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Religious Miscellany.

The Christian.

BY CHARLES WESLEY.

Who is as the Christian great?
Bought and washed with sacred blood;
Crowns he sees beneath his feet,
Soars aloft, and walks with God.

Who is as the Christian wise?
He his naught for all hath given;
Bought the pearl of greatest price,
Nobly barter'd earth and heaven.

Who is as the Christian blest?
He hath found the long-sought stone;
He is joined to Christ, his rest;
He and happiness are one.

Earth and heaven together meet,
Gifts in him and graces join;
Make the character complete—
All immortal, all divine.

Lo! his clothing is the sun,
The bright sun of righteousness;
He hath put salvation on,
Jesus is his beauteous dress.

Lo! he feeds on living bread,
Drinks the fountain from above,
Leans on Jesu's breast his head,
Feasts for ever on his love.

Angels here his servants are,
Spread for him their golden wings,
To his throne of glory bear,
Seat him by the King of Kings.

Who shall gain that heavenly height?
Who his Saviour's face shall see?
I who claim it in His right,
Christ hath bought it all for me.

The Twelve Gates of Heaven.

"The city had twelves gates; on the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates; ..... and in the midst of the street, and on either side of the river life, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." —Rev. xxi. 12–13; xxii. 2.

There is another glimpse of the heavenly city, which rises in the world to come, outside our little span of life. These words are figures, but they are figures of a great truth. They represent to us the *variety* the *diversity* of heaven. They express in an outward picture, what our Saviour said also under a figure, though more simply: "In my Father's house are many mansions." We do not know whether "those that shall be saved will be few or many." It may be that those who are able to struggle through the straight gate will be very few. It may be that thee good, and the true, and the just will be in a minority in the next life, as they usually are in this life. But whether few or many, the Bible reveals to us most clearly the truth which our carnal, narrow hearts are very unwilling to receive—namely, that amongst the good whom we hope to meet in heaven, there will be every variety of character, taste and disposition. There is not one "mansion" there, but "many." *There is not one "gate"* to heaven, but many —*there are* not gates only on the north, but "on the east, three gates; on the west, three gates; and on the south, three gates." From opposite quarters of the theological compass, from opposite quarters of the religious world, from opposite quarters of human life and character, through different expressions of their common faith and hope, through different modes of conversion, through different kinds of instruction and teaching, through different portions of the Holy Scriptures, will the weary travellers enter the heavenly city and meet each other, "not without surprise," on the shores of the same river of life. And on those shores they will find a tree bearing, not the same kind of fruit always and at all times, but "twelve manner of fruits," for every different turn of mind—for the patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect; and "the leaves of the tree shall be for the healing," not of one single church or people only, not for the Scotchman or Englishman only, but for the "healing of the nations"—the Frenchman, the German, the Italian, the Russian, for all those from whom, it may be, in this world its fruits have been farthest removed, but who, nevertheless, have "hungered and thristed after righteousnes," and who, therefore, "*shall be filled.*"

And here let me tell a tale of the dark night, which shows how the light of the other world, in this, its most evangelical aspect, dawned upon the soul of a great teacher amongst ourselves. It is said that John Wesley once, in the visions of the night, found himself, as he thought, at the gates of hell. He knocked and asked who were within. "Are there any Roman Catholics here?" he asked, "Yes," was the answer, "a great many." Any Church of England men?" "Yes, a great many." "Any Presbyterians?" "Yes, a great many." "Any Wesleyans?" "Yes, a great many." Disappointed and disturbed, especially at the last reply, he turned his steps upwards, and found himself at the gates of paradise, and here he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you, then, here?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names that you have mentioned. The only name of which we know anything here is 'Christian;' we are all Christians here, and of these we have a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues."

Yes, we shall be obliged in heaven to meet with Christians, with good men, of very different opinions. Had we not better prepare for that meeting, by consenting to meet with them on earth? We shall be obliged there to make little of our differences, to put up with diversity of opinions, and ranks, and pursuits. Had we not better moderate our differences here, and bear and forbear with these diversities in this world? Is it not a waste of time to try to force all our fellow-travellers through our gate now, when we shall be obliged hereafter to welcome those who enter from the western gate, though we have entered from the eastern; and those who have entered from the southern gate, though we have entered from the northern?—*Stanley.*

"Thy Will be Done"

The Rev. Wm. Tennant, an American divine, died March 8th, 1777, aged 72. The following is a suitable illustration of the text, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not." Phil. i. 21–22.

When Mr. Whitfield was last in America, Mr. Tennent paid him a visit, as he passed through New Jersey; and one day dined, with other ministers, at a gentleman's house. After dinner, Mr. Whitfield adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared the great consolation that in a short time his work would be done, when he should "depart, and be with Christ;" he then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T., who sat next to Mr. W. in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. W., tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and, if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plow, and if at noon I should go to the field, and find him lounging under a tree and complaining, 'Master, the sun is hot, and the plowing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered rather increased the social harmony of the company, who became satisfied that it was very possible to err, even in desiring, with undue earnestness, "to depart, and to be with Christ; which in itself is far better," than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Giving as God Gives.

You have read that story about the forest that took fire on the slopes of the Pyrenees; whilst it was burning the heat brought up a lode of silver from beneath. So where there is fire—love—it will bring out mines of wealth, and they will be consecrated to God. I want you not merely to give whilst the fire burns; I want you to give on principle, not simply because there is some scintillation of eloquence. There are some people whose guineas come out like fire from a flint stone—they are forced out when somebody can hit hard enough; but the fire does not keep burning. I should like you to get the principle that will lead you to give as God gives to you. Give ever as God gives you; so be you givers every day. What a good thing it is that our great Master accepts such little things! Artaxerxes showed his greatness in two ways; first, by doing great things for his friends; second, by accepting little things from them. What great things our Master has done for us; and oh! what little things he accepts from us. They tell that one poor peasant, when he saw men giving their gifts to Artaxerxes, dipped his hand in the stream and lifted the water in his palm to the lip of the king; and the king condescendingly took the water from the man's palm; and when he had done so, he gave to him a dish of gold, and filled it with coins, that he might afterwards be able to serve the king more loyally.—You do your little for Christ, and he will help you to do a golden thing in his good time. You do what you can, and he will bless you in your deed.—*Rev. S. Colley.*

Henceforth.

O, that solemn henceforth; solemn to each of us as we part to-day, thinking of no more than the chances and changes of this uncertain life; it finitely more solemn as we each look forward to the hour which will certainly come to each, when the past will be done with, our whole life here gone by forever, and only eternity before us. Henceforth glory, or henceforth woe! We shall never properly understand until we each come to die, how thoroughly, then, the past is gone, and our only portion is in the future. You may feel it in some measure, looking on the face of one departed; thinking how utterly the many cares that drew those lines on it are past and gone—looking at the gray hair and thinking that now your friend is no longer old. What a sharp, complete end of all the interests of this world has come! how free the heart is from all the little troubles and vexations that fevered it but a short while since! Yes; gone, where these things are not! Entered upon the great Henceforth; the life beyond the grave! The day will come to each of us when we can have nothing but what we can have there; when all the things we toil for and value here will avail us nothing; when the places and the people we knew, the books we used to read, the church where it was pleasant to worship, the room we sat in, will all be things long since past away; things that ceased to be for us years and years ago; and nothing about us and before us but the great eternity; Henceforth only that, and what we can have there! And, blessed be God, there is that we can gain here, and take with us there! No wonder that St. Paul declared that he counted all things but loss, that he might "win Christ." For the good part in our Saviour is not merely the best possession now; in a little while it will be the only one; the only possession that will not pass from our falling hand when we die; the only possession we can take with us into the other world.—*Graver Thoughts.*

"Not of Us."

A sermon entitled "The Treasure in Earthen Vessels," by the Rev. T. Whitfield, concludes with the following reference to the last clause of the text:

"Not of us." God is as much glorified in our emptiness as he is in his own fullness. His glory is "not of us," and it is his glory that it is so. "Not of us;" this is the key-note of all the apostle's writings. "Not of us;" this is the language of every book, every prophecy, and every statement of God's blessed Word. "Not of us;" this is the first breath of the new man in Christ Jesus, and the last utterance of the saint, ere he wings his way to glory. Not of us;" this is the first lesson of the Spirit of God, and the last ere he presents the soul perfect in Christ Jesus. "Not of us;" this is the song of the redeemed, as they cast their crowns of glory, in wondering admiration, at the feet of the King of kings. "Not of us;" this is the song of the Church militant and of the Church triumphant; of the Church above, and of the Church below. "Not unto us, O Lord, not unto us, but unto thy name be all the glory." "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." Brethren, may this be the deep feeling of all our hearts. May these words, "not of us," be a motto for our hearts and lips when we leave this church; may they be the preface of every sermon, the meaning of every duty, and the inscription written over every act of our life, in characters that all may read and understand for Jesus Christ's sake.

Religious Intelligence.

Revival in South Africa.

In the Wesleyan Missionary Notices for November we have gratifying intelligence respecting the progress of the Work of God in several stations of South Africa. We give extracts from two letters in our pleasant issue, reserving further accounts for a future number:—

GRAHAM'S-TOWN.

Extract of a Letter from the Rev. William Sargent, dated Heald-Town, July 30th, 1866.

At the commencement of the present year the people of this station and out-stations were in anything but a satisfactory state, religiously considered. In our March Quarterly Meeting, to the question, "What can be done to improve the spiritual condition of the people in this Circuit?" it was agreed "to hold a series of earnest meetings, first at Heald-Town, and then on the out-stations." These meetings were well attended, and a very gracious influence rested upon all who took part in them. The plan I adopted was to appoint a day, and at the time appointed to go in company with several of the most earnest of the Local Preachers and Class Leaders. When the people came together, I explained to them the object of our meeting, and then mingled exhortation with prayer. These meetings were followed with encouraging, although not very manifest, results. There was evidently "a shaking among the dry bones;" but we seemed yet to want the "breath from the four winds, to breathe upon the slain, that they might live."

This the great Head of the church was pleased to grant in a way we looked not for, and through an instrumentality we had never anticipated.—No doubt you have long ere this heard of the providential visit of the Rev. W. Taylor, of the Methodist Episcopal Church of California. He seems to have been sent to this colony at the very period of time when the work of God in most of the Circuits in this part of the Lord's vineyard had reached such a point of preparation and expectancy, that it only required the divinely-qualified instrument to bring it to a crisis, and to gather in a vast harvest of precious souls.

Mr. Taylor, having visited Port Elizabeth, Graham's-Town, and other localities, with wonderful results, was invited to visit us at Fort Beaufort, and Heald-Town. He did so June 15th to 20th. I need not say much about Fort Beaufort, as it is Mr. Wilson's Circuit, and I have no doubt but he will send you full particulars of the wondrous work of God in that place. I believe that during the series of services held there some sixty souls professed to have "found peace with God." Although I attended those services with my family, yet I will pass on to give you more detailed accounts of what has recently transpired at Heald-Town; and I cannot do this better than by copying a few extracts from a hasty journal which I kept of the events.

Tuesday, June 19th.—What a day! I know not how to record it. I never witnessed anything which so reminded me of what is recorded of the Day of Pentecost in the 2nd of Acts. At 9 30 A. M., I started with Mr. Taylor for Heald-Town. The people had already collected in the chapel, and were engaged in an earnest prayer-meeting. Mr. Taylor addressed them, through an interpreter, from the words, "But ye shall receive power after that the Holy Ghost is come upon you." The effect was manifest.—The truth told with wondrous power on the congregation. At the close, those who were desirous of seeking the Lord were exhorted to stand up, and then to kneel round the communion rails. About three hundred fell simultaneously upon their knees, among whom there was a considerable number of Europeans, many of whom had come from Beaufort. There was now a great weeping. At first all seemed chaos and confusion. Even the native Local Preachers and Class Leaders were confounded; and it was some time before I could get them into working order. The first paroxysm of excitement having subsided, the native agents distributed themselves all over the chapel, speaking to, and praying with, the penitents. The distress of some souls was extremely great, but after awhile one after another entered into the liberty of the children of God, passing from the excess of grief to the excess of joy. The scene was indescribable, at first one and then another rose to praise God, with eyes sparkling, and countenance beaming with joy, and tears flowing in copious streams from their eyes. One exclaimed, "Satan is conquered! Satan is conquered! Satan is conquered!" Another, a very old woman, lifted her eyes and hands toward heaven, and exclaimed, for five or ten minutes, at the top of her voice, "He is holy! He is holy! He is holy!" A very old man, who had been in an agony of distress, when set at liberty, exclaimed, "My Father has set me free! My Father has set me free! My Father has set me free!" These are merely specimens. We were five hours hard at work; and, at the close, one hundred and forty persons professed to have obtained a sense of the pardoning love of God.

Thursday, 21st.—Returned to Heald-Town in company with Mr. Taylor: a great number of Europeans following us from Fort Beaufort.—The chapel was crowded to excess. Mr. Taylor preached a very searching and powerful sermon on the "Ten Commandments." After the sermon those seeking salvation were invited to the communion-rail. I suppose more than two hundred fell upon their knees, crying aloud for mercy; sobs, and sighs, and groans filled the chapel.—After the first burst of powerful emotion, I got the Local Preachers and Class Leaders to distribute themselves among the penitents. After a while, the shouts of the pardoned strangely mingled with the cries of the penitents. We continued the meeting for five hours! and at the close one hundred and sixty professed to have "found peace and joy through believing," making, in the two days, three hundred who had professedly "obtained peace."

I am happy to say that the work is still progressing; and we seldom hold a meeting for inquirers without a number coming forward, and several of them getting into liberty. These have not numerically increased our church members, as some might suppose, as the majority of those who have "found peace" were already members of society, but had never obtained a clear sense of pardon, or having obtained it in years gone by, had lost it through unfaithfulness. Yet I may add, that a considerable number consists of young people who have been brought up in our Sabbath and day schools. There I am now forming into juvenile classes. These are still many seekers in the congregation, especially among the young; and at the close of every evening service the bushes and rocks about the station are for hours vocal with the prayers of those who are earnestly pleading for mercy.—Since this work began the desire for learning among the young people of the station is something wonderful. Children now come to the day school who never came before; and the numbers have been about doubled. The difficulty now is to find books and teachers for them.

The work has not been confined to the natives; but the few European families living on the station have likewise "been made partakers of the benefit." Nearly all who were not members before have now joined the Society, and are rejoicing in a sense of the Divine favour. Several European children have been formed into an interesting class; and not satisfied with this, they have, at their own instance, formed themselves into a juvenile prayer-meeting, which I allow them to conduct in their own way, without the presence or interference of any adult.

Week of Prayer for 1867.

The British Evangelical Alliance have issued a circular, recommending, as in the past few years, the universal observance of a week of special and united prayer, at the commencement of the year. The time proposed, and the topics for devotion suggested, are as follows:

Sabbath, January 6th.—Sermons on the Presence of Christ with his Universal Church.

Monday, January 7th.—Thanksgiving and Confession of Sin.

Tuesday, January 8th.—Prayer for Nations; for "kings and all in authority;" for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday, January 9th.—Prayer for the success of missions among Jews and Gentiles, and for a divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

Thursday January 10th.—Prayer for all who have suffered from the recent wars; for our brethren emancipated from slavery, and for our fellow-Christians persecuted for the Gospel sake.

Friday, January 11th.—Prayer for Christian families, for schools, colleges and universities.

