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Religious Miscellany.

Evening Prayer.

I come to thee to-night,
In my lone closet, where no eye can see;
And dare to crave an interview with thee,
Father of love and light.

If I this day have striven
With thy bless'd Spirit, or have bow'd the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering, which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray;

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Not for myself alone,
Would I those blessings of thy love implore;
But for each penitent the wide world o'er,
Whom thou has called thine own;

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe affliction's griefs and tears
My warmest prayers ascend.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be thou their solace, and their joy, and wealth,
As they have long been mine.

And now, O Father! take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

Hymns of the Ages.

Christian Purity.

Holiness—purity—is the great qualification for seeing God, either here or hereafter. The inspired definition of the kingdom of God, is "Righteousness, peace and joy in the Holy Ghost."

Holiness, complete holiness, conformity to the image of the heavenly, is the grand end of the gospel. And every human being should be intensely solicitous to secure this as the *pearl of great price*—the most precious thing in all the universe.

Methodists understand from the great commission that God has undertaken to provide a system of salvation, *complete* salvation, *perfect* salvation, for the race. What has originated the need of this salvation? Sin. To what is sin opposed? Holiness. The restoration which the gospel seeks to accomplish therefore is a restoration to holiness. It is a *perfect* system of salvation, because its provisions reach to all men, and promise to each man, who will accept them, deliverance *from all sin*, and from all the consequences of sin. It offers salvation to all, and salvation *to the uttermost* to each. Perfection is properly predicated of anything which precisely answers the end intended. A perfect watch is one that keeps exact time—perfect gold is that which contains no particles of any other substance, while perfect brass would require a proper mixture. A perfect Christian is one who answers God's requirement of him as a redeemed sinner. God requires that we should be *cleansed from all sin*, renewed in righteousness and true holiness, and love God *with all the heart*, and our neighbour as ourselves. This is Christian perfection. This is what God expects, and has a right to expect, of a redeemed sinner. But is this attainable? Certainly.

Whatever God requires of any human being is possible to that human being, in precisely the sense in which God requires it. If it be said that it is too much to ask of poor weak human nature, the answer is, God asks it, and when He asks it He gives the grace to accomplish it—Even the lowest degree of conformity to God's image is unattainable in our own strength. But the same Almighty power that can renew our hearts in part can renew them in whole. The same precious blood that can cleanse from *some* sin can cleanse from *all* sin. This is God's will, and His power is pledged to accomplish for those who ask it, when He thus wills. But when? Now. How? By faith. "If thou canst believe, all things are possible to him that believeth."

"Is there a thing too hard for Thee,
Almighty Lord of all?"

This was much dwelt upon by our fathers as the great object to be accomplished by the gospel, and the enjoyment of this "perfect love" gave them mighty power with God and with men. They preached it as we should preach it, not for the sake of controversy, but because the love of Christ constrained them, and because they felt they were called to spread Scriptural holiness throughout the land.

The Wesleys were raised up to elevate the standard of Christian morals, and it will be a sad day for us when we lower it. This doctrine has had some injudicious advocates. What doctrine has not? Shall we abandon a great vital truth on this account? God forbid! Some have unworthily professed to enjoy this "perfect love." Shall we therefore cease to seek and preach it? Oh, let us shun the snare of Satan! This is not the wisdom that comes from above. Those who have ceased to urge this precious doctrine because unworthy leaders have assumed its championship, have fallen into the snare prepared by the enemy. Shall we abandon Christianity because it has had poor defenders and unworthy professors? We must discriminate better than this, or expect to incur the displeasure of God.

With all our appliances for pushing forward the conquests of the Redeemer's kingdom, and they are such as no other church on earth possesses, we need just now, entering upon the second century of our career, more than we need all things else, the baptism of the Holy Ghost. Such a baptism as shall perfect the love of God in all our hearts—as shall bring our hearts into intimate sympathy with the heart of the Lord Jesus—as shall set our souls on fire with holy zeal for the salvation of men, as shall induce others to take knowledge of us that we have been with Christ—as shall give new life to all our preaching, and praying, and labour to save sinners; such a baptism as shall place "holiness to the Lord" high as heaven above all other considerations whatsoever.—*Bishop Kingsley.*

Reaching the Mark.

Rev. Dr. King (of London, late of Glasgow, has recently given to the world a small work on the "*Power of Zeal.*" It is an admirable little volume. We make the following extract:—

"At a time when efforts were made to elevate the standard of Christian beneficence in Glasgow, I preached a sermon on the subject one Sunday afternoon. It was my hope that I had not vainly fulfilled the requirement, 'Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come.' Next day I was called on by an elderly woman in plain attire, and of humble aspect. She had an expression of imperfect health, and the natural inference was, though there was nothing of the beggar in her looks, that she was come to ask counsel, or be otherwise befriended in some case of difficulty. She recalled to me, what I did not at the first moment remember, that she was a communicant in my church. As she was not very prompt in announcing the object of her visit, I began to inquire delicately how she was situated. She told me that she had been long in service, but was not in service now; that her health had failed her, and as she had saved something in former years, she was now in a small hired room, and living on her savings. 'But that,' she said, 'brings me to the business I have on hand. Under the description you gave me yesterday of the obligations resting on me to extend the gospel, and make the salvation of Christ known to poor perishing sinners, my heart smote me, because I had hoarded up gains for myself, and done nothing for the heathen. Sad things may have come through my neglect, and be lying at my door; and now I have brought a small sum for the objects you mentioned.' She then handed me five pounds. I immediately evinced pain and impatience in having such an offering presented to me. 'My appeal,' I said, 'was to the rich, and none of them had as yet responded; and here she was tendering a large amount of money which she had most commendably stored up by frugality to make some provision for infirmity and old age. 'The arrow,' I said, 'has gone aside, and I have missed my mark.' 'No,' she replied, 'the arrow was for me, and it has pierced me, and I come with a wounded conscience because of my neglect. I have been rich enough to do good that I have not done, and there's my guilt.' 'But if I took such sums,' I said, 'from such persons, I should bring scandal on charitable subscriptions—they would be denounced as extortion. Therefore you must reduce the amount to a few shillings.' Her face then flushed with emotion, and she said fervently, 'I have considered the case: I am sure I am doing no more than my duty, or not so much; and if my minister become my tempter, I will resist the temptation by laying down ten pounds.' So assailed and baffled, I said I would surrender to her wishes on one stipulation, that she would promise me never to be in difficulties without making them known to me. This pledge she at first refused to give, saying it made her gift nothing; for what generosity was there in doing kindly by others, if she did it on the stipulation of taking good care of herself? But as I persisted in declaring that I could accept the benefaction on no other terms, she finally acquiesced. Week succeeded week, and I had no other visit in relation to the same subject. After about three weeks had elapsed, the retired servant died of a sudden illness. Then I mentioned publicly the circumstances just related; and what the sermon had failed to do seemed to be achieved by her example. She being dead, still spake to the affluent as well as to the indigent; and, without pretending to trace too certainly all the concatenation of providential influences, I may safely affirm, from all I witnessed, that the zeal of that contributor provoked many, and that her gift of five pounds was worth many hundreds of pounds to the cause of missions."

Fervid Desire.

The Watchman and Reflector has the following just remarks on "Revival Precursors," by Dr. Ide:—

This fervid desire is an earnest of the blessing for which it longs, not only as it falls in with the established order of Divine communication, but also as it is fitted in a pre-eminent degree, to impress the minds of the unconverted. The apathy of the believing is one of the chief hindrances to the conviction of the unbelieving. It gives color to the falsehood that Christians have no real faith in the perils which the Bible reveals as hanging over the godless. Men argue that if things so awful were indeed actualities, that they could not be silently ignored, nor coldly proclaimed. Hence the unworthy handling which these great truths receive, whether by suppression or by languid announcement, tends powerfully to confirm the irreligious in their neglect and hardihood. But when, under new and invigorated views of the solemn destinies of eternity, and the consequent working of strong anxieties for those who are unprepared to meet them, the children of God rise out of their indifference, and pour their mighty yearnings into the ear of the Christless with an emphasis whose sincerity none can question, the most trusty armor of the sinner is taken from him; the confident are startled in their dream of safety; the skeptical are driven forth from their refuges of lies; and the dullest and earthliest are compelled to admit that the Gospel is not a dead creed, a system of inert dogmas and formularies, but a living force, pregnant with the power of the stupendous verities which it unfolds. And so the way of truth is opened to the understanding and the conscience of the impenitent and worldly.

A traveller was journeying in the darkness of night along a road that led to a deep and rapid river, which, swollen by sudden rains, was chafing and roaring within its precipitous banks. The bridge that crossed the stream had been swept away by the torrent; but he knew it not. A man met him, and after inquiring where he was bound, said to him in an indifferent way, "Are you aware that the bridge is gone?" "No," was the answer. "Why do you think so?" "Oh, I heard such a report this afternoon, and though I am not certain about it, you had better, perhaps, not proceed." Deceived by the hesitating and undecided manner in which the information was given, the traveller regarded it as a mere rumor, and pushed onward in the way to death. Soon another, meeting him, cried out in consternation, "Sir, sir, the bridge is gone!" "Oh yes," replied the wayfarer, "some one told me that story a little distance back, but from the careless tone in which he told it I am sure it is only an idle tale. "Oh, it is true, it is true!" exclaimed the other. "I know the bridge is gone, for I barely escaped being carried away with it myself. Danger is before you, and you must not go on." And in the excitement of his feelings he grasped him by the hands, by the arms, by the clothes, and besought him not to rush upon manifest destruction. Convinced by the earnest voice, the earnest eye, the earnest gesture, the traveller turned back and was saved. The intelligence in both cases was the same; but the manner of its conveyance in the one gave it an air of fable, in the other an air of truth.

So it is only through a burning zeal for the salvation of the lost—a zeal glowing in the heart, and flashing out in look, and action, and utterance—that the confidence of unbelief can be overcome and the heedless travellers of the broad way, won to the path of life and happiness. Love is the most potent logic; interest and sympathy are the most subduing eloquence.

Little Things in Religious Life.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles nor one great act or mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or solovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gaiety, little indifferences to the feelings and wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones; benevolences or forbearances, or tendernesses; little self-denials, self-restraints and self-thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality, and method, and true aim, in the ordering of each day—these are the active developments of holy life, the rich and Divine mosaics of which it is composed.

What makes yon green hill so beautiful! Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up: and he who will acknowledge no life as great save that which to built up of great things, will find little in Bible characters to admire or copy.

The Money Power.

When it pleased God in mercy to take our flesh upon Him, and visit us, He came in abject poverty. Of the gold and the silver, which are His own, He made no use for the supply of His human wants, still less, for the augmentation of His company of followers or the establishment of his earthly kingdom.

When He sent forth His disciples on their first mission to awaken Israel, He most expressly prohibited such provisions as in earthly wisdom it would have been right and prudent in them to make. "No purse! no scrip!" where His stern injunctions.

When He needed a stater to pay the tribute-money which He condescended to allow His own servants to exact of Him, He had recourse to none of the men of wealth, or women of rank and high connexions, whom a word of His would have brought, emptying all their treasures at his feet.

No gift of houses or lands, for his own behoof, did he allow to put Him out of the condition of a homeless stranger and pilgrim, which He deemed most suitable to the work He came to do.

His grave, only, he made with the rich; and the sole luxuries of His life were the precious ointment and rich spices which prepared Him for his burial.

Assuredly, in all this there was a purpose. Not of ascetic hostility to wealth and its adjuncts, as in themselves; for He allowed rich men to consort with Him, and cared not to shun the calumnies wrought out of His acceptance of their hospitalities. Not of refusal to allow wealth its place and use in the economy of life; for he taught the contrary when He bid the children of the kingdom "make friends to themselves of the mammon of unrighteousness, and again and again enjoined on men rich in worldly goods the sale of their possessions, that they might have wherewithal to feed and clothe the poor.

They were bidden in that way to disencumber themselves of obstacles to their entrance on a work for which, in the zeal of a first love, they made offer of themselves to the Master. His purpose in the command was to make them like Himself in disconnection from worldly interests and entanglements. He chose to show that He had no more need in them than in His own person of that on the possession of which the success of all earthly undertaking must depend, so far as they are earthly. "Wealth" which "makes the man," made not Him, nor the army of His kingdom. "Money," which is "the sinews of" human "war," was to be no element in the conquests which He came to make.

How could it be, when the very object of those conquests was the assertion of His own exclusive claim to the love and trust of those whom He had created and redeemed?

Money, as a dependence, becomes an idol, by its intervention between the one sole Ruler of the heart, and the trust and confidence which he condescends to represent Himself as jealous to reserve for Himself exclusively. Therefore, it is, that the rich man is so hardly saved, and that the poor are chosen rich in faith and heirs of the kingdom.

In no wise, in so far as the Church is the creature of man's invention, and her work the device of human wit. The ages of her history are one long record of that fact. The moment man takes the Master's place, and substitutes his plans and operations for the Master's work, money becomes all in all to the poor idolator. Funds, not faith, must be the basis of his enterprises; income, not blessing, the measure of their success. From Paul of Samosata down to the poor recipient of "Peter's pence," in our day, we find usurpation, tyranny, and error in the Church, looking to worldly wealth as their dependence, and may observe the reciprocal action of pecuniary success in developing the germs of heresy and schism.

Of all inconsistencies, there can hardly be a greater than the attempt to do the work of Christ by the rules of Wall Street, and plan schemes of Church extention by the use of the Ready Reckoner. It is to set up mammon—the slave—on the Master's throne; it is to set before Israel, while Moses is on the mount, the molten calf of gold, and cry, "These be thy gods that brought thee out of the land of Egypt."

Woe betide the Church in which a long purse is held to confer a right to control the affairs of the household of God! Woes innumerable have befallen every branch of the Church of Christ through fifteen centuries, in which money has been allowed to buy the power of making, governing, directing, and in an evil sense inspiring, officers in the army professing to be led by the Captain of salvation. May God preserve us from the sad enslavement, and preserve our councils free from the foul contamination to be incurred by its introduction!—*The Churchman.*

We Fade as a Leaf.

