term has brought an unexpected and an unprecedented number of pupils to our school—obliging us to vacate rooms, and to make sundry other arrangements necessary for their accommodation, involving much labour.

The friends of the Institution will be gratified to learn that this edifice, once thought too large a structure for a Ladies' Boarding School, is now filled to its utmost capacity with young ladies from our own and neighbouring provinces, seeking mental improvement. We would ask the sympathy and prayers of our brethren in the prosecution of the toilsome, and often thankless, duties which are devolved upon us. It is no easy task to give proper direction to so many eager minds, and to aid in so preparing these future formers of society that their lives may be a blessing to the world.

As reference has been made to the visit of the Rev. Dr. Forrester to the school, I would thus publicly refer to it again, for the purpose of expressing our gratitude to the Rev. Dr. for the patient attention given to our various exercises, and the valuable counsel afforded during the time of his intercourse with us. His thorough knowledge of both the theory and practice of education renders his suggestions doubly valuable; while his kind heart is ever ready to sympathize with those who toil in the school room.

The enclosed list, forwarded by Brother Nicolson from St. John's Nfld., you will perceive is not complete, and his work in that city will be finished at an early day.

It is to be hoped the agents will improve the time during the winter months, and canvass faithfully the remaining portions of the several districts, so that the work may be consummated previous to the next Conference.

JOHN ALLISON.

Mount Allison, Sackville, N.B, Nov 22, 1859.

AMHERST, N. S.

Obtained by Rev. S. Humphrey.

Rev. F Smallwood,	£5	0	0
Daniel Pugsley,	5	0	0
Thomas Lawrence,	5	0	0
James S Morse, Esq,	5	0	0
W W Bent, Esq.,	5	0	0
Benjamin S Purdy, M. D.,	3	10	0
James Fullerton, Esq	2	0	0
John Pugsley,	2	0	0
Gilbert Pugsley,	2	0	0
Henry Davis,	2	0	0
C G Duncan,	1	5	0
C K Morse, Esq.,	1	3	8
Asher Black, Esq.,	1	0	0
Joshua Black,	1	0	0
R B Huestis,	1	0	0
Wm M McDonald,	1	0	0
Benjamin Wilson,	1	0	0
William Mills,	1	0	0
John C Black,	1	0	0
Jessie Harrison,	1	0	0
James Revil,	1	0	0
Thomas R Ripley,	1	0	0
Francis Smith,	1	0	0
Miss Emily Pugsley,	1	0	0
John Roach, Esq,	1	0	0
Mathew Logan,	1	0	0
George Black,	1	0	0
Edward Church,	1	0	0
G Glendening, Esq.,	1	0	0
J Glendening,	1	0	0
Embree Wood,	1	0	0
Joseph Smith,	1	0	0
Benjamin Smith,	1	0	0
A Friend,	1	0	0
Henry Trueman,	1	0	0
John Phelin,		10	0
J E Purdy,		17	6
Robert Ripley,		10	0
Charles Foller,		5	0
	£64	1	2

PARRSBORO, N. S.

Obtained by Rev. S. Humphreys.

Rev. R Weddall,	£5	0	0
A Friend,	1	10	0
Joseph Elderkin,	3	0	0
Jepthah Elderkin,	3	0	0
Charles Smith,	2	10	0
J & E Vickery,	2	10	0
Randolph Morris, Esq	2	0	0
Daniel York,	2	0	0
John K. Morris,	2	0	0
Aaron Bees and Sons,	2	0	0
Jesse R. Dickenson,	1	10	0
Robert J. Ward,	1	10	0
James Ward,	1	10	0
A Friend,	1	0	0
Thomas Leake,	1	0	0
Isaac Spicer,	1	0	0
Wm Morris,	1	0	0
Joshua Ward,	1	0	0
Matthew Lodge,	1	0	0
Olney Lewis,	1	0	0
Thomas Reid, Esq.	1	0	0
Wm Lodge,	0	10	0
John Winter,	0	5	0
	£44	15	0

ST. JOHN'S, N. F.

James J. Rogerson,	£25	0	0
S. Rendall,	10	0	0
John Steer,	5	0	0
P. McPherson,	5	0	0
John Bond,	5	0	0
C. R. Ayre,	2	10	0
Joseph Woods,	2	10	0
George Gear,	2	10	0
John Bemister,	2	10	0
John Woods,	2	0	0
John Lyons,	1	0	0
A. & R. Blackwood,	1	0	0
Dicks & Brace,	1	0	0
A Friend,	1	0	0
A Friend,	1	0	0
A Friend,	0	10	0

BONAVISTA.

James Saint,	£10	0	0
Henry Dunn,	5	0	0

MINISTERS' SUBSCRIPTION.

Henry Daniel,	£3	10	0
John Winterbotham,	2	10	0
A. W. Nicholson,	2	10	0
Public Collection at Perlican,	4	0	0
	£95	0	0

Missionary Anniversaries.

At the last Financial District Meeting for the Annapolis District, it was determined, by a majority of the members then present, that the ministers on the Yarmouth, Barrington and Shelburne Circuits, should make arrangements among themselves for holding their respective Missionary Meetings, without any definite period, or deputation, appearing in the columns of the Wesleyan.

This I regret, from the fact that persons not knowing the circumstances might be disposed to conclude that an invidious distinction, between one portion of the District and another, had been made. The feelings of some, in these immediate localities, might justly be pained, that their Circuits did not assume their proper position, in the pages of the Conference periodical, on the great subject of Christian missions; and that their deputations were not published with their respective brethren.

For the information of your numerous readers in this section of Nova Scotia, I avail myself of the present opportunity to state that this apparent discrepance arose from the want of any definite communication on the subject from the Shelburne Circuit, and because it could not be positively stated, when it would be most advisable to hold the said meetings on the Yarmouth Circuit.

The Brethren at Shelburne and Barrington determined to hold their Missionary meetings during the moon of November, and solicited my assistance. The period was certainly well chosen; for such splendid weather (which continued from the commencement to the conclusion of these meetings,) I never before witnessed at this season of the year. Indeed, the whole series of events connected with them were to me, and I think to the Superintendents of these Circuits, highly gratifying. In addition to the fineness of the weather, the kindness of the people, the character of the congregations which assembled to hear the claims of the heathen advocated, with the sum collected and subscribed, for this benevolent and God honoring enterprise, were calculated to cheer the soul of the minister of the cross of Christ.

From the time I left Yarmouth, on this missionary excursion, until I returned, occupied eleven days. During this period I had the privilege of attending eleven different religious services. Four times I preached for Bro. Duncan, and attended, on the two Circuits, seven missionary meetings. The Brethren Tweedy and Duncan, powerfully assisted by their zeal and eloquence, in exciting the sympathies of the people in behalf of the perishing heathen, and in inducing them to contribute a portion of the property which God had given them, to sustain and extend the blessings of Christianity in the world.

The Meetings were held in the following order. At Shelburne we commenced operations. Here we had a good congregation, a gracious feeling pervaded the meeting, and the subscriptions were far in advance of last year. The next evening we were assisted by our tried friend, Mr. Cockain, at Roseway; on this part of the Circuit, if we may judge from the numbers, attention, and apparent interest manifested, they are not indifferent to the claims of the heathen. The amount realised was good, but not what it would have been, had not so many of the male part of the population been engaged in their avocations on the deep. The above remarks are equally applicable to the North West Harbor. Many of the men were necessarily attending to their fishing operations, and consequently could not be present to give their subscriptions to the cause of Missions. The amount, however, which will be obtained on this Circuit, will doubtless be in advance of last year.

The Barrington Circuit next became the field of our Missionary exertions. On the Sabbath two services were held in the Church, at the Lead of the Circuit. The congregations were large, and deeply attentive, and, independent of other parts of this field of labor, proved to my mind the utter untruthfulness of those slanders, which were so ably refuted in the pages of the Provincial Wesleyan. In the afternoon there was divine service at the West Passage.

Monday evening an interesting Missionary meeting was held in the Church, near the Wesleyan Parsonage. Capt. Thos. Coffin, M.P.P., occupied the chair, opening the service with an appropriate speech. The deputation, and the two brethren on these Circuits, with Dr. Wilson and Mr. Doane, addressed the meeting effectively. On the three following evenings we were at Cape Negro, Baccaro, and West Passage. The congregations, in these different sections, were good, considering the fact that many of the men were engaged in fishing; and if we may judge from the interest manifested, the Wesleyans in these localities have not lost their zeal for the salvation of their perishing fellow men. The collections and subscriptions on the whole Circuit will doubtless equal, if not surpass last year.

The Brethren on these Circuits are evidently doing the work of evangelists, and making full proof of their ministry. They are instant in season and out of season,—in labors abundant,—and will no doubt have, in the day of eternity, as the result of their pious efforts, souls as the crown of their rejoicing.

The new Wesleyan Church in Yarmouth, which will be an ornament to the town, and which reflects great credit on those who have been the instruments of its erection, is hastening towards completion. The trustees, however, have wisely determined not to have it opened until the cold weather shall have passed away.

The Missionary services, (D.V.,) will be held on the Yarmouth Circuit, as follows:

December 4th,—Preaching in Yarmouth and Milton, morning and evening.

December 5th,—Missionary meeting at Yarmouth.

December 6th,—At Milton.

December 7th,—At Chebogue.

The Rev. Messrs. Duncan and Tweedy are the deputation.

GEORGE JOHNSON, *Superintendent.*

Yarmouth, Nov. 14, 1859.

Revival in Digby.

MR. EDITOR,—It has pleased the Lord, in answer to prayer, to pour out his Holy Spirit upon the Wesleyan Church in this town.

For some weeks past we have had the "promise of the shower dropping from above." The appearance was quite obvious in the devout and earnest spirit of hearing which marked the Sabbath congregations; the week night service became better attended; some who had strayed from the Good Shepherd began to return and meet again in their class.

Just a fortnight since, the promise of the Father was more fully realised, as the Church was disposed to come up to the help of the Lord. At the Monday evening prayer meeting, when the invitation was given to penitents, the communion rail was at once filled with earnest seekers. This blessed work has been going steadily on for the last fourteen days. Meetings every evening, (except Saturday) and twice on Sabbath, are conducted like the ordinary means. The work is remarkably free from noise or undue excitement; yet there is often seen through the chapel the silent penitential tear, and sobbing in distress on account of sin.

Last evening (Sabbath) although the night was dark, and stormy too, yet there were persons in the chapel who, having heard of this gracious work, came a distance of eight miles to attend the service. When the invitation was given to the congregation to remain to prayer meeting after the sermon, all kept their places in the most serious manner—except a couple who had to return home in the country.

The divine Scriptural fruits of this revival are seen in the sound conversions to God—the augmentation of the classes and public congregations—and a delightful tone of deep and earnest lively spirituality pervading the entire membership of the Church.