Saturday, January 12th.—Prayer for the Catholic Church, for all ministers of the Gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

Sabbath, January 13th.—Sermons on the unity of the Church, and the duties of believers to manifest it by mutual recognition and active co-operation.

General Miscellany.

Literary Originality.

Originality, as it is called, is, in popular estimation, a first merit in a writer; but then originality may either attract or repel. In itself originality is not necessarily a merit. The color-blind man is original in a world of men gifted with normal powers of vision. To a sane individual there is nothing more frightfully original than the seething brain of a lunatic or madman. Our dreams are more original than our waking moments, but they are, on the whole less wise. The feeling of strangeness with which one occasionally, for the first time peruses a book does not usually go for much. It is frequently the mere foreign looking husks and wrappings of the matter—the wampum-belt and scalp-tuft of the Pawnee Indian, the bear and snow shoes of the Esquimaux—rather than the matter itself. The highest beauty does not dazzle at first, it frequently seems a simple plainness. The writers who strike you as original are never original enough, just as the man who strikes you as cunning has not been cunning enough to hide his cunning. All the colors sleep in a beam of pure white light. The generations of books are like the generations of men, the one begets the other, and not unfrequently the features of an ancestor recur in a descendant of to-day. Absolute originality, even were it possible, would be of no effect. An absolute original book would resemble the scenery of the moon. It would be a world without an atmosphere. In reading such a book one would be raft away from the mighty aids of association and use and want. In the sense of newness and strangeness Australia is the most original country on the planet, and it is the least interesting. In the same sense Asia and Europe are the least original and the most interesting. The strange kangaroo of the one continent is nothing to the homely sparrow of the other, which has been man's companion and chirped on his thatch during six milleniums. In poetry the gaudy parrot is as nothing with the brown lark. It is astonishing, when one reflects upon it, to what few and simple root ideas the entire poetry of the world may be traced. I am, I was, I love, I hate, I suffer, I am glad, I must die—these lie at the bottom of all song. After the death of Abel, the first family had pretty nearly gone the round of all possible experience. In the primodal elements of human experience there is nothing trite—except to the trite; and the only faithful originality comes out of an entire and noble apprehension of those primordinal elements, and the man who can to that noble apprehension give musical utterance is a poet and a sufficiently original one, too, for all purposes. The generation of singing-birds pass, but the music of the spring mornings goes on, although it has hardly changed a note since Adam. Originality is not a thing which a man can put on like a cloak to masquerade in. It is, if we have it all, the pure outcome of his personality—the clear unobscured, unobstructed utterance of his nature—that which is to himself special and peculiar, like the tone of his voice and the play of his features, an undefinable something of which he is in the most profound unconsciousness, but by which he is made recognisable and is set apart from other men. Thus it comes about that the original man is the least conscious of being original. And the undefinable something which sets a man apart from his fellows is the most valuable thing in the world; it is absolutely priceless. You cannot forcast its next manifestation any more than you can conceive a new color. It cannot be imitated, it can never be forged; no counterfeit by any possibility can ever pass current—and yet every man and woman is born into the world with some proportion of it more or less. To this pure, clear, natural note of the soul all the world listens, for a whole grove of clever mocking birds no one cares. Nature makes the Kok-i-Noor, and Birmingham will turn you out a bushel of imitations. And it is this special and individual something in great writers which, above all things, subserves a noble culture. These men bring a new thing into the world with them, and when they die they leave it as an inheritance. Scott writes, and the historic past is no longer pale and cold, but warm and many colored. Wordsworth writes, and ever after the solitariest place breathes an austere contentment, and to the thoughtful men there is no such thing as utter loneliness in the world. Keats writes, and the coldness of Greek marble is faintly tinged with passion. In modern culture all the poets are represented by their best.—*Argosy.*

Street Minstreley in Scotland.

A correspondent of the Round Table, in a letter from Helensberg, Scotland, says:

"The manners and customs of lower classes are not altogether disagreeable. It is indeed a considerable compensation for much discomfort that one finds every evening male and female minstrels—generally a violinist and a woman's voice—singing sweetly all the Scotch ballads. These are the only concerts that the people have here, and they gather around these minstrels in large crowds, nearly all giving a penny or a half penny.

"There is a woman who sings every evening under our window, who has such a sweet, beautiful voice that I am sure it would have made her fortune had she been born in Italy. She sings without ever getting out of voice, the dear old ballads of her country, and with an indescribable pathos. She is seemingly the daughter of a gray-haired old man who goes about with and accompanies her voice tenderly with his violin. She is about twenty years of age, and has a sweet, homely Scotch lassie's face, and an unpretending garb. No orator ever moved a crowd more than she did when last night she sang 'Highland Mary.'

"A fashionably dressed woman passing with her husband on the street, had paused to listen to her singing. She then came forward through the hundreds who had collected, slipped a coin into the singer's hand, and then whispered something into her ear. It was probably a request that she would sing Highland Mary again. At any rate the minstrel broke forth with that old hymn of love divine, and poured her whole soul into it. Each note seemed to float winged into the moonlight; every noise was hushed along the street, and the very surging of the Frith seemed to pause.

"As she went on, many a tear must have been born in silence, and many a heart thrilled. When it was over, nearly every one came forward with his or her tribute; even the children with their half-pence. Throughout the country the old ballad tunes and the music of Burns are still sung with accuracy and feeling by the working people. The fishing people, particularly sing them all the day long. I have often had occasion, roaming about Scotland, to remember the best thing that George Gilfilan ever said—that Robert Burns set the human heart to music."

The Signature of the Cross.

The signature of the cross is confined in our day to those unable to write their own name; and it is inferred very naturally that when it was almost universal centuries ago, it indicated a deplorable ignorance among all classes of people. But an exchange takes exception to this opinion, and says: "How many of these who daily see X appended to a document of those who are unable to write, ever take the trouble to discover its signification? The mark that persons unable to write are required to make instead of their signature, is the sign of the cross; and this practice, having been formerly followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of the ancient times. This mark is not, however, invariable proof of such ignorance anciently. The use of this mark was not confined to illiterate persons, for amongst the Saxons the mark of the cross, as an attachment of the good faith of the persons signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write.

"In those times if a man could write, or even read, his knowledge was considered proof positive or presumptive that he was in holy orders. The word 'clericus,' or clerk, was synonymous with penman; and the laity or people, who were not clerks, did not feel any necessity for the use of the letters. The ancient use of the cross was therefore universal, alike by those who could and those who could not write; it was, indeed, the symbol of an oath from its holy association, and generally its mark. On that account Mr. Charles Knight, in his notes to the Pictorial Shakspeare, says the expression of 'God save the mark,' is a form of ejaculation approaching the character of an oath.

"This phrase occurs three or four times in the plays of Shakspeare; but hitherto it has been left by the commentators in its original obscurity. With those associations clustering round it, the sign of the cross should not be made a subject for ridicule, but rather be treated as having important meaning when appended to a document, being at once a signature and affirmation to the truth of what is there written."

Young Ladies.

One of the three great social evils of this age is admitted to be the reluctance of our young men to early marriages. They won't marry now, we are told, as they used to, on £300 a year.—Depend upon it, in many cases it is not the odd hundred or two that is wanting—it's the attraction. We have lost that joyous and familiar intercourse between neighbors' families, where young people's individualities had space and opportunity to develop themselves, and heart met heart. Our modish Cupid has overstrung his bow—his arrows don't hit home. Young ladies hide away the key of their hearts so carefully that nobody thinks it worth looking for.—Who is to choose the "one" out of a bevy of proper behaved damsels like a row of hollyhocks, differing only in height and shape and color? They all look alike, and walk and dress alike; and, for anything that appears to the contrary, think and feel alike. Why, such a choice is an act of deliberate intention, matrimony prepense; very few men have nerve to venture upon it. No wonder they calculate the probable butcher's and baker's bills before they take such a plunge as that. Don't think I talk like a cynical old bird, not to be caught with chaff. I talk as the exponent of what my own feelings would be if I were young, and open as I once was to conviction of bright eyes, as my nephew, Jack Hawthorne, not long home from the Crimea, six feet one, independent, hairy as a Skye terrier, brave as a lion, gentle as a greyhound, and I should say impressive, decidedly.

"What I missed most," said he, in his open-hearted, unabashed simplicity, "was the sight of a woman's face."

Whereupon I spoke—

"I wonder, Jack, you don't marry; it would make you a happier man than living half your days in the smoking room of a club. Why not pick up a nice girl and set up the family man at the old manor?"

"Well, so I would," said Jack interjectively between the puffs of his cigar; "but there are no girls now—they're all young ladies! Catch me marrying a young lady!"—*Blackwood.*

Depths of the Sea.

The soundings effected with reference to the new trans-Atlantic cable have enabled comparisons to be made of the different depths of the sea. Generally speaking, they are not of any great depths in the neighborhood of continents; thus, the Baltic, between Germany and Sweden, is only 120 feet deep; and the Adriatic, between Venice and Trieste, 130 feet. The greatest depth of the channel between France and England does not exceed 300 feet; while to the south-west of Ireland where the sea is open, the depth is more than 2000 feet. The seas to the south of Europe are much deeper than those in the interior. In the narrowest part of the straits of Gibraltar the depth is only 1000 feet; while a little more to the East it is 3000 feet. On the coast of Spain the depth is nearly 6000 feet. At 250 miles South of Nantucket (South of Cape Cod) no bottom was found at 7000 feet. The greatest depths of all are to be met with in the Southern Ocean. To the West of the Cape of Good Hope, 16,000 have been measured; and to the West of St. Helena, 37,000. Dr. Young estimates the average depth of the Atlantic at 25,000 feet, and of the Pacific at 20,000 feet.

Charms.

Even in these late ages the horse-shoe is not unfrequently seen nailed over the door of the cabin or cottage, to "charm" away misfortune, or to "keep off" disease. There are intelligent men who have carried a buckeye in their "unmentionable" pockets for years to "keep off" piles! Children can be found at school, any day, with little bags of brimstone attached to their necks by a string, to "keep off" some particular malady. There are many young gentlemen and ladies who have half a dozen "charms" attached to their watch chains, it being a remnant of the ancient superstition. We give a pitying smile at the mention of these absurdities, for we know them to be unavailing. But there are "charms" against human ills which are powerful to save from physical, mental, and moral calamity!

Bearing about in one's heart the sweet memories of a mother's care, and affection, and fidelity, often has a resistless power, for many a year after that dear mother has found a resting place in heaven, to restrain the wayward and unsettled from rushing into the ways of wicked and abandoned men. John Randolph, of Roanoke, used to repeat in his later days, and always with quivering lips, that while he was quite a young man, in Paris, he was repeatedly on the point of plunging recklessly into the French infidelity which was so prevalent during the terrible "revolution" of the time; but was as often restrained by the remembrance of that far-distant time, when yet in his infancy, his mother used to have him bend his knees before her, and, with his little hands in hers, taught him in sweet but tremulous tones to say nightly, "Our Father, who art in heaven," etc.

A Scotch mother, when her son, a lad of sixteen, was just about leaving for America, and she had no hope that she should meet him again, said to him: "Promise me, my son, that you will always respect the Sabbath day." "I will," said he. His first employer in New York dismissed him because he refused to work on Sunday. But he soon found other employment, and is now a very rich man, an exemplary Christian, and an influential citizen.

Tens of thousands are there in this wide land who, by the "charm" of the temperance pledge, have gone out into the world, singly and alone, to battle with its snares and temptations and sin; they have been surrounded at every step by the great tempter, with the allurements of passion and pride; of sensual gratification and of corrupting associations; but keeping their eye steadily fixed on the beautiful "pledge" to "touch not, taste not" the accursed thing, they have bravely come off conquerors, and to day stand in their might the pillars of society.

—Young gentlemen and young ladies, too, make it your ambition to bear about you "always" the "charm" of the "pledge" of reverence for the Sabbath day, the holy memories of a sainted mother's religious teachings, and you will pass safely to a ripe old age of happiness and health.—*Hall's Journal of Health.*

The Expression of the Eye.

They play at a game in France in which certain members of a company are entirely concealed, with the exception of their eyes. Everything is hidden except the eye itself—and then it is the business of the rest of the company to identify the concealed persons simply by their eyes. One who had played at this game told me that the difficulty of such identification is incredibly great, and that he himself was unable to find out his own wife when thus concealed. More than this, it happened that on one occasion a lady celebrated for her beauty, and especially distinguished by her fine eyes (la Duchesse de M——) was drawn into engaging in this pastime, there being only one other person hidden besides herself, and this an old gentleman not celebrated for his eyes. The pair were duly concealed and bandaged up, with nothing but their eyes visible, and the person—a lady—who was to declare to whom the respective eyes belonged, was introduced. Without a moment's hesitation, she walked up straight to where the old gentleman was placed, and exclaimed, "Ah, there is no one but la Duchesse de M—— who can boast such eyes as these!" She had made the choice, and it was the wrong one.—*Macmillan's Magazine.*

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Obituary.

MISS RACHAEL TURNBULL.

Departed this life at Digby, Sept. 8th, 1866, Rachael, daughter of widow Turnbull, aged 19 years. The deceased never made a public profession of religion, which she much regretted during her sickness; but her meek and quiet spirit, her attachment to the house of God, and general deportment, gave evidence that she endeavoured to follow Jesus.

During her illness, which continued about two weeks, she very earnestly sought a deeper work of grace. Her desire frequently expressed to the writer, was that the Lord would more fully reveal Himself to her soul—so that whether living or dying she might be wholly the Lord's. She manifested no fear of death, was cheerfully submissive to the will of God, and most peacefully fell asleep in Jesus. May the Lord sustain and comfort the bereaved and widowed mother, and her only surviving child. S. F. H.

Digby, Nov 1866.

MR. CHARLES D. HICKS.

Died, at Westport, Digby County, June 20, 1866, Mr. Charles D. Hicks, aged 76 years. The deceased was born at Bridgetown where he resided until his removal to Westport in 1861 At the latter place he connected himself with the Wesleyan Methodist church, and for a short time filled the important office of Class Leader. His illness was somewhat protracted—but borne with christian resignation. Once during his illness I had the pleasure of visiting him, and administering to him and a few others the sacrament of the Lord's supper. It was a season of much spiritual profit to all present, but especially to our departed brother. His family and friends have hope in his death. S. F. H.

Provincial Wesleyan.

WEDNESDAY, NOV'R 28, 1866.

Gleanings from our English Exchanges.

Our Methodist exchanges by late English mail contain gratifying accounts of the continuance of religious revival in some parts of Scotland. There is reason to hope that Methodism will yet prove there a blessing to a much greater extent than has been the case hitherto. The visit of the deputation to Scotland has this year been attended with more than ordinary interest. The deputation consisted of the Rev. Wm. Arthur, A.M., President of the Conference, and the Rev. Messrs. Simpson and Roberts—an Irishman, an Englishman and a Welshman—and their visit is reported as having been a signal success. Mr. Arthur is widely known in Scotland by his writings. His "Successful Merchant" has been read by multitudes in mechanical and mercantile life; and no Methodist book has been so eagerly read in the land of Presbyterianism as "The Tongue of Fire."