As the trials of life thicken, and the dreams of other days fade, one by one in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed the pinnicle of fame, or reveled in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the way-side, and like him are soon forgotten. Generation after generation, says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They pass away as a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. And so likewise shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for our offspring yet unborn that she had once for ourselves, and that she has now for our children. Yet a little while, and all this will have happened! Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will glisten with joy; and even our children will cease to think of us, and will not remember to lisp our name;

Religious Intelligence.

South Africa.

EASTERN PROVINCE.

Extract of a Letter from the Rev. William Holford, dated D'Urban, Fort Peddie, December 7th, 1867.

Charles Pamla, the native assistant, has been active and persevering in his work. He resides at Newtowndale. By the grace of God he has testified of the word of God which is able to save 'the souls' of men. Many have been impressed, convicted of sin, led to cast away heathen ornaments and charms of great value in their eyes, and sought unto our God, the God of our salvation. I may mention here, as the result in part, of his attention to the Kaffir beer, that a considerable number of our Leaders and Local Preachers have voluntarily abstained from drinking Kaffir beer. We have put the subject before them, on the ground that our rules require an abstinence from "*uselo olunamandhla,*" "strong drink," "except in cases of extreme necessity." Now the evil of drinking beer has shown itself for a long time in weakness of faith in their frequent stumbles and falls, and the not unfrequent exclusion of persons from the church for flagrant sin. As the native assistants understand the inner life of the natives much better than we can do, the evils arising from this practice could not be overlooked. They see how the excess of beer, revellings and other abominations, have held souls and bodies in bondage; and attempts have been made to curb these excesses, hitherto, until this movement, with unsatisfactory results. I have written, *excess* of beer; for the practice is to drink whilst there is any in the house, and then to go to other places to share theirs in the same way.

In appealing to the members, some considerable opposition has been shown to the steps we have taken. This was to be expected from the prevalence of the practice amongst the members. We cite St. Paul's advice to the Romans and Corinthians as the principle which should govern our conduct towards others (brethren,) whose weakness, or stumbles, or falls, cannot be unnoticed. Upon this principle we have gained many.

During the year, special services have been held at the English chapels. Mr. J. Fish, from King William's Town, spent a week with me in this work. On Tuesday morning we went off together to Wesley chapel, where we had afternoon and evening services, with prayer-meeting. The next day we had like services at Shrewsbury chapel, and on Thursday, we returned to Peddie, where services were held on Thursday and Friday evenings, and on the Sabbath. All these services were seasons of great good; much spiritual power attended the preaching, exhortations and prayers, especially on the Sabbath evening at Peddie.

It is a cause of thankfulness that, in the providence of God, the native brethren have been brought more fully into the work of the Lord. It is known that for years some of these brethren have been employed in subordinate places of trust. In these their help was great, and the influence exerted upon others was salutary. I trust that "the Spirit of wisdom and might, of knowledge and of the fear of the Lord," may rest upon them. The knowledge they will acquire of Divine things, and the necessary mental discipline in learning and preaching, under the superintendence of the Chairman of the District, who is now the Principal at Heald Town, will produce richer fruits in themselves, and prepare them for large ingatherings of souls from amongst their countrymen. I hope this will be manifest more and more in years to come, when those who have just entered there will come into the full work.

But what are we now to do? You will see that we cannot meet the demand for help, for labour on every hand. Those who have been impressed by the preaching of the word, require much instruction. We begin at the beginning. The Local Preachers require help and teaching. Our Leaders' Meetings must be kept in vigour, to influence the class meetings and members. An English colleague is wanted to supply the English work, and enable me to give Sabbath service to the native stations. Then we have two places in the Circuit where we can usefully employ additional help. If with an English colleague we could have another native assistant, we could work that portion of the Circuit situated between the old and new roads from King William's Town to Graham's Town to much greater advantage.

Upon the whole much good, preparatory to further efforts, has been done during the year. We are looking for the power of the Holy Spirit to stir our hearts to their depths, to consecrate all our powers to this Divine work, and to rejoice before God in all the wonderful things He does by our feeble instrumentality. To Him be glory both now and ever.—*Miss. Notices.*

Letter from India.

A letter from Rev. R. Hoskins, of the India Mission Conference, M. E. Church, dated at Bijnour, Feb. 18th, and directed to the Corresponding Secretary of the Missionary Society of St. Paul's M. E. Sunday-school of New York, gives the following record of mission work in that distant field:

Just now I am out itinerating with Brother Thoburn forty miles west of Moradabad, near Danaura. We pitched our tent in a grove this afternoon, and when the sun was sinking in the west, with Rev. Prem Dass and Rev. Zahur-ul-Hugg, we went to the bazaar, and, standing in front of a tobacco shop, the preachers proclaimed a free and present salvation. We have visited several native villages, much to their delectation, if not edification.

At one of the services two Brahmins were offended with something said by Zahur-ul-Hugg, and began a discussion affirming that they were Brahmins, and consequently not needing any assistance from Christianity. Zahur-ul-Hugg asked them, "Are you Arahmins by virtue of good works, or by descent from the mouth of Brahma? You must be one or the other." They could not say by good works, for the people would immediately convict them of a lie; consequently, after much quibbling they said, "by birth." Then he named several Brahmins who are spoken of in their sacred books as being born of crows, horses, and other animals, and said, "These are not descended from Brahma, and yet were Brahmins; how much better are you than the common people who surround you?" They were utterly nonplussed, and seemed unable to say another word.

Animated discussions occur at almost every preaching service, and frequently the most absurd points are raised, for which only a well-directed shaft of ridicule is of any avail. A butcher was very angry because he was called a sinner, and most passionately he denied the imputation. Brother Parker, in answer, repeated one of their slokas to this effect:

A holy man never gets angry;
He that gets angry proves himself a sinner.

The crowd saw the point, and sent up a shout of laughter. The poor butcher had nothing more to say; the crowd had laughed at him, and he retired in disgust.

The work promises well. Inquirers are appearing on all sides, and many efficient workers are brought to light each year. Our great need is *men from home.* Every missionary here does the work of two, that is, twice the work he ought to do. Within the bounds of my own circuit there are 700,000 souls, and no missionary of any denomination to push forward the work with me. Alone among that vast multitude, what can I do? O that the Church at home would lift up her voice like a trumpet for the millions of lost souls in India! But do not think that I despair in the least; far from it. I expect to see a mighty outpouring of the Holy Spirit, so that in ten or fifteen years our numbers will not be reckoned by hundreds, but by hundreds of thousands! Lord, speed the day!"

General Miscellany.

Unappreciated Talents.

There is much force as well as truth in the following paragraph from the pen of Rev. Dr. Deems, albeit it may be somewhat strongly stated:

A man that hath any truth in him important to be given to his generation, need not much concern himself as to where he shall speak it. With what twaddle about unappreciated genius are we frequently sickened! Young men part their hair in the middle, roll down their collars, and go whining among weak school misses about the cold world. And others dream that if they had only such a position in such a city, such an editor's place, such a pulpit, such a theatre of display, they would shake the world. Many a young preacher, in an obscure country parish, has this temptation. Many a young poet, who cannot secure a publisher, gets into this fog. But it is all a mistake. It is a shrewd old world with which we have to deal, and it generally knows the price of things. There is little unappreciated genius, little worth keeping that the world allows itself to lose, and no uttered sentence worth remembering has ever been forgotten. The world may appreciate some things too highly for a season, but in the long run the value of all things comes to be ascertained. Go, walk up and down in the wilderness, and say your say, and cry your cry, and just as true as the truth is in it, it will empty the city and fetch the people to your voice, or else God, who has most special providence of truth, will set you and your voice and your cry down in the very heart of the city, to shake it. Away with your talk about not being appreciated. Whenever a man in any society talks about his talents being neglected, we may be sure that they deserve to be neglected.

Words.

Words are lighter than the cloud foam
Of the restless ocean spray;
Vainer than the trembling shadow
That the next hour steals away;
By the fall of summer rain drops
In the air as deeply stirred;
And the rose leaf that we tread on
Will outlive a word

Yet on the dull silence breaking
With a lightning flash, a word,
Bearing endless desolation
On its lightning wings, I heard,
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang star-like
O'er a weary waste of years,
And it only shone the brighter
Looked at through a mist of tears;
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise shining
Clearer day by day.

I have known a spirit calmer
Than the calmest lake and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it
And its deepest depths were stirred,
Never, never more to slumber,
Only by a word.

I have known a word more gentle
Than the breath of summer air,
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it pass away.

Words are mighty, words are living;
Serpents, with their venomed stings,
Or bright angels, crowding round us
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in the skies.

—*Household Words.*

The Value of Knots.

A knot is thought to be a defect. Clear lumber bears an advanced price. A knotty stick is a term of depreciation—nearly as much so as a crooked stick. Who chooses such for splitting? The carpenter, too is a little shy of a knot, whether he uses saw or plane. Tools are sometimes broken in the cutting. Certainly a log of wood is rather unsightly with its gnarled protuberances. A pine board suffers in smoothness and color by the inserted knot. We try to conquer the cross-grained portion, and instead of coming into shape it only slips out, leaving an unsightly hole! And then paint does not take a durable finish over these perverse spots, so much harder than the surrounding surface. It may be said, then, that knots are at a discount in most cases of a ligneous nature.

Hence it is, probably, that the metaphorical sense is evil. Who is attracted by a knotty subject or a knotty character? We think at once of things that perplex thought and try patience; of a person inpenetrable and unmanageable, on whom we do not care to break our logic or turn the edge of our temper. How troublesome these subjects and characters are, in Church and State! We meet them where they are not wanted; they are thrust upon us inopportunely. We finish a war in which the right has triumphed and an institution of wrong has been trampled out, and beyond which we expect a noble and just tranquility, and up comes the knotty stick of reconstruction—hard, tough and unsightly, nicking our best tools, roughening our smoothest surfaces, and bringing out the sweat and the execration of our most skillful workmen.—And also in our churches, the difficulties of interpretation and doctrine, and the disputes over matters of government and discipline are very trying to faith and patience, and string upon us at unexpected and unwelcome times, perhaps in the midst of a revival. Then we sigh over the unsolvable problems that do not yield to metaphysics, and the stubborn points of resistance which cannot be smoothed down in opinion and character.

But is the case really so bad as at first it seems? Does some one proclaim against the unsightliness of knots? We insist on their special beauty, rightly placed and viewed. The man has been looking at pine boards only, or other soft wood. Let him take oak, maple or mahogany, wood of fine grain and hard texture, and examine the spots of beauty in the polished furniture, and he will find that despised knot coming to use, and attracting all eyes by its curious form and contrast of color. And so it depends much upon how one comes upon a knotty question of doctrine or an obstinate point of character. They must be taken in their proper connections. They do not appear to advantage with soft surroundings, when all things are pleasant and manageable. John Calvin and John Knox are tough souls, viewed apart from their times and work. Put them back there, and they shine out amid the hard conflicts of those dark days as spots of positive beauty. O what glorious use the grand, inexplicable mysteries of religion and the seemingly crabbed doctrines of Scripture come to in the days of trouble! We forget then the easy, universally accepted truths, and fasten the eye on the great facts of divine law and government, God's providence and sovereignty, the Trinity, the awful expiation on the cross, and the predeterminations and infallible results of redeeming grace.

A knot is a thing of weakness, is it? the thin strip breaks at that exact point? Sometimes we need a sure support, and an unfailing defence—a stout staff, for instance, or a massive war-club. Then what comes in play? A very knotty-looking affair, whose hard protuberances are likely, to do good service in case of attack. What kind of theology is that which arms a man most thoroughly alike for attack or defence? Not your collection of soft truths or half truths, that come down upon the ear delicately, and startle nobody into thought and feeling. Such cause as little faith as they do resistance. Nobody cares enough about them to affirm or deny. But try the old Gospel creed. Preach the doctrines which, if they are anything, are everything. Rouse a man's soul by visions of heaven and hell, with a judgement-seat in the foreground. Tell of a God whose nature is mystery, but whose personality and holy character are the facts of all facts. Proclaim pardon through the shed blood of the incarnate Son of God. Insist upon the total ruin of mankind, and the supernatural grace of the Holy Spirit.—These are tough truths. Men fight against them at first. They call them old, crabbed, knotty doctrines. But when the natural man is slain, fairly brained and over with, it is by terrible blows from these hard knots.

We have even a veneration for the knots in timber. They reveal a history in the grand old tree. Each tells of a limb that once sprang from that point, and is a scar made by the woodman's ax. It says, Here there was once beauty and strength, though there seems to be little of either now. Are scars always unsightly? What are those which the veteran soldier brings back from battle-fields which saved liberty to the nation and the world? So rough, gnarled characters, scarred all over with the conflicts of other days, call on us sometimes to stand before them with bared brows. Thus, Oliver Cromwell is a tough knot in English history, and the sentimental praters who call Charles I. 'a martyr' think that Puritan name a sad blemish in the roll of British sovereigns.—But the world could ill spare that rough protuberance on the British Oak. A bough shot out there once which was its glory, and under the shadow of which liberty found shelter in the days of storm. Every knot in a tree is a chapter in its history.—*The Advance.*

The Dry Rot in Men.