The Sabbath School is improving in numbers and efficiency under the charge of Brother Henderson. A very interesting Bible class of young ladies, in charge of Mrs. McCarty, are either all converted to God, or are seeking the grace of salvation.

This communication might be extended, but I am reluctant to trespass too far upon your columns. The work is going noiselessly on: and I may write to you again on this subject.

Yours, truly,
W. MCCARTY.

Digby, N. S., Nov. 21*st*, 1859.

General Intelligence.

Colonial.

Domestic.

LOSS OF THE INDIAN.—The schr. *Alexander*, Capt. Shelnut, arrived on Thursday night with twenty four of the passengers and crew of the steamship *Indian*, previously reported wrecked at Marie Joseph. The *Indian* left Liverpool on the 9th inst. for Portland, U S, with eight cabin and thirty steerage passengers, and about three hundred tons of freight. The purser of the steamer has furnished the *Express* with the following statement of the loss of the vessel:—

On the morning of Monday the 21st inst., at five o'clock, and hazy, but not by any means thick weather, the

Biggan, 3rd officer, went down to assist those who were already in the boat, to bail it out, when he was driven out to sea, and has not yet been heard of.

About daylight the vessel parted completely in two, the forward part falling over almost on its beam, and the after part settling down in about twenty-one feet of water. Throughout the day the whole of the passengers and crew were taken off by boats belonging to the place, and throughout the night they sought to reward themselves by visiting the wreck and carrying off all the silver plate, along with the whole of the clothing belonging to both passengers and crew. Every effort was made that night to get a boat's crew, but not a single man could be found that would go. The magistrates are endeavouring to trace the guilty parties, but thus far unsuccessfully.

A boat's crew went out on Tuesday morning, to see if any of the wreck remained, and they returned with the news that not a single plate of the vessel was to be seen.

The mails have been saved.

Among the cabin passengers, (who were all saved) were Mr. Street and lady; and Mr. Botsford of St. John, N. B.

The schr. Lady Jane arrived last evening with the mails and passengers.

The schr. Lutes, Capt. Young, in endeavouring to make for the wreck on Monday, missed stays, went ashore among the breakers and was wrecked, the crew were compelled to abandon her.

WRECK OF SCHR. ADA.—*Ten Lives Lost!*—Capt. Rude, of the schr. *Paradise*, brings accounts of the total wreck, on the 7th Oct., of the schr. *Ada*, of Westport, on a ledge of rocks near Sandy Bay, Newfoundland, the particulars of which we get from the *Express* of last evening. Annexed is a list of the passengers and crew, all of whom were lost. Eight of them were picked up the day after the wreck. The body of Capt Higgins and that of a boy, were taken from the cabin, where they had been crushed among some barrels:—Mr. Joseph Higgins, of Halifax supercargo, Capt. H. S. Bancroft, of Westport; Mr. P. Flaherty (mate), also of Westport; three seamen and the steward, all of Westport; George Brown, of Jersey; Master Lanigan, of Labrador; Master Morgen, of Gloucester, U. S.—*Colonist.*

LOSS OF THE STEAMSHIP INDIAN.—H. M. S. *Gladiator*, 6 steam sloop, Commander Hickley, returned from the scene of disaster near Marie Joseph at midnight on Friday last. She brought to this city the whole of the survivors of the wreck. The wreck has resulted in the certain loss of nineteen persons, most of them belonging to the crew, and five men, including the third officer, still missing in one of the boats. The passengers and crew saved nothing but what they stood in. As usual, and as what unhappily happens everywhere when a wreck occurs, the shore people behaved very badly. Plunder and robbery seem to have characterized the whole proceedings. The gale on Tuesday evening appears to have quashed the whole; for after that there was not a vestige of the ship to be seen.—*Journal.*

The trial in the case of the Queen vs. Preeper was brought to a close on Wednesday last. The Jury after a short absence from the Court returned with a verdict of—*Not Guilty.*

The ship *Peerless* was successfully launched on Wednesday evening.

Latest from Europe.

The steamer *Europa* arrived at an early hour this morning, bringing Liverpool dates to the 19th instant.

The most important question of the day, says the *European Times*, is the feeling which is springing up amongst our French neighbours inimical to England—a feeling to which the events of every day are imparting additional intensity, and which is beginning to give serious uneasiness to statesmen, commercial men, and all who desire the continuance of peace because of the numerous and untold blessings which it brings in its train. Revolting as the prospect is, we may as well look it sternly in the face, and that the probability is not deemed remote is evidenced by the formation of rifle and artillery corps throughout the length and breadth of the land. In fact the military spirit of the English people has never been so intensely aroused since the early part of the present century, when our fathers were in hourly expectation of a descent upon these shores, and held themselves ready to repel it, with brave hearts and sinewy arms.

FRANCE AND ENGLAND.—Several Paris journals comment upon the article in the *Times* of Tuesday on the state of public feeling in France, the tone of the French press under official influence, and the increasing ill will towards England.

The *Pays* treats the statement of unfriendly feeling as a joke. The *Constitutionnel* says that, if any unfriendly feeling exists towards England, it is entirely owing to the violence of the British press. The *Opinione Nationale* says:—"The English journals exaggerate the sentiments of the French people, and mistake the object of the maritime armaments." The *Debats* attributes the present alleged critical situation of England to her not having taken an active part in the late war.

FRANCE.—The article in the *Times* of Tuesday has produced a great sensation in Paris.

The *Times'* correspondent hears that the retirement of Garibaldi would give satisfaction, not only in Paris, but also in Turin.

The *Herald's* Paris correspondent states, as authentic, that the harbour of Fecamp, near Havre, is to be transformed into a military port and arsenal.

The transport squadron at Toulon, for the conveyance of French troops to China, consists of eight screw vessels of 1200 tons. The fitting out of the ships of the line to follow the transports is actively progressing. It is said that the expedition will sail from Marseilles.

The *Patrie* of this evening asserts that the letter published in the *Ami de la Religion*, alleged to be an answer of the King of Sardinia to the Emperor of the French, bears the full character of an apocryphal document. The same journal further says it has reason to believe that the *Ami de la Religion* has been seized for this publication.

SPAIN AND MOROCCO.—The semi-official *Correspondence* of Madrid states that the *London Gazette* omitted to publish a document, in which the minister of Foreign Affairs in Spain declares that, though Spain does not intend to occupy permanently any point likely to give her dangerous supremacy in the navigation of the Mediteranean, she considers herself perfectly free to act as she may think fit in the rest of the empire of Morocco.

The Spanish army under orders for Africa is estimated at 40,000 men.

CENTRAL ITALY.—TURIN, NOVR. 17.—The Piedmontese Gazette publishes a letter addressed from Prince Carignan to Commander Buncompagni on being appointed to act as Regent of Central India. The Prince refers to the repeated assurances of the Emperor Napoleon, promising that there is to be no intervention in Central India, and says that such assurances are a powerful encouragement to the policy of the King's Government, which could never consent to let violence from without oppose the national will.

Missionary Anniversaries.

TRURO DISTRICT.

CIRCUITS	TIME.	DEPUTATION.
Truro,	Oct. 31, Tru o, Nov. 1, Ishganish,	Revs. G. S. Milligan A.M. & W. C. McKinnon.
Wallace & Pugwash,	Feb. 5, '60, Sermons Wallace Har. & Head of the Bay 6, Pugwash, 7, Head of Bay, 8, Wallace Harb'r, 9 Malagash, 10, Wentworth,	Revs T. H. Davies, G. S. Milligan, A.M., & A.M. Desbrisay.
River John,	Jan. 9, '60, Tatamagouche Mount'n 10, Gazore, 11, Barrisway, 12, River John,	Revs. W. Allen, A.M. Desbrisay & G S. Milligan, A.M.
Middle Musquodoboit,	2, Middle Musquodoboit, 3, Elmsdale, 4, Shubenacadie, 5, Stewiacke,	Rev. T. H. Davies.
Guysborough & Sydney, C.B.	By arrangement of the Superintendents.	Min's of the respective Cir'ts

Collections to be made, and subscriptions taken, in those meetings.

By arrangement of Financial District Meeting,

THOMAS H. DAVIES, Chairman.

☞ The Winter course of lectures before the Protestant Alliance was opened last evening by the Rev. John Hunter. His subject was "The Papacy and the Protestant Alliance." Most faithfully and ably did he exhibit the dark features of Popery, and most eloquently and earnestly he enforced upon Protestants the duty of combination to resist the threatening advance towards ascendency of that enslaving system, and to maintain unimpaired the rights and liberties bequeathed to them by their ancesters.

Halifax Circuit.

Missionary Meetings will be held as follows:—

MUSQUODOBOIT HARBOR, Nov. 23rd, Rev. J. Cassidy, Deputation.

SAMBRO, Nov. 28th, Rev. J. Brewster, Deputation.

BEDFORD, Nov. 28th, Rev. S. W. Sprague, Deputation.

S. W. SPRAGUE, Superintendent Halifax Circuit.

Wesleyan Book Committee.

The next Quarterly meeting of the Book Committee will be held, (D. V.,) on Wednesday, December 7, at 3 P. M.

CHARLES CHURCHILL, Book Steward.

Missionary Anniversary.

SACKVILLE DISTRICT.

CIRCUIT	TIME.	DEPUTATION.
Sackville,	Jan. 8, 1860. 9, Sackville, 10, Dorchester,	Revs. J. Snowball & F. Smallwood.
Point de Bute,	Oct. 9, 1859, 10, Point de Bute, 11, Baie de Verte, 12, Fort Lawrence,	Revs. F. Smallwood, and J. Allison, A.B.
Moncton,	Jan 15, 1860, 16, Moncton 17, Shediac,	Revs. J. Buckley, J. S. Narraway, J. L. Sponagle.
Hopewell.	Jan. 8, 9, Hopewell Cor 10, Salmon River, 11, Hopewell Hill, 12, Creek, 13, Hillsborough,	Rev. J. V. Jost.
Richibucto,	Oct. 9, 1859, 10, Richibucto, 11, Buctouche,	Rev. H. Pickard, D.D.
Amherst,	Feb. 5, 1860, 6, Amherst, 7, Nappan, 8, Amherst H. ad, 9, Tidnish,	Revs. J. Snowball J. R. Narraway A.M., and J. Allison, A.B.
Parrsborough,	Jan. 8, 9, Mill Village, 10, Diligent and Fox Rivers. 11, Maccan, 12, Maccan Moun.	Rev J. Allison, A.B. and W. Perkins

By order of District,

H. PICKARD, *Chairman.*

Halifax District.

ARRANGEMENTS FOR THE MISSIONARY ANNIVERSARIES, 1859—60.