The tidings of revival in South Africa are the most cheering that have ever been received from that dark land, and the expectation is cherished that the accounts of this wonderful work will give a blessed impetus to the cause of God in England. The revival spirit is encouraged greatly by the President, Mr. Arthur, and by very many of our Ministers, and it is hoped that good results will follow. In view of the general lack of religious prosperity in England, and the dangers which now so greatly threaten spiritual piety, there is felt by Christians of different names an urgent necessity for earnest prayer, for a genuine and general revival of religion. During the week commencing with the 5th of November, the Baptist Ministers of London were engaged in united and special prayer, with this one object, as described by the *Methodist Recorder*, "Invoking the blessing of God upon their Churches, upon this vast London, and upon our country in these perilous times, when the religion of the priest once more threatens to overspread the land, and to supplant the faith which is by Jesus Christ. For checking the progress of priestcraft and superstition, and for preserving alive in this land the pure faith of the Gospel, we place no reliance upon parliaments or upon legislative enactments of any kind, and the bishops are proving only too conclusively that no faith is to be placed in them. The power that is to save us must be a power from on high. A general spiritual quickening, a thorough revival within the Churches, accompanied with mighty awakening and converting power, rousing dead souls to life, startling drowsy and worldly professors out of their deceitful slumber, and causing sinners to tremble in prospect of eternal misery—such a visitation would do more to dissipate the advancing and emboldened hosts of Rome than all that the pastorals of bishops or the enactments of Parliament could effect. Within our own Church the desire for such a visitation of grace is, we believe, gradually and rapidly spreading."

From the same journal we take the following paragraph in relation to the tendencies of Ritualism in the English Church:—"The *Times*, speaking with no ambiguous voice, is earnestly occupying no small portion of its columns with the Ritualistic controversy. And not without reason; for the highest dignitary of Rome in this country, Dr. Manning, has unhesitatingly avowed it is belief that the work going on within the Established Church is fast preparing the harvest for Romanism. He has informed his suffragans and subordinates that the Roman Catholic Church in England is gradually expanding and extending, and that it is being relieved of the duty of controversy, because so many ministers of the Established Church have taken out of the hands of the Catholic clergy the labour of contending about the doctrines of transubstantiation and invocations. The course of the Bishops, with whom the conservation of the discipline and purity of our national religion is supposed to rest, is feeble, inconsistent, and vacillating; the Ritualists are growing bold through impunity; and the abominations of full blown Popery are shamelessly carried out in Protestant sanctuaries. The hope of these innovators is, that the æsthetic principle within the worshippers will be gratified and roused to a holy intoxication by the priestly chant, the organ, the mystic rites, and the fragrant fumes of the flashing censer. They definitly perform their ministrations, "clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls." Their aim is to degrade the pulpit, with its sombre trappings and Bible-teaching, which disturbs the conscience of the sinner in its quiet sleep, and to substitute the alter, with its gorgeous furniture of gold and silver vessels, its chalice, its crucifix, and its candles burning at noonday. By means of such importations they expect to shame us out of our national demureness, and to induce us to acquiesce in the substitution of splendour of rites and pernicious doctrine for the simple worship and the pure theology of the Word of God."

In a Church of England paper, *the Record*, we find the most startling revelations as to the doings of very many of the clergy, in the costume worn, in the burning of incense, in the lifting up of the elements of the Holy Sacrament for adoration, in bowing to the cross, in the encouragement of auricular confession and Mariolatry, and in everything, in fact, in which they can imitate the doings of the Roman Catholic priesthood.

In a sermon preached on an Anniversary occasion in Kentish Town Methodist Chapel, by Rev. C. H Spurgeon, the preacher referred in strong terms to the growing prevalence of Ritualism. He pointed out that what we had to contend with was not merely a number of unmeaning and foolish ceremonials but full-blown Popish doctrine in the Church of England itself, which the rulers of that Church appeared utterly unable to prevent. He expressed his conviction that serious times were before us, and that neither bishops nor Parliament, nor any human agency, would be able to preserve the pure Gospel in this country, or to prevent a general revival of Romanism. The only resource was faith in God. He traced the history of the Church, showing how, when great dangers existed in past ages, as in the time preceding the Reformation, the Lord raised up instruments of his own choosing and enabled them to perform a work which all human agencies would have failed to effect. It was thus also, he observed, in the case of Whitefield and Wesley; whether men were Calvinistic Methodists or Arminian Methodists did not matter a straw, so long as they held fast by the vital truths of the Gospel in the spirit of faith. He declared that with Popery and infidelity rampant in the country, we could not afford to debate minor differences in doctrine; these matters, he said, could be more clearly seen in the pure light of heaven.—He denounced with tremendous force the Ritualism and Mariolatry now prevalent, expressed his hope that the Wesleyans would not cultivate fine preaching, but such as went straight to the heart and conscience of the people, and concluded by declaring his confidence that the present struggle would issue in the advancement of the Gospel.

The Christian Messenger and the New Version

"The *Provincial Wesleyan* in its zeal against the Version of the New Testament published by the Bible Union, quotes a number of passages from various authors, respecting the so-called Authorized Version. One of these is the following, and may be taken as a specimen of the whole:—"Selden, one of the most learned men of this or any other age says, 'The English translation of the Bible is the best in the world.'"

John Selden, the author of the above remark, died in 1654. More than two centuries ago! The strongest advocates for revision, at the present day, agree with our namesake and fellow-countryman in his opinion of the English Bible at that day. Away then with such trifling on a great question.

The constant attacks of our contemporary will do much to extend a knowledge amongst its readers, although it be a jaundiced one, of the Revised Version. The more intelligent will probably be led by them to wish for the book itself, that they may judge for themselves of its character.

The apostle Paul rejoiced in his day that Christ was preached by some "even of envy and strife." So say we. Let truth be spread, by whatever agencies, and we will rejoice."

Though in no mood for controversy, yet we cannot allow the above paragraph, in the *Christian Messenger* of last week, to pass without remark. It will be seen that our contemporary in *his* "zeal" on behalf of the New Version is not pleased with our having given the testimonies of a number of eminent christian scholars in favour of the Authorized Scriptures. Our readers will be quite as much at a loss to understand what is meant by "constant attacks" as we are ourselves. Our contemporary deals with the question by merely selecting from other witnesses, "as a specimen of the whole," the learned Selden, who lived two centuries ago.—He agrees with his namesake as to the English Bible at that day, but regarding the New Version as quite superior to the Authorized one, he charges us with "trifling" by adducing such a testimony. It seemed quite convenient to select John Selden, and to wink out of sight the witnesses given of later date; but in this what is *he* doing but "trifling," and may we not with all propriety retort, "Away then with such trifling on a great question?" Will our contemporary be pleased to oppose the opinions of some of the ablest scholars of the age on this subject, by something of equal weight against the common Version, and in favour of the Immersionist translation? "The apostle Paul rejoiced in his day that Christ was preached by some even of envy and strife." So say we. Those who examine the New Version, except such as are carried away by bigotry or "jaundiced" prejudice, will rise from the task with a deepened veneration for the Old Bible.

The American Bible Union, with a zeal worthy of a cause distinguished more than theirs is by christian catholicity, have published and circulated about 95,000 copies of their Revised New Testament, and are raising a fund of $100,000, to be permanently invested, the interest only to be used, and that *solely* in the circulation of this Version. Why they ignore altogether in this arrangement the circulation of the Old Testament, and confine themselves entirely to their Version of the New Testament, will be easily understood.

The American Bible Union boldly affirm of their New Testament, notwithstanding its manifestly sectarian character. "Every new version in heathen lands will be formed upon it. Every existing version will be revised and conformed to it"!!! On this subject we append from one of our Western exchanges an extract from a writer quoted by us in a previous issue:

"They must intend to retrace the centuries of the past even to the Apostolic age, and pause at every step of their retrogression, seize, and change with their iron wand, all the learned and polished versions of the Bible made by the Christian world during eighteen hundred years, and mar and '*conform*' them to a modern version made in the first half of the nineteenth century, and made, too, mainly on sectarian principles, and with a sectarian design, as will hereafter appear on the authority of their own published statements. '*Hear, O heavens, and and give ear, O earth.*' The reasoning process by which they leap to the conclusion that they are invested with full authority to put into the Bible their idolized term, immerse, is short, and would be *amusing* were it not connected with sacred things. Elated, as if the light of a new and important discovery had burst upon the mind, they 'shout; if it is right to PREACH it, then it is right to PRINT it,' and think 'no man could say nay, to so forcible an appeal to consistency.' They *assume* that it is right to 'preach' immersion as the only mode of baptism, and then infer without logic or scriptural authority, 'it is right to print it' as the word of God. It would seem that no mind, unless it had become addled by long battering itself against a cherished and superstitious dogma, could reason so illogically. Are there not in Christendom a hundred different religionists who think it right to preach their distinctive doctrine? In candour, we must award to them the meed of sincerity, even when believing and preaching 'a lie.' They are not all hypocrites. A man or an association of men may be sincere, and at the same time in the greatest error. Sincerity and truth are by no means synonyms. Now, if each party in Christendom, Catholic and Protestant, Calvinian and Arminian, Arian and Socinian, Swedenborgian and Spiritist, Universalist and Millerite as well as Baptist and Campbellite, were to make a version of the Bible whose rendering was the exact phraseology of the peculiar and distinctive creed of the denomination, would it not entirely destroy the supremacy of the Holy Scriptures as an infallible rule of faith and practice? Would it not make the Bible a medley of contradictions—the jargon of a modern Babel—the concatenation of distracting and endless perplexities?

The effect of such a course was understood by an astute infidel, who replied to an agent for an immersionist translation, asking aid, 'I will give you, sir, five dollars, for I long to see the day when *every man will make his own Bible.*' Who can compute the manifold evils resulting from rendering God's immutable word in harmony with a strong and stubborn sectarian bias under pretence of a new and more faithful version? The evils of such a course neither human nor angelic minds can fully comprehend. They can not be measured by the limits of time; eternity alone can unfold their fearful consequences."

From our English Correspondent.

The Leeds Missionary Anniversary—Established Church Congress—The Congregational Union and Baptist Union on Liturgical Services—Annual Meeting of the Evangelical Alliance—Ritualism—Colenso—Relation between Masters and Workpeople—Allocution of the Pope—Subscriptions in aid of Quebec.

Our autumnal Missionary Meetings have recently been inaugurated by the long-famed Leeds Anniversary. This is quite a festal occasion among our Leeds people; "old men and maidens, young men and children" anticipating its approach, and entering heartily into its various services.

The social gathering at our venerable friend's at Allerton Hall, a noble mansion about three miles in the country, forms a very pleasant and no less important feature of the Anniversary. Mr. Smith, long known and esteemed in Methodist circles, and a gentleman held in deserved repute in his own town of Leeds, is accustomed to invite a number of friends to meet the Deputation at breakfast. Short, heart-stirring addresses are afterwards delivered, and contributions to be given at the various meetings during the week, are successively announced. I have had the privilege more than once of being present at this annual festival, and have admired the beautiful blending of the social and religious element which it has presented. The congregations at the public services were large, and although the financial results were not equal to some former years of special effort, the spiritual tone seems to have been throughout of a truly hallowed character. One of the principal speakers was our universally beloved President, the Rev. William Arthur. He read extracts from intelligence received of the glorious revival of religion at several of our South African Mission Stations, to which I briefly referred in my last communication. These statements, together with Mr. Arthur's own pertinent and powerful comments told with most happy effect. We have seldom in our Missionary history had instances of such remarkable visitations of divine grace, as those recorded in this month's Missionary Notices; and no doubt they will have a favourable influence on the meetings which, at this season of the year, are held in town and village all over the country.

The last month has been fruitful in representative gatherings of some of our principal religious bodies. The Established Church Congress met in the ancient city of York, within the shadow of the venerable minster. It was a large and influential assembly, including bishops and clergy, with peers of the realm, barristers-at-law, and other laymen. After a sermon by the Archbishop of Canterbury, the Archbishop of York, as President, delivered the opening address, and a very able and comprehensive utterance it was. Among other topics which came under the consideration of the Congress, were the authority of the Lord's Day, introduced by the reading of a paper on the subject by the Bishop of Ripon; and Female Ministrations, brought on by the Earl of Devon. The Earl's paper raised the question of sisterhoods, now largely patronized by the Romish party in the Church of England. Dr. Howson, a man of great learning, judgment, and moderation, lamented that in some places sisterhoods were assuming a Popish form, being associated with the confessional. The remark fell like a spark on tinder, lighting up a flame of excitement which the Archbishop, though armed with so much personal and official authority, had great difficulty in cooling down. The ritualists present were passionately indignant, that one of their favourite institutions should have been thus spoken against. At a subsequent sitting of the Congress, these same gentlemen so hissed and hooted at an offence offered to their Romish sensibilities, that the Archbishop actually declared he would leave the Chair if they did not behave better. A working men's meeting was held in connection with the Congress, and addresses were delivered on some points of social economics by men of distinguished name both in Church and State.

The annual meeting of the Congregational Union has been held at Sheffield. A carefully prepared paper on "The best methods of conducting public worship," led to a lengthened discussion, in which some advocated the introduction of liturgies, while others strongly contended, that in churches accustomed solely to extemporary prayer, such a change would be simply an indication of spiritual weakness. The venerated and highly gifted Thos. Binney said, "Friends, if we are in the spirit of devotion, if we have the life of God within us, and if we go and pour out our hearts with the people and for the people, we shall be able so to conduct the supplications and prayers of the Church, that the people accustomed to that mode of worship, would turn away from the idea of any liturgy or any form of prayer whatever, if we have only the spirit to do our work as we ought to do it." His remarks elicited a most warm response of approval.

The same subject occupied the attention of the Baptist Union of Great Britain and Ireland, which held its session in Liverpool. One of the leading ministers of the Body read a paper on the subject, in which he remarked: "Something might be said for a liturgy; but it has been settled by the feeling of our congregations, that, on the whole, free worship was more profitable than that conducted with the help of a liturgy." Another eminent minister spoke strongly against organ "voluntaries." You will see from this that the question of liturgical services is occupying a considerable share of attention among non-conformists. It seems to me that among ourselves there is in some places a growing disposition to adopt a liturgy in the Sunday morning service, according to the custom which has always been observed in our London chapels; although the late attendance there shows that forms of prayer are held in small esteem by the principal part of the congregation. Indeed, I am afraid the habit prevails among us to a very great and sad extent of regarding somewhat lightly the exercises of prayer and praise, and reserving the chief attention and interest for the sermon.

The Evangelical Alliance, whose annual meeting would have been held at Amsterdam but for the prevalence of cholera, and the disturbed state of affairs in Germany, accepted an invitation to meet in Bath. This noble city, although not enjoying such renown as half a century ago, when it was *the* fashionable resort of health and pleasure-seekers, is still a place of considerable opulence, and numbers a population of about 80,000 people. A remarkable feature of Bath is, that nearly, if not quite all, the numerous churches of the Establishment are free from the Romish element. The rector, who preaches in the grand and roomy old minster, is a fine specimen of a Christian minister. He gave the Alliance a warm-hearted greeting, and his fraternal and catholic spirit formed a striking contrast to the exclusive intolerance, which is so generally met with in the Episcopal Church in this country. The Evangelical Alliance has done a good work, but it is not actively supported except within a limited circle. The Rev. Dr. Jobson and Dr. Scott represented Methodism at the Bath meetings.