A very curious disease, the dry rot in men, and difficult to detect the beginning of. It had carried Horace Kinch inside the wall of the old King's Bench prison, and it had carried him out with his feet foremost. He was a likely man to look at, in the prime of life, well to-do, as clever as he needed to be, and popular among many friends. He was suitably married, and had healthy and pretty children. But, like some fair-looking houses, or fair-looking ships, he took the dry rot. The first strong external revelation of the dry rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going anywhere when met; to be about many places rather than at any; to do nothing tangible, but to have an intention of performing a variety of intangible duties to-morrow or the day after. When this manifestation of the disease is observed, the observer will usually connect it with a vague impression once formed or received that the patient was living a little too hard. He will scarcely have had leisure to turn it over in his mind, and form the terrible suspicion of 'dry rot,' when he will notice a change for the worse in the patient's appearance—a certain slovenliness and deterioration, which is not poverty, nor dirt, nor intoxication, nor ill health, but simply dry rot. To this succeeds a smell as of strong waters, in the morning; to that a looseness respecting money; to that a stronger smell as of strong waters at all times; to that, a looseness respecting everything; to that, a trembling of the limbs, somnolency, misery, and crumbling to pieces. As it is in wood, so it is in men. Dry rot advances at a compound usury, quite incalculable. A plank is found affected with it, and the whole structure is devoted.—Thus it had been with the unhappy Horace Kinch, lately buried by a small subscription. Those who knew him had not nigh done saying, 'So well off, so comfortably established, with such hope before him—and yet, it is feared, with a slight touch of dry rot!' when lo! the man was all dry rot and dust.—*Charles Dickens.*

A Baby Soliloquy.

I am here. And if this is what they call the world, I don't think much of it. It is a very flannelly world, and smells of paregoric awfully. It's a dreadful light world too, and makes me blink, I tell you. And I don't know what to do with my hands; I think I'll dig my fists in my eyes. No I won't. I'll scrabble at the corner of my blanket and chew it up; and then I'll holler. Whatever happens, I'll holler, and the more paregoric they give me, the louder I'll yell. That old nurse puts the spoon in the corner of my mouth in a very uneasy way, and keeps tasting my milk herself all the while. She spilled snuff in it last night, and when I hollered, she trotted me. That comes of being a two-days-old baby. Never mind, when I'm a man I'll pay her back good. There's a pin sticking in me now, and if I say a word about it, I'll be trotted or fed, and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush, don't wake up Emmeline's baby;" and I suppose that pretty, white-faced woman ever on the pillow is Emmeline.

No, I was mistaken, for a chap was in here just now and wanted to see Bob's baby, and looked at me, and said I was "a funny little toad, and looked just like Bob." He smelt of cigars, and I'm not used to them. I wonder who else I belong to. Yes, there's another one that's "ganma." Emmeline told me, and she took me up and held me against her soft cheek and said, "It was ganma's baby, so it was." I declare I do not know who I belong to; but I'll holler and may be I'll find out.

There comes Snuffy with catnip tea. The idea of giving babies catnip tea when they are crying for information: I'm going to sleep. I wonder if I don't look pretty red in the face. I wonder why my hands won't go where I want them to.

Obituary.

ROBERT ROBERTS, OF TWILLINGATE, N. F.

Robert Roberts, the subject of the following sketch, was born in England in 1786. He came out to this place when a youth, and after some time he became a resident of Bluff Head Cove, where he reared a numerous family. Up to the time of the introduction of Methodism in Twillingate, Mr. Roberts was a stranger to the power of saving grace. But when the Rev. W. Marshall, of blessed memory, visited Bluff Head Cove, Mr. Roberts was the first to open his house for the preaching of the word. That day salvation came to his house, for soon after himself, his wife and children (ten in number) found peace with God, and became living witnesses of the power of saving grace. His wife and several of his children had passed on before him to the better land, and now he also is gone to join them. Mr. Roberts lived to a good old age, and was found as a shock of corn fully ripe for the heavenly garner Although his residence was fully two miles from the house of God, he was constant in his attendance there. He was there for the last time on the first Sabbath in December, just three weeks before his death. He was a diligent student of God's Holy Word, and was also a valuable friend to the ministers who have laboured on this Circuit. His life was most consistent, and his end most triumphant Never has it been my lot to visit such a happy death bed scene. As soon as I entered his dying chamber, stretching out his hand he thus accosted me, "I have fought a good fight, I have finished my course," &c. No doubt (we felt) he had, and was now going to receive the prize. His illness was short and accompanied by very little pain. His death was literally a falling asleep. He died on the 18th, and we buried him on the 21st of December, making some remarks upon the text he had so beautifully quoted as his own experience. His funeral was largely attended, and his remains were deposited not far from those of the sainted Marshall, and as we took a last look at his coffin, we could not help exclaiming, "Blessed are the dead which die in the Lord."

J. GOODISON.

Provincial Wesleyan.

WEDNESDAY, MAY 20, 1868.

Y. M. C. Association Anniversary.

We have read with pleasure the proceedings of the Anniversary of the Young Men's Christian Association of London, held in Exeter Hall, on the 20th ult., a venerable christian nobleman, the Earl of Shaftesbury, in the chair. The report announced the existence of 736 associations throughout the world, comprising a membership of 58,430. These associations are employed in various departments of christian work, conducting prayer meetings, Bible classes, &c., besides co0perating with other societies, such as the Early Closing movement, and in efforts for the promotion of Sabbath observance.

The annual course of Exeter Hall Lectures before the London Association, which had been continued with great success and advantage, and with immense popularity for twenty years, having been discontinued, it is only proper to state that the change made in this respect in the operations of this excellent institution, is no indication of declining zeal or of lessened usefulness. On the contrary, it is believed that for genuine practical work among the young men of London, the last year has been one of its best.

We note the substance of two or three of the speeches made at this Anniversary:—

The Rev. Dr. Miller, Episcopalian, in moving the first resolution, said he had received a letter in reference to that meeting, signed by a person who called himself a Churchman, who objected to his (Dr. Miller's) attendance because the Association was "essentially a Dissenting Society." The Association had far higher and holier work. It was important to be understood that they were there on a catholic platform, and whoever said it was either a Church or a Dissenting Society was wrong. The resolution he had to move said that "in this day of dissension, strife, and reproach, the hope of the country lies in a revival of earnest spiritual religion." Days of division and strife were not new. They found them recorded in the Acts of the Apostles and in the Epistles, and they would continue until the Head of the Church descended to reign for ever. It was necessary to understand what spiritual religion was. Some hoped in mere work, some in an æsthetic religion, but all æsthetic religion of false doctrine he trembled at. Speaking of the Ritualistic celebrations of Easter, he said he should deeply mourn if any young men of London were given to such miserable mummery. Some hoped in comprehensiveness. It was well to have a good battle-cry, but when everything but truth was comprehended, there was no great hope in comprehensiveness. Others hoped in unity, and turning their backs upon the schismatics and heretics of that meeting, stretched out their hands to those whose doctrines the Reformers utterly repudiated. He understood spiritual religion to be expressed by what St. Paul said, or rather what the Holy Ghost said, "Your life is hid with Christ in God"—that which dwelt in a heart continually in communion with God, bearing the fruits of the Spirit and the beauty of holiness, and meetening for heaven. He found no liturgy in the New Testament, no rule for church architecture, and only one rubric, "Let all things be done decently and in order."

The Rev. C. H. Spurgeon, Baptist, believed the Christian religion to be a creed and a life.—He recognised the existence of a Christian creed. Some would take it away, under a notion of liberalism, asserting that the man's creed could not be wrong whose life was in the right. They could not, however, afford to lose a fragment of the revelation of God. These men said creeds were only the shell, but they intended to break the shell, that they might kill the life in the egg. A creed was no more a shackle than sails were to a boat, or wings to a bird. The kite thought that without the string it could ascend to the stars, but when the string was slackened it soon fell to earth. So it would be with the Church without a creed. Others held a creed with addenda, and sat at the priest's foot. He learned that Christ set his people free, and they could think for themselves under the guidance of the Holy Spirit. The brains of others were addled and their minds bewildered by the rubbish of tradition. The only creed that would live for ever, and outlast mistakes, was the Scripture.—There was a great difference between men who were sound in the faith, when one received it from the Church and the other from the Bible. The water was the same, but in the one case it trickled down the mountain side, and tasted of the earth; in the other it was fresh from the fountain, the truth with the dew upon it. It was fruit fresh from the tree of life, food fit to make giants of those young men. He believed in discussion. A sturdy fight brought out muscle, God sometimes gave them a very knotty log to split up. There were many things in the Bible hard to be understood, which prevented them putting on strait waistcoats, or putting their feet into Chinese shoes. Let them think more of Jesus Christ, and the truth incarnated in Him, love Him better, and stick to their Bibles. The freest criticism would only help the Word, and if it could not stand a shake even it must go. But he had no fear of that.—It had been in the furnace seven times, and had come out the more lustrous for all that men could do. He held Christianity was a life as well as a creed. The Young Men's Christian Association tried to educe the energy of young men as winners of souls. The shortest way to get a blessing was to bestow one.

He liked the idea of all those young men working together. They crossed each other's path so often that their work got intwisted.—Their society would go to pieces unless it went in for hard work. The hoop of the boy in the street stood while it ran, but fell when it stopped. They would be swept away like a miserable sham if they did not work.

The Rev. R. Roberts, Methodist, remarked on the aggressive character of the institution, and was gratified to see that they were not satisfied to settle down in indifference, but were actuated by a true apostolic spirit. He urged the young men to have the established evidence of their own consciousness as to the truth of Christianity, so as to be able to say, "I know Christianity to be true, because I have felt it to be true." Honest sceptics should be met kindly, and not with a sneer. Some men found it difficult to believe, others to disbelieve. Thomas was naturally sceptical, John believing. If God had made them Johns, let them be thankful, but pity the Thomases. The man, however, who got at truth through a battle with unbelief would not be likely to let the truth go. No man could be made a Christian by force of argument or reasoning. They might lead him to embrace Christ in theory, but they could not renew his heart. Conversion required a moral, not an intellectual power. They must have a moral force, a moral agent, and that was the power of the Holy Ghost. If they were the means of rescuing one soul it would be a greater honour than the achievement of the greatest victory. They would thus place a gem in the Redeemer's diadem, and pluck a brand from the burning, and plant it in the tree of life, where it should bloom and bring forth fruit to the praise and glory of God.

Remarks on a Recent Roman Catholic Tract.

NO. II.

"IS IT HONEST

To say that Catholics believe that man, by his own power, can forgive sin, when the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words, 'Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained?" St. John xx, 23."

You complain that Romanists are said to "believe that man by his own power can forgive sin;" but who makes such a statement? You set up a man of straw that you may hew him in pieces, and endeavour to fasten upon us a groundless charge of misrepresentation. The Scriptures teach us to reject that which you here state to be the doctrine of Rome.

Christ never appointed the priests His agents to forgive sins; never gave them power to do this. He spoke the words quoted above to the Apostles after He had breathed on them, and said "Receive ye the Holy Ghost." He chose them to preach His gospel, to proclaim authoritatively to the world on what terms sins should be forgiven or retained. To enable them to do this they were filled with the Holy Ghost, and under His inspiration they wrote and spoke, so that their word was the word of God. The terms in Jeremiah's commission (i. 9–10)—"I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant"—are just as plain and explicit as those of the passage you quote; but who ever understood them literally, or where do you find the prophet assuming the authority and exercising the power of God's vicegerent cloaked with resistless might? The explanation is found in the accompanying, "I have put my words in thy mouth," and more fully Jeremiah xviii, 5–17. His authority resembled that of the Apostles in this respect, it was declaratory and not judicial. He was not to be the "Governor among the nations" any more than they the dispensers of pardon and salvation among the people, but as God's mouth-piece, authoritatively to declare the conditions on which they might expect to prosper or perish. Accordingly we find them calling men to repentance, declaring that there was salvation in none other but the Lord Jesus Christ, and assuring their hearers that all who believe in Him are justified and forgiven, and that they are assured of this by the comfort of the Holy Ghost, while their lives shew that they have not received the grace of God in vain. On the other hand they declare, with no uncertain sound, that "he that believeth not shall be damned." But where do we find in the Acts or Epistles any traces of Confession and Absolution as taught by the Church of Rome? We do indeed read, "Confess your faults one to another, and pray one for another that ye may be healed," but that is a very different thing. "One to another,"—not all the people to the priest. Not to obtain absolution from one who professes that Christ has made him his agent, and given him power on earth to forgive sins, but that you may pray for each other to that merciful God who Himself, for the Saviour's sake, pardons the penitent.

"Not one single passage can be quoted from the word of God to prove that the Apostles understood our Lord to have bestowed on them the power of forgiving sins; and on no one occasion is it recorded of any one of them, that he took on him the authority to forgive sins, which none can forgive but God only."

But even were it proved, which it never was and never can be, that the Apostles had and used this power, it would by no means follow that it belonged to the priests. It is easy to say they are in the "succession" and therefore the same authority belongs to them; but where is the proof? We read the Scriptures and we know what the apostles were: we read history and we learn what the priests have too often been. The one were "examples to the flock," the others "Lords over God's heritage." The one were persecuted even to death for Christ's sake; the others have shed the blood of Christ's people. The one declared, "The weapons of our warfare are not carnal": the others have not scrupled to use imprisonment and torture, fire and sword to convert Christians to their erroneous views and opinions.

The Council of Trent, in its decree concerning Absolution, pronounces a solemn curse on any one who shall affirm that priests *living in mortal sin* have not the power to forgive the sins of others; and declares "that those who contend that *wicked priests* have not this power hold *very erroneous sentiments*" "Erroneous sentiments!" Yet how natural that men in the habit of reading the word of God should hold them! "To the wicked *God* saith, what hast thou to do to declare my statutes?" Of the wicked, *Rome* says "He may do more than that; he may dispense grace and forgive sins. Whoever shall say otherwise, *let him be accursed!*" St. Paul gave many advices and commands as to the duties of Christian ministers and people, but he nowhere teaches us to regard wicked men as ministers of Christ. In his epistles to the Corinthians he rebukes them for many grievous sins. How would it strike you if you found a *Postscript* to this effect? "Lest you should mistake, I add, that, should a priest be guilty of these things, you must still confess your sins to him, and obtain forgiveness from him. It makes no difference as to this. 'He represents the character and discharges the functions of Jesus Christ' among you. He has power to forgive you the sins which he himself commits. It is true he is exposed to the wrath of God, and is on the high way to perdition; but he is the only minister of absolution; he holds the keys of the kingdom of heaven; and, unless he opens to you, you can never enter; you cannot obtain forgiveness of your sins in any other way."