CIRCUITS.	DATES.	DEPUTATION.
The 11x & neighboring Circuits to be arranged for by their respective Ministers Lunenburg, Petite Riviere, Mill Village and Liverpool.	Dec. 4, 1859	Rev. J. Brewster.
Port Mouton and the country appointments of the above Circuits.	By mutual arrangement.	Ministers of the respective Circuits.
Windsor	Jan. 8, 1860.	Revs C. Churchill, A M & J. G. Hennigar
Newport,	Feb. 5, 1860.	Revs C. Churchill, A M. and C Stewart.
Kempt,	Dec 4, 1859.	Revs. J. G. Hennigar and R. R. Crane.
Maitland,	Oct. 9, 1859.	Revs. S. W. Sprague and G B. Payson.

CHAS. CHURCHILL, *Chairman.*

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

[The current volume is from No. 521 to 573.]

H. D Cleveland (11s. 9d. for P.W.), Rev. Dr. Knight (5s. for P.W. for James H. Hunter—5s. for B R.), Rev. J. Hart (20s. for P.W., for Lemuel Risser 10s, Daniel Heckman 10s.), Abraham Ells (25s. for P W.), Mr. G W. Boehner (9s. 11½d. for B.R.—10s. for P.W.), Rev R. E. Crane (10s. for P.W. for Mrs. Custance), Rev. J. Taylor (80s. for P.W., for A. Woodman 20s., Jesse Mayo 30s, H. Blackslee 10s., John Crouss 10s., D Milner 10s.), Rev. F. W. Moore (17s. 6d. for B R.—102s. 6d. for P. W., for G. Burchall 10s., Wm. Cann 10s., Wm. Hackett 10s, Alex. Howie 10s., Jas. Jost 10s, Capt. C. Muggah 10s., Capt. John Muggah 10s., James Nichol 10s., Thomas Stacy 5s., Silas Townsend 5s., David Stacy 5s, Ed. Musgrove 7s. 6d), Rev. William McCarty (40s. for B.R.), Rev. W. C. Brown (25s. for P.W., for J. Calkins 20s., L Dingee 5s.), Rev J. S. Addy (15s. for P.W., for J. Eaton 5s, W. Dean 10s.), Rev. W. Temple—Rev. Henry Daniel—Rev. A. W. Nicolson—Rev. Thomas Angwin—Rev. S. Avery (40s. for P.W., for P. Middlemas 10s, Wm. Whitman 10s, R Palmer 20s), Rev. R Weddall (40s. for P.W., for J. T. Smith 20s., George Beatty 10s, Caleb Morris 5s., Wm. Field 5s.), Rev. J S. Phinney (208s. 3d for B R), Rev W Tweedy.

☞ We call the attention of our readers to the advertisement in another column to the following Testimonials: Further particulars given and orders received at the Wesleyan Book Room:—

From Geo. Washbourne Morgan, Organist of Grace Church and Middle Dutch Reformed Church.

UNIVERSITY BUILDING, N. Y. July 10, 1858.

Gentlemen,—The near approach to the *Pipe* or *Organ* tone attained by Messrs. S. D. & H. W. Smith, in the voicing of their Melodeons, united with their prompt and reliable action, entitles them to the *first rank* among this class of instruments. I cheerfully recommend them to purchasers either for *Parlor, Hall,* or *Chapel* use.

GEO. WASHBOURNE MORGAN

From B. F. Baker, Professor in the Boston Musica Institute, Author, &c., &c., and Director of Music at the South Congregational Church.

BOSTON, Nov. 19th, 1857.

Gentlemen,—I confess to have entertained a prejudice against Melodeons before having heard your instruments. But, by your new method of voicing, the monotonous, droning, buzzing sound, has been entirely cured, and in place of it a pure organ-like tone substituted. The action is prompt, and the tuning is really perfect. If your Melodeons receive the patronage they merit, they must come into very general use.

With regard, truly yours,

B. F. BAKER.

Messrs. S. D. & H. W. SMITH. 511 Washington Street, Boston.

From Rev. L. Smith.

HONOLULU, SANDWICH ISLANDS, Aug. 25 1856

Gentlemen,—I am happy to inform you that the Melodeon which you forwarded to my address remains "in good order and condition, We use it in our house of public worship, and every much pleased with it The tones are very pleasant, much like those of an organ; and we do not regret the cost and charges of this coadjutor to aid us in singing praise to the Lord in his sanctuary. I shall take much pleasure in advising clergymen, as well as my friends and neighbors, to forward their orders for Melodeons whether to be used in churches or private parlors o your Believe me, gentlemen,

Most truly yours, L. SMITH

A Reliable Family Medicine.

While the various proprietary medicines which have been offered to the public by greedy speculators have gained for themselves at best but an ephemeral notoriety, the preparations of J. C. Ayer, & Co., have, by their superlative merits, won for themselves a place in the hearts of the people, which does credit to their judgment, and honor to the science and skill of the proprietors. Each of Dr. Ayer's medicines is compounded with especial reference to that *one* class of diseases for which it is designed, and each is acknowledged by the profession and the public to be the best remedy which the age affords for the disorders which it is designed to cure. See Dr. Ayer's advertisement in another column.

MORTON & COGSWELL, *Agents at Halifax.*

3m

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 10 o'clock, A. M. Wednesday, Nov. 30.

Bread, Navy, per cwt.	17 6d *a* 19s
" Pilot, per bbl.	17s 6d *a* 18s 9d
Beef, Prime Ca.	45s
" " Am.	5s 6d *a* 55s
Butter, Canada,	10d *a* 1s
" N. S. per lb.	10d
Coffee, Laguyra, "	8½d *a* 9d
" Jamaica, "	9d
Flour, Am. sfi. per bbl.	30s *a* 32s 6d
" Can. sfi. "	30s *a* 32 6d
" State, "	31s 3d
" Rye "	25s
Cornmeal "	22s 9d
Indian Corn, per bush.	5s 6d
Molasses, Mus. per gal.	1s 6½d
" Clayed, "	1s 5d
Pork, prime, per bbl.	$16
" mess "	$19½
Sugar, Bright P. R.	45s
" Cuba	40s
Bar Iron, com. per cwt.	15s *a* 16s 3d
Hoop "	22s 6d
Sheet "	23s
Nails, cut "	22s 6d
" wrought per lb.	3½d *a* 6d
Leather, sole "	1s 4d *a* 1s 6d
Codfish, large	20s
" small	15s
Salmon, No. 1,	320 *a* 20½
" 2,	19 *a* 19½
" 3,	16
Mackarel, No. 1,	18
" 2,	11 *a* 12
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings' No 1,	20s
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	27s 6d
Firewood, per cord,	16s

Prices at the Farmers' Market, corrected up to 10 o'clock, A. M. Wednesday, Nov. 30.

Oats, per bushel	2s
Oatmeal, per cwt.	14s
Fresh Beef, per cwt.	20s *a* 30s
Bacon, per lb.	6½d *a* 7d
Cheese, "	6½d *a* 7½d
Calf-skins, "	7½d
Yarn, "	2s 6d
Butter, fresh "	11d *a* 1s
Lamb, "	3d *a* 4d
Veal, "	3½d *a*
Turkey, "	7d
Ducks, "	2s 3d
Chickens, "	2s *a* 2s 6d
Potatoes, per bushel	2s 6d
Eggs, per dozen	11d
Homespun Cloth (wool) per yard,	2s 6d
Do. (cotton and wool) "	1s 9d
Hay, per ton	£5 10s. *a* £6

WILLIAM NEWCOMB, *Clerk of Market.*

PIMPLES AND BLOTCHES are the result of impure blood. The blood becomes thick and clogged. The skin is not able to cast off the impurities so important to health. How many young men and woman we see with their faces covered with pimples and blotches who are endeavoring to remove them by the use of soaps and washes. This should never be practised by persons desirous of good health. Mothers who have children afflicted with sores and eruptions should never dry them up by external applications, for in this way they will produce ill health for the child during its whole life time.

Morse's Indian Root Pills are prepared expressly for the cure of eruptions of the skin, such as Pimples, Blotches, Sores, &c. They cleanse the blood of all impurities, producing a beautiful, clear and healthy skin, so much admired by all.

☞ Morse's Genuine Indian Root Pills are sold by G. E. Morton & Co, wholesale Agents, Halifax.

SMITH'S ESSENCE OF COFFEE instantaneously produces the most delicious Coffee, combining the richness and mellowed flavor of Mocha with the strength and fullness of the finest Jamaica. A very great convenience to travellers by land and sea, sportsmen, fishermen, ship officers, hotel keepers, &c.

☞ Agents in Halifax, E. G. Morton & Co.

ALPINE HAIR BALM should be used by persons recovering from fevers, if they wish to save their hair from falling off. It will make the hair soft and beautiful upon the children's heads—it will keep their hair in good shape Where this Balm is used it is not necessary to use any oil or pomade.

☞ Agents in Halifax, E. G. Morton & Co.

TO CONSUMPTIVES—The advertiser having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe Lung Affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure. To all who desire it he will send a copy of the prescription used (free of charge), with directions for preparing and using the same, which they will find a sure cure for Consumption Asthma, Bronchitis, &c. The only object of the advertiser in sending the prescription is to benefit the afflicted, add he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing. Parties wishing the prescription will please address

REV. EDWARD A. WILSON, No. 560 First Street, Williamsburgh, Kings Co.

8w

During our visit to Lowell we were shown through the Laboratory of our celebrated country man; DR. J. C. AYER. Scarcely could we have believed what is seen there without proof beyond disputing.

They consume a barrel of solid Pills, abou 50,000 doses and 3 barrels of Cherry Pectoral 120,000 doses per diem To what is an conceivable amount of human suffering does this point 170,000 doses a day!! Fifty million of doses per year!!—What acers and thousands of acres of sick beds does this spread before the imagination And what sympathies and woe.—True, not all of this is taken by the very sick, but, alas, much of it is. This Cherry Drop and this sugared Pill are to be the companion of pain anguish and sinking sorrow—the inheritance our mother Eve bequeathed to the whole family of man. Here the infant darling has been touched too early by the blight that withers half our race. Its little lungs are affected and only watching and waiting shall tell which way its breath shall turn. This red drop on its table is the talisman on which its life shall hang. There the blossom of the world just bursting into womanhood, is stricken also. Affections most assiduous care skills not; she is still fading away. The wan messeeger comes nearer and nearer every week. This little medicament shall go there, their last perhaps their only hope. The strong man has planted in his vitals, the same disease. This red drop by his side is helping him wrestle with the inexorable enemy; the wife of his bosom and the cherubs of his heart are waiting in sick sorrow and fear lest the rod on which they lean in this world be broken.

O Doctor, Spare no skill, nor cost; nor toil, to give the perishing sick the be at that human as can give.—[Galveston, Texas.

Nov. 2. 5w.

Marriages.

At Horton, on the 5th inst., by Rev. Thomas Angwin, Mr. Oliver FULLER, to Miss Mary RATHBURN, both of Lower Horton.

By the same, on the 7th, Mr. Alexander STEVENS, to Miss Jane CAHL, both of Hantsport.

By the same, on the 10th, Capt. Robert Wm. MERRIAM, to Miss Elizabeth PETTIS, both of Parsboro'.