The ritualistic controversy is every week assuming a more serious aspect, and matters are doubtless rapidly hastening to a crisis. A new edition of the "Directorium Anglicanum" has been published, a work which is devoted to instruction with reference to Church ceremonies. Positively one can scarcely believe that such a book can have proceeded from a clergyman of the *Reformed Church of England!* Minute descriptions are given about the shape and ornamentation of the priests' dresses, particularly the euchristic vestments of alb, girdle, stole, and "mystic chasuble." Velvet, satin, and silk of various colours, adorned with rich embroidery and even jewels, are among the materials to be used; and descriptions are given how to work up these in such an arrangement of artistic style as to "tell with surprising effect and richness."

A powerful leader in the *Times* recently protested against this treacherous mimicry of Romish ritualism, and one of the ablest and most influential writers for that paper, "S. G. O," deals in a very outspoken manner with the question. He refers to the bishops, as with few exceptions, rather countenancing than disfavouring this "ritualistic folly." Unquestionably, as a rule, a really evangelical clergyman is looked upon either with contemptuous indifference, or subjected to various persecutions and annoyances.

Then there is the rationalistic element inflicting injuries of another kind. The partizans of this movement will be encouraged by a recent triumph of Bishop Colenso. Your readers may remember that some eighteen months ago the trustees of the Colonial Bishopric' Fund, one of whom was Mr. Gladstone, the late Chancellor of the Exchequer, withheld the grant usually made to the Bishop of Natal. Colenso threw the case into Chancery, and last Tuesday Lord Romilly gave judgment to the effect that the plaintiff is still Bishop of Natal, and as such is entitled to the salary. The defendants are moreover condemned in the costs of the suit.

For some time the relation between manufacturers and their workpeople has been in an unsatisfactory condition. Strikes in various trades have followed each other in rapid and ruinous succession, both masters and men sustain severely heavy losses, while mutual distrust has produced an estrangement of feeling greatly to be deplored. Workmen on all hands are demanding higher wages and shorter hours, and employers are resisting these demands as both unreasonable and impracticable. Some firms are attempting to remedy the evil of this state of things by the proposal to divide year by year a portion of their profits with the operatives. It is thought that a community of interest between employers and employed will thus be created, and the movement is welcomed as a likely solution of a great social problem.

The recent calamitous fire at Quebec has excited much sympathy in this country. A public meeting was held in London on Saturday for the purpose of raising a relief fund. Three banking firms gave £500 each, and before the close of the meeting several thousand pounds were promised, and also several thousand blankets.

Last week the Pope delivered an Allocution, in which he declares the acts of the Italian Government, in the suppression of the religious orders and the secularization of ecclesiastical property, to be null and void. He also protests against the project of making Rome the capital of the new kingdom, declaring that the temporal power of the Holy See is necessary to the integrity of the spiritual power. Well, the anxiously anticipated day is close at hand, so we need not speculate.

November 9th, 1866.

Canadian Correspondence.

Fenian trials in Toronto—Three convicted, four acquitted—The Republicans and the Fenians—Centenary Services—Division and Confederation of Conference—Political Confederation—Dr. Ryerson—Late Rev. G. F. Playter.

The Fenian trials in Toronto—Judge John Wilson presiding—have now occupieed eight days of the candid attention of the court, and have filled no small space of the public mind. The excitement is now much abated although *true bills* have been found against several more of this *godly* fraternity of cut-throats. Colonel Lynch, Priest McMahon, and a man named William Slavin, have been found guilty and sentenced to be hung on the 13th prox. Four have been acquitted, Rev. D. F. Lumsden, formerly Rector of Trinity Church, Syracuse, Patrick McGrath, Benjamin Parry, and Daniel Drummond—the last was acquitted yesterday. Parry is a boy of 17 summers; he came from Cincinnati; his mother was in court and took him home after his acquittal. McGrath, though acquitted of felony, is retained, and, being a British subject, may be tried for treason. This however is not probable. The acquittal of Lumsden has created some surprise; and among the *genuine* Fenian circles no small increase, if increase be possible, of bluster and blasphemy. The evidence against McMahon was conclusive, not against Lumsden. No person can read the evidence in the case of the latter without arriving at the conclusion that had the jury rendered a verdict of guilty in his case, they would have been prejudiced by the result of the two preceding trials. Among the evidence for his defence were Dr. James Fuller, senior warden of Trinity Church, Syracuse; Rev. G. H. Hill, Rector of St. Paul's Church, Syracuse—and formerly class mate of the prisoner, in Hartford College. Another evidence for Lumsden was his Bishop—Coxe, of Buffalo, from whose testimony it is evident that the prisoner had ruined his character by drunkenness, also the Rev. Mr. Greenham, Rector of Fort Erie—who with his wife was taken prisoner by the Fenians, and Dr J. S. Trowbridge, of Buffalo, who it appears came over for the *fun* of seeing the fight. In this case the jury was out nearly two hours. The evidence against Lynch was most conclusive. He admitted with thankfulness, just before the awful sentence was passed on him, that he had received a fair and honourable trial. Nothing can be more equitable and honourable than the course pursued in each case. His Lordship Judge John Wilson is one of our youngest Judges. He is firm, fearless, just and kind. The counsel for the crown—the Hon. J. H. Cameron who has no superior in Canada. Harrison and McNab eminent for their years. The counsel for the prisoners embraced M. C. Cameron, M. P. P., who is considered by some of his colleagues as destined to outstrip all his competitors—and the following—all distinguished, Martyn, Fleming, and K. McKenzie—for several years county Judge and resident as such in Kingston. From choice he resigned and is again actively engaged in pleading. It is evident that the prisoners had not been feebly defended. As to the execution or the commutation of sentence of the condemned, the country or the government will not be in the slightest degree influenced by the insolent clamor of the rabble, or the injudicious demand of the Government at Washington. The following may be admitted as a comment on the true state of the case:—

A contemporary has the best authority for stating that in Mr. Seward's letter to Sir Frederick Bruce, in reference to the Fenian prisoners, a serious mistake occurs. He is made to say that "the offences involved in these trials, are in their nature eminently political." It should read "eminently piratical." We hope the correction will be made.—*Montreal Gaz.*

The following is an extract from a business letter of a large manufacturing concern in Patterson, N. J., received by a gentleman here:—

"This Fenian bubble will burst in mid-air, and, we hope, will hurt nobody. Election matters run high; all kinds of clap-traps are used to gull the people for their votes, which proves the rottenness of universal suffrage as exercised here. After the election, things may assume another aspect, though we think it would be bad policy to hang the villains, considering the course the Government at Washington took to suppress the invasion."

Apropos, we furnish the following from "Mike Murphy" the Toronto Fenian who made his escape from the jail at Cornwall.

MIKE SAYS HIS COUNTRYMEN DO NOT UNDERSTAND THE MEANING OF LIBERTY.

HE IS DISGUSTED WITH THEM.

The following letter from the notorious Mike Murphy was received by a legal gentleman here, yesterday. It will be observed that Mike expresses a very low opinion of Fenian Irishmen, and seems to have materially altered his views regarding the "liberation of Ireland."

BUFFALO, Nov. 7, 1866.

"SIR,—The Fenians, Irish-like, I am almost ashamed (as an Irishman,) have adhered, to their enemies. Now, I wish to propose a plan to end all this trouble for you in Canada. Get together all your Fenian prisoners and take them to the American line, and set them over, with a warning that to be caught again that will end the matter at once. Those people might have made you trouble if they had gone with the Union party. They have gone, as they always have, with enemies, and now will have to get their help from them, and little can they get from them—all they want of them is their votes, and now they know they can have them in any event. So they will give them no aid to their schemes to invade your country, for they see they can only go there against the Republicans, as they have always done. My countrymen, I am sorry to say profess they love liberty, but still go for the party which does not love it. They do not understand the meaning of the word. In fact, they do not know what they want if they did, they know not how to realize it. There will be an end of Fenian troubles here and elsewhere, you will see; so, let go your prisoners, and the only thing which will give the agitators anything to agitate about will be gone. All will conclude that it is best for Ireland to remain under the control of England, as they have not sense to control themselves.

Yours respectfully,

M. MURPHY.

The elections in the States are now over, and the Republican bid for the Fenian vote brought nothing. The Republican triumph is independent of Fenianism. I hope a lesson has been received which will not be lost upon the more respectable portion of the United States. They require forgiveness for letting loose those bloodthirsty malcontents to shoot down our noble and patriotic sons. An intimate friend whom business took to Baltimore last week tells me that he has it from the most reputable Republican authority that they think the Fenian miscreants deserve being hanged—and *now* that the elections are over, and have resulted in their victory without Fenian help they are done with the Fenians *forever*.

We have had a delightful month for our Centenary celebrations—and the success has exceeded our expectations. Yet it looks small when compared with the *Millionary Gifts* of our friends in the States. Ours may equal our ordinary annual missionary income, or it may reach $100,000. Our largest gifts are—J. McDonald and wife Toronto, $1,800; Edward Jackson and wife, Hamilton, $1,500; Mayor Breden and wife, Kingston, $600.

The division of Conference and confederation of it when divided, occupies much attention. The last Guardian you will have noticed, contains with others two able papers from the pen of the venerable the Rev. John Ryerson. We do not like to separate into annual *Conferences*, but we see no escape from it. Those opposed *now* admit that *time* will compel us to divide. Political confederation we look upon as a foregone conclusion, notwithstanding the long and feeble protest of the *Canadian "Rouges,"* and the inconsistent opposition of your own Mr. Howe. We have some fears lest the delegates should tamper with our School Bill, concerning which the Upper Canadian press, of all shades, expresses itself most strongly.

One of our venerated superannusted ministers, the Rev. G. F. Playter, died during the present month. He was an Englishman, but entered the ministry in Western Canada in 1833. He was Editor of the Christian Guardian in 1844, and '45. He published one volume of the History of Canadian Methodism, and had a second volume in preparation. He was an amiable and excellent brother. As a preacher calm and intellectual; as a writer, instructive and reliable. It is hoped that some powerful pen will be employed in perfecting so important and necessary an undertaking.

Dr. Ryerson is on the eve of another journey to Europe in the interests of our Educational Institutions, to which he has devoted so earnestly and successfully some of the best years of his active life. His visit this time has special reference to a Provincial Institution for the Deaf and Dumb.

The length of this letter precludes reference to some other topics. X.

Canada, Nov. e0, 1866

Parrsboro' Circuit.

REV. AND DEAR SIR:—Doubtless any information concerning a revival of the work of God on this Circuit will be gratefully received by you, also by the many readers of your paper. It is my happiness to transmit the subjoined article for publication. It was resolved at Conference that the month of October should be spent in special services. Accordingly on the 1st of the month the Rev. the Superintendent and the writer commenced. Canaan was the field of action. In this place there had been no Class for a year or more, and you know that the class-meeting is the very soul of our society; by it we compute the spirituality of our membership. Thank God, a better and a happier day has dawned upon the Canaanites. Now we have a large class, including a goodly number of both sexes and of all ages. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose." From Canaan we fled to the Mountain. Maccan Mountain in other days was noted for its spirituality and earnestness; but recently the Church has been in a languid state. The devil had thrown down the fences, got into the church and scattered the flock, wounding some, and killing others. But thank God the breach has been repaired; backsliders have been reclaimed, lukewarm christians aroused, and sinners converted. It was a most blessed sight to see children arise in the congregation, and to hear them say "the Lord has blessed me, he has pardoned my sins." "Pray for my parents, and for my brothers, and sisters." And to hear parents ask the congregation to pray for their children. It fills our hearts with joy and gladness. Sometimes we almost concluded that there was no room in the Church for the devil, sinners crying for mercy might be found from the door to the pulpit, the altar crowded, while in every corner of the Church were witnesses for Jesus. We have now a society of over sixty members in this place, for which we would say, "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven, and earth, bless thee out of Zion."

D. W. LEPACHEUR.

Parrsboro', Nov. 23, 1866.

The Mount Allison Institutions.

To the Editor of the Provincial Wesleyan.

MY DEAR BRO.,—Your readers were recently informed that the second term, for the present year, of the Wesleyan Educational Institutions at Mount Allison, would commence on the 8th of this month.

In common with many of your readers, I had hoped, ere this, to see some account of the examinatory and closing exercises of the last term, in the columns of your interesting journal. The ability of several esteemed brethren, in that neighbourhood, to furnish such a report, is well known to us all; but they seem to have overlooked the fact that many others are sufficiently interested in our educational work to wish to know how it is progressing, who yet have not the privilege which they enjoy of tracing its operations and effects, at the respective terminal examinations.

The writer happened to be in Sackville about the time specified, but not until the College classes, and those connected with the Female Department of the Institution, had finished their exercises. He witnessed the examination of the junior classes in the Male Department, and observed, in some of them at least, the evidences of judicious and persevering training.

In regard to the progress of the young ladies, he heard but one opinion—all were acquitting themselves admirably. The staff of Teachers, including as it does several new ones, appears to be very competent; while the pupils—more in number than for several seasons past, are amiable, industrious, and successful.

It was matter of general regret that the venerated Principal of the united Institution, Dr. Pickard, had for some time been labouring under indisposition, and was quite confined to his room, during the last two days of the term. He was able to be present at the closing exercises in Lingley Hall, however, and we believe has since been gradually improving in health.

The work of the new Academy Building is being rapidly carried forward. Externally, we believe, it is nearly completed; and it certainly exhibits an imposing appearance. The internal arrangement will be much more commodious and complete than those of its predecessor. May it be still more honoured than it, in the conversion and edification, as well as the intellectual improvement of those who may reside within its walls.

It may not be amiss to remind our friends that there is still ample scope for the exercise of their liberality *in the work of completing and furnishing the building, so that it may be free from debt.* The Methodists of the United States are doing a great deal at present for the Educational interests of their Church. Thus are they wisely, and on an extensive scale, providing for the enlargement of the Redeemer's kingdom. They leave indifference and depreciatory remarks to other people, and prosecute their own work with quiet but self-sacrificing power. May we have grace, also, to go and do likewise!

Believe me, my dear Bro.,

Yours very truly,

CHARLES STEWART.

[From the London Daily News]

Methodism and the Church of England.

"It appears that the Church Congress, notwithstanding the preponderance of solemn decorum which may be presumed to give stability to its centre of gravity, was on Wednesday week visited by a violent movement of oscillation.

"Earl Nelson, it seems, in a paper on "Lay agency in the Church's work," had expressed his opinion that the time had now arrived for the reunion with the Established Church, if not of other Dissenters, at least of the Wesleyan Methodists. His lordship went on to say that Wesleyans were bound, by their founder's teaching, not to hold services in Church hours, but themselves to attend the services of the Church. This called up Canon Durnford, who argued that the "members of that sect (the Wesleyan) were so decided in their principles that any re-union was impossible without some special act of Providence." The Canon went on to allege some points of essential and incurable antagonism between the principles of Wesleyan Methodism and those of the Church of England. From first to last Canon Durnford, although it is plain he knows more of Wesleyan Methodism than most in the Congress, seems to have spoken amidst contradiction and excitement. "No, no," was shouted by some in opposition to his assertions; and others, who agreed with him responded to his appeals; until an uproar arose, which compelled the archbishop to interpose, as I have described.