"I said, I will confess my transgressions *unto the Lord*; and *Thou* forgavest the iniquity of my sin."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Bermuda Correspondence.

MR. EDITOR,—Since our last the Wesleyan Missionary Anniversary Meetings in connection with the Bermuda Branch have been held with encouraging success. In few parts of the E. B. A. Conference is there manifested a greater interest in christian missions than in Bermuda. If crowded audiences—for we never saw a partially filled house at a Missionary meeting in this Colony—beautifully decorated churches and exquisite music, which told of long and careful preparation, are any evidences of missionary zeal, we were furnished with conclusive proof at our recent anniversary meetings that the missionary spirit has not died out in Bermuda. The first of these interesting meetings took place at Hamilton, on Wednesday the 1st of April. The church was well filled with attentive hearers, and very handsomely decorated with roses and flowers of various hues which bloom here like evergreens all the year round. The chair was ably filled by the Hon. Judge Tucker who made an admirable address on the duty of the Church to send the Gospel to the heathen. This powerful and eloquent address would have done credit to Exeter Hall, and was in perfect harmony with the great celebrity of the christian gentleman who gave it. The other speakers were the three circuit ministers, who addressed the audience at some length on the work of God in heathen lands, and the necessity of increased liberality on the part of the christian Church in order to support it efficiently. On the following evening the meeting was held in St. George's. It was similar to the one at Hamilton, with the exception that it was not honored with the able presidency of the Hon. Judge Tucker. On Friday evening the 3rd ult., the anniversary was held at St. David's. T. W. Roberts, Esq., of the Episcopal Church, occupied the chair and made a very neat and appropriate address on the unity of Christ's spiritual Church, and the necessity of all believers being united in their efforts to disseminate the truth as it is in Jesus. In addition to the speakers of the previous evenings we were favoured with an interesting address from Mr. Alexander McDowell, who spent thirteen years in South Africa. He gave valuable information respecting hardships endured and difficulties conquered by christian missionaries in that country, and closed with a few sentences in the Kaffir language, which, if it did not edify, greatly amused the audience. The fourth meeting of the course was held at Ireland Island, on Monday the 6th ult. The chair was ably filled by D. F. C. Grote, Esq., the Post Master, who with his usual ability advocated the cause of Missions. Messrs. George Barnett and George Siggins increased the staff of speakers on the occasion; and the Sabbath-school children treated the audience to music in great abundance, and which was highly complimented by the circuit Musician—Rev. Mr. Fulton. On the 7th, the meeting was held at Warwick, where the congregation is principally coloured, The choir did great credit to themselves in the important part of the service assigned to them. Here Mr. W. B. Jennings came to the assistance of the ministers. He is a true son of Africa; and made a valuable speech on the importance of self denial and sacrifice in order to support Christian Missions. On Wednesday evening the meeting at Harris' Bay was deprived of the valuable services of the superintendent minister, who was indisposed. Still the interest of the meeting was well sustained, and the claims of Missions ably advocated by the other two ministers, and by Capt. Webb and Mr. W. B. Jennings. On Thursday evening the meeting was held at Bailey's Bay, when the chair was efficiently filled by George Boyle, Esq., of St. George's, the Superintendent still prevented by illness from being present. The church was crowded, and the meeting interesting; but some misunderstanding among the singers, which we trust will never occur again, seemed to prevent the perfect harmony and mutual love which characterized all the other meetings. On Friday 10th ult, the anniversary was held at Tucker's Town, where Mr. McDowell again gave an interesting address on Missions in South Africa, and closed with a short speech in the Kaffir language; but though most of the audience were children of Ham, it was an unknown tongue to them, and excited their risibility without enlightening their minds. Having rested a week, the anniversary services were resumed at Somerset, on Tuesday the 21st ult. The house was well filled. The Rev. Mr. Fulton was absent through indisposition; but his place was ably filled by Alex. M. Oudney, Esq., of Hamilton, who gave a very chaste, well connected and eloquent address. The choir received the cordial thanks of the Superintendent for their valuable service at the close of the meeting. The last meeting of the course was held at Port Royal, on Wednesday the 22nd ult. One minister being called to attend a funeral, and another being disappointed in getting a conveyance, only one of the circuit ministers was present; but he made the most of the occasion, and gave an address of two hours length on the progress of Wesleyan Missions in different parts of the world. After which Esquire Evans and Messrs. Luke and Nash gave short but appropriate and most interesting addresses. Thus closed one of the most interesting missionary campaigns that it has ever been our privilege to attend. But though all those meetings were well attended—house full on each occasion, and the greatest interest manifested, it is doubtful if the receipts will come up to former years. The fact is, times are so very dull and money so very scarce, that the friends cannot do as much for the conversion of the world as they desire and wish to do. May the Lord give them prosperity.

The Rev. J. M. C. Fulton who has spent nearly three years of honorable ministerial toil in this colony, left last week in the brigt. *Harvest Queen* for New York on his way to District Meeting and Conference. Mr. Fulton has gone with the esteem and affection of those among whom he has been laboring for the past three years; and their earnest prayers follow him for his future success. H. M. Ship *Himalaya* arrived here on Saturday the 25th ult. bringing the 15th Regiment from New Brunswick and also a considerable reinforcement of the 61st.—The troops appeared in good spirits and health; and we trust, that notwithstanding they come among us in the worst season, just when the hot weather is beginning, that a kind Providence will give them health and *peace* during their residence in these sunny Islands. But two thousand new residents, including women and children, are not likely to make *provisions* cheaper or labour higher in price. Those of your readers, who are interested in Bermuda, will be glad to learn that the *Causeway*, designed to connect St. George's Island with the main land, is progressing rapidly. It is thought that in one year from now it will be completed; and that the *fifteen thousand pounds* sterling granted by Government will cover the expense.—This is a most important work—especially to St. George's; and all who desire the prosperity of St. George's Island owe their warmest thanks to Sir Frederic Chapman for the great interest he has taken in it ever since he assumed the reins of Government in Bermuda.

You, Mr. Editor, and your ministerial brethren will soon convene in Conference; and the ministers in Bermuda would like to take their place among you. But the prospect appears dark. Two preachers will have to minister to ten congregations, with little local help, until the arrival of the third man after Conference.—But if absent you will have their earnest prayers for the presence and blessing of the Great Head of the Church. I remain, Mr. Editor,

Yours, &c

ZETHAR.

Bermuda, May 8th 1868.

Charlottetown Revival.

To the Editor of the Wesleyan.

SIR,—Knowing that your readers take a lively interest in all that affects the salvation of souls and the extension of the Redeemer's Kingdom, they will, I am sure, be rejoiced to learn, through you, that our blessed Lord and Master has again favoured this portion of his vineyard with an extraordinary out-pouring of his Holy Spirit.

After the delivery of several discourses of remarkable pungency and power by our respected Pastor, the Rev. H. Pope, a series of special services was inagurated, with, as the sequel proves, the most blessed and hallowing results. These services have been attended by dense masses of persons, many of whom, it is believed, had never previously entered a Wesleyan place of worship—men, women, and even little children, from all parts of the city, and connected more or less directly with all the Churches in it, flocking to our Prince Street sanctuary night after night for the past three months, with great apparent solemnity and earnestness. Many of these we are happy to know, have found "the pearl of great price," and are now rejoicing in God their Saviour; and impressions have been made on the minds of many, even of the most thoughtless and trifling, that will, by the blessing of God, result at no distant day, it is hoped, in their thorough conversion to God and the entire consecration of themselves to His service.

The blessed results of these special services, so far as they have come to the writer's knowledge, are most cheering and incouraging, but will not, perhaps, be fully known and appreciated by us even in eternity. To God be all the praise! As a church and people we feel devoutly thankful to our Heavenly Father for the unspeakable mercies already vouchsafed; and we are confidently expecting and praying that he will yet do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Old and lukewarm professors have been wonderfully revived and quickened, backsliders reclaimed, and our depleted classes again filled with earnest, zealous, prayerful workers for God. Many of the unsightly breaches in the walls of our beloved Zion have been repaired, and we hope, ere long, to see her bulwarks restored to more than their wonted solidity, strength, and beauty. New life, energy, and devotedness to our blessed Masters service are producing their legitimate fruits in almost every street and lane of our city, and in the country districts for miles around; and the blessed influence is not, I am happy to say, confined to our own people, or persons of our own communion, but has reached and been sensibly felt, I believe, by all our Protestant churches, whose increasing prosperity is to us also a matter of devout thankfulness to Almighty God.

So far one hundred and fifty persons of both sexes are known to have been hopefully converted to God, since these special services commenced. Many, I should not omit to add, have sought and found the blessing of sanctification or perfect love, and many more are still earnestly seeking, in the diligent use of the appointed means of grace,—now, bless the Lord! so delightfully abundant,—that ineffable blessing. About two-thirds of those recently converted to God have enrolled their names amongst us, and have thus enlisted "for the war" under the Captain of our Salvation, CHRIST JESUS. May they all "stand fast in the faith," and "quit themselves like men," knowing that we "have in Heaven a better and an enduring substance!"

Before closing this hurried and necessarily imperfect sketch, permit me to say that our beloved Pastor has been "instant in season and out of season," all through this revival. He has unflinchingly "reproved, rebuked, and exhorted" the multitudes who have flocked to his ministry, "with all long-suffering and doctrine." Mr Pope has been fortunate in being able to secure the assistance of the Rev. Mr. Winterbotham, whose eloquent and pointed addresses and exhortations are always highly acceptable and I trust profitable to our people whenever the state of his health and the duties of his own extensive circuit permit him to be present with us.

Yours, &c. C.

Charlottetown, P. E. I., May 8th, 1868.

Letter from Rev. Henry Daniel.

MR. EDITOR,—We have been gratified from time to time of late to see in your valuable paper—notices of the revival of the work of God on several Circuits through the Conference. We sincerely hope the fruits may prove to be a substantial accession to the Church of Christ and ornaments to the faith they have espoused.

My principal object in this communication is to notice two or three deaths in this community of considerable consequence to us on this Circuit. Death have been frequent here during the year, and it is really affecting to see so great a number in our Churches clad in the habiliments of mourning; teaching us that death is no respecter of persons, and sounding the monitory note "Be ye also ready for in such an hour as ye think not the son of man cometh."

Soon after our arrival here we were called to attend the funeral of Mr. George W. Brown, an old resident of Yarmouth—but a native of England. By persevering industry he had accumulated considerable property; he was a regular attendant at the Methodist church, was never backward in its support, and up to the time of his death was one of the principal contributors to its various funds. Yet for many years he lived without the saving knowledge of God, and it was not until within a few months of his demise, that he united himself to the Church as a member. He deeply regretted that he had allowed so much time to pass away, without experiencing personal religion. He felt that he might have done more for God, and have had more personal happiness in his own soul, and he resolved to give his heart to God without further delay. He sought the Lord with many tears, and through faith in his divine Redeemer, obtained mercy, and died in the assured hope of eternal life.

Not long after the interment of Mr. Brown, we were called to the funeral of Mrs. Ann Robertson, the mother of Mrs. James R. Hart. Mrs. R. was a lady of good standing in the Wesleyan church at Milton, and beloved and respected in the community. We had but one opportunity of seeing her before her death; she was then attenuated to a mere skeleton, and a great sufferer. The light was flickering in the socket, cancer was doing its work of death, slow but certain. Yet her confidence in God was unshaken, and her hope unfaltering—she was patiently waiting for her change. At length the messenger came, and she fell asleep in Jesus, in sure and certain hope of a glorious resurrection to eternal life.

Mr. Lyman Cann had been a Methodist nearly half a century. He was converted to God at the age of eighteen, and continued an unwavering friend to the church of his choice to the end of his life. He was a man of great energy of character, and by industry became the possessor of considerable wealth. He was liberal in his gifts to the Church of God.

The old Church in Milton was built under his direction, and the new one, which is a credit to the community, found in him one of the largest contributors and most efficient promoters. He enjoyed the means of grace, and was found in his place in the house of God on the Sabbath day, and at our week evening services, with marked punctuality. He loved the ministers of Christ; they and their families found at his house a cordial welcome. He possessed more than ordinary discrimination of character, and could often detect the chaff from the wheat.—He was very jealous of any innovations upon the established usages of Methodism—believing that if we kept our rules, our rules would keep us. He regarded it as a high privilege to be associated in church fellowship,—and in times of affliction, he felt he had the prayers and sympathy of the church. Here we fear some people greatly err; they respect religion, and the ministers of Christ, and to some extent are supporters of the cause of God, yet they defer uniting themselves to God's people, and thereby lose the privilege of christian communion and social christian enjoyment.

To say that our brother was without fault would be to say that he was more than human. He was naturally of a warm, ardent temperament, and sometimes there would be manifestations of irritability, but any betrayal of warmth of temper would be sure to be followed by sincere sorrow of heart, and humiliation before God, his soul was disquieted within him, until God renewed his pardoning love.

Our brother's health has been declining for some years; he had two attacks of palsy, and more than once he had been brought nigh the gates of death, but God in his kind Providence raised him up again for the benefit of his family and the cause of religion. The second attack prostrated him so low that it was thought that he would not survive it; but he rallied, and the effects of the seizure having partially subsided, hopes were entertained that a few years more might be added to his life; but in this we were doomed to disappointment. Heart disease, to which he had long been subject, revived with unusual intensity, and shortly after, another attack of paralysis supervened, which speedily terminated his mortal life. The writer had frequent opportunities of conversation and prayer with our friend during his sickness. We found him fully awake to his circumstances, and although there were no outbursts of ecstatic joy, yet there was a calm trust in Jesus. His sufferings were severe towards the last, yet his mind seemed perfectly collected; he conversed with his family and friends with great composure, and gave to them most affectionate and godly counsels.