By the same, on the 17th, Mr. Charles H. KING, to Miss Eunice Jane MILES, both of Lower Horton.

At Middle Musquodoboit, on Tuesday, by Rev. W. C. McKinnon, Wesleyan Minister, Mr. Allan A. HURLEY, to Miss Eliza COLE, both of that place.

At Maitland, Nov. 17, by Rev. R E. Crane, Mr. Wm. RYAN, of Maitland, to Miss Melissa CAMERON, of Moose Brook, all of the County Hants.

On the 25th inst., by the Rev. Thomas Crisp, Mr. Adam C FIFE, to MARGARET, widow of the late Capt. George Abbinott.

At Chester, on the 23rd ult, by Rev. C. J. Shreve, Mr. H. B. MITCHELL, of Chester, to CHARLOTTE E. eldest daughter of Capt Samuel Gowen, formerly of Yarmouth.

On Sunday, 20th Novr., at Yarmouth, by the Rev. George Johnson, Augustus F. STONEMAN, to MARIA D., daughter of Capt. Rechan

Deaths.

At Middle Musquodoboit, on Saturday, Nov. 19th, aged 33 years, Miss Hannah DICKIE, daughter of Mr. David Dickey. The disease (inflammation of the stomach,) left her but short time for preparation for the solemn event, yet there is reason to hope that her soul found a resting place in the bosom of that Redeemer who hath said—"he that cometh unto me, I will in no wise cast out." May God, in his infinite mercy, sanctify this event to the sorrowing family and the surrounding neighbourhood.

On the 26th inst., the Rev. S. N. BENTLEY, A. M., recently Pastor of the North Baptist Church, of this city, aged 36 years.

At Sackville, on the 22nd inst., CATHERINE E., wife of Mr. James Fultz, and youngest daughter of the late Godfrey Schwartz, Senr.

On the 23d inst., SOPHIA CATHERINE, wife of John Taylor, and fourth daughter of the late AZOR Stevens.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, November 23.

Barque Caroline, Brazil, bound to Arichat.
Schr C W Wright, Dickson, P E Island.

THURSDAY, November 24.

Schrs Paradise, Rude, Newfd.
Alexander, Shelnut, P E Island; Topsy, Reddy, do.
Quickstep, Rude, Ragged Islands.
Brilliant, Curry, Pictou.

SATURDAY, November 26.

H M steamer Gladiator, Com Hickley, from the wreck of the steamer Indian.
Schrs John Dickson, Tilton, Richmond.
Triumph, Byrnes, Bay of Isles.
Louisa Acker, Newfld.
John Benson, McGregor, Burin.
British Eagle, Romkey, LaHave.
Swan, do; Murphy, do.
Cygnet, Pen z, do; Frank, Chester.
Echo, Guysborough.
Sir C Campbell, Grant, Canso
James Patrick, Burke, Sydney.

SUNDAY, November 27.

Steamer Hungarian, Jones, Portland—bound to Liverpool.
Schr Eastern Star, Millar, P E Island.

MONDAY, November 28.

Brig Magnet, Dost, Kingston, Jam.
Brigts Gen Williams, Turks Island.
Velocity, Kendrick, Turks Island,
Schrs Fair Play, McKay, Bridgetown.
Rival, Dunlop, Liverpool.
Leader, Wolf, Port Medway.
Oswego, Card, New York; Emerald, Boston.
J M C M, Hudson, St John, N. B.

TUESDAY, November 29.

Steamer Delta, Hunter, St Johns, Nfld.
Schrs Lady Murgrave, Boston.
Lady Jane Grey, Sullen, Boston.
George Dundas, Nickerson, Boston.
Ocean Belle, Oxner, Philadelphia.
Two Brothers, Larkin, Cornwall s.
Neptune, Parson, LaHave.
Lily of the West, Lannoel, do.
Catherine, Larkin, Argyle.

CLEARED

November 21—Brigt Cordelia, Riches, Kingston, Ja; schrs Neptune, Smith, Liverpool, N S; Lunenburg Packt, Westhaver, Lunenburg; Pacific, Hatfield, Yarmouth; Eliza Catherine, Sydney.

November 22—Steamer Eastern State, Killam, Yarmouth and Boston; brigt Queen of the West, Boyle, Jamaica; Mary, Gallant, P E Island; Ann, Burke, do; Margaret, DeLory, Antigonish.

J. B. BENNETT & CO.

TAKE the earliest opportunity of informing their friends and customers of the total destruction of their premises at No 4 Granville Street, during the calamitous fire that occurred on Friday evening last. Pending the erection of a new warehouse on the same stand, they have for the present leased, and are now fitting up, the southern half of the STONE BUILDING in Upper Water Street, known as the

Jerichо Warehouse,

and directly opposite Messrs D. Starr & Son's Hardware Store. They will be prepared to open in a few days—and expect by Steamers *Arabia* and *Baltic*, due next week, to receive their usual extensive supply of

Fancy Autumn Goods!

To be followed by the several sailing vessels from Great Britain with their Staple Stock.

J. B. B & Co. beg to intimate that the portion of stock saved during the late fire will be offered at much reduced prices, and comprises several lots of their most valuable Goods.

Wholesale and retail purchasers will find many articles worthy of their immediate attention. Observe—

JERICHO WAREHOUSE. Upper Water Street,

Sept 14 3mos

NOTICE.

Cotton Warp! Cotton Warp!

GO TO CHIPMAN & CO.'S

(Corner of Duke and Hollis Streets.)

FOR COTTON WARP. We have about ras sam—it not the very best—COTTON WARP in the City—Clean, White and Strong.

Every genuine bundle has our name stamped upon it.

ALSO—Green, Blue and Red Warp of the same good quality.

Halifax, Nov 16. E. W. CHIPMAN & CO.

Carpets! Carpets!!

AT JERICHO WAREHOUSE.

FINE Superfine, Three ply, Union, Tapestry } CARPETINGS.

The Subscribers being pressed for room in their present premises, are desirous of effecting a clearance of their stock of the above Goods, and will in consequence dispose of the same at VERY REDUCED PRICES.

Nov 16 3w. J. B. BENNETT & CO.

For the Newfoundland Trade.

JUST OPENED AT LONDON HOUSE,

BLUE Serge and Guernsey Shirts, Fancy Franklin Frocks, Kersey Drawers, Bales stout White Kerseys, Blue Serges, Blue Pilots and Whitneys, Heavy Regattas, Blue Drills and Denims, &c

Which we offer at to Wholesale Buyers at low prices

Nov 23 E BILLING Jr. & CO.

JUST RECEIVED

AT No. 2 ACADIA CORNER,

The following superior

Fancy Goods:

1 CASE Black and Colored SILK VELVETs, 5-8, 5-4 & 6-4.
1 " Bonnet and Sash RIBBONS,
1 " French Merinos—all colors and shades,
2 " Gloves and Hosiery—suitable for the season,
2 " Shawls and Mantles—latest styles.
Balance of Fancy & staple Fall Goods daily expected

Oct 19. SAMUEL STRONG.

PER STEAMER AMERICA

JUST received at the Wesleyan Book Room, Argyle St., BIBLES and HYMN BOOKS, (Wesleyan) bound together in rich Genoa Velvet with rims, clasps and shield.

Also—Church Services in the same style.

Halifax, Nov 9, 1859.

FURS! FURS!

Received per "Canada," and now opening a No. 2 Acadia Corner.

Three Cases Furs,

—COMPRISING—

LADIES' FITCH RIDING BOAS, " Stone, Mountain, Martin, Mink, Sable, Musquash, and Grey Squirrel do., with Cuffs and Muff to match

Oct. 19. SAMUEL STRONG

Bell & Anderson,

Have received per ELIZA from Liverpool, their

FALL SUPPLY OF

GREY, White and Striped Shirtings, White and Blue Cotton Yarn, White, Red and Printed FLANNELS.

—ALSO—

Per Scotia, Mic Mac, and Steamers,

Ladies and Girls Felt Hats, Bonnet Shapes, Cap Borders, Long and Square SHAWLS, Mantles in various styles; Coburgs, Lustres, Plain, Cross-over and Checked Muslins, Fancy DRESSES, Printed DeLaines and Cashmeres, Linings, Chadwick's waxed Reels, Franklin, Long Wool and fancy Flannel Shirts, Pilot, Mohair and Whitney OVER COATS, and other Ready Made Clothing, White Shirts, Shirt Collars and Bosoms, Neck Ties, and other seasonable Goods, comprising a full assortment suitable for the Wholesale trade.

October 26.

Free Wit, Yar Her & Trib, E Chron L. Trans, B. Ex 4w

No. 127 Granville Street.

ENGLISH SHOE STORE!

(Next Door South of the Railway Office)

Per Badouin from London:

W. G. COOMBS have received Cork Soles, &c. for Ladies; Fleecy, Lapland and White Felt for Gent'emen—Horse hair and White Felt—Children's and Misses' ditto.

And more New Boots—English Wellington Boots, Cloth leg Button Boots and Grained Lace Shoes.

Also—Ladies Coutel and Velvet Slippers, 2s. 6d. per pair; Fine Felt Boots—and Common Mandlin Boots, 4s. 3d. per pair.

Nov. 16.

New Advertisements.

☞ *Advertisements intended for this Paper should be sent in by 4 o'clock on Tuesday afternoon, at the latest.*

Important to Tailors!

Great Reduction

IN

DOESKINS, BROAD CLOTHS,

Meltons, Beavers, Pilots, Russian CLOTHS, &c.

NOVEMBER 28th, '59.

E. BILLING, JUNR. & Co., commenced this day a sale of their large Stock of CLOTHS, at such prices as cannot fail to effect an immediate clearance.

The assortment will be found to embrace every variety of GOODS suitable for the season.

The early attention of buyers is urgently requested.

Cheap Remnants of Doeskins,

A lot of the above, among which are many lengths suitable for Pants, also a few ends of Broad Cloths to be sold at a sacrifice.

LONDON HOUSE, 31 Granville Street.

Nov. 30.

EXCELSIOR.

☞ Now Ready:

BELCHER'S FARMER'S

ALMANACK,

For 1860!

And for sale at all the Book Stores.

☞ The Bound and Interleaved Copies are embellished with a splendid Engraving of an

Indian Encampment.

*** All Orders for the above left with Messrs. A & H. Creighton, Water Street, opposite the Hardware Store of David Starr & Sons, will meet with the usual prompt attention.

November 30. C. H BELCHER.

Bargains to Wholesale Buyers.

Fent Dresses, Patchwork Prints, White & Grey Cottons, &c.

Per Hamilton Grey.

E. BILLING JUNR. & CO, in consequence of the late arrival of the above vessel, offer their importations for below the trade price:

Bales Fent Dresses and Patchwork,
Cases Linings, Bale Prints,
Bales White and Grey Cottons,
Bales Flannels and Kerseys,
Bales Sheets and Counterpanes,

LONDON HOUSE, 31 Granville Street.