"Now, it seems strange, in face of the repeated, and detailed, and most authoritative contradictions of all Wesleyans themselves who have written or publicly spoken on this subject, that such delusions as those in which Earl Nelson indulges should still continue. It seems still more strange that, in the face of what has lately been published in a volume by one of the most distinguished of living Wesleyan Ministers, there should have been no one in Congress prepared, with more intelligence and authority than Canon Durnford, to correct Earl Nelson. The truth seems to be that the church journals have studiously ignored Dr. Rigg's volume—"Essays for the Times on Ecclesiastical and Social Subjects"—because it gives the death-blow to a dear and long-cherished delusion, out of which the political representatives of the Church of England have been accustomed to make some capital.—Anglican journals did not ignore Dr. Rigg's 'Modern Anglican Theology," because he seemed to be a defender of orthodoxy against latitudinarianism. But now, because he denies that Wesleyan Methodists generally are in favor of church-rates, and disaipates such delusions as that under which Earl Nelson, and it would seem many besides, are still laboring, they take no note of his testimony. Had the authority of the writer gone in the other direction, the clerical world would soon have heard of it.

"His testimony on the point in question is, most distinct and emphatic. But what he says is the more important, because he sustains his own positions by the testimony and arguments of another Wesleyan Minister, still better known to the public at large, and especially in ecclesiastical circles, and who at this moment stands forward officially as the foremost man in Methodism; I refer to the Rev. William Arthur, the President of the Wesleyan Conference for the year now current. 'I have no hesitation in saying'—these are the words of Dr. Rigg—'that there is not the remotest possibility of the Wesleyan Methodist Church ever being absorbed in the Church of England, and I doubt whether, out of the many hundreds of Wesleyan Ministers, and of the hundreds of thousands of Wesleyan communicants, there are altogether a score of persons who would not smile with supreme amusement if such a proposal were presented to them.' He then cites an article written in the *London Quarterly Review*, by Mr. Arthur, in which, as Dr. Rigg affirms, the whole question was discussed, and it was 'demonstrated that any union between Methodism and the Established Church is simply impossible; that such a union must imply a sacrifice on the part of Methodism of its claim to be a Church, on the part of its clergy of their character as ordained ministers of Christ, and on the part of all its adherents of all that is distinctive in its organization and principles, and of its very highest and most cherished Christian principles—one of these being the position of sisterly fellowship and evangelical communion in which it now stands towards all other Protestant Churches, whether at home or abroad, the Established Church alone excepted."

"The view which is thus given of the position toward the Church of England, in which John Wesley stood in his later years is very different from that given by Earl Nelson, and insisted upon by Anglican clergy in general. The actual President of Wesleyan Methodism and Dr. Rigg agree in affirming that 'Mr. Wesley's adherence to the Church of England was in his latest years much more a matter of filial instinct than of conviction, and was in very important respects exceedingly loose.' They quote Mr. Wesley's own words—very remarkable words they are—as follows:—"My conclusion, which I cannot yet give up that it is lawful to continue in the Church, stands, I know not how, almost without any premises that are to bear its weight. I know the original doctrines of the Church are sound; I know her worship is in the main pure and Scriptural. But if the essence of the Church of England, considered as such, consists in her orders and laws' (many of which I myself can say nothing for) 'and not in her worship and doctrines,' those who separate from her have a far stronger plea than I was ever sensible of."

"Dr. Rigg goes so far as to say that 'Mr. Wesley was not without the foresight of what was likely to happen when he was taken from the head of his people. He was persuaded it was not his vocation to lead away a separation, or fully to organize an independent Church, although 'Wesley himself, in his lifetime, had made a virtual separation between himself and his societies, on the one hand, and the Church of England on the other. He ordained Ministers to give the sacraments in different parts of England (as well as in Scotland and America), that he might thus still the just outcry of the people whom the parish clergy drove from the Lord's table, or who could not receive the communion from the hands of immoral 'priests'—By this measure he put off the inevitable day of avowed separation. But he only put it off. He was, even in postponing it, educating the people and their preachers for the state of separation and the mutual relations which that state would involve. No doubt he saw this. But his plan through life had been to trust and follow Providence,' &c.

"As to the political aspect of Wesleyan Methodism towards the Church of England, the Essay from which I have quoted contains many interesting statements. It claims for Wesleyans the position of independent but not hostile critics of the Church. It affirms that Wesleyans in general are 'passively opposed to church rates;' that 'they heartily dislike them, although few may have joined in any agitation against them.' As respects the question of the Church as by law established, if we may accept Dr. Rigg's testimony—and he seems to have as much right to speak for his denomination as any man—the general, or at least the growing, feeling in 'the Connexion' would seem to be 'that the best thing would be to remove from the constitution and administration of the Church of England whatever is unjust in itself or inconsistent with the spiritual freedom and efficiency of the Church; that if this could be done, and the Church be brought to work on the whole manifestly well as a Christian and national institution, the abstract question of endowments would hardly be worth discussing; whereas, if it should become a national evil, a public nuisance, the sooner the endowments were applied to some good object the better."

"These opinions are not the sort of utterance which Earl Nelson would have expected. Dr. Rigg, indeed, admits that such opinions as he has expressed were not always those which prevailed in Methodism. He does not insinuate that any Methodists ever dreamt of reunion—that is absorption—in the Church of England. But he does admit that among the earlier generations of Methodists, especially the Ministers, there was a strong spirit of partisanship in favour of the Church of England,—not a little indeed of servility. 'In times past,' he says, 'some have been like those English of the Pale of Ireland, who were said to be *Hibernis ipsis Hibernioriores*.' And he seems to be not quite sure but there may still be a few such even among the Ministers of the body. But such feelings are quite out of date. 'The public eulogies,' he tells us, 'of the venerable Establishment which were common thirty years ago, and which were often lavished in their simplicity as to excite sometimes the wonder of Churchmen, and sometimes their contempt, are seldom heard.' With such facts in view can there be greater folly than for the Congress to take the course it is doing on 'the Conscience Clause?'"

SURE TO REGUL

General Intelligence.

Colonial

A prayer meeting will be held in rooms of the Y. M. C. Association, on Sabbath afternoon, at 4½ o'clock. Young men are special invited to attend.

FISHERIES OF NOVA SCOTIA.—The first series of papers on the fisheries of Nova Scotia, by Mr. T. F. Knight, has been published, under the direction of the Provincial Government. The pamphlet exhibits much research; the completed series will no doubt be a valuable contribution to our Colonial literature and science.

NOVA SCOTIA DIRECTORY.—A new edition of Hutchinson's Nova Scotia Directory has been given to the public, published by Messrs. D. McAlpine & Co. This work will be found in advance of its predecessor, in comprehensiveness and accuracy of detail. To furnish the Lists given of residents and property holders in the several counties of the Province, must have involved a great amount of labour. The book—a volume of over 1000 pages—furnishes copious information on a variety of topics, appropriate to a Directory; it contains also, a Historical sketch of Halifax; its typography is excellent—altogether it is worthy of extended patronage. We wish Messrs. McAlpine & Co. every success in their enterprise.

BELCHER'S ALMANAC FOR 1867. By an oversight we omitted noticing this well-known Annual in our last. It will be found in this issue, as worthy of favour as it has been in the past.

PROVINCIAL ALMANAC FOR 1867. This competitor for public favour and usefulness has also made its appearance. Its arrangement will be found exceedingly convenient, its calculations reliable, and its general information copious and accurate.

TRINITY CHURCH.—This elegant building is to be opened for divine worship on Sunday next. The Rev. Canon Cochran, we are pleased to learn, will not suffer, as the Minister of Trinity Church, the annoyances from his Diocesan, to which he has recently been subjected in Salem Chapel. A perusal of the correspondence between the Bishop of Nova Scotia and Canon Cochran, has impressed us most favourably as regards the sound Protestantism of the last named venerable clergyman. We wish him yet many years of happy and useful labour in the service of the Divine Master.

VOLUNTEER ARTILLERY.—A battery of Armstrong guns, recently from England, were presented to the Volunteer Artillery in the Drill Room on Monday last.

DISHONESTY.—Two men and a woman named Homer were committed for trial on Saturday last charged with dishonest proceedings.

FIRE IN CHARLOTTETOWN.—A fire took place in Charlottetown a few days since in a shop on property belonging to Mr. Isaac Smith, by which that building and the blacksmith's shop of Mr. Davey were destroyed. The flames were providentially arrested before they attained much headway.

United States.

NEW YORK, Nov. 22.—Advices from the city of Mexico of the 9th inst., state that the Emperor has not yet returned to the capital; and although expected here on the 10th or 11th, at the departure of the steamer from Vera Cruz, he was known to be still at Oribaza on the 14th. It was still doubtful if he would abdicate or would accede to the views of the Conservative party, which insists on a continuance of the empire. It was still asserted that he was determined not to abandon Mexico.

Maintenon had asked of the Minister of the Treasury the necessary orders that the Custom House of Vera Cruz be delivered to the Inspector, Quolland, by virtue of the Convention of June 30th, but Layzamos replied that as the said Convention had not been published in Mexico, it could not, therefore, be the law of the State. He would apply to the Emperor for instructions.

The *Patria* asserts that a petition signed by over a thousand Mexicans has been presented to the Emperor, praying him not to abdicate.—The *Estrelle* advises the Emperor to abdicate—an article which plainly foretells the consequence if he does not, viz., a military *coup d' etat*.

NEW YORK, Nov. 22.—The *Herald's* Chicago special says that much excitement is caused there by the discovery of a family named Morris, starving to death. The wife says she is a sister of John Morriscey, member of Congress elect, to whom she has appealed for aid in vain.

The *Herald's* Toronto special says ten suspicious characters were arrested yesterday under the Habeas Corpus Act. The U. S. Government has directed its Consul to appeal for a new trial for the condemned Fenian prisoners, which will be done to-day. Large quantities of arms which were being smuggled across the lines, *had been seized*. The condemned Fenian prisoners are to be supplied with one substantial meal each day, the U. S. Consul paying the expenses. The whole number of British regulars on duty in Canada on Nov. 1st, was 14,000.—*It is supposed that Major Dennis will be cashiered for cowardice while in front of the enemy of Ridgeway.*

Chief Justice Chase is at the White House again in consultation with the President upon the subject of the compromise measures which the leaders of both the principal parties are now urging upon Mr. Johnson. The compromise is said to consist in offering to the people of the South general amnesty in consideration of their accepting universal suffrage, with a qualification either of property or intelligence. It is believed that this measure will be well received by all parties. The President seems inclined to give the subject a fair and full consideration.

The great banquet given by the members of the Chamber of Commerce at the Metropolitan Hotel on the 15th inst., in honor of Cyrus W. Field, was a perfect success. About two hundred people were present, and the Hall was decorated in the most tasteful and elegant manner. A battery and telegraph instruments were arranged in the banquet hall, and during the festivities messages were received from England, Nova Scotia, Newfoundland, Washington and other places of the world. The agent of Reuter in England telegraphed Mr. Field that Napoleon had ordered a conscription of sailors throughout the maritime provinces to man vessels to bring home the French troops from Mexico.

The President has expressed himself in favor of extending the elective franchise to all persons of color who can read the Constitution of the United States in English and write their names, and to all persons of color who own real estate to the value of two hundred and fifty dollars and pay taxes thereon. This he would be glad if each State would do, as he wrote to Gov. Sharkey, more than a year ago.

The Albany *Journal* says the rejection of the Amendment by the South, "will furnish sufficient proof that the South is not in condition to warrant the extension of general amnesty, and the immediate restoration of political franchises to its excluded classes. In such a contingency, it becomes the duty of Congress to decide what measures are necessary to reduce the stubborn communities to wholesome submission. The advantage of a legislative enactment over a simple Executive proclamation would be too manifest to require comment." The N. Y. *Times* says "the South cannot have Representatives in Congress unless they are admitted to seats by the vote 40th Congress, and over two-thirds of the members are pledged against their admission unless they adopt the Constitutional amendment. The South say they will not adopt it: it would seem they will not, therefore, have a vote in the next Presidential election, as things stand now."

A RELIABLE REMEDY.—For expelling worms so common with young children will be found in Brown's "VERMIFUGE COMFITS," or Worm Lozenges, which are pleasant to the taste; and no child will refuse to take them.

The combination of ingredients used in making the "*Comfits*" is such as to give the best possible effect with safety.

nov 21—1m

SIMPLE BUT EFFECTUAL.—The entire freedom from all deleterious ingredients renders' *Brown's Bronchial Troches*,' or Cough and Voice Lozenges, a safe remedy for the most delicate female, or youngest child, and has caused them to be held in the highest esteem by Singers, and Public Speakers generally. In Coughs, Irritation of the Throat caused by Cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce the most beneficial results. Sold everywhere.

European.

LONDON, Nov. 21.—Lord Stanley, in reply to the letter in regard to the ships seized by the United States Government, points out that no arrangement can be made to consider such claims.

A grand reform Banquet took place at Manchester last night. Mr. Bright made a powerful speech.

Advices from Crete state that the Cretan assembly deny the report that they have submitted to the Turks.

It is said that the French Government have received news that the rule of Maximilian is virtually at an end, and it is further reported that the Government has ordered that shipment of stores to Mexico be stopped.

PARIS, Nov. 20.—It is said that Napoleon has invited the King of Prussia to visit Paris.

The *Moniteur* sees in the recent note of Baron Ricosali the intention of Italy to obey the September Convention.

It is understood that M. Moustier, the French Minister for Foreign Affairs, is preparing a note on the Mexican question. It is understood that it will be conciliatory towards the United States, and will not object to a recognition of the Juarez Government.

Preparations for the evacuation of Rome by the French troops will be fully completed on the 15 h of December.

Gen. Fleury has arrived in this capital.

A new Russian loan of seventy millions of florins has been introduced into the market.

MANCHESTER, Nov. 21—At a national reform conference, held in this city, it was resolved to use all possible efforts to counteract the tactics of the Tories, and to prepare the outline of a Reform Bill.

MADRID, Nov. 21.—The "Lealand" to-day says the King of Prussia has written to the Pope, offering protection to Rome.

Consols 90 1 4 for money; U. S. 5 20's 70¼; Breadstuffs firmer; Provisions declining.

LONDON, Nov. 22.—A large quantity of arms designed for the use of the Fenians has been seized on board a Liverpool bound steamer at Cork. The Paris correspondent of the London Post says the relations between England and the United States will soon be critical. The crew of the sch. E. M. Dyer, which was abandoned at sea, have reached England. The captain, mate, and two men died from exposure.

VIENNA, Nov. 22.—Admiral Tegothoff, of the Austrian navy, left Vienna yesterday for the United States. He will go direct to New York.

LONDON, Nov. 22, noon.—A schr was seized to-day by the Government authorities at Cork on suspicion of having Fenian arms on board.

CARCAK.—An Irish contractor has suspended payment; his liabilities are estimated at a million sterling, but his assets are considered good.

PARIS, Nov. 23, noon.—La France editorially admits that the departure of Maximilian from Mexico is likely to take place at any moment, if it has not already been accomplished.

LONDON, Nov. 22d.—The United States steamer *Frolic* left Southampton yesterday to join the squadron at Lisbon. It is reported that the steamship *Great Eastern* will begin to make regular trips between New York and Brest early in March. There is a rumor to the effect that an Austrian loan of several million pounds sterling will soon be placed in the market.

PARIS, Nov. 23.—A popular outbreak against the Government of Spain is liable to occur at any moment. There is vague rumors that the Queen will abdicate to avoid the threatened storm.

FLORENCE, 23.—It is reported authoritatively that Radazzi will succeed Baron Ricasoli in the Foreign Office.