To Mrs. Cann his counsels were most affectionate and considerate. In consequence of a fall, she had sustained some personal injury, and was under the care of the doctor and attendants. It was deeply affecting to see the wife in one room confined to her bed, and the husband in the other passing through the valley of death—by the opening of the bedroom door they could see and speak to each other. He evinced to her the warm affection of a husband. He knew that upon her would devolve a heavy responsibility in the care of her family; this he deeply felt, and his affectionate counsels were in harmony with this conviction. All the children were called to his room to receive his parting blessing. Those of them who were not converted to God, he admonished most earnestly not to delay seeking the salvation of their souls, and charging them to meet him in heaven, our dear Brother passed away from this suffering world to join the church of the first-born in heaven, in the sixty-fifth year of his age.

His funeral was numerously and respectably attended, and the occasion was improved by an address from the writer. Prayer was offered by Bro. Hennigar. The remains of our friend now lie in Yarmouth cemetery, waiting the voice of the archangel, and trump of God.—"Blessed are the dead who die in the Lord, from henceforth: yes, saith the Spirit, that they may rest from their labors; and their works do follow them.

HENRY DANIEL.

Yarmouth North.

Letter from a "Border Pastor."

MR. EDITOR,—Ever and anon our hearts are cheered by the intelligence, conveyed to us through the columns of the *Provincial Wesleyan*, of the progress of the work of God within our borders. This is as it ought to be. By faith we hear the shout of the King in our camp. We hear the victors triumph, the saints exult, and the angels rejoice, "o'er sinners coming home;" and, though far removed from the scenes of conquest, we catch the heavenly influence, and "press with vigor on." By and by the pulse of our Conference will thrill with the announcement of a "large increase of membership," pronounced by the most eloquent voice on the Continent!

But, Mr. E., should not the "disguised angels" be recognized and welcomed as well as the others? Should we not consider the evil with the good? Let me then tell you a little of my story,—how about the middle of last July I arrived, with my wife, at the "head quarters" of my Circuit, (?)—how I found but one live Methodist here, and that one unable to render us much assistance,—how we have pulled against wind and tide all the year; ever hoping, but vainly, to glide into some peaceful haven,—how my wife has had to go to her friends twice during the year, besides changing our place of residence *five times* on the Circuit,—how, after all, a deficiency of $150—and I doubt, Mr. E, if this is a "good angel" at all!—is looking us in the face,—how—but I'll stop now, for you are asking, "*how* is all this?" "What have you done?" Nothing at all very bad, I hope sir. We are on the best of terms with *everybody*, and *ever* expect to be.

But I will tell you,—in wisdom or not in wisdom, I don't know which,—my Circuit was newly formed last Conference out of the poorest part of a young man's, and a small part of a married man's Circuit. As this new combination—or missionary field—was $50 poorer than said young man's Circuit, the people had no idea that a married man would be sent them, and consequently made no arrangements for one; in truth, they were not able to do so, and to-day are in the same position.

My Mission field extends over 200 square miles and contains *eleven* preaching places. At some of these stations there are but two or three Methodist families. The people are generally Baptists. There are eight Baptist ministers residing within the bounds of my parish. I have to preach nearly five times a week, and travel about 90 miles, besides my other work Quite enough to keep me out of idleness!

Then, to mend matters, I was placed under the superintendance of a brother on another Circuit. My chairman, however, looking at the thing consistently and impersonally, untied my hands, and let me make the best of things for myself.

Yet all our "angels" have not been "veiled." *One* has "made Himself known" to us in "breaking bread," and has "tarried" with us when the dark night of discouragement or adversity has settled upon our hearts. Although we have "toiled all night in rowing," with the sky dark and lowering, the wind boisterous and contrary, the billows foam-capped and high, and the storm rushing wildly past, till our strength was exhausted, our courage gone, and we sank upon our oars for support; we hope yet to gain the "desired haven."

In the midst of all this we rejoice over large and attentive congregations, and a few "seals to our ministry." Where we had but *one Methodist*, we have recently formed a class of ten persons, mostly heads of families.

Mid all our tears and trials we are not yet alienated. Whither should we turn from dear Methodism? The time is coming—and perhaps is not far distant—when the *isolated churches* will be extinguished by their own "polity," or drowned in "much water." But they will find no fault, as it *cannot* be otherwise. "Rites and ceremonies" will carry the Establishment to the Vatican. The "Mother of Harlots" will marry M. Renan, and they will reside with "German Rationalism," hard by the seat of "Infidelity," with whom they will be at *peace!* But Methodism and Presbyterianism will bless the world while the sun and moon endure. Their bells will ring out on the air of the millennium morn,—their choirs will chant, "The kingdoms of this world *are* become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."

Now, Mr. Editor, I must lay down my pen. I've just received the "Circular" in reference to dear Bro. Goodison's loss. Surely our men of means will render practical aid to so praiseworthy an object. It does us good, occasionally, to meet, in this weary world, a brother more heavily laden than ourselves. Still, were it not for loss of "library and wardrobe," Bro. G. would be quite as comfortable as the

SHEPHERD OF SALISBURY PLAIN.

May 12, 1868.

An Address for the Times.

Bishop Clark, before reading the appointments at the recent session of the Newark Conference, made to the preachers the following address, which was taken down at the time by one of our reporters:

I do not purpose to detain you with any lengthy remarks, and yet there are one or two thoughts to which I wish to give utterance. And first, I wish to recognize and tender my hearty thanks for the kind courtesy with which I have been received and treated while among you, and for the very kind expression you have been pleased to place upon record with regard to myself. Next to the approbation of God and my own conscience, I hold in esteem the approbation of my brethren with whom I am associated in this work of the Christian ministry; and so far as my services, unworthy as they are, may have met your approbation, it is a source of great and grateful pleasure to my own heart.

I wish to make one other remark. It is not needful for me, brethren, to offer any words of exhortation. I feel that you all comprehend this whole subject of our economy just as fully as I do; that your hearts are inspired with the spirit of self-sacrifice and devotion to the cause of the blessed Redeemer as fully as my own heart; therefore I do not know why I should assume to give words of instruction or exhortation to you.

I have this also to say, that I come up to the performance of this duty of my office with very painful and oppressive feelings. It is, indeed, an office from which every feeling of my nature would shrink. Its responsibilities are such as any mind might shrink back from. To me it has always been one of the most painful duties imposed upon me, the fixing the appointments and closing up, sealing the books as it were, with regard to the allotment and distribution of the work for the year.

I want to say, however, that we do not come hastily to these arrangements. They are matters of thought, of inquiry, upon which we seek information from every possible source, and upon which we seek the Divine guidance and illumination; and over these appointments which I shall read I can say, I have poured out my heart to God that if we had in any instance fallen into error, for it is human to err, and we are all human, God by his Spirit or Providence would rectify the error, and that we might be guided aright. And I think I can speak on behalf of my colleagues in counsel that they have earnestly and prayerfully sought to make the very best possible adjustment of the work during the coming year; and yet, after all this, I come up here with a painful consciousness that some brother's heart will be pained, that he will receive an appointment that will seem to him hard, and for which, perhaps, he cannot comprehend all the reasons; with a consciousness that some family will be afflicted. For I do recognize the fact that the companion of a Methodist minister, she who stands by him, nobly bearing the burdens of this work, and sometimes heavier burdens than he bears, that she is entitled to recognition in this matter. Many of us, perhaps, but for the unflinching zeal and the unflinching spirit of sacrifice animating our companions, would have been tempted to turn back from the conflict. You talk about suffering. In one conference that I attended a man that stands prominent in that conference, who has filled posts of influence, who has been a member of the General Conference, said to me that on one occasion, going out on his district, he hadn't a dollar in his pocket. He had rough and extended mountains to travel, and at one time was reduced to such necessity (and that not in the olden time, not two years ago) that he was obliged by the roadside to take and shell off the corn from the cobs he had carried along with him to feed his horse, and thus to supply his wants. He came home saying, "I can't stand this any longer.' His father-in-law was a man of wealth and business, and several times had urged him to desist from a life of self-sacrifice. He came to his home, and his wife found that he was trying to make some arrangement for his next quarterly meeting. Said she:

"What are you going to do?"

"Well," said he, "I think I will go this week and see your father."

"Now, James," said she, "I know what you are thinking about; father wants you to go into business with him, but I tell you you must not do it. We will toil on and suffer on. If you can stand it I can, and you ought to."

Thus the wife of a Methodist minister stands by him, and I regard her as entitled to consideration.

Then, too, I know societies will be afflicted.—I do not know how this can be remedied. I have not found it possible in all cases to meet the wants of the churches. Sometimes they must be disappointed perhaps afflicted; but I hope no church will have their affliction increased by the spirit with which any of us will go to our work, or from any lack of effort on our part to make them cheerful and happy and prosperous, and build them up in religion. If any of you, brethren receives what seems to be a hard appointment at this session of the conference, you know we are not in business matters equally successful every year. Some men of business who are accustomed to make their thousands, the past year have toiled night and day and come out with less than they commenced it; so that we must not expect, in any department, to be equally successful in every respect. And yet perhaps these hard appointments may in the end prove to have been the ordering of God. I can only say that if any of you, brethren, shall receive an appointment which seems to be hard, I pray it may be with you as with me once when placed in precisely the same circumstances. I once received an appointment which I then thought, and but for the providence of God in the case might think so still, ought not to have been given. And yet I am here to say that if I have any precious memories connected with my ministry of former years, the most precious of all are connected with that very appointment. And if God has ever crowned my labors in the conversion of souls in a remarkable degree, it was in connection with that very appointment. God grant that if any of you are thus afflicted at this session of the conference you may have the same glorious out-coming!

One other thought. One by one, brethren, as we march along the great highway we shall fall out of the ranks. These conference sessions are pleasant, cheering, delightful; but after all, what are they but mile-stones that mark our passage on mile after mile, and how very few will tell the whole tale, the whole journey we shall travel, and bring us to the end. I pray that each one may go forth to the work as if he knew this was the last year of his life and history. I shall cherish a pleasant memory, my brethren, of my meeting, with you, and of the social intercourse I have enjoyed with you here. My prayers will be to God for you, your persons, your ministerial success, your families, that God may be with you and bless you, and that when your work is done you may be gathered to that rest that remains to his people in heaven.—*N. Y. Advocate.*

Church Dedication at Malagash.

On Sabbath, May 3rd, our new church, erected by the Methodist denomination in Malagash, was dedicated, by appropriate services to the Most High God. The day was fine, and the house crowded, during the three services, by persons who listened with deep attention and seriousness to the great truths which were unfolded for the first time, in this sanctuary.

The ministers who occupied the pulpit were the preachers stationed on Wallace Circuit, and a minister of the Kirk of Scotland. The Superintendent of the Circuit preached at 11 o'clock, a. m. His discourse was grounded on the important words of the patriarch Jacob, uttered immediately after having an extraordinary dream, on his way to Padan-aram. The solemnity of the sanctuary of God, and the worship which is due to Him, were not only referred to, but also the scriptural meaning of the house of God and the gate of heaven, with their adaptation to any place where God is acceptably worshipped, were illustrated and suitably applied. In the afternoon, Bro. Paisley directed the attention of his hearers to "the peculiar people" of God, "zealous of good works." He clearly and forcibly portrayed the peculiar character and experience of true Christians, and how they are zealous of good works. Their piety, their usefulness, their exhibition of "pure and undefiled" religion, were scripturally explained, and energetically impressed upon the mind. The evening sermon was delivered by the Rev. Mr Anderson. His text was taken from the commencement of our Lord's prayer,—"Our Father." From this beautiful portion of God's word he presented, with energy, in a graphic style, some of the great and essential truths of our holy Christianity. He gave a description of "our Father," as revealed in the Bible; the obligations we are under to consecrate ourselves wholly to his service; and then enforced the necessity of suitably and seasonably producing the fruits of evangelical piety. He also explained the brotherhood of man, as manifested in the text, by the expression, *our* not *my*, Father. The brethren, Messrs J. Canfield and Wm. Huestis likewise took part in the religious exercises of the day.

Although we are not now favoured with visible tokens of the Divine presence, as in days of old; still we could not but feel, during these solemn services, that God was there, that he who has promised to meet his spiritual worshippers, congregated for acts of religious worship, was indeed and of a truth, in our midst!

The following Monday the pews were all sold with the exception of two. By their sale the Trustees, if all be well, will realize a little more than their estimation of the original cost of the church.

G. J.

Wallace, May 10th, 1868.

Mount Allison Male Academy.

The students of Mount Allison Male Academy having received with deep sorrow and regret, the intelligence of the death of their fellow-student, WILLIAM DOULL, who died at Sackville, N. B. on Tuesday May 12th 1868, and being desirous of giving expression to their respect and esteem for him, at a special meeting adopted the following Preamble and Resolutions:—

Whereas it has plessed Almighty God by a dispensation of his wise but inscrutable Providence to take to Himself one who during the past few months has been so intimately connected with us, therefore,

Resolved, That while we reverentially bow to the will of the Highest we lament the loss of one whose mental and moral worth, as exhibited in his daily deportment, will make his memory ever dear to us, and receive our only consolation from his dying testimony of happiness through faith in the Saviour.

Resolved, That we proffer his relatives and friends our sincere and heartfelt sympathy, and are grateful that his christian character affords them abundant assurance of hope.

Advocate Circuit.

MR. EDITOR,—A few weeks ago you received a communication from our beloved pastor, Rev. D. W. LeLacheur, concerning the good work of God at Apple River. Now I would write you respecting the gracious revival season with which we have been blessed in this place.

When the services were brought to a close at Apple River, our pastor commenced in this place, though many of his friends thought his health not sufficient to the work. But God gave him strength, and blessed him with success. When the services commenced only fifteen out of upwards of forty members could be persuaded to meet in class; but what hath God wrought? Now we have a society of sixty, all meeting in the society. About thirty prodigals have returned to their Father's house, twenty have been added to the church; but a number have not as yet joined any society. During the services seven were baptized, three others have since been immersed and joined the Baptist Church. It is the most extensive revival with which we have been blessed for about twenty years, and has been felt from one end of the community to the other. Its subjects are the aged, the middle aged, and the young. Parents and children have bowed at the altar together, and together have been blessed. Now many a child can say, "father pray with us," and now many a parent can say, "my children love Jesus," who could not have said so a few weeks ago. To God be all the praise.