☞ Country orders promptly executed.

November 21.

New Importations!

THE Subscribers are now opening a further importation of Fur Caps, &c, just received per Bedouin from London.

Ladies and Gents Boots and Shoes, of English manufacture, received per America and other steamers from Liverpool

Also—Per Barque Halifax and steamer Eastern State from Boston—25 cases Men's, Women's and Children's Rubber Overshoes and Boots of superior quality.

25 cases American Boots and Shoes,

15 cases Wool Kossuth Hats, in all shapes, black and brown; 3 bales BUFFALO ROBES.

All of which are now offered, wholesale and retail, at the lowest prices for Cash or approved credit.

H. S MONKIL & CO.

Hat, Fur and Shoe Warehouse,

Adjoining the Army and Navy Depot, opposite the Ordnance Gate

November 23. 5w.

JUST PUBLISHED,

—THE—

PROVINCIAL WESLEYAN

ALMANACK,

—FOR—

1860.

THE size of the Volume has been increased—its typography and general appearance improved, a new and very careful arrangement of every department has been made,—the BUSINESS DIRECTORY carefully revised, many new and important features added, and nothing knowingly omitted which could assist in the recommendation of this Annual as

The FARMER'S ALMANAC—AND A FAMILY FRIEND

Price 7½d—The usual allowance to wholesale buyers

☞ A large Edition has been printed and orders from all parts will be promptly attended to at

THE WESLEYAN BOOK ROOM, Argyle Street, Halifax.

November 2.

OILS, OILS!

ROBERT G. FRASER,

SOLE AGENT for the New Brunswick Oil Work Company, in addition to Albertine Oil, keeps on sale Seal Oil, Cod Oil Whale Oil, Porpoise Oil, Colzal Oil for Boiler for Lamps, best Lard Oil, Olive Oil, MACHINE OIL 6s gal. Antifrelation Oil for carriage axles, a good article, Pure Neats Foot Oil, Olein Diamond Oil.

Pure Medicinal and Cod Liver Oil

134 Granville Street.

Next to Messrs. T & E. Kenny's, Granite Corner.

November 21.

CARPETS, CARPETS.

RICH VELVET, Newest London Brussels, Tapestries, Imperial 3 ply Kidderminster Brussels, and Venetian Stair, Wollen Hemp Druggets, Victoria Felt do, Hearth Rugs, Door Mats, Dyed sheep Skins, &c.

Rich 6 4 Curtain Damasks,

Heavy Fringes to match.

Cash discount on Carpets from 3d to 5d per yard.

W. & C. SILVER,

November 23. 3w.

BEEK'S BOOK STORE,

NO. 14 KING STREET,

St. John, N. B.

The Promise of the Father, Economy of Salvation, Entire Devotion, The Way of Holiness, Central Ideas of Christianity, Faith and its Effects, Treatise of Divine Union, Things New and Old, Life of Gregory Lopez, Witness of Perfect Love Precious Promises, The Riches of Grace, Guide to the Saviour, Christian Perfection, The Life of Faith, Religious Maxims, Spiritual Progress, Christian's Pattern, Memoirs of Mrs. A. B. Sears, Village Blacksmith, Saints Everlasting Rest, Young Lady's Counsellor, Letters of Madam Guyon, The Last Words of Christ, The Casket Library, Revival Miscellanies, Earnest Christianity, Showers of Blessing, The Triumphs of Truth, The True Woman, Precious Lessons from the Life of Jesus, Sacred Echoes from the Harp of David, Living Streams from the Fountain of Life, Lovest Thou Me, The Gift of Power, The Sure Anchor, Life of Catherine Adoma, Life and Opinions of Madam Guyon, Upham's Letters, Tongue of Fire, Devout Exercises of the Heart, Life of Lady Maxwell, Carvosso, " Stoner Bramwell Hes. Ann Rogers, The Waln' End Miner, Young Man's Counsellor, The Higher Christian Life.

Sent free of postage to any address on receipt of the price.

Also—Ladies Coutel and Velvet Slippers, 2s. 6d. per pair; Fine Felt Boots—and Common Mandlin Boots, 4s. 3d. per pair.

Nov. 16.

STOVES, STOVES.

MUCH has been said about STOVES—Cooking Stoves, Shop Stoves, &c., and I have almost thought it was useless to pay for more advertising in the matter, as my Stoves were going off so quickly, but justice to the printers demand I should allow them a part of my profits; so, to benefit them a little, myself a little, and the public a great deal, I merely mention that VARIETY HALL is one of the very best places you can go to buy a good Cooking or Shop Store. You will find there—

NIAGARA, an elevated Oven, Nos 2, 3 and 4.
CLINTON or FARMER do, Nos 3, 4 and 5.
WISCONSIN, do, Nos 6, 7, 8 and 9
Gola Medal flat-top Stove, Nos 6, 7, 8 and 9
Charter Oak, do do, Nos 6, 7, 8 and 9.
Diamond Rock, do do, Nos 6, 7, 8 and 9
Comet, do do, Nos 6, 7, 8 and 9
Western Diamond, Nos 2, 3, 4 and 5
Boston Cook, Nos 2, 3, 4 and 5
Comet, Nos 2, 3, 4 and 5.

The above are all good stoves, and most of them may be fitted up for coal.

CYLINDER, for Halls, shops, &c., various sizes, a superior Stove.

SACHEM and BOX, for wood, various sizes.

Alma, Island Queen and Ruby PORTABLE GRATES and others.

All good stoves, and will be sold, not less than cost, but at a moderate profit to cash customers and others who will pay as they promise.

STOVE PIPE and Stove Fixing always on hand.

J. D. NASH, Proprietor Variety Hall.

☞ I have liberty to refer to Mr. Doran, of the Country Market, and Mr. Barnes, "Witness" Office, as to the qualities of a new Stove imported this Fall.

Call and see for yourselves

Nov. 9. J. D. NASH

WINDSOR, N. S.

D. P. ALLISON,

HAS the pleasure of informing the public, that his purchases for the Fall and Winter Trade are now completed, and that his Stock of DRY GOODS, BOOTS and SHOES, Station

Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER VIII.

(Continued.)

"A wall of separation over which the unbelieving shall stumble into hell"—thought Elder Clayton, as he watched the elements in their round. He could not help the re-occurrence of this thought, it seemed forced upon him. Strange he had never marked before, how many there were in this congregation of praying Christians, who were passed by.

Later in the day there was a stir around the Academy place. This small building was surmounted by a cupola in which hung a bell, and it was now pealing out its notes of invitation, and the inhabitants were thronging in. "Who is it? who is it?" was asked by one and another.

"I do'nt know his name," replied Father Benjamin; "but it is an open Communionist. For twenty years have I waited to see this day, and I have seen it, and am glad!"

"Can we have a Communion?" This question was asked with eager earnestness by those who had not enjoyed the privilege for years, some of them but once or twice in their whole Christian life. "Can we have a Communion?" they repeated.

"I will see," responded Father Benjamin; and he climbed the steps to the speaker's seat, and soon returned with the joyful news, "We can have a Communion."

The house was soon filled up, and after the singing of a hymn and prayer, the speaker arose and announced his text; John xv. 10-12, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. This is my commandment, that ye love one another as I have loved you." "Love," said he, "is the fulfilling of the law. It is the burden of the Gospel of Jesus Christ. Love to God and love to man is the sum total of man's duty. In our text we are taught, first, that if we keep the commandments of our Master, we shall be loved by him, even as he is loved by his Father who sitteth upon the throne in heaven; and this is the commandment we are to keep, to love one another as he hath loved us." The main drift of this discourse was to show what it was to abide in Christ's love, and what were the exhibitions of his love toward us. But there were a few thoughts, in the latter division of the subject, showing how Christians should love one another, that we cannot pass over so hastily. "When the full power of Christianity is known, the manifestations of it will appear in the triumph of Christian love among the followers of Jesus, by making the peculiarities of the various Evangelical denominations new existing, *secondary* to Christian union and effort. The union of Christians in spite of the diversity in their forms and creeds, will be, to the world, the greatest proof of the divine origin of Christianity ever given to man. And in view of their past alienations and contentions, that union of fellowship and action will appear the greatest instance of the presence and power of God on earth.

"The preferences of different orders and forms of worship will then be sunk into mere matters of taste and education, and all who hold to the essential doctrines of the Gospel, will show the earnest of heaven in their feelings and conduct toward each other. The *true* church will then appear to consist of such as the Father seeks to worship him, confined to no sect, but representing, by its diffusion among many, and at the same time its spiritual union, the society of heaven made up of every kindred, and tongue, and people. Who does not believe that such a day will come? What Christian heart does not leap at the sound of its coming, 'as the hart panteth for the water brooks'? Shall the morning of the Millennium break upon the church, and find the different divisions of her hosts embattled against each other? No, this can never be! The time *will* come when each denomination of Christians will freely commune with, and love all others, without requiring conformity to their own modes and practices if indeed they see exhibited in their lives and conduct, the spirit of the true religion. But the Spirit of Christianity is yet like a beautiful captive in bonds. Many sects in Christendom have laid their chains upon her, and what wars and fightings have been the consequence! Sad profanation of the Christian name and spirit!

"To Jesus Christ and to the angels, I know not which is the most revolting sight, the rites and practices of heathenism, or the contentions of a divided wrangling Christendom! But her day of liberty is near. Riding in the view of angels and men, and holding forth her fallen chains, she will yet appear invested with spiritual and celestial beauty; and as each invokes and claims her as his own, she will spread herself abroad in heavenly light, and surveying the people of the Lord under their various names and forms, will bless them and cry, 'Above all, and through all, and in you all—the Lord's children—in the Spirit of peace, and the unity of purpose!' May the Lord hasten this in his time. Spirit of Christ escape from our chains! Let each of us take from off thy celestial form, whatever sectarian band we may have woven around, and bid thee hold communion with all of every name, who differ in rites and forms from us, but with us hold to the essential grounds of a sinner's hope!"

The sermon was ended—or rather the minister ceased speaking. The sermon is not ended, nor will it be till the triumph of the last day. Many hearts echoed to its teachings and a spark of Christian love was kindled there, that God grant, may meet kindred sparks until the flame of Christian love and unity be kindled and spread over the face of the whole earth.

Anna—for Anna was there—felt like crying, as did the souls beneath the altar, "O Lord, how long! how long!" And Father Benjamin bowed his head and wept. The minister at the close of his discourse, broke the bread and poured out the wine, and after referring to its significance and use, said: "My Christian friends, let angels look down upon the scene, and witness that Christians of every name have gathered around the table of their suffering, dying Lord." Not another word was spoken. The elements were silently passed, and every soul was busy with its own communings. Then they arose and sang this hymn, and went out.

"Lord! I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sovereign right to me.