LONDON, 23.—A number of persons accused of Fenianism have been arrested at Limerick, and large quantities of pikes and other arms seized by the authorities.

BERLIN, 23.—The Chambers have agreed in censuring the Government for its sale of the Cologne railroad, without their sanction.

LONDON, Nov. 24.—The Fenian agitation in Ireland still continues, and many arrests of persons and seizures of arms have already been made. An American named McGilvray, agent of the Fenians, was arrested at Dublin to-day, and imprisoned. Many others whom the authorities have spotted will be immediately arrested.

Cholera!

MR. PERRY DAVIS—SIR:—The benefits I have received from the use of your invaluable remedy, the Pain Killer, induces me to pen a word in its praise. Experience has convinced me that for Headache, Indigestion, Pain in the Stomach, or any other part of the system, severe Chills, Weariness, common Colds, Hoarseness, Cholera, Cholera Morbus, Diarrhœa, Dysentery, Toothache, etc., *there is nothing better than the Pain Killer.* I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfulls, taken at thirty minutes interval, in a wine glass full of hot water. I am confident that, through the blessing of God, it saved me from the cholera during the summer of 1843. Travelling amid heat, dust, toil, change of climate, and constant exposure to an infected atmosphere, my system was daily predisposed to dysenetery attacks, accompanied with pain, for which the Pain Killer was a sovereign remedy, one teaspoonfull curing the worst case in an hour, or, at the most, half a day! I have heard of many cases of Dysentery being cured by its use. Put in the teeth, it will stop the tooth ache. Gratitude, and a desire for its general use, has drawn from me this unsolicited testimonial in its favour.

Nov. 14. 1m. D. T. TAYLOR, Ja., Minister of the Gospel.

THE CANADIAN HARMONIST. We hope to see this very choice collection of Church Music extensively patronized. It is quite a favorite wherever known; and among the numerous music books of the present day, we have no hesitation in recommending this one as worthy of being introduced in all our Churches. Order from the Wesleyan Book Room. A new supply just received.

Rev. James McFarlane, Esopus, Ulster County, N. Y., writes—"I have no hesitation in certifying that Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum have restored the color and increased the growth of my hair, and I would cheerfully recommend them to those whose hair may either begin to fail in color or decrease in luxuriance." Sold by all Druggists. Depot, 198 Greenwich st., N. Y.

Mrs. S. A. Allen's World's Hair Restorer and Dressing Rev. M. Thatcher, New York, in a letter, says: "One year ago, my Hair was very grey and falling. I used Mrs. S. A. Allen's World's Hair Restorer according to directions, and now my Hair is restored to its natural color, and has ceased to fall. Sold by all Druggists.

Difficulty of passing urine, or thick water. The horse strains in attempting to urinate; the effort is painful, and he is able to pass only a small quantity at a time. Give Sheridan's Cavalry Condition Powders.

FORTY-THREE YEARS.—Is a long life for a patent medicine, few of them in fact live to overcome the prejudice with which they are met at the outset. Johnson's Anodyne Liniment, however, is an honorable exception, having increased in popularity during the period above mentioned.

VALUABLE REAL ESTATE

—AT—

Public Auction.

TO be sold at Public Auction on the premises, on Monday the 26th of November, if not previously disposed of at private sale, the lot of land between the Wesleyan Church at Barrington Head, and Dr. I. K. Wilson's, measuring in front about 150 feet, and fronts on the main Post Road and extending about that width about 150 feet back of grave yard, thence one half the lot between lands owned by Mr Elisha Atwood and Dr. I. K. Wilson. Terms moderate. Made known at time of sale.

nov. 14 3w By order of Trustees.

WOOLRICH'S GLYCERINE LOTION.—The most healing and best known preparation for Roughness of the Skin, Chapped Hands, &c. Also—*Woodill's* Glycerine Lotion. oct 17

New Subscribers for 1867.

All new subscribers for 1867, pre-paying for the full year, will receive the balance of the present volume *gratis*, from the time that we receive the order. We would suggest that this offer be presented to every congregation.

Tea Meeting &c.

The Ladies of the Wesleyan Society Guysborough intend holding a Tea Meeting on Tuesday evening 24th December for the purpose of assisting in erecting a new parsonage at that place. There will also be a sale of useful and fancy articles. Doors open at 2 p. m.

Tea on the Tables at 5 p. m. Refreshment in the evening at 9 o'clock.

Contributions from friends at a distance gratefully received.

Letters and Monies

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

John F. Bent $2, Capt. Littany $2, Robert Bowser (B.R., $9, P.W., $3—$12), Rev. C. Lockhart (P.W., P. Bell new sub. $2), Rev. J. J. Teasdale (P.W., Joseph Harmon $2), Rev. J. Cassidy (P.W., Wm. Wilson, new sub., $2, Jno. Warman, new sub., $2—charged $4), Rev. W. W. Perkins (have sent), Rev. Jas. R. Hart (P.W., Saml. Trerice $1, John Hodgson $1, Saml. Baird, Senr, new sub. $2—$4) Rev. A. B. Black (P.W., John Fraser $2, Jas. Hogan $2, H. Rudge $2, Jno Halladay $2, four new subs.,—charged $8), Rev. William Wilson (P.W., Matthew Parks, new sub., $2, A. Gibson $1—charged $3), Mrs. Hanes $1 25, Rev. I. N. Parker (P.W., C. W. Colter, Esq., $2, Chas. Warman, Esq., $2—two new subs—$4), Rev. J. G. Angwin (B.R., $13, Germain St. School $16, P.W., R. Stafford $1—$30), Rev. R. Tweedy (P.W., Alex. Thompson $4 27, Richd. Bird $2, H. C. Mills $9, A. Lawrence $5, Jos. Herritt $2, J. W. Hatfield 3rd, new sub., $2, J. W. Thompson $2, James Lavers, new sub., $2, R. Hatfield, new sub., $2, Charles Ward $5—three new subs.—$35.27.)

Marriages.

At the Wesleyan Parsonage Lunenburg, on the 10th of Nov., by the Rev. J. J. Teasdale, Mr. Reuben Senaar, to Martha Young.

DBy the same, on the 17th Nov., Mr. Wm. Hiesler, to Susan, daughter of Mr. Wm. Conrod

On the 13th ult. by Rev. R. Tweedy, at Diligent River, John McCabe, Esq., of Economy, Colchester County, to Miss Ann Ward, of the former place.

On the 23d ult., by the same, at Port Greville, Mr. Adam McLellan, to Maria Knowlton, all of Port Greville.

On the 17th inst., by the same, at the residence of the bride's father, Abram C. Keith, Esq., of Apple River, to Miss Hannah M., youngest daughter of Francis Daff, of Advocate Harbour.

On the 22nd inst., by the Rev. Mr Hennings Chaplain of H. M. S. Duncan, Mr. Wm. Lishman, of Devenport, England, to Miss Mary Gay, eldest daughter of Mr. Robert Gay, of Dartmouth Narrows.

At St. John, N. B., on the 22nd inst., by the Rev Dr. Donald, J. L. Wickwire, Esq., of Canning, N. S., to Annie Alice, daughter of James Lawton, Esq., of St John, N. B.

Deaths.

On the 25th inst., Edmond, son of Thomas H and Fanny Peters, aged 16 months.

At Wilmington, N. C., on the 22nd of Oct., of yellow fever, Capt Wm G. Davidson, of Windsor, N. S., aged 31 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, Nov 21

Steamer Africa, Anderson, Liverpool; brig Lulan, Hooper, Sydney.

THURSDAY, Nov 22

Steamer, Java, Moodie, Boston; brigts Empress, Lessef, Turks Island; Falcon, Ingraham, Trinidad; Josephine, Forbes, New York; schrs Bravo, Anderson, St Thomas; Prince of Wales, McNab, Baltimore.

FRIDAY, Nov 23

H M S Corbiia, from a cruise; steamer Gen McCallum, Laughton, Portland; Alhambra, Nickerson, Charlottetown; brigts Esk, Patterson, Jamaica; Esquimaux, Affleck, Turks Island; schr Laura, Dodd, Gloucester.

SATURDAY, Nov 24

Brigt Mary, O'Brien, Jamaica

SUNDAY, Nov 25

Brigt Jane Bell, Acker, St Thomas.

MONDAY, Nov 26

Brig Rover, Ryan, Mayagnez; schrs Sea View, Meniac, Boston; Juliet, Simpson, Hillsboro'; Alice, Clay, Frankfort.

CLEARED.

Nov 23—Schrs Henrietta, Shaw, Bay St George, Emerald, LeVash, Lingan; Wm Johns, Grant, Plaister Cove; Mary Brown, DeRoche, Bay St George; Victory, Rand, Glace Bay; Thetis, Poole, Sydney.

Nov 22—Steamers Java, Moodie, Liverpool; Merlin, Guilliford, St Johns, Nfld; Baltimore, Drinkwater, Portland; brigts Maud, O'Bryan, Philadelphia; Eledonia, Smith, Boston; schrs Island Home, Morris, P E I, Burbec, Hoist, do; Mary Ann, Pigeon New London.

Nov 23—Steamer Alhambra, Nickerson, Boston.

Nov 24—Brigts Golden Rule, Patterson, P. Rico; Josephine, Forbes, Cork; Lulan, Hooper, Boston; Frank W, Joline, Sheet, Harbor; schrs May, Bissett, New York; Seraph, Lee, Mainadieu; John Wm, Mcritchie, St Anns.

PER STEAMER "JAVA."

A. J. RICKARDS & CO.

Have received a further supply of

Boots & Shoes,

suitable for Fall and Winter, consisting of—

MEN'S Calf & Grain W'tr'proof Bal'mra Boots
do do do Wellington do
do do do Half do do
do Elastic side clump sole Boots, plain and toe cap'd
do do do double do do
do do do do Imt. Bals., toe cap'd
do Enamel do Clump do
do Patent do Dress Boots
Ladies Kid Elastic Side M H Boots, tipped,
do do Balmoral Boots, foxed
do Cloth Elastic side and Laced Boots, Flannel lined
do Felt Boots, Flannel lined, single and double sole, very warm,
do Felt Slippers,
Men's Felt Slippers
Men's and Women's Felt and Rubber Over Boots
Boy's and Youths' Calf Balmoral and Elastic side Boots, thick soles,
Ladies White Kid and Elastic side Boots, M. H.
do do Jean do do
do do Kid Slippers,

—With a very extensive assortment of Misses and Children's Boots, Shoes and Slippers, in Kid, Cloth and Felt, which we can confidently recommend as the largest and most complete assortment we have ever offered.

—On Hand, a large supply of—

Men's Grain and Waxed Boots, Wood Sole Brogans, all of which are offered at lowest market rates, WHOLESALE and RETAIL.

nov 21 145 GRANVILLE STREET.

Somerset House.

THE Subscriber has lately taken and refitted the old and well established Stand corner of Prince and Granville Streets, known as the Somerset House—and is now prepared to accommodate permanent and transient Boarders upon reasonable terms. GEO. McLELLAN.

Nov 21 3ins

Prince William Street,

ST. JOHN, N. B.

NEW FLANNELS,

(FOR GENTLEMAN'S WEAR.)

Jolly Dog Shirting,

ANTLER SHIRTINGS.

nov 14 *ENNIS & GARDNER.*

THE ATTENTION OF FAMILIES, PROprietors of Hotels and Eating Houses, Steamboards of Steam Packets, and Caterers generally for FIRST CLASS GROCERIES, is directed to GEO. S. BOLTON'S South End Tea, Grocery and Provision Store, corner of Barrington and Sackville Streets.

nov 7

Ayer's Ague Cure.

New Advertisements.

The Provincial ALMANACK FOR 1867

IS NOW READY,

And for sale at all the Bookstores.

nov 28

A COMPLETE PICTORIAL HISTORY OF THE TIMES.

The best, cheapest, and most successful Family Paper in the Union.

HARPER'S WEEKLY,

SPLENDIDLY ILLUSTRATED

Critical Notices of the Press.

"The best Family Paper published in the United States"—*New London Advertiser.*

"The MODEL NEWSPAPER of our country—complete in all the departments of an American Family Paper—HARPER'S WEEKLY has earned for itself a right to its title 'A JOURNAL OF CIVILIZATION'"—*N. Y. Evening Post.*

"This Paper furnishes *the best illustrations.* Our future historians will enrich themselves out of Harper's Weekly long after writers, and painters, and publishers are turned to dust."—*New York Evangelist.*

"A necessity in every household."—*Boston Transcript*

"It is at once a leading political and historical annalist of the nation."—*Philadelphia Press.*

"The best of its class in America"—*Boston Traveller.*

SUBSCRIPTIONS, 1867.

The Publishers have perfected a system of mailing by which they can supply the MAGAZINE and WEEKLY *promptly* to those who prefer to receive their periodicals directly from the Office of Publication. Postmasters and others desirous of getting up Clubs will be supplied with a Show-Bill on application.

The postage on HARPER'S WEEKLY is 20 cents a year, which must be paid at the *subscriber's* post-office.

TERMS:

HARPER'S WEEKLY, one year.....$4 00

An Extra Copy of either the WEEKLY *or* MAGAZINE *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4 00 *each, in one remittance; or Six Copies for* $20 00.

Back Numbers can be supplied at any time. The Annual Volumes of HARPER'S WEEKLY, in neat cloth binding, will be sent by express, free of expense, for $7 each. *A complete Set,* comprising *Nine Volumes,* sent on receipt of cash at the rate of $5 25 per vol., *freight at expense of purchaser.* Volume X ready January 1st, 1867.

*** *Subscriptions sent from British North American Provinces must be accompanied with 20 cents* ADDITIONAL, *to repay the United States postage.* Address

HARPER & BROTHERS,
FRANKLIN SQUARE, N. Y.

"Unquestionably the best sustained work of the kind in the World."

HARPER'S NEW MONTHLY MAGAZINE

CRITICAL NOTICES OF THE PRESS.

IT is the foremost Magazine of the day. The fireside never had a more delightful companion, nor the million a more enterprising friend, than Harper's Magazine.—*Methodist Protestant* (Baltimore).

The most popular Monthly in the world.—*New York Observer.*

We must refer in terms of eulogy to the high tone and varied excellences of HARPER'S MAGAZINE—a journal with a monthly circulation of about 170 000 copies—in whose pages are to be found some of the choicest light and general reading of the day. We speak of this work as an evidence of the culture of the American People; and the popularity it has acquired is merited. Each Number contains fully 144 pages of reading-matter, appropriately illustrated with good wood-cuts; and it combines in itself the racy monthly and the more philosophical quarterly, blended with the best features of the daily journal. It has great power in the dissemination of a love of pure literature.—*TURNER'S Guide to American Literature, London.*

The volumes bound constitute of themselves a library of miscellaneous reading such as cannot be found in the same compass in any other publication that has come under our notice—*Boston Courr.*

SUBSCRIPTIONS.
1867.

The Publishers have perfected a system of mailing by which they can supply the Magazine and Weekly promptly to those who prefer to receive their periodicals directly from the Office of Publication.

The postage on Harper's Magazine is 24 cents a year, which must be paid at the subscriber's post-office.

TERMS:

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An extra copy of either the MAGAZINE *or* WEEKLY *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4.00 *each, in one remittance; or Six Copies for* $20.00.

Back Numbers can be supplied at any time.