The services were brought to a close sooner than might have been desirable, in consequence of the failure of our pastor's health; but thank God, again we see him going in and out among before us, and we hear him speak to us about the love of Christ.

Yours truly,

A MEMBER.

General Intelligence.

Colonial.

OBITUARY.—Our death list this week contains notice of the demise of Miss Botterell, eldest daughter of the Rev. E Botterell, a lovely young lady of fine mind, amiable disposition, and, best of all, of true christian excellence.—Prior to her affliction her future in life seemed full of promise; but this rendered all the more mysterious and trying the painful Providence by which, during several years, she has been subjected to great suffering, now happily ended for ever. Her sorrowing parents have the comfort as she herself also had, of being able to say, "The will of the Lord be done." On Wednesday morning, 13th inst, without any painful apprehension of the final struggle, she passed away very peacefully to her rest in the better land. The interment took place on Saturday last.

The Rev. Dr. and Mrs. Cooney left for their home in Ontario, via St. John, N. B., on Friday last. We wish our esteemed brother and sister many years of comfort and usefulness in the service of Christ, though the Dr's. state of health will scarcely warrant the hope of his ever being again an effective labourer.

THE QUEEN'S BIRTH DAY.—The birth day of Her Majesty, occurring this year on Sunday, Monday next, the 25th inst., will be observed instead, throughout the Dominion.

A libel suit of considerable interest has been tried in the Supreme Court here: Pugh *vs.* Garvie and McDonald. The trial lasted nearly three days. The Jury gave a verdict for Pugh with $10 damages, just enough to put the costs on the Defendants.—*Witness.*

A saw mill on the Kennebeccasis River, New Brunswick, was destroyed by fire on Thursday morning, and a man named Littlefield, in attempting to save some property, lost his life.

OTTAWA, May 16.—In the House of Commons to-day several bills were read a third time and passed.

Sir John A. MacDonald announced that parliament would probably be prorogued on Wednesday.

Hon. Mr. Langevan presented a despatch from the Colonial Office relating to the North-West territory, accompanied with a lengthy correspondence between the Colonial Office and the Hudson Bay Company protests against the sacrifice of its claims. The Imperial Government will pass a Bill through Parliament enabling it to extinguish the claims of the Hudson's Bay Company, and then hand over the territory to Canada.

The special Committee to which was referred the correspondence relating to marks of Royal favor conferred on members of Dominion Parliament, reported expressing great satisfaction with the honor conferred on Cartier, and recommend that an address be passed praying Her Majesty to take steps to relieve Mr. Galt from the false position in which he has been placed by unequal distribution of honors. The report was adopted and the address passed.

The bill for the reduction of the Governor General's salary has passed the Senate.

At the suggestion of Mr. Steward Campbell, the Government has dispensed with, for this year, the annual training of the Nova Scotia Militia.

MONTREAL, May 15.—A man named Duggan, a saloon keeper and two accomplices, were arrested this morning, charged with being implicated in the plot for the assassination of Mr. McGee. The prisoners were examined before Judge Coursal with the doors of the Court closed. A witness testifies to being present in Duggan's house in December last, when the conspiracy was hatched. Twelve American and 12 Canadian Fenians were also present.

A man called Smith was selected to do the job. The witness could not say what the job was, but he heard one of the men say "My God if McGee only knew what was in store for him, would he not leave the country."

The witness heard another man say:—"Smith you did that job of burning the Orange Lodge first-rate." The witness has identified Whelan as the man he heard called Smith.

The prisoners leave for Ottawa to-morrow morning, in charge of an officer.

OTTAWA, May 16.—Daniel Sargent, of Barrington, and George Steele Kerr, of Locke's Island, have been gazetted Collectors of Customs.

A. G. Jones, of Halifax, has moved an amendment to the Militia Bill, that firemen be exempt from compulsory service.

OTTAWA, May 16.—The Fortification Bill came up in the House of Commons last night for a third reading. Mr. McKenzie moved that no contracts be made for fortifications until estimates for each particular work are submitted to Parliament, and that the money be voted each year. The motion was lost, forty-nine members voting for it and ninety against it. The bill was then read a third time.

In the House to-day the Speaker read a message from Her Majesty the Queen, expressing sympathy with Mr. McGee's family.

To-day Mr. Powell moved an amendment to the Militia Bill reducing the salary of the Adjutant General from $3,600 to $3,000, and the salaries of district deputies from $1,800 to $1,200. The Government opposed the motion, but it was carried, sixty-one members voting for it, and sixty against it. The announcement of the result of the division was received with loud cheers by the opposition.

The bill was then referred back to Committee of the whole and amended accordingly.

Sir G. E. Cartier appealed to the national prejudices of French Canadians, calling on them to vote down the amendments when they came up for concurrence. He made a second speech in English and French, concluding by moving that the salaries remain as originally proposed in the bill. The motion was lost sixty-four to sixty-three.

Cartier, then moved, that the salary of the Deputy Adjutant General at headquarters, Col. Powell, be reduced from $2650 to $2240. This motion was carried, one hundred and twenty-seven to seven.

The bill, as amended, was then read a third time.

The votes on the question have caused great excitement in political circles.

In the Senate to-day a number of criminal law bills were thrown out by a vote of twenty-five to twenty-two, on the ground that there was not sufficient time to consider them before the prorogation.

OTTAWA, May 14.—In the House of Commons yesterday, on motion of Mr. Campbell, of Inverness, voted, for correspondence, respecting carriage of mails across the strait of Canso. Sir John A. MacDonald has introduced a bill extending the Canadian Insolvent Act to the whole of the Dominion. With some amendments the Militia Bill passed through Committee. The form of oath was changed by omitting reference to "Dominion of Canada." A. G. Jones, of Halifax, in the absence of Mr. Savary, moved the second reading of the Bill authorizing the Nova Scotia Banks to issue notes of small denominations like the Banks do in the other Provinces; he argued that as the Nova Scotia Banks had to bear burthens so they should enjoy all the privileges of the Banks throughout the Dominion. The Bill was read a second time, and referred to committee on Banking and commerce, Hon. Mr. Rose consenting thereto with the reservation that the Government would not promise to support the Bill, as they had the whole subject of Banking under their consideration and the framing of a general law.

The House met to-day at 11 o'clock. Sir John A. MacDonald moved the third reading of the Bill respecting the duties of Justices of the Peace out of Sessions. Dorion objected on the ground that the Dominion Parliament had no right to legislate in the premises. This point is now under discussion.

NEWFOUNDLAND.—The sealing voyage upon the whole has proved successful.

DISTRESSING OCCURRENCE.—St. John's papers give the following very painful account of loss of life which took place in December last:—The *Queen* left St. John's, N. F., last fall with supplies for the Tilt Cove—the seat of mining operations in the Island. It was not heard of for four months, and all hands were given up as lost. But about a fortnight ago a little sealing schooner was passing a small island called St. John Gull, when those on board thought they saw a line hanging over the cliff. Sailing nearer, and going on shore, they found two skeletons and several bodies covered with a sail. Information was immediately given to responsible parties, which led to further search, when *about* five bodies were found, consisting of the captain and mate, a Mr. Dousley, Mr. and Mrs. Hoskins, Miss Stitson, and five others. The captain had kept a diary while life lasted, from which it appeared that they had been cast on the Island on the 11th December. They had subsisted there, on a bleak and inhospitable shore, for perhaps a fortnight, and then they died. On the 24th December, the captain wrote in the journal:—"I have this day walked all round this Island, and see nothing before me but death. I expect to be one of the first to die, as I now feel very weak." After that he wrote no more.

They neither had food, fire, or water on the Island. We are told that "The scene the people witnessed when removing the bodies can be better imagined than described. They were all so frozen together that they had to be separated with prizes and crowbars." Mr. Dousley, in the anticipation of death, had written in his melancholy diary:—"I do not expect my body will ever be found."

Within sight of the adjoining settlement and the mainland, these poor creatures perished, the nature of the coast being so inhospitable and rugged that the island in question might have remained unvisited for years.

United States.

WASHINGTON, May 16.—The Impeachment of President Johnson came up at noon to-day in the Senate. When the question was taken on the strongest article, the eleventh, the vote stood thirty-five for conviction, to nineteen for acquittal. The required two-thirds vote not being obtained, the President stands acquitted on the 11th article. Immediately after voting the Senate adjourned to May 26th.

Gold market without change—139 5-8.

TERRIBLE CALAMITY IN THE SANDWICH ISLANDS.—Late despatches from San Francisco announce a series of fearful earthquakes and volcanic eruptions in the Hawaii or Sandwich Islands. The scene of the greatest loss was the island Maunola. The earthquakes commenced on the 27th March, and continued for several weeks. *Two thousand* shocks had occurred by 13th of April.

At Waiachina the earthquake opened in many places and the tidal wave, sixty feet high, rose over the tops of the cocoa trees for a quarter of a mile inland, sweeping human beings, houses and every thing moveable before it. The terrible shock prostrated churches and killed many persons. In all one hundred were lost, besides thousands of horses and cattle. The craters vomited fire, rocks and lava, and a river of red hot lava five or six miles long flowed ten miles per hour, destroying everything before it, and forming an island in the sea, and a new crater two miles wide opened and threw rocks and streams of fire one thousand feet high. Streams of lava rolled to sea. At one time the illumination extended fifty miles at night. At Waiachina three miles from shore, a conical island rose suddenly, emitting a column of steam and smoke, while the Kono packet was passing, scattering mud on the vessel. The greatest shock occurred April 2nd. Prior to the eruptions there was a shower of ashes and pumice. During the great shock the swaying motion of the earth was dreadful, so that no person could stand. In the midst of this tremendous shock eruptions of red earth poured down the mountain, rushing across the plain three miles in three minutes and then ceased. Then came the great tidal wave, and then streams of lava. The villages on the shore were all destroyed by this wave. The earth opened under the sea and reddened the water. The earth eruptions swallowed thirty persons and the sea many more. Great suffering and terror prevailed in the district, and the whole region was affected. The sloop Live Yankee has been despatched with provisions to rescue and relieve.

Honolulu correspondence gives details of the volcanic disturbances, showing that the earthquake shocks extend to all the islands of the group but one. No damage is known to have occurred except around Maunoloa. Numerous extensive land slides accompanied the phenomena, destroying life and property. The summit and side of the hill, 1500 feet high, were thrown a thousand feet over the tops of the trees and landed in the valley below. The gases that issued afterwards destroyed both vegetable and animal life. Bottomless fissures opened in the mountain side, and a lava stream flows under the ground, breaking out in four jets six miles from the sea and throwing lava and stones 1000 and 1500 feet high, and is now joined to the main land by a stream of lava a mile wide. A large stream of water has burst from the mountain where the earth eruptions occurred. The base of the volcano is about thirty miles in circumference. At least a half million dollars' worth of property is destroyed.

The King of the Sandwich Islands has issued a proclamation for the relief of the sufferers.

Many visitors had gone from Honolulu and will go from San Francisco.

The worst is thought to be over, but the lava flow continues. It is a grand spectacle.

NEW YORK, May 18.—The acquital of the President on the 11th article of impeachment, caused considerable excitement among republicans, and rejoicing among democrats. Salutes were fired by the latter in various parts of the country. It is thought the remaining articles of Impeachment will not be voted upon.

European.

LONDON, May 13, (eve).—In accordance with a general understanding arrived at in the House of Commons last night, Mr. Gladstone this afternoon, soon after the commencement of sitting, moved a bill to prevent the making of further appointments to livings in the Irish Church for a specified period, and absolutely suspended proceedings of the Commission on the Irish Church establishment for the same time.

The Queen to-day, in presence of a large multitude of spectators, laid, with imposing ceremonies, the corner stone of the Thames Hospital, which is to be built on the Thames, immediately opposite the Houses of Parliament. Her Majesty was attended by the Prince and Princess of Wales, and other members of the Royal family, and by members of the Ministry and chief officers of State.

The Corporation of the City of London have presented an address to the Queen declaring profound sympathy with Her Majesty for injuries received by Prince Alfred at the hands of an assassin, and expressing their detestation of the attempted crime.

The funeral of Lord Brougham took place today at Cannes.

The accounts which have been received by mail and telegraph, give promise of an unusually large and fine crop of Wheat in the country about the Black Sea.

Charles Francis Adams, U. S. Minister to the Court of St. James, took leave of the Queen at a special audience. Mr. Adams left London soon afterwards for the Continent, leaving Mr. Morrin in charge of the American Legation yesterday.

VIENNA, May 13.—The bill guaranteeing the right of trial by jury, passed the lower house of the Austrian Reichrath yesterday.

In the House of Commons to-night, the bill moved by Mr. Gladstone to suspend making appointments in the Irish Church, passed a third reading. The bill is to remain in effect till the first of August, 1869.

LONDON, May 15 (midnight).—In the House of Commons to-night, John Bright presented a petition from Nova Scotia, praying that Parliament would repeal the Act by which that Province was united to the Dominion of Canada. The petitioners denounce the Canadian Union Act as injurious, and the result of fraud perpetrated upon the people.

After the reading of the document, the evening of the 26th inst. was assigned for debate on the subject.

PARIS, May 15.—In the Corps Legislatif, the debate on commerce, which commenced early in the week with a speech from M. Rheur in favor of protection, was continued In yesterday's session the Minister of Commerce made a reply. He denounced the opening of commercial questions and the creating of a crisis in trade. He declared that France would not adopt a retrograde policy either on the question under discussion or on any other public question.

Gen. Failly, commanding the encampment at Chalons, in an address to his troops, says war being possible, the labors of the camp must be serious and unremitting.

LONDON, May 16.—An ecclesiastical body waited upon the Queen at Windsor Castle yesterday, and presented to Her Majesty an address from the Hierarchy of the Irish Church, giving their views in regard to the great changes contemplated in the establishment. The Queen replied in vague terms, not committing herself to the policy of either the Church or Liberal party on the question.