Grant me, in mercy, now, a place
Among the children of thy grace,—
A wretched sinner, lost to God,
But ransom'd by Immanuel's blood.

Thee my new Master, now I call,
And consecrate to thee my all;
Lord! let me live and die to thee,
Be thine through all eternity."

"Have you been to the sprinklers' meeting?" asked mother Clayton.

"I have," Anna replied.

"Well, what did they do there?"

"They worshipped God."

"No, I mean," repeated mother Clayton, rather sharply, "have they appointed any more meetings? I suppose the Rev. Mr. Wise will stay here now, to enlighten the people, and pick up all the young converts. Was Mary Stocher there?"

"She was"

"And Maria Sherwood?"

"Yes," answered Anna.

"And Peter Sims?"

"Yes."

"Why were they not baptized to-day?"

"I do not know. I have not spoken with either of them."

Mother Clayton was sadly puzzled to account for it. Brother Burton had felt it his duty to look around a little; but mother Clayton was too impatient to wait for his return, so she put on her bonnet, and called over at neighbor Stocher's.

"Anna!" called Elder Clayton, opening the door of his study. Anna answered the call, and passed as quickly as possible up the stairs and into his room. "Anna! I have been praying over the matter, and I know it an't right. I never can exclude Christians of other denominations from Communion again—never!"

"Thank God!" exclaimed Anna, in the fervor of her soul

"There is widow Giles," continued Elder Clayton; "and Father Benjamin, who in my opinion stand better in the sight of God, to-day, than I ever did, or ever can, with all my forms and precisions; and to shut them out from the Lord's table—our table we call it—when they cannot have access to anyother, must be an abomination in the sight of God; and if God will forgive me for what is past, I never will commit such a crime again."

"Thank God!" repeated Anna, her eyes, filling with tears. "My dear father how it gladdens my heart that you have thus been led to view this matter! My prayers have truly been answered."

"There is Mrs. Briggs, too," he continued; "she once belonged here, and was one of our most spiritual-minded members, but became dissatisfied, with Close Communion, because it drew the line of separation upon her pious father and mother, under whose prayers and teachings she was converted; she left us and joined the 'Free Wills,' ten miles from here. Now she is one with us in prayer meetings and conference meetings, and even in our covenant meetings; but at Communion she must stand aside, and yet we know her to be a baptized Christian. I baptized her myself, and she is still a Baptist. You are right, my dear child, we do require something more than conversion and baptism as prerequisites of Communion."

"Yes, father," replied Anna; "and still this doctrine cannot be traced to any definite principle. They say at one time, 'It is not close Communion, but close baptism;' yet they persist in excluding those whom they acknowledge as baptized Christians. Then to cover up this inconsistency, they fly to the ground 'This is a church ordinance, and none but *regular* Baptist churches are churches of Christ, and have a right to a seat at the Lord's table.' Thus in their strait they fall into the Papal error respecting the outward visible Catholic church—'There is no church but the *regular* Baptist church.'

"And yet it is such a church organization as to exclude the great majority of those who are admitted to be genuine Christians—a church out of which salvation is, according to their own admission is more than within it! This is a more glaring inconsistency than the other! 'Christ's errand was to set up a *visible church*,' says that volume which you consider a fair exposition of your faith. Christ came to set up a *visible church*, and the *regular Baptist church is the church he set up.* The object to be gained in the setting up of a visible church, was to mark the *outlines* between the world and the people of God; and yet for some reason (not given by our Nashville friend), our Savior made such an unaccountable blunder in the arrangement of the matter, that after all his labors, his sufferings and death—after all his trouble of coming to this sin-cursed world for the express purpose of making a division—of erecting a wall of separation between the devil's kingdom and his own; after all this, still by far the greater part of his spiritual ones, his praying ones, his laborers and martyrs, are on the wrong side of the the line! They are without the pale of his church still! What kind of a Savior is this the Baptists worship! is he the Savior of the Bible? Rome with all her inconsistencies has not one like this! She claims that her church is Christ's church, and that his followers are all in it, not the greater share of them out of it. The Baptists say we acknowledge you are a converted man, and belong to Christ's invisible church and will go to heaven as well as the best of us. We even acknowledge that you have been regularly baptized, for we saw you dipped; but still you can't approach the Lord's table, even though he said, 'Take ye all of it,' Why? because we are going to force you to go with us or to disobey your Master!"

"No, Anna, not quite so bad as that! they can have communion among themselves, you know,"

"But you do'nt recognize their Communion as Communion. You say it is a church ordinance, and that there is no church but the Baptist church; all else are nothing but societies according to your principles, and have no right to Communion. If you do not believe that this is your doctrine, look in that book, which you call a fair exposition of your faith: the doctrine there stands out on every page devoted to this subject. See also the Baptist Christian Review for April, 1858; there it is on the table. It says, 'Their churches are not churches, but societies; their ministers are not ministers, they are in no proper sense ordained at all, they have no ministerial character. If you exchange with them and invite them to your pulpit, there is no recognition of their clerical character. Their rank is merely that of good men—not members of churches' And moreover the Reviewer, whilst denying that 'Pedobaptist Societies" are churches, and that they have any authorized ministry, and whilst pleading on this ground their exclusion from Baptist Communion, declares that they *may* and *ought* to commune among themselves!" He forgets that the Communion is a 'Church ordinance, and confined exclusively to churches;' he forgets that he makes this, that his church makes this one of their great cardinal principles and reasons of exclusiveness! O consistency, thou art, indeed, a jewel!

"They shift their premises under a pressure, like the drifting quicksands. If a Pedobaptist presents himself, they say it is no close Communion, but close baptism—You can't come, sir, you have not been baptized! When an immersionist—one who has been regularly and properly dipped—presents himself, they say, 'O, it an't the dipping so much that lies at the bottom of it. You can't come, sir; you do'nt belong to the church'—that's the long and short of it! But if you stop to reason with them, and ask by what authority, by what right do you claim the Communion all to yourselves, and declare ours to be a solemn mockery? 'O, we won't be so hard-hearted as that,' they answer; 'you may commune among yourselves, if you've a mind to.'

"'Tis not a life,
'Tis but a piece of childhood thrown away,"

To how many is this utterance of the poet applicable besides to the original composer of it. How many have met with untimely ends through Coughs and Colds neglected and allowed to settle on the lungs, and become developed into Consumption. Now these Coughs and Colds can be, in many instances, cured by using

Chiswell's Pectoral Balsam,

a remedy which has stood the test of years, and has been pronounced by many using it one of the best Cough Medicines ever offered to the public. If winter's chilling winds and penetrating snows have given you a Cold, and your voice, from it has become hoarse, your breathing difficult and your chest oppressed; if sleepless nights and wearisome days are your lot because of a HACKING COUGH; if thoughts of the fell destroyer Consumption flit across your mind as you look upon the wasted forms of your loved ones; in any of these cases do not fail to obtain a bottle of the Balsam. It has cured the Cold, has allayed the tickling sensation in the throat, has banished the Cough, many times for others, and may be found of avail in your case, or in that of others in whom you are interested.

For Sale, Price 2s 6d., by
LANGLEY & JOHNSON,
DRUGGISTS, &c.
Hollis Street, Halifax, N.S.

Nov 16

REMOVAL.

THE Subscriber begs leave to acquaint his friends and the public generally, that he has removed his place of business to his residence North End of Brunswick Street, where he hopes by strict attention to business still to merit a share of Public patronage.

EDWARD BOAK.

N. B.—All orders left at Mr. George Mitchell's, Carver Jacob Street will receive immediate attention.

May 20 1y E. B.

SISSON'S FOLIO BINDER,

FOR securing in a book-like form, Letters, Invoices, Music, and all papers where order and preservation is required. For sale, wholesale and retail, by Cutter, Tower & Co., 89 Devonshire Street, Boston, agents for New England.

CHARLES F. ALLISON, Esq.

FULL length Photographic Likenesses of this distinguished Philanthropist may now be obtained at the Halifax Wesleyan Book Room, at the reduced price of 5s each.

Orders may be sent through any Wesleyan Minister.

Halifax, Oct 26th, 1859.

NOTICE.

THE following Act is re-published for general information by the direction of his Excellency the Lieut Governor—and the attention of all public functionaries and others, is particularly called to its provisions, to take effect upon the 1st January next.

Provincial Secretary's Office,
Nov. 9th, 1859.

CHAPTER 24.

An Act to establish the Decimal system of Accounting.

(Passed the 15th day of April, A. D., 1859.)

Be it enacted by the Governor, Council and Assembly, as follows:—

1. This Act shall come into operation on the first d of January, 1860.

2. All accounts to be rendered to the Provincial Government, or to any public officer or department by any officer or functionary, or by any party receiving aid from this Province or otherwise accountable to the government or legislature thereof shall be rendered in dollars and cents; but any such accounts may have a second coloumn containing same in pounds, shillings and pence, equivalent to the sums so stated in dollars and cents, if the accountant shall prefer to render his account in that form.

3 The several coins hereinafter mentioned, shall be received and paid at the provincial treasury and other departments as equivalent for the following sums in money of account, namely:—

The gold sovereign of the United Kingdom at five dollars.

Silver crown of the United Kingdom, at one dollar and twenty-five cents.

Silver half Crown of the United Kingdom, at sixty two and a half cents.

Silver florin of the United Kingdom at 50 cents.

Silver shilling of the United Kingdom at 25 cents

Silver sixpence of the United Kingdom at 12½ cents.

Copper penny of the United Kingdom and that issued from the treasury of the province—two cents.

Halfpenny—one cent.

4. Nothing herein contained shall affect the coins enumerated in chapter 83 of the Revised Statutes, but such coins shall continue to be received as legal tender at the rates in such chapter specified.

November 16. 1m.

127 GRANVILLE STREET

ENGLISH SHOE STORE.

Next Door to the Railway Office.

Per Harriet from New York, just arrived:

ONE Hundred and Nineteen Cases of INDIA RUBBERS; Comprising a large and extensive variety, all of the very best quality of Metallic Rubbers—New Jersey Manufacture and superior to any to be had in the City. The following kinds for Ladies; heavy Over shoes, Gossimer do., soft and light as silk—Sandled; Buskins and Jenny Lind Buskins; Ladies Gossamer Gaiter Boots and Long Boots; Children's Over-shoes to fit 2 years of age and upwards; Misses' Over-shoes and Long Boots; Youths and Boys Over Shoes and Long Boots; Men's Stout Over Shoes, Gossimer and Sandelled ditto. Mens Nett and Wool lined Boots, Gossimer do

Also,—Something quite new for Ladies; Woo and Nett lined water proof Button Boots gall'd and soled with Rubber; Superior to any Snow Boot yet manufactured. And the same for gentlemen.

Nov 16. W. G. COOMBS.

"GOLDEN FLEECE."

Water Street, Windsor, N. S.