A Complete Set, now comprising Thirty-three Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, for $2 25 per volume. *Single volumes,* by mail, *postpaid,* $3 00. Cloth cases, for binding, 58 cents, by mail, postpaid.

*** *Subscriptions sent from British North American Provinces must be accompanied with 24 cents* ADDITIONAL, *to repay United States postage.* Address

HARPER & BROTHERS,
Franklin Square, New York.

SELEE'S HAIR DYE!

NEW BEDFORD, Feb. 20th, 1866.

MR. N. P. SELEE—

Dear Sir:—I have been now using your "Hair Life" a year. My hair had become quite white, giving me the appearance of a man of seventy, rather than fifty years old. I commenced the use under persuasion of friends, with no confidence in results. I am happy to give you this unasked testimonial of its value. In a very brief time my hair was restored to its natural color, and continues so with the occasional use of your preparation.

Yours, &c.,
SAMUEL FOX.
Chaplain New Bedford Port Society.

Dr. Cobleigh, Editor of Zion's Herald, Boston Mass, says:—"Of all the preparations in the market to prevent the hair from falling out, to preserve or restore the natural color, we give the preference to Selee's Hair Life." Warranted or money returned

BROWN BROS & CO.
Halifax, N. S.
Wholesale Agents.

no 28—3 mos

Newfoundland and its Missionaries.

"A neatly printed volume of 448 pages, from the pen of the REV. WM. WILSON, formerly resident in this Island Little has hitherto been known of Newfoundland, and, as a natural consequence, incorrect and very absurd ideas have been formed both of the country and its people. The book before us will assist, we have no doubt, in dissipating this ignorance, and communicating to the public authentic information on various important matters connected with that ancient colony. It is written in a chaste, perspicuous style, without ostentation or flourish of any kind, and ought to occupy a place in the library of any intelligent colonist. Newfoundland is, it appears, the oldest Methodist Mission on the face of the earth. To Wesleyans, therefore, '*Newfoundland and its Missionaries*' will doubtless prove peculiarly attractive."—*Weekly Bulletin, Charlottetown, P. E. Island.*

The Book is for sale at the Conference Book Room, Halifax.

Colporteurs and Book Agents can be supplied on advantageous terms, on application to Rev. Wm Wilson, Mill Town, St. Stephen's, N. B.

nov. 28 6 ins.

Woolrich's Pectoral Cough Mixture for Children. Composed of Hoarhound, Marshmallow, Anniseed, Squills and Garlic. Safe and sure in its effect. oct17

GENTS' Scotch Lambs' Wool Vests and Pants On hand, a full assortment of these, of every size and quality, all of which will be sold low.

oct17 SMITH BROS

LONDON HOUSE,

GRANVILLE STREET.

WE beg to intimate to intending purchasers of *DRY GOODS* the arrival in most part of our Fall purchases. In addition to a very *GENERAL STOCK*—among which will be found several lots below their current value.

We would call particular attention to our

READY MADE CLOTHING,

A stock we think, unsurpassed. Call and see. Any Garment made to order from a splendid stock of Materials. FURS in variety, also a good variety of Small Ware and Fancy Goods by Wholesale only.

COTTON WARP, TEA, &c., &c.

Nine cases Floor Oil Cloths, and bales of GREY DRILLING suitable for Oil Clothing: Comparison is the true test of cheapness—*try us.*

THOMSON & CO.

P S—We are in a position to give our customers the full benefit of the *late* prevailing low prices in Cotton Goods

oct 24 T. & Co.

THE CONFERENCE

BOOK ROOM.

THE Conference of Eastern British America in sustaining in operation the Book Room, designs not merely to make it a paying concern, but also to render it an instrumentality for doing good as widely as possible, by diffusing throughout the Lower Provinces, and especially in Methodist circles *A PURE AND WHOLESOME LITERATURE,* and of this there is the greater necessity, because of the amount of noxious publications introduced everywhere in the Provinces.

The attention of the reading public is called to the large and

Well Assorted STOCK,

replenished by recent importations, and offered at lowest cash rates

Standard

THEOLOGICAL WORKS,

including

Wesley,
Fletcher,
Benson,
Clarke,
Watson,
Bunting,
Bengel,
Whedon,
Stevens,
Jackson,
Henry,
Scott,
Chalmers, &c., &c

DEVOTIONAL AND

BIOGRAPHICAL Writings in variety.

METHODIST PUBLICATIONS

o every kind are kept constantly on hand, with the design of rendering the Book Room worthy of its name; also the productions of eminent minds of other Churches.

Sabbath School Books,

A large and well assorted stock just received, including much that has not been previously offered to the public in the Provinces. Those who desire the publications of English Methodism, can be accomodated, as Libraries from the London Book Room are on hand, and at reasonable rates.

There is also a large supply of choice Books, non-denominational in character, carefully selected from various sources. We have now enlarged facilities for supplying Sabbath Schools, and feel confidence of affording satisfaction. We have Libraries put up at prices ranging from $5 to $50, and can also select from our New Stock for those who may entrust us with the responsibility of making selections for their school Libraries, and will do so with the greatest possible care, and at prices as reasonable as if the purchasers were present. We have a fine supply of

ENTERTAINING AND INSTRUCTIVE BOOKS FOR YOUNG PEOPLE.

which while being attractive in style and manner, are at the same time unexceptionable in their tone and influence, and such as are suitable to supplant works of a questionable character.

ACTIVE AND RELIABLE

AGENTS WANTED,

To Canvass Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, for the sale of new and popular works, and especially for—

Mrs. PALMER'S FOUR YEARS IN THE OLD WORLD,

And Rev. WM. CROOK'S IRELAND AND THE CENTENARY OF AMERICAN METHODISM.

(See Notices of these works.)

Applications for such Agencies, post paid, and accompanied by satisfactory references, will receive prompt attention.

Ministers who may be disposed thoroughly to canvass their Circuits for the sale of these, and other works of excellence, will receive liberal consideration. They will please make early application, informing us how their parcels are to be sent, and their orders will receive prompt attention.

We have a large and well assorted Stock on hand, to which we are making additions constantly, and which we are prepared to dispose of at very lowest rates.

October 31, 1866.

1867 Belcher's Farmer's 1867 ALMANACK.

FOR THE YEAR OF OUR LORD

1867,

Is now ready—and for sale everywhere! This is the cheapest work published in British America. No pains have been spared to make it even more complete than heretofore. The Astronomical calculations have been prepared with great care especially for this work. In the pages devoted to "Light Houses" much important information will be found by those engaged in Maratime affairs.

The Post Office matter contains information important to all classes. *The Farmer's Calendar* will be found to contain many useful hints; and the article on the *Magnitude, Motives, &c., of the Primary Planets* will, it is hoped, be found interesting—and in addition it will be found to contain a full and complete reference for the general public throughout the whole Province.

*** The *interleaved and bound* copies will be embellished with a view of the *City of Ottawa.*

☞ Messrs. A. & W. MacKinlay will execute all orders for the above.

C. H. BELCHER,
nov 21—tey Propiretor and Published.

FALL STOCK.

99 GRANVILLE STREET.

Ex steamships Asia, China, Narva, Cuba, and ship Roseneath.

WE have received per above steamers the principal part of our

Fall Stock of Dry Goods.

And now invite the inspection of the public

DRESS DEPARTMEENT.

Fancy Dress Goods, Coburgs, Winceys, Parametta, French Merinoes and DeLaines, Victoria Cords, &c. Black Silks, Mantle Velvet Plain and Fancy Silks, Cottons and Woollens of all descriptions. READY MADE CLOTHING. Shawls, Mantles and Millinery, Hosiery, Kid Gloves, Trimmings, Linens, Sheetings, Towellings, Cotton Warp, &c. Herrocks's White Cottons

WHOLESALE AND RETAIL.

The above Goods have been personally selected by one of the firm in the English markets, and are well worthy the attention of purchasers.

oct 3. SMITH BROS.

SPECIAL NOTICE.

THE Company's Business Year will close on 15th NOVEMBER, 1866, and in order to secure the advantage of this year's entry to the PROFIT SCHEME. Proposals should be lodged with the Agents on or before that date.

THE STANDARD

Life Assurance Company,

Established 1825.

With which is now united the

Colonial Life Assurance Comp'y

Colonial and Foreign Assurances.

AN amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the business of the Until Companies will henceorth be conducted under the title of the

STANDARD LIFE ESSURANCE COMPY.

The Annual Revenue of the Standard Company is now upwards of £650 000, and the Accumulated Funds amount to upwards of £3,500 000, Sig. The New Business transacted during the past year amounted to the large sum of £1 375 000 sig., the corresponding Premiums amounting to £45 337 per annum.

Moderate Rates charged for residence in the Colonies, India and other places abroad.

Local Boards and Agencies in all the British Colonies, where every facility will be afforded in the transaction of business, and where Premiums may be received and Claims paid.

PROFITS divided every five years.

The New Colonial and Foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home and abroad.

WM THOS. THOMSON,
Manager and Actuary.
D CLUNIE GREGOR,
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HALIFAX, NOVA SCOTIA.

Office....227 Hollis, Street.

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june 6 6m.

Ayer's Cherry Pectorel

FOR THE RAPID CURE OF.

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

Rx

So wide is the field of its usefulness and so numerous are its cures, that in almost every section of country are persons publicly known, who have been restored by it from alarming and even desperate diseases of the lungs. When once tried, its superiority over every other expectorant is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs incident to our climate. While many inferior remedies thrust upon the community have failed and discredited this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

We can assure the public, that its quality is carefully kept up to the best it ever has been, and that it may be relied on to do for their relief all that it has ever done.

Great numbers of Clergymen, Physicians, Statesmen, and other eminent personages, have lent their names to certify the unparalleled usefulness of our remedies, but space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC in which they are given; with also full descriptions of the complaints our remedies cure.

Those who require an *alterative medicine* to purify the blood will find AYER'S COMP EXT. SARSAPARILLA the one to use. Try it once, and you will concede its value.

Prepared by DR. J. C. AYER & Co., Lowell, Mass., and sold by all Druggists and dealers in medicine everywhere.

AVERY BROWN & Co., General Agents for Nova Scotia 2 ms. Oct. 10

Mrs. Winslow

An experienced Nurse and Female Physician, presents to the attention, of mothers, her

SOOTHING SYRUP,

For Children Teething,

which greatly facilitates the process of teething, by softening the gumbs, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is

Sure to Regulate the Bowels.

Depend upon it mothers, it will give rest to yourselves, and

Relief and Health to your Infants.

We have put up and sold this article for over 30 years and can say in confidence and truth of it, what we have never been able to say of any other medicine—*never has it failed in a single instance to effect a cure,* when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of highest commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after 30 years experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most EXPERIENCED and SKILFUL NURSES in New England, and has been used with never ailing success in

THOUSANDS OF CASES.

It not only relieves the child from pain but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

Griping in the Bowels,

AND WIND COLIC,

and overcome convulsion, which, if not speedily remedied end in death. We believe it is the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices nor the prejudices of others, stand between your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, on the outside wrapper.

Sold by Druggists throughout the world.
Principal Office, No

The Family.

Heaven.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal.

A land whose light is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanting bowers.

The city's shining towers we may not see
With our dim earthly vision,
For death, the silent warder, keeps the key
That opens the gate elysian.

But sometimes when adown the Western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment half ajar,
Gleams from the inner glory,
Streams brightly through the azure vaults afar,
And half reveals the story.

O, land unknown! O land of love divine!
Father, all-wise, eternal,
Oh, guide these wandering way-worn feet of mine
Into these pastures vernal.

The Magic Flower-Pot.

A STORY OF AN OLD WOMAN FOR YOUNG READERS.

There was once a poor widow who lived in the garret of a great old house near the water side. She was a very needy woman, for she had been rudely brought up, and could only do rough work, which is generally ill-paid. She was not a nice woman. Even in youth she had been ugly and coarse, and a life of hardship had not improved her. She never read her Bible nor went to church, and she never cleaned her room, nor mended her clothes. She was not at all a pleasant person. The parish clergyman visited her, but she did not offer him a seat; the Baptist missionary visited her, but she would not let him in, because she knew the congregation which sent him was too poor to give charity. The district visitor called on her and gave her soup tickets and blanket-tickets, and even a little money at Christmas time. She took all these greedily enough, but she did not begin to read her Bible and go to Church, nor clean her room and mend her clothes.

Soon after she had a visit from the son of a country cousin. He was only a poor peasant lad, come to London to try his fortune as an errand boy. He brought her a present from his mother. It was a geranium in a pot.

It was dark when he brought it, and she put it aside on the window-ledge and went to bed, and thought nothing of it. But when she woke in the morning, there it was looking bright and fresh as geraniums do. She could not keep her eyes off it while she dressed. She did not find it in her heart to leave it without water until she came back from work, and so she went to the yard and filled her pitcher, and after tending it she thought, as she had water handy, she might as well wash her face. Then she went out and had her breakfast at a coffee stall, and went on to her work room.

When she returned at night, she did not feel as hot and cross as usual, and she had earned an extra two-pence.

There still remained some water in her pitcher. She actually poured it out and cleaned her window because the bright geranium made its dirtiness so very plain.

The next morning she awoke earlier, because the light came clear through the clean panes. Again she fetched water for the flower, and again she washed herself. Then she noticed that in the unusually bright sunshine the floor looked terribly dirty, so she kneeled down and scrubbed it. There was still ten minutes to spare, and she employed them in smoothing her disorderly bed-clothes.

When she came back in the twilight, she had again earned an extra two-pence. But unfortunately as she entered the room one of the rents in her gown caught the pitcher and spilled the water left in it. The widow grambled a little to herself, but she wiped up the slop and proceeded to mend some of the worst rags in her garments.

It was strange that after those one or two mornings and evenings spent in housewifery, it seemed natural to apply herself to something of the sort regularly. And when her room was made really clean, and her clothes tolerably whole, she felt she wanted something more to do.

Since she had possessed the geranium she had taken notice of other people's flowers; and, whilst looking at them, she had seen their neatly curtained windows. At last she turned over her scanty store and found a piece of white dimity, which she hung up. She also found two or three old pieces of very dirty drugget. These she washed and sewed together into a little carpet. It was wonderful how nice her room looked!

At last, one fine Sunday morning, she thought she would take a walk in the park. Her clothes were clean and mended, and she did not feel ashamed of herself, now she had so neat a home. It was very miserable to bear the memory of dirt and discomfort.

So she strayed about under the trees, pausing to look at wonderful flowers, such as she had never seen. Then she left the park, and wandered among stately mansions and pretty cottages till she heard a sound of sweet, solemn music. She followed it and reached a little church. Its doors were open, and, standing in the porch, she heard the closing lines of the hymn—

"Who would reach his heavenly home,
Who would to the Father come,
Who the Father's face would see,
Jesus, he must come by thee."

Then an old clergyman mounted the pulpit, and said, "Let us pray," and she heard him repeat "Our Father." Now years before, she had lisped "Our Father" at her mother's knee, and a strange feeling of old times came over her, and she bowed her head and wept.

She stayed and heard all the sermon, which was short and plain—for the pastor was an aged man, and knew there was not much to say to his flock, except, "Beloved, if God so loved us we ought also to love one another," (1 John iv. 11). Then before the congregation stirred, she stole away.

Poor woman! she went home, crying softly as she went. When she reached her room, she again turned over her stores, and took hence one or two books, which had grown dirty with time and not with use. She had almost forgotten how to read. But the New Testament words are very simple and sweet.