Late and important despatches received from Japan represent the civil war as being vigorously prosecuted, and that the army of the Nikado had arrived at a point near Jeddo.

A despatch from Athens contains the following:—The Spakiotan mountaineers claim that in recent conflicts with the Turks the latter were defeated and driven to the sea coast.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

OR WORM LOZENGES. MUCH SICKNESS, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "VERMIFUGE COMFITS," although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worm, so hurtful to children.

Children having Worms require immediate attention, as neglect of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked. Worms in the stomach and bowels cause irritation, which can be removed only by the use of a sure remedy. The combination of ingredients used in making BROWN'S "VERMIFUGE COMFITS" is such as to give the best possible effect with safety.

Curtis & Brown, Proprietors, New York. Sold by all Dealers in Medicines, at 25 cents a box.

August 14 1y

A NEW AND GRAND EPOCH IN MEDICINE.

Dr. Maggiel is the founder of a new Medica System! The quantitarians, whose vast internal doses enfeeble the stomach, and paralyze the bowels, must give precedene to the man who restores health and appetite with from one to two of his extraordinary Pills, and cures the most virulent sores with a box or so of wonderful and all-healing Salve.

These two great specifics of the Doctor are fast superceding all the sterotyped nostrums of the day. Extraordinary cures by Maggiel's Pills and Salve have opened the eyes of the public to the inefficiency of the (so called) remedies of others, and upon which people have so long blindly depended. Maggiel's Pills are not of the class that are swallowed by the dose, and in which every box full taken creates an absolute necessity for another. One or two of Maggiuo. Pills suffices to place the bowels in perfect order tone the stomach, create an appetite, and render the spirits lights and buoyant! There is no griping, and no reaction in the form of constipation. If the liver is affected its functions are restored and if the nervous system is feeble it is invigoratitg. This last quality makes the medicine very desirable for the wants of delicate females. Ulcerous and eruptive diseases are literally extinguished by the disinfecting power of Maggiel's Salve. In fact, it is here announced that Eaggiel's Billious, Dyapetic and Diarrhœa Pills cure when all others fail. While for burns, scalds, Chilblains, Cuts, and all Abrasions of the skin, Maggiel's Salve is infallible. Sold by J. Haydock, 11 Pine street, New York, and all druggists, at 25 cents per box.

Jan 1 6m.

DR. WISTAR'S BALSAM OF WILD CHERRY.—Where this article is known it is a work of superogation to say one word in its favor, so well is it established as an unfailing remedy for *Coughs, Colds, Bronchitis, Croup, Whooping Cough, Asthma,* diseases of the *Throat, Chest, and Lungs*, as well as that most dreaded of all diseases, *Consumption*, which high medical authority has pronounced to be a *curable disease.* Those who have used this remedy know its value; those who have not, have but to make a single trial to be satisfied that of all others it is *the remedy.*

FROM W. Y. ARCHER, ESQ.,
Late Chief Apothecary to the Hospital, Glasgow, Scotland.

BRADFORD, C. W., Jan. 6, 1864.

Messrs. SETH W. FOWLE & SON.

Gentlemen:—About a year since my wife and children were affected with severe coughs, for which I tried many remedies, without benefit. At length by the use of a small quantity of DR. WISTAR'S BALSAM OF WILD CHERRY they rapidly recovered. I know of several other persons who have used the Balsam with remarkable effect, and I can with confidence recommend it to all suffering from *Pulmonary Complaints.*

Yours truly, W. Y. ARCHARD.

IT CURES TROUBLES, & COUGHS.

PORMT HOPE, C. W. Jan 13, 1860.

Messrs. S. W. FOWLE, & SON.

Gentlemen:—This certifies that I used DR WISTAR'S BALSAM OF WILD CHERRY for troublesome cough of some months' standing and its effect was speedy and permanent. I believe it is an excellent remedy for pulmonary complaints, and with pleasure recommend it as such.

Yours truly, THOMAS LITTLE

Prepared by SETH W. FOWLE & SON, Tremont Street, Boston, and for sale by Druggists generally.

April 15. 1m.

After a test of ten years, *Woodill's Worm Lo zenges* are still acknowledged to be the *very best* worm medicy known. They are *entirely free* from all *mineral agents* which so often prove injurious and even fatal to children; they are prepared without regard to economy, and contain the *purest* and *best vegetable medicines* known; and when given even where worms do not exist, no other constitutional effects follow than would be produced by an ordinary use of of Castor Oil or Senna.

Dyspepsia, or indigestion, arises from the loss of tone in the stomach, or more particularly on its muscular fibrous coating, which becomes pale and feeble. Parson's Purgative Pills will greatly relieve, if not entirely cure such complaints.

MOUNT ALLISON WESLEYAN ACADEMY and COLLEGE.

EXAMINATION AND ANNIVERSARY EXERCISES

May 21st–27th A.D. 1868.

Thursday, 21st May, Examination of College Classes, (Oral and Written).
Friday, 22nd " "
Saturday, 23rd May, Meeting of College Board 2 o'clock, p. m.
Sabbath, 24th May, Anniversary Sermon 6 p. m.
Monday, 25th May, Examination of Academy Classes (both Branches)
Monday, 25th May, Public Meeting of the Alumni Association, 7½ o'clock, p m.
Tuesday, May 26, Anniversary Exercises, 10 a. m.
" " Business meeting of the Alumni Association, 4 o'clock, p. m.
Wednesday, 27th May, Annual meeting of the Board of Trustees and Governor, 9 o clk a. m.

The friends of the Institution and of Education generally are cordially invited to attend the Examinations and public exercises of this Anniversary.

H. PICKARD.

Sackville, N. B., May 1, 1868.

It is desirable there should be a full meeting of the Trustees and Governors on the 27th inst. The following are the members of the Board as appointed at the last Conference:

The President, Co-Delegate, and Secretary of the Conference,

Rev. J. McMurray,	H. B. Allison, Esq.
H. Pickard, D.D.	M. Wood, Esq.
C. DeWolfe, D.D.	John Starr, Esq.
J. Snowball,	B. Lingley, Esq.
J. R. Narraway, A M	Richard Heartz, Esq.
C. Stewart,	Jas. Dixon, Esq.

Hon. A. R. McClellan.

Notice.

The annual public meeting of the Mount Allison Alumni Society will be held in Lingley Hall, Sackville, on Monday evening, May 25th at 7 o'clock:—

The anniversary oration will be delivered by David Allison, Esq., A. M. Subject; The prospects of Anglo-Saxon Civilization in America.

At the close of the Literary exercises there well be a Social re-union of the Society.

ROBERT DUNCAN
President.

District Meetings.

HALIFAX DISTRICT.

The Annual Meeting for the Halifax District will be held (D.V.) at the Lower Horton Church, commencing on Wednesday the 10th of June at 2 p.m. The Superintendents of Circuits are requested to have all their documents ready for presentation on the opening of the Session. The Circuit Stewards of the District are earnestly requested to be in attendance on Thursday morning, the 11th of June, at 9 o'clock.

M. RICHEY, *Chairman.*

Windsor, May 6th, 1868.

ST. JOHN DISTRICT.

The annual Meeting for the St. John District will (D. V.) assemble in St. Stephens on Tuesday the 9th of June, at 10 o'clock, a. m.

Superintendents of Circuits will please have all their Reports, Lists and accounts fully prepared.

Financial affairs will be entered upon on Wednesday, morning, when the Circuit Stewards of the District are earnestly requested to be present.

JAMES ENGLAND, *Chairman.*

TRURO DISTRICT.

The District Meeting, for the Truro District, will be held, (D. V.) at River Philip, Wednesday June 10th, to commence at 9 o'clock, a. m. The Circuit Stewards are expected to be present, Thursday at 10 o'clock, a. m.

GEO. JOHNSON, *Chairman.*

Wallace, May 11th, 1868.

LIVERPOOL DISTRICT.

The Liverpool District will be held, in the Milton Wesleyan Church Yarmouth North, on Thursday 11th June, at 9 a. m.

The Circuit Stewards from the several Circuits within the District, are respectfully requested to be in attendance, on Friday morning at 9 o'clock.

JAMES G. HENNIGAR, *Chairman.*

FREDERICTON DISTRICT.

The annual Meeting of the Fredericton District Committee, will be held at Woodstock, in the basement of the church, on Wednesday the 10th of June, commencing at 9 a. m.

The attendance of Circuit Stewards, on the following day, when financial business will be transacted, is respectfully requested.

JOHN LATHERN, *Chairman.*

ANNAPOLIS DISTRICT.

The annual Meeting of the District Committee of the Annapolis District will commence its sessions (D. V.) in Digby, on Wednesday, June 10th, at 2 o'clock, p. m.

The Circuit Stewards are respectfully requested to attend on Thursday the 11th at 10 a. m.

JOHN S. ADDY, *Chairman*

SACKVILLE DISTRICT.

The annual Meeting for the Sackville District will be held (D V.) at the Wesleyan Church, Dorchester, commencing on Tuesday the 9th of June, at 10 a. m.

The Circuit Stewards of the District are requested to be in attendance on Wednesday, June 11th, at 10 a. m.

INGHAM SUTCLIFFE, *Chairman.*

Letters and Monies.

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

Rev. W. McCarty (P.W., C. Trites $1, J. W. Forbes $1, G. Chapman $2—$4, will attend to Conference travelling arrangements in good season), Rev. Jos. Hart (P.W. Mrs. E. Thomas $2, Jas. McKay $2—$4. No postage on S. S. papers till 1869). can supply Libraries on very best terms, either English or American books), B. Williamson for I. Haviland, Esq., to Jan. '69, $2, Rev. Jas. R. Hart (the papers have been sent), Rev. D. D. Currie, one new sub) W. J. Deblois, Esq. (sent by post, as being less expensive), Rev. J. A. Clark, G. F. $2), Rev. R. Morton (P.W. Jas. Farnham $7, J. Dodson $2, for Rev. J. Geodison, Mrs. Morton $4, G. P. Nelson $4—$17), Rev. Jas. England (Have done our best to ensure safe transmission), Rev. S. W. Sprague (P. W. Thompson Trueman $2, R. Hallett $2—$4).

PAIN KILLER!—An External and Internal Remedy for the Cure of *Cramp and Pain in the Stomach*, Bruises, Burns and Scalds, Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Sore Throat, Sudden Colds, Coughs, &c. Use it once for any of these, and you will never do without it.

☞ Beware of imitations! Sold by all Druggists.

PERRY DAVIS & SON, *Proprietors,*

April 17 3m. MONTREAL.

CHAPPED HANDS.—A reporter connected with one of the Boston newspapers writes us that by the use of *one* box of Grace's Salve all soreness was removed from the skin, and that now he can show as fair a hand as ever wielded a pen. This Salve is a sure remedy for cutaneous diseases.

Blood's Rheumatic Compound is slowly but surely making for itself a name which will take a high rank in the world as a standard patent medicine.

Birth.

On the 10th inst., the wife of John T. Mellish, Esq., Principal of Cumberland Academy, Amherst, of a son

Marriages

On Thursday morning, the 7th inst., at the American House, St. John, N. B., by the Rev. Isaac N. Parker, Charles Wesley Thorne, Esq., to Miss Maggie Elizabeth, only daughter of William Dickey Coates, Esq., all of Corn Hill, Havelock, Kings County, N. B.

At the Wesleyan Church, Germain St., St. John, N. B., on the 14th inst., by the Rev. Charles Stewart, the Rev. James England, also taking part in the service, the Rev. John Smallfield Addy, Wesleyan Minister, Bridgetown, N. S., to Eliza Anne, relict of the late Wm. A. Robertson, Esq., of St. John N. B.

On the 6th inst., by the Rev. James Barns, in Guysboro', Mr. Alexander McKenzie, to Miss Eliza A. Worth.

On the 27th ult., at the house of the bride's mother, by the Rev. John Prince, Capt. Joshua Corbett, of Five Islands, N. S., to Miss Dinah Pippy, of St. John's, Nfld.

At Truro, on the 9th inst., by the Rev. Dr. McCulloch, John F. Harrison, Esq., Barrister at Law, Sacramento city, California, to Emily Roach, eldest daughter of the late Joseph Dickson, Esq., of Truro

Deaths.

On the 13th inst. aged 23 years., Jane Easterbrooke, eldest daughter of the Rev. E. Botterell

On the 15th inst., Mary Jane, beloved wife of C. H. Belcher, and danghter of the late Joseph Starr, Esq.

On the 12th inst., Mr. Wm. Dear, Senr., of Preston, aged 79 years.

On the 13th inst., Charles G., infant son of Joseph and Jane Hunter, aged 5 months

On the 14th inst., Jeremiah Conway, in the 65th year of his age.

On the 18th inst., aged 86 years, Barbara, widow of the late Joseph Hamilton, of this city.

On the 18th inst., Mary Susan, beloved wife of Thomas Bayer, Senr., aged 56 years

On the 16th inst., Margery E., wife of Henry Hills, and eldest daughter of Mr. John Wolfe, of Dartmouth, aged 33 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, May 14

H M S Jason, Capt Aynesley, Jamaica; brigts Delta, West, Cienfuegos; Louisa, Gammon, Jamica; schrs Hariza, Neville, Boston; Juliet, Simpson, St John, N B; Australia, Thompson, Western Banks; J McGuire, McGuire, Pictou; Janet, Orr, P E I.

FRIDAY, May 16

Schrs J W Fairfield, Western Banks—bound to United States; Mary Jane, Forrest, Boston.

SATURDAY, May 16

Steamers Alhambra, Nickerson, Charlottetown; Merlin, Shaw, St John's, Nfld; brigt Prince Alfred, Siteman, do; schrs Wave, Evens, Sydney; Amelia, White, Margaree.

MONDAY, May 18

Steamer Carlotta, Magune, Portland; brigt Oriental, Campbell, London; schrs Frank, McKinnon, Porto Rico; Elizabeth Ann, Sydney.

CLEARED

May 14—Brigt Kingston, Wood, Demerara; schrs J C Ritcey, Ritcey, St Peter's, C B; Louisa, Chansey, Ragged Islands.