HAVING removed my stock from Messrs. B. DeWolf & Son's, to one of Mr G. P. Payzant's new shops, directly opposite Mr J. M. Geldert's Grocery Establishment, and having as a sign placed a Guilded Sheep over the door, I wish to call the attention of my friends and customers to the fact.

I would take this opportunity of thanking my numerous supporters, and of soliciting a continuance of their patronage.

I am more than ever prepared to supply their wants satisfactorily, both from the increased accommodation in the new concern, and from arrangements I have made, which will enable me to sell at prices still lower than hitherto.

The TAILORING ESTABLISHMENT in connection with my present business, will be found a decided advantage. It has proved so already, as the Garments made are pronounced by all to *Cut, Fit*, and *Workmanship* unequalled hitherto in Windsor.

In my stock of Broad Cloths, Beavers, Whitneys, Doeskins, Tweeds and Vestings, &c., will be found goods suitable for all ranks and conditions.

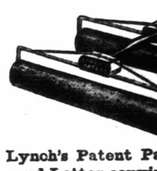
My stock of Boots, Shoes, Slippers, Rubbers, &c., will prove to be one of the best ever offered to the public in this place.

In addition to Dry Goods, Boots and Shoes, Crockeryware, &c., I have procured an agency for the sale of the various Patent Medicines, Perfumes, Hair Oil, Fancy Soaps, Teeth, Nail and Hair Brushes, &c., all warranted, and at lowest possible prices. Also, a supply of National and other School Books; Writing, Letter and Note Paper; Envelopes, Pens, Inks, &c.; Church Services, Bibles with Psalms, do, with Wesley's Hymns, besides a variety of Wesleyan Hymn Books. WILLIAM CUNNINGHAM.

Windsor, Sept 5th, 1859.

☞ The "Golden Fleece" can be seen all along Water street, from the Railway Station to Mr Harding's store. No second price is still strictly adhered to.

September 21. W. C.



Lynch's Patent Paper-wetting and Letter-copying Machine.

A VERY desirable article for those who have many letters to copy, as it does away with the use of brush, wet cloths, dipping bowls, &c., and dampens the paper with a single roll of the machine. Also very desirable for those having but few letters to copy and have no press, as a good copy can be taken by the use of the dry roller, after damping. Sold by the proprietors, Cutter, Tower & Co.

89 New Devonshire Street, Boston.
7 Beekman Street, New York.

☞ The above are on sale at the Wesleyan Conference Office, Argyle Street.

"STAR"

Life Assurance Society,

DIVISION OF PROFITS.

THIS Society has declared its third quinquennial division of Profits, nineteenths of the same being allocated to the Policy holders.

Whole amount insured £2,082,311.
Number of Policies, 6,098.
Annual Revenue. £76,200.

A Bonus of 80 per cent upon the premiums paid during the past five years.

Extract from the "Insurance Gazette."

"The object of an advertisement is to bring business to the office; and amongst the many forms under which they appear, there is one, in my judgment, eminently calculated to answer the end in view beyond all others. You will find it in the form of reports, general summary, and balance-sheet of the Star Life Assurance Company.

I regard the publication of these statements, by a comparatively young Company, as an important step in the right direction, creditable alike to all parties concerned and as the best possible form of advertisement the Company can adopt to promote its business and to re-establish the confidence of the Public in Assurance Institutions generally—a confidence which has of late been so seriously and shamefully abused."

All claims paid within 60 days of their being passed by the Board.

Every information given on application to
M. G. BLACK, Jr., Agent
R. S. BLACK, M. D., Medical Referee.

May 26.

S. D. & H. W. SMITH,

MANUFACTURERS OF

MELODEONS,
ORGAN-MELODEONS,
—AND—
PEDAL BASS HARMONIUMS.

THE first premium over all other competitors at the Fair of the Massachusetts Charitable Mechanics' Association, of the National Fair, Washington, D. C., also at the Ohio State Fair, held at Columbus, O., was awarded to the Manufacturers.

By means of a new method of Voicing, known only to themselves, they have succeeded in removing the harsh and buzzing sound which formerly characterized the instrument, and rendering the tones full, clear, and organ-like. The action is prompt and reliable, enabling the performer to execute the most rapid music without blurring the tones. The swell is arranged to give great expression.

The Pedal Bass Harmoniums

are designed particularly for Churches, Lodges, Halls, &c It is arranged with two manuals or banks of keys, the lowest set running an octave higher than the other, and may be used separately, and thus get in one case two distinct instruments; or by the use of the coupler, two banks may be played at the same time by the use of the front set only. This connection with the Pedal Bass will produce the effect of a large organ, and sufficiently heavy to fill a house that seats from 1,000 to 1,500 persons.

The Organ Melodeon

is designed for parlour and private use. The construction is similar to the Church instrument, being arranged with two banks of keys, and when used together, by means of the coupler, is capable of as great power as the church instrument, when used without the Pedals.

☞ *Also, every variety of Melodeons for Parlour use.*

Purchasers may rely upon instruments from our manufactory being made in the most complete and thorough manner. Having removed to the spacious buildings 511 Washington Street, where we have every facility for manufacturing purposes, and employ none but the most experienced workmen. In short, we will promise our customers an instrument equal in every respect to any manufacturer, and guarantee entire and perfect satisfaction.

Music Teachers, Leaders of Choirs, and others interested in musical matters, are respectfully invited to visit our ware rooms at any time, and examine or test the instruments on exhibition for sale at their pleasure.

MELODEONS RENTED.

Persons who wish to hire Melodeons with a view of purchasing at the end of the year, can have the rent credited as part payment of the purchase money. This matter is worthy of special notice as it enables those who desire a fair test of the instruments before purchasing to obtain it at the expense of the manufacturers, to the extent, at least of a year's rent.

Orders from any part of the country or world, sent direct to the manufactory in Boston, with cash or satisfactory reference, will be promptly attended to, and as faithfully executed as if the parties were present, or employed an agent to select, and on as reasonable terms.

PRICE LIST.

Scroll leg, 4½ octave,	$60
Scroll leg, 5 octave,	75
Piano Style, 5 octave,	100
Piano Style, extra finish, 5 octave,	115
Piano Style, carved leg,	125
Piano Style, twenty of reeds	150
Piano Style, 6 octave,	185
Organ Melodeon	200
Organ Melodeon, extra finish	250
Pedal Bass Harmoniums,	275

☞ Illustrated Catalogues, containing 32 pages, sent free on application.

S. D & H. W. SMITH,
511 Washington Street.

May 12. 1y.

JOHN DOUGALL,

Commission Merchant,

MONTREAL.

WILL attend to the sale of Consignments of Fish, Oils, Sugar, Molasses, Coal, Plaster, or any Lower Port or West India Produce except liquors. He will also fill orders for Flour, Pork, Butter and other Bread Stuffs and Provisions. On account of his long standing and extensive business he believes he can promise that any Commission confided to him, will be executed in a prompt and satisfactory manner, and at a very moderate rate of Commission. His Weekly Circular will be sent to any parties who may signify their wish for it. Address

JOHN DOUGALL,
Commission Merchant,
Montreal, Lower Canada.

May 26. 6m

JOHN A. BELL,

GENERAL IMPORTER AND DEALER IN

British & American Dry Goods,

Wholesale and Retail.

31 and 32 UPPER WATER STREET,
HALIFAX N. S.

June 16. 1y.

JAMES L. WOODILL,

Chemist and Druggist,

63 HOLLIS STREET.

HAS received per Scotia from London and Birmingham, Mic Mac, and Steamer Europa, a large and excellent Stock of

Drugs, Chemicals, Glassware, &c.

—COMPRISING—

1 case English Patent Medicines,
1 case English and French Perfumery,
2 cases Fancy Soaps, Pomades, &c.
1 case Hair, Cloth, Tooth and Nail Brushes, and Combs of every description,
1 case Trusses' Graduated Measures and Druggist's Sundries,
2 cases DuBarry's Revelenta Food, and 23 packages Pure English Drugs, Chemicals and Glassware,
Castile Soap, Lescher's Starch, Indigo,
Castor Oil, Olive Oil and Senna.

Per Mic Mac:

31 packages containing Paris Whiting, Carbonate Soda, Sal-Soda, Mustard, Oil Vitriol, Blue Stone, Copperas, Sulpher, Alum, Fluid Corks, &c.

The subscriber would intimate to his friends and customers that his stock has been purchased from the best London and Glasgow houses. He can warrant everything of the best quality, and will sell as low as usual for Cash or approved credit.

The above, with 30 packages from the New York and Boston markets, comprise everything usually sold by Druggists. A few gross Violin Strings, of the best quality, just received.

☞ Call at the CITY DRUG STORE.

October 26.

Langley's Antibilious Aperient Pills.

THE great popularity acquired by these Pills during the Twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to, by puffing advertisements—no certificates published respecting them.

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the digestive organs. Also as a general Family Aperient. *They contain no Calomel* nor any mineral preparation, are effectual, yet so gentle in their operation, that they may be taken at any time, with perfect safety, by persons of both sexes; nor do they, as do many Pills, necessitate the constant use of Purgative medicine, the ingredients of which they are composed effectually obviating the common difficulty.

Sold in Boxes. PRICE 1 SHILLING, by
LANGLEY & JOHNSON, Chemists,
February 24. 1y Hollis Street Halifax.

MARBLE WORKS.

Monuments, Grave Stones, Chimney Pieces Table and Counter Tops, Wash Boul Slabs, Brackets Shelfs, &c. &c

In the most approved styles, and reduced prices.

☞ Also—a choice collection of designs on hand for inspection.

Articles in above line sent by Rail Road without any extra charge.

Spring Garden Road,
Near Queen Street.

Januar 13. 1y. J. H. MURPHY.

FOR SALE.

A SMALL FARM in the Western part of Cornwallis near the North Mountain, containing 5 4-10 Acres. A good HOUSE 26x32 feet. A Barn and a Well of good and never failing Water. an Orchard of more than 60 Apple Trees, this is the third year of bearing grafted Fruit, with a Plum, Cherry and Currant Garden. The above will be sold with or without the present year's crop and possession given immediately.

Terms—£15 deposit, £25 on the delivery of the Deed the remainder with good security can remain on Interest for a few years. For further information apply to Mise A. Tupper on the Farm or to

J. LEONARD FULLER.

July 21. 6m.

REDWOOD, REDWOOD.

A QUANTITY of Stick REDWOOD, just received and for sale by

BROWN BROTHERS & CO.

E. D. HEFFERNAN,

FURNITURE HALL,

Near the Market Square,

OFFERS for sale at a great reduction from former low prices

500 Cane Chairs, assorted.
500 Single and Double Back Chairs,

This country's manufacture from 2s. 6d. upwards

500 assorted Bedsteads from 15s upwards.

Mahogany Sofas and Rocking Chairs, Couches, and Lounges, Mahogany Tables, Bureaus and Chiffoners, Washstands, Stretchers, Cradles, Feather Beds, Pillows, Curled Hair and Weed Mattrasses, and Cushions, always on hand and made to order.