Before she went to bed she kneeled and prayed "Our Father," and then she wanted to say something more, and could find no words so suitable as those she had just read, "God be merciful to me a sinner."

And by what instrument did God bring this to pass?

"Why, a little boy from the country brought her a flower-pot. That's all.

Unconscious Hypocrisy.

BY JOSEPH ALDEN, D. D.

When unconscious influence is spoken of, there is no difficulty in understanding what is meant by the expression. But unconscious hypocrisy is a different thing. We can, by our manner, voluntary actions and character, exert an influence undesigned and unsuspected; but can these be any such thing as unconscious hypocrisy? Does not the very essence of hypocrisy consist in a design to conceal something, a design to appear different from what we are, and can we have such a design without being conscious of it? Certainly not. But we must take into the account the influence of habit. When one first takes lessons on a musical instrument, a piano for example, he is conscious of an act of willing in connection with every key that is struck. When he is an expert, he is conscious of no such act of willing in connection with each note, but only of a general purpose to play the tune.

There are other acts, which become habitual, and their performers do not seem conscious of their moral character, to say the least.

A lady called on Mrs. Alston. "I am very happy to see you; it is a long time since I saw you; you were not at home when I called last," said Mrs. Alston.

"I was very sorry to lose your call, but I was attending on a sick friend. Next time you call I hope I shall be at home."

Mrs. Alston seemed to be exceedingly glad to see her visitor, and pressed her to spend the afternoon. Her manner was so cordial that the lady would have stayed had it been possible. She was fully convinced that she would confer a great favour by so doing. She prolonged her call as long as possible, and left with a pressing invitation to call again soon.

"Mother," said Marie Alston, "you said you were glad the lady was not at home when you called."

"Mother was very busy that day."

"Do you love her very much?"

"She is a very pleasant woman."

"You made her think you loved her very much."

The conversation was not pleasant to Mrs. A., who took an opportunity to leave the room.

Till her daughter put those home questions, Mrs. A. had no thought that she was playing the hypocrite. She wished to be agreeable, and her efforts took the form above mentioned. She did not design to be a hypocrite. What is the true epithets to be applied to her conduct the reader must decide.

There is a great deal of unconscious, or of half-unconscious, hypocrisy among men. It is pleaded that it is necessary in order to get along with men. It is never necessary to do wrong. It is never wise to do wrong. What is necessary in order to get along with men is kindness, and a real interest in their welfare, and not a showy pretense. A thoroughly sincere character is as estimable as it is rare.—*S S. Times.*

"We will Laugh him out of it."

"Charlie Earl seeking to become a Christian, and speaking in prayer-meeting?" "Yes; last night he declared his purposes to lead a new life, and asked for the prayers of God's people that he might succeed."

"He is the life of our company," said David Bright, "so merry and light-hearted, we can't afford to lose him. The idea of Charlie becoming religious! Imagine him with a solemn face! and he laughed heartily.

"Charlie is very earnest," said Ella Morrell. "Oh yes, he is always earnest even about trifles. We can't think of his becoming religious, however: we must see him, *and laugh him out of it.*"

"I don't think you will." "Oh, I am sure we shall. When we were at college, Charlie and I roomed together. His mother would persist in sending him religious books and tracts, and write him such letters that he would be very miserable; but we used to laugh at him, and in a little while he would be as cheerful as ever. You will see him with us in a few days, laughing himself at his foolishness."

Time wore on. Ella Morrell noticed that Charlie Earl *did not* mingle with his former companions. He remained true and steadfast in his determination to lead a new life. He openly professed his faith in Christ, and was an active worker in the Sunday school.

David Bright had tried his powers of ridicule and sarcasm upon his friend, but was disappointed that they produced no effect. His companions tried every way their ingenuity could devise to annoy Charlie. They carried their persecutions so far that David became offended, and left them.

The dignity and kindness with which Charlie bore their treatment, and his consistent conduct, won David's admiration and regard. He found Charlie not the gloomy, morose person he had pictured him, but the same genial, warm-hearted friend; and he learned a truth new to him,—that religion can alter the disposition only for the better.

With a new purpose to live for, to glorify his Divine Master, and with a heart filled with love and peace, Charles Earl went on his way rejoicing. David found that his friend possessed in religion a treasure which the world could not give, and he had now no wish to *laugh him out of it*, but rather to be brought himself under its gentle influence.—*American Messenger.*

A Lesson in the Woods.

Some sixty years ago there lived on the borders of civilization a man who had an aged, infirm, and blind father. The old man frequently broke the crockery on which his food was served. His son's wife complained of it, and the son at last determined to take a block of wood and hew out a tray or trough, on which to feed his father. Accordingly he took his axe and went to the forest, followed by his little son. He found a poplar that locked as if it would suit his purpose, and he began to cut out out a block of the desired size. Having swung his axe a few moments he became weary, and his son said:

"Father, what are you going to make?"

The father replied, "I am going to make a trough for your grandfather to eat out of."

The little boy loved his grandfather very much, and supposed it all very kind and said, "I am so glad; won't it be nice? Father, when you get to be old and blind, I will make a trough for you."

The father, conscience-stricken and fearing sorrow for himself, took up his axe, returned home, and ever after seemed to treat his aged parent kindly.

NOTHING can poison the contentment of a man who cheerfully lives by his labour, but to make him rich.

Temperance.

Temperance in Sunday Schools.

It is a fact that intemperance is running away with the nation. It is said that 60,000 die annually, 100,000 go to prison, 100,000 to the almshouse, 500 murders, and 400 suicides are committed every year, through this fell appetite for strong drink. And the starting point to counteract this great evil is with the rising generation. The motto in each Sunday school should be, 'Touch not, taste not, handle not' the unclean thing. The children should be impressed with the danger of using intoxicating drinks. We cannot begin too soon. And if it will help in the great work of reform with the young, we need and should have a temperance pledge in every Sunday school, and we should get all the boys and girls we can to sign it. Girls need to sign it, because young women may do more harm than any young man may do; for it is almost impossible for a young man to refuse the glass of wine presented by the fair hand of women. It is the first glass that does the mischief! Take the pledge in the Sunday school? Yes. Take it in the church? Yes. Have a roll of honor in the school. Get a large piece of parchment or paper, and put it up in a conspicuous place in the school-room, and call it the roll of honor. Have the temperance pledge at the top, signed by the pestor, church officers, and members, and endeavor to get all the scholars to add their names. And as the boy grows up he will see his name there, on the roll, and will feel that his honor is at stake, and be strengthened to resist temptation. But, with all these efforts, we must ever feel that, unless we can lead the children directly to Christ, there is no hope of escape from any of the vices by which life is surrounded.—*N. Y. Evangelist*

Judicial Testimony.

The late Rowland Burr, Esq., who was for nearly twenty years, Justice of the Peace and Jail commissioner at Toronto, in a statement to the Canadian Parliament, said that nine out of ten of the male prisoners, and nineteen out of twenty of the female, are sent to jail by intoxicating liquors. He examined nearly 2000 prisoners in the jails of Canada, two-thirds of whom were males, and nearly all signed a petition for a Maine Liquor Law, many of them stating that the only hope of being saved from ruin was to go where intoxicating liquors could not be obtained. In four years there were 25,000 of prisoners in the Canadian jails, 22,000 of whom were brought there by intoxicating liquors. He kept a record of the liquor dealers of a single street in Toronto, 100 in number, for 54 years past. In these families there have been 214 drunkards, 45 widows and 235 orphans left, 44 sudden deaths, 31 suicides, 203 premature deaths by drunkenness, 4 murders, 3 executions, 1,915 years of human life estimated to have been lost by drunkenness, and a loss of property once owned in real estate amounting to $298,500.

Agriculture.

Milk in Winter.

Very few articles that are used for food add more to the comfort and convenience of a family than an abundant supply of good milk. Every man who has a family of children, and regards their healthfulness as he ought; every man who has to furnish a kitchen with the materials for a succession of comfortable or luxurious repasts in the dining room, needs a supply of milk; and the only way to have it when you wish it, to have it fresh and in its unwatered purity, is to keep a cow or cows. Many are so situated as to render it impracticable to keep a cow; and many others are so careless of the wants and comforts of their families that they fail to make provision for the milk that could be so profitably and healthfully used. Even where a cow is owned, so little care is used in feeding and milking that the supply is very small in comparison with what it might be. In winter a cow needs shelter, an abundance of milk-producing food, a free use of the curry-comb, and a generous supply of litter for bedding. Many a faithful animal that has done all she could under the circumstances, would greatly astonish her owner with her extraordinary performances in the milk line, if she could only have the care and food she deserves. A man in search of a cow that would furnish him with milk during the winter, purchased one of a neighbor that was recommended as only moderately good for milk. Abundance of good food, treatment and regularity in milking soon developed unknown excellencies; and to the surprise of the purchaser, and the astonishment of her former owner, she proved to be one of the best in the region. It always pays to feed well. A certain amount of food is necessary to sustain life, and if that only is furnished, the result is—no milk. A cow is merely a "milk machine," and if a large amount of milk is desired, a large amount of the material for milk must be supplied to the machine. After a cow has appropriated to her own use enough to sustain the vital functions, the surplus is converted into milk; and the more extra food a cow eats and digests, the greater will be the return she will make in milk, if she is a good one.

To Keep Tires on Wheels

Hear what a practical man says on this subject: "I ironed a wagon some years ago, for my own use, and before putting on the tires I filled the fellies with linseed oil; and the tires have worn out and were never loose. I ironed a buggy for my own use seven years ago, and the tires are now as tight as when put on. My method of filling the fellies with oil is as follows: I use a long cast-iron heater, made for he purpose; the oil is brought to a boiling heat, the wheel is placed on a stick, so as to hang in the oil, each felly an hour for a common sized felly. The timber should be dry, as green timber will not take oil. Care should be taken that the oil be not made hotter than a boiling heat, in order that the timber be not burnt. Timber filled with oil is not succeptible to water, and the timber is much more durable. I was amused some years ago when I told a blacksmith how to keep the tires tight on wheels, by his telling me it was a profitable business to tighten tires, and the wagon-maker will say it is profitable to him to make and repair wheels—but what will the farmer, who supports the wheelright and smith, say?"

Clover Hay for Sheep.

Mr. Fassett says when he has well-cured clover hay, cut in blossom, he never feeds his sheep grain, unless it be to the ewes about lambing time, and they come out in the spring healthy and in excellent condition. With clover, if any grain is needed, feed oats; with timothy corn is better. With plenty of well-cured clover hay, cut in blossom, sheep need no turnips or potatoes to keep them in good condition.—*Genesee Farmer.*

WISE men speak modestly; upon high mountains the echo is feeble, below in the valley its force increases.

BAZAAR
AT HARBOR GRACE, N. F.

THE Ladies of the Wesleyan Congregation of Harbour Grace, N. F., intend holding a Bazaar, in December next, to aid in enlarging the Wesley-an Church. The present Building is much too small, but the short Fisheries the past few years and consequent poverty of the people render it impossible unassisted to enlarge it to meet the requirements of the circuit without incurring a large debt. The friends of Methodism in Newfoundland are earnestly and respectfully solicited to assist in the present effort. Contributions of useful and fancy articles or money will be thankfully accepted by the Committee, viz.: Mrs. Phinney Mrs. Rogers, Mrs., Mark Parsons, Miss Hannah Parsons, Mrs. Warren, Mrs. Hewell, Miss L. Peters, Mrs. J. Hippesby Miss Hippesby, Miss Comer, Miss Anderson, Mrs Elliott & Mrs. Taylor.

Articles from the Provinces may be forwarded through Rev. Mr. McMurray, Wesleyan Conference Office, Halfax.

THE GREAT

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

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

DR RADWAY'S
PILLS
ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;
Superior to all Purgative, Cathartic, or Alterative Medicines in general use,
COATED WITH GUM,

Which renders them very convenient, and well adapted for children, and persons who have a dislike to take medicine, and especially pills. Another great superiority of Radway's Pills over all other pills in general use, is the fact of their wonderful medicinal strength, being highly concentrated. One to six of these pills will act more thoroughly and cleanse the alimentary canal, without producing cramps, spasms, piles, tenesmus, etc., than any other Pills or Purgative Medicine in use

THE GREAT WANT SUPPLIED.

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

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors the most approved cathartic, or cathartic medicine, occasioning inconvenience or sickness.

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

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

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

Dr. Sydny Stevens' Treatment of Cure with Radway's Pills.

Inflammation of the Bowels—Bilious Fever—Dyspepsia—Costiveness—Scarlet Fever—Lead Cholic, &c.

U. S. INVALID HOSPITAL, NEW YORK.

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

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

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

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

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

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Yours very truly, J. G. HODGSON.

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AT the Annual Meeting of the Society, held in March last, the following report was presented:

The Directors have great pleasure in once more meeting the Share and Policy-Holders, and in presenting to them the following Report of the operations of the Society during the year 1865.

The augmentation of Income arising from new business continues to be satisfactory. During the year the Directors have received 1,318 Proposals, and issued 1,027 Policies; the sum assured being £496,440, and the Annual Income derivable therefrom £13,171. 5. 4. The remaining Proposals have either been declined, or awaited completion at the end of the year.

The Annual Income of the Society now mounts to £141,894. 11. 9.

The sum of £59,265. 3. 6., which includes Bonuses to the amount of £5,136. 7. 1., has been paid to the representatives of deceased assurers. The number of persons thus deceased is 152, and is under the average provided for by the Society's Tables. The total Claims paid from the establishment of this Society is £405,022. 16.

The balance of receipts over disbursements at the end of the year is £56,783 18s 9d—this has been added to the Insurance Fund, which now amounts to £647,029 17s 2d, invested on mortgage of Real Property, Government and other Securities. To be able to pay all claims, meet all expenses, and at the same time to create such a Fund, shows the prosperous nature of the business, and the secure basis on which the Society rests.

The Directors have reluctantly declined 131 Proposals; this has been done after careful examination. The policy acted upon from the first has been one of prudence, and the Directors have chiefly regarded the permanent welfare of the Society by avoiding unusual risks.

These results have been attained by earnest and vigorous exertion; the competition existing among well-established offices, together with the formation of new Companies, has scarcely affected the STAR, nor is it likely so to do. It has attained strength; it is, moreover, associated with a Religious Society which has consolidation, influence, and vitality. During the space of 23 years, the STAR has grown in public estimation; while its ample Insurance Fund, and its prompt settlement of Claims, point to it as one of the most valuable means for family provision.

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thus not only destroying by their anthelmintic, but removing immediately by their purgative properties. It is upon this union that we claim the

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O, sing unto the Lord a new song;
Sing unto the Lord all the earth.

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"My Faith looks up to Thee"
"Jesus, Lover of my Soul."
"Hark, the herald angels sing."
"Come thou fount of every blessing."
"To-day the Saviour calls."
"Must Jesus bear the Cross alone."
"Come hither, all ye weary souls."
"When marshalled on the mighty plain."
"When I survey the wondrous Cross"
"How sweet the name of Jesus sounds."
"There is a fountain filled with blood"
"Not all the blood of beasts"
"Oh for a thousand tongues to sing"
"From Greenland's icy mountains."
"The morning light is breaking."
"When I can read my title clear"
"Rock of Ages cleft for me"
"My Country 'tis of thee."
"Nearer my God to Thee."

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