Also—Iron Bedsteads, Japanned Tea Trays Mirrors, Dressing Glasses, &c., all sold cheaper than elsewhere. E D HEFFERNAN.

September 14 3m

THE

RUSSIA SALVE

VEGETABLE OINTMENT

Has been used and sold in Boston for the last Thirty Years, and its virtues have stood the test of time.

RUSSIA SALVE CURES BURNS.
RUSSIA SALVE CURES CANCERS.
RUSSIA SALVE CURES SORE EYES.
RUSSIA SALVE CURES ITCH.
RUSSIA SALVE CURES FELONS.
RUSSIA SALVE CURES SCALD HEAD.
RUSSIA SALVE CURES NETTLE RASH.
RUSSIA SALVE CURES CUTS.
RUSSIA SALVE CURES CORNS.
RUSSIA SALVE CURES SCALDS.
RUSSIA SALVE CURES SALT RHEUM.
RUSSIA SALVE CURES SORES.
RUSSIA SALVE CURES FLEA BITES.
RUSSIA SALVE CURES WHITLOWS.
RUSSIA SALVE CURES ULCERS.
RUSSIA SALVE CURES WARTS.
RUSSIA SALVE CURES SORE NIPPLES.
RUSSIA SALVE CURES STIES.
RUSSIA SALVE CURES BLISTERS.
RUSSIA SALVE CURES KINGWORM.
RUSSIA SALVE CURES SCURVY.
RUSSIA SALVE CURES BUNIONS.
RUSSIA SALVE CURES SORE LIPS.
RUSSIA SALVE CURES INGROWING NAILS.
RUSSIA SALVE CURES SPIDER STINGS.
RUSSIA SALVE CURES SHINGLES.
RUSSIA SALVE CURES ERUPTIONS.
RUSSIA SALVE CURES MOSQUITO BITES.
RUSSIA SALVE CURES CHILBLAINS.
RUSSIA SALVE CURES FROZEN LIMBS.
RUSSIA SALVE CURES WENS.
RUSSIA SALVE CURES SORE EARS.
RUSSIA SALVE CURES BOILS.
RUSSIA SALVE CURES FLESH WOUNDS.
RUSSIA SALVE CURES PILES.
RUSSIA SALVE CURES BRUISES.
RUSSIA SALVE CURES CHAPPED HANDS.
RUSSIA SALVE CURES SPRAINS.
RUSSIA SALVE CURES SWELLED NOSE.
RUSSIA SALVE CURES ERYSIPELAS.
RUSSIA SALVE CURES LAME WRIST.

Bites of Venomous Reptiles are instantly cured by this

EXCELLENT OINTMENT.

EVERY MOTHER WITH CHILDREN, and all Heads of Families,

Should keep a Box in the cupboard, or on the shelf, handy to use in

CASE OF ACCIDENT.

Price, 25 Cents per Box.

Put up in large size tin boxes, with an engraved wrapper, similar to the above engraving, without which none are genuine.

Sold in the United States and Canada by all venders of Patent Medicines and country stores, and by

Redding & Co., Proprietors,
No. 8 State Street, Boston.

For sale in Halifax by BARNES & PARK, Wholesale Agents, New York.

GEO E. MORTON & CO.
MORTON & COGSWELL
AVERY, BROWN & CO.
THOMAS DURNEY.
H. A. TAYLOR.

And all respectable dealers throughout the Provinces

September 5.

DR. HOOFLAND'S GERMAN BITTERS,

AND

DR. HOOFLAND'S BALSAMIC CORDIAL,

The great standard medicines of the present age, have acquired their great popularity only through years of trial. Unbounded satisfaction is rendered by them in all cases; and the people have pronounced them worthy.

Liver Complaint, Dyspepsia, Jaundice, Debility of the Nervous System, Diseases of the Kidneys,

and all diseases arising from a disordered liver or weakness of the stomach and digestive organs, are speedily and permanently cured by the GERMAN BITTERS.

The Balsamic Cordial *has acquired a reputation surpassing that of any similar preparation extant. It will cure,* WITHOUT FAIL, *the most severe and long-standing*

Cough, Cold, or Hoarseness, Bronchitis, Influenza, Croup, Pneumonia, Incipient Consumption,

and has performed the most astonishing cures ever known of

Confirmed Consumption.

A few doses will also at once check and cure the most severe Diarrhœa *proceeding from* COLD IN THE BOWELS.

These medicines are prepared by Dr. C. M. Jackson & Co., No. 418 Arch Street, Philadelphia, Pa., and are sold by druggists and dealers in medicine everywhere, at 75 cents per bottle. The signature of C. M. Jackson will be on the outside wrapper of each bottle.

In the Almanac published annually by the proprietors, called HOOFLAND'S ALMANAC, *you will find testimony and commendatory notices from all parts of the country. These Almanacs are given gratuitously all our agents.*

☞ HENRY A. TAYLOR, Druggist and Seedsman, Wholesale and Retail Agent.
No. 84 Sackville Street.

June 16. 1y. in.

Chloride of Lime.

THE cheapest and best Disinfectant and Fumigant now in use. For removing all noxious vapours from Drains, &c., Cockroaches, Rats and Mice.

In bottles at 7½d. each. Sold by
ROBERT G. FRASER,
Chemist,
Next door to Messrs. T. & E. Kenny's
August 25. Granville Street, Halifax.

Robert G. Fraser,

CHEMIST & DRUGGIST

AND dealer in Pure Medicinal COD LIVER OIL, Burning and Machine OILS, Manufacturer of Oil for axle and slow motions.

Opposite Province Building, Upper Side, Halifax.

Choice Brands of Flour.

THE Subscriber receives regular consignments from several mills in the best wheat counties of Canada and offers shipping parcels of Choice Family and Bakers FLOUR, (Superfine, Fancy and Extra) at the market prices.

JOHN DOUGALL,
Commission Merchant,
270 St. Paul Street, Montreal.

September 21 3m

CHEESE, CHEESE.

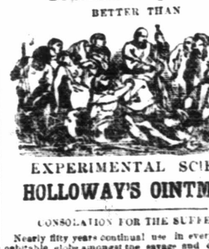
E. W. SUTCLIFFE & CO.

HAVE received—3500 lbs. of very choice Cheese, selected with care from the best Dairies in Annapolis County, and for sale at the

GROCERY MART,
37 Barrington St.

Practical Experience

BETTER THAN



EXPERIMENTAL SCIENCE.

HOLLOWAY'S OINTMENT.

CONSOLATION FOR THE SUFFERING.

Nearly fifty years continual use in every part of the habitable globe amongst the savage and civilized alike has proved that simple eruptions, open sores and hard tumours, scrofulous developments of all kinds, abscesses, cancers old wounds, and, in one word, every species of inflammation and suppuration whether in the skin, the flesh, the glands, cramping the muscles, can be arrested and permanently cured, without danger, by rubbing in and using as a dressing, this inestimable Ointment.

Scrofula, Erysipelas & Salt Rheum

No remedy has ever done so much for the cures of diseases of the skin, whatever form they may assume, as this Ointment. No case of Salt Rheum, Scurvy, Sore Heads, Scrofula or Erysipelas can long withstand its influence.

Bad Legs, Old Sores and Ulcers.

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

Eruptions on the Skin,

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

Piles and Fistula.

Every form and texture of these prevalent and stubborn disorders is eradicated loually and entirely by the use of this emollient; warm fomentations should precede its application. Its healthy qualities will be found to be thorough and invariable.

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

Bunions,	Rheumatism,	Sores of all kinds,
Burns,	Salt Rheum,	Sprains,
Chapped Hands,	Scalds,	Stiff Joints,
Chilblains,	Skin Diseases,	Tetter,
Fistula,	Swelled Glands,	Ulcers,
Gout,	Sore Legs,	Venereal Sores,
Lumbago,	Sore Breasts,	Wounds of all kinds.
Mercurial Eruptions,	Sore Heads,	
Sore Throats,	Ring Worm,	
	Piles,	

☞ CAUTION:—None are genuine unless the word "*Holloway, New York and London*," are discernable as a *Water-mark* in every leaf of the book of directions around each pot or box; the same may be plainly seen by *holding the leaf to the light*. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

*** Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the United States and civilized world, in boxes at 25 cents, 63 cents and $1 each.

☞ There is a considerable saving by taking the larger sizes.

N B.—Directions for the guidance of patients in every disorder are affixed to each box. September 21

IT IS NOT TOO MUCH TO SAY,

SINCE ALL,

OLD AND YOUNG,

Affirm its Truth,

Vis. That Professor Wood's Hair Restorative

Will preserve *infallibly* the growth and color of the hair, if used two or three times a week, to any limitable age. Perfectly restore the gray, cover the bald with nature's own ornament, the air; make it more soft and beautiful than any oil, and preserve the scalp free from all disease to the end of life. Statesmen, Judges Attorneys, Doctors Clergymen, Professional men, and Gentlemen and Ladies of all classes, all over the world, bear testimony to the fact that we do not say too much in its favor Read the following, and Judge:

HICKORY GROVE, St. Charles Co., Mo., Nov 19, 1857

PROF O. J. WOOD: Dear Sir,—About the time last summer we were induced to use some of your Hair Restorative and its effects were so wonderful, we feel it our duty to you, and the afflicted, to report it

Our hair or rather scalp head for some time had been perfectly covered with sores, and some called it scurf and dandruff. The hair almost entirely came off in consequence, when a friend, seeing the sufferings, advised us to use your Hair Restorative we did so with little hope of success, but to our surprise, and that of all our friends, a very few applications removed the disease entirely, and a new and luxuriant crop of hair started out, and we can now say that our boy has as healthy a scalp, and as luxuriant a crop of hair as any other child. We can, therefore, and do hereby recommend your Restorative, as a perfect remedy for all diseases of the scalp and hair.

We are yours respectfully,
REV. W. HIGGINBOTHAM.
SARAH A. HIGGINBOTHAM.

PROF WOOD,—Dear Sir: My hair had for several years been becoming prematurely gray, accompanied by a harshness which rendered the constant application of oil necessary in dressing it. When I commenced using your Hair Restorative about two months ago it was in that condition; and having continued its use till within the last three weeks, it has turned to its natural color, and assumed a softness and lustre greatly to be preferred to those produced by the application of oils or any other preparation I have ever used. I regard it as an indispensable article for every lady's toilet, whether to be used as a Hair Restorative or for the simple purpose of dressing or beautifying the hair. You have permission to refer to me all who entertain any doubt of its performing, all that is claimed for it.

MRS. C SYMONS.

Cincinnati, O., Feb 19, 1857. 114 Third St.

WELLINGTON, Me., Dec 5, 1857.

PROF WOOD—Dear Sir: By the advice of a friend of mine, who had been using your Hair Restorative, I was induced to try it. I had the fever some time last May, and nearly every hair in my head came out