May 15—Brigt H Porter, West, Little Glace Bay; schrs Banquet, McNeil, St Ann's, C B; Josephine, Farrell, Mainadieu; J W Faltz, Faltz, Boston; O My, Reynolds, P E Island.

May 16—Steamer Alhambra, Nickerson, Boston; schrs Ellen, Shelnutt, Richibucto; Alexander, Charlottetown; Sophia, Morrison, Charlottetown.

May 18—Schrs Sabina, Dauphiney, Ingonish; Mat Mooney, O'Leary, Labrador.

New Advertisements.

WRIGHT'S
Patent Sectional Spring Bed!

THE Subscribers having been appointed sole Agents in the Province for the sale of this article, recommend it as being the easiest and most comfortable to rest upon, and together with its durability, and the facility with which it can be taken apart and cleaned, they feel certain that it will be found to be a most convenient article.

may 20 GORDON & KEITH.

Household Furniture.

INTENDING Housekeepers and those refurnishing can do much better than speculating in second-hand articles at auction, by an inspection of our unrivalled stock of custom made first class FURNITURE, comprising—
DRAWING ROOM SETS,
DINING ROOM SETS,
HALL FURNITURE,
BEDROOM SETS,
Several suits of Drawing Room Furniture, finished in plain and fancy Reps, Brocatelles and Damasks, Wardrobes, Book Cases, Washstands, Fancy Tables, Fancy Chairs, &c., &c. in Walnut and Mahogany.

may 20 GORDON & KEITH.

Floor Oil Cloth.

JUST received ex "Forest King" from London, and Roseneath from Glasgow, our Spring supply of

English & Scotch Floor Oil Cloth,

which can be cut to any size or shape.

—ALSO—

a large assortment of

Iron Bedsteads and Stretchers,

Children's Bedsteads,
Bedding of every description,
Superior Feather Beds,
Best Goose Feathers, and warranted free from unpleasant smell.

ONE TON GOOSE FEATHERS,

in bags.

Three hundred sets of

NARROW SLATS & OTHER VENETIAN BLINDS.

GORDON & KEITH.

☞ *Orders from the Country promply executed.*

May 20

SABBATH SCHOOL BOOKS.

A well selected Stock of Books for Sabbath School Libraries of recent importations, from the English and American markets, on hand at the *WESLEYAN BOOK ROOM.*

ALSO,—Question Books of various kinds,—Reward Books, &c., &c.

Back Numbers of Sabbath School Papers;—Sunday School Advocate, British Workman, Band of Hope, &c. in good order, and quite as suitable for distribution as those of present issue, at very greatly reduced rates.

These can be sent by mail without charge.

May 20, 1868.

Piano Primers, Catechisms, &c.

BERTINI'S Self-Teaching Catechism. 40 cts., Burrowes' Piano Primer and Guide to Practice. Improved Ed., 30 cts. Clark's Catechism. Enlarged Ed., 38 cts. Jousse's Catechism, New Ed., 25 cts. Lenhart's Elements, 50 cts. Knoor's Guide for Teacher's, 75 cts. Forde's Class Book, 40 cts. Tuner's Guide, 60 cts. Dictionary of 5000 Terms, 75 cts. Calcott's Musical Grammar, $1.00. Materia Musica. 75 cts. Mailed, postpaid.

OLIVER DITSON & CO., Publishers, Boston.

May 20 insert until changed.

Rink's Organ School.

Carefully Revised; with German Directions and Terms Translated into English, and the Pedal Part written on a Separate Staff. The whole edited by W. T. Best. A new and valuable edition of the most thorough and systematic System of Instruction for the formation of a correct style of organ playing, and the mastery of the instrument in all its varied resources. Price, *In six Parts each* $1.50; *in One Vol*, Cl $6.00. Mailed, post paid.

OLIVER DITSON & CO.,
Publishers, 277 Washington St., Boston.

may 20

FURTHER ARRIVALS,

PER CITY OF CORK.

LADIES' Kid Elastic Side Walking BOOTS
" " Balmoral " "
" " Elastic Side Dress " "
" " Button Walking " "
" " Col'd Morocco Colleen Slippers
Misses' & Children's Brown French Cashmere Button BOOTS
Misses' & Children's Kid Button Boots
" " Kid Balmoral Boots
" " Patent Strap Shoes, &c.

The above are the Latest Styles, and very superior in every respect.

—ALSO—

A large assortment of Men's & Boy's Walking and Dress BOOTS, at very low prices.

A. J. RICKARDS & CO.,
may 6 145 Granville street.

PUBLIC BENEFACTRESS.

Mrs. S. A. Allen,

A LADY OF WORLDWIDE REPUTATION.

MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER is suited to both old and young. It strengthens the Hair, prevents it falling or turning grey, and imparts to it a beautiful glossy appearance. It never fails to RESTORE GREY HAIR

TO ITS ORIGINAL YOUTHFUL COLOR.

It is not a Dye, but acts directly upon the roots of the hair, giving them the natural nourishment required, producing the same vitality and luxurious quantity as in youth. It will restore it on bald places, requires no previous preparation of the hair and is easily applied by one's self. One bottle will usually last for a year, as after the hair is once restored, occasional applications once in three months will insure against grey hairs to the most advanced age.

MRS. S. A. ALLEN'S

WORLD'S Hair Dressing, or Zylobalsamum, is essential to use with the Restorer, but the Hair Dressing alone often restores, and never fails to invigorate, beautify and refresh the Hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position.

FOR LADIES AND CHILDREN,

whose hair requires frequent dressing, it has no equal. No lady's toilet is complete without it. The rich glossy appearance imparted is truly wonderful. It cleanses the hair, removes all dandruff and imparts to it a most delightful fragrance. It will prevent the hair from falling out, and is the most economical and valuable Hair Dressing known. Millions of bottles sold every year.

THE RESTORER REPRODUCES AND THE HAIR DRESSING CULTIVATES AND BEAUTIFIES.

Sold by all Druggists throughout the World.
Principal Sales Office, 198 Greenwich Street, New York City.

Aug 14

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

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 United Companies will henceforth be conducted under the title of the

Standard Life Assurance Company.

The Annual Revenue of the Standard Company is now upwards of £650,000, and the Accumulated Funds amount to upwards of £3,500,000, Stg. The New Business transacted during the past year amounted to the large sum of £1,375,000 stg., the corresponding Premiums amounting to £45,397 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,
Colonial and Foreign Secretary.

HALIFAX, NOVA SCOTIA.
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The Family.

Tiny Thorns.

Tiny thorns
Are in my pillow;
Little boughs
Of weeping willow.

When I sleep
Too much—they press me;
Then I wake
And so they bless me.

Little thorns!
I would be grateful;
All the sins
Ye pierce are hateful.

Sharper pains
Assailed my Saviour,
Yet how meek
Was his behaviour.

O! I love
To be a sharer
In the grief
Of that Sin-bearer!

Leave not then
My downy pillow,
Tiny thorns
And weeping willow.

The Good-for-Nothing.

Poor Billy blotted his writing-book. His clumsy little fingers couldn't make the marks he wanted them to. The straight lines were crooked, and the crooked ones were so very crooked that they all seemed to be falling down and crawling away; but he tried ever so hard, and began to think he was doing wonders, when, just at the last, down fell a big drop of ink.—He tried to wipe it off, and that made it spread. Then he tried his tongue as he had seen the bigger boys do. Then he sat, feeling almost sick, and waited for something. What was it? A whipping! His sharp-nosed and sharp-voiced teacher had very little patience or judgment. Billy had blotted two pages just before, and she had promised him a whipping if he blotted this one. Soon he heard her walking up behind him.

His little heart thumped so hard that he could hear it. He placed his hand over the blot and began writing very diligently underneath, and was very glad when Miss Snarley walked by without seeing it, although she had looked right over his shoulder. Billy was very small, and had not yet learned how much braver it would be to take his whipping and have it over with, even if he did not feel that he deserved it. He might have known that Miss Snarley's sharp eyes would see everything he didn't want them to, sooner or later. When the books were gathered up she opened Billy's. He thought she was hunting an excuse to whip him, and he thought her eyes really twinkled when she saw such a fine one. Perhaps he thought so because he was so badly scared.

As he walked home he kept asking himself if he really was such a great "good-for-nothing" as his teacher said. She had called him so four times that day. First he was late; but he would not have been if he not drawn poor little lame Bertie Green to his school on his sled.—Miss Snarley scolded him without asking any questions. The teacher didn't know his father made him work all the time he was out of school. Then the poor little tired boy fell asleep in school, and got scolding number three; and, lastly, his writing-book got him into trouble.—Now, while he was going home, tugging the sled with the same lame boy upon it, he thought of all these things. "I wonder if there are any other good-for-nothings?" he said. He looked all around him. There were old fences, but they were good to keep cattle cattle out of mischief. There was a dog, but he watched for thieves in the night. There were some old maple trees, but even these made good maple sugar.—"Yes," he cried, "there are some 'good-for-nothings,' and I'm like them. I'm like weeds. I'm growing up fast, as they do, and I shall always be in somebody's way. I'll never try to do anything or be anybody again until weeds grows useful." And poor little discouraged Billy began to cry.

Just then a chickadee lighted on the fence and began to sing. "Poor little winter bird!" thought Billy. I wonder where you get anything to eat when the ground is so snowy! The leaves and berries are all gone, the butterflies are dead, and the worms are all frozen in the ground."

"Peep, peep, chickadee, dee dee dee-e-e-e," cried birdie. "I'll show you!" Whirr-r-r-r went his wings and then he lighted on one of the good-for-nothing weeds. How he clung and picked out the little dry seeds, twittering and peeping at a great rate.

"Ah," thought Billy, "weeds are useful then! They are the little bird's corn-cribs! I wont give up yet! If I'm a weed there's a lame chickadee on my sled to look after. I wont believe I'm a good for nothing, even if Miss Snarley does say so. I'm going to keep trying!"—This was a good resolution, and Billy kept it until Miss Snarley left and a better teacher came; and, at the end of a year, when Billy found himself at the head of his class, how grateful he did feel towards the chickadee and the weeds for teaching him such a good lesson.

A True Story of Faith.

One bright afternoon last summer two little boys of my acquaintance started forth for a ramble in the green fields. They amused themselves for some time with a nice new chain which had been given to one of the boys, not long before, by his father. But, after a while their attention was attracted in other ways; the ripe, red berries, the nimble squirrels, the gay butterflies, all, in turn, absorbed their little minds, and the new chain was left forgotten upon the ground.

At length both Freddie and Weston became tired of playing, and began to think about home, mother and supper, and then they remembered the chain, and began to wonder where they could have dropped it. They looked about eagerly for a good while, but the chain was nowhere to be found. Finally said little Weston, "Let's pray, Freddie, and perhaps that will help us find the chain." So these little boys knelt down and repeated the Lord's prayer, word for word, with the rather indistinct assurance that by so doing they should obtain help from above. They rose from their knees and renewed the search more diligently, but all to no purpose. They began to feel about discouraged, when little Freddie, who had kept up a perpetual thinking, said, "Look here, Weston, that wasn't the way to pray; we must pray for what we want: if we want God to help us find the chain, we must ask him to." So they both knelt down once more, and their little trusting hearts went up to God in a simple, earnest prayer, that He would help them to find their missing treasure. And then they again commenced their search. They had gone but a short distance when the lost plaything was seen shining brightly in the green grass. They seized it eagerly and ran home, as fast as their little feet would carry them, to relate to their mother the story of the afternoon's adventure—the lost chain, the prayer, and its speedy answer.

May not children of a larger growth learn a lesson of simple faith from these little boys, and pray for what they want, remembering the promise, "Ask and ye shall receive."—*Children's Friend.*

Late in Bed.

The following story, which we find in an exchange, is worth remembering by our little friends:

When Farmer Milton's boy went after the cows there was one who was called "Old White Face," that always stayed behind. No sooner were the bars let down and the call made than "Brindle" and "Bright Eyes" and Broken Horn" would move at once, and make their way to the road. But "Old White Face" would keep cropping and cropping a bit more, as if nobody had called her, and nobody wanted her milk.

Sometimes the boy had to crack his whip pretty smartly before she would stir a peg, "Lazy old brute!" he muttered one day, "why can't you come home when you're called, as other cows do? I have to go after you almost every day. Why can't you come when you're called?"

"So I say, Tom," spoke out Farmer Milton, who was just on the other side of the fence, and heard what he said. "I often call you in the morning, and you sleep and sleep till I come up close to your bed and call out as loud as I can. You used to hear at first, and start at the first call; but you thought you would lie still a minute longer one day, and two the next, and now the habit is very hard to break."

Tom drove home his cows without saying another word, and it is to be hoped that he remembered what Farmer Milton said to him, and jumped out of bed on the first call next morning.

The Clean Apron.

A lady wanted a trusty little girl to come and help her to take care of baby. Nobody could recommend her one, and she hardly knew where to look for the right kind of a child. One day she went through a by-lane, and met a little girl with a clean apron. She went a third time and saw the same little girl with her clean apron, holding a baby in the door of a small house.

"That is the child for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," she answered modestly, "father is dead, and now mother has to do everything."

"Should you not like to come and live with me?" asked the lady.

"I should like to help mother some way," said the child.

The lady, more pleased than ever with the tidy looks of the little girl, went to see her mother when she was at home; and the end of it was, the lady took the child to live with her; and she found, what indeed she expected to find, that the neat appearance of her person showed the neat and orderly bent of her mind. She had no careless habits; she was no friend to dirt; but everything she had to do with was folded up and put away and kept carefully. The lady takes great comfort in her, and helps the poor mother, whose lot is not now so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron; and who will not say it was a good one?"

What is the Bible Like?

1. It is like a large, beautiful tree that bears sweet fruit for those who are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distant objects and far-off things of the world to come very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, a store-house of all sorts of valuables and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowing river, the banks of which are green and flowery, where birds sing, and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you I want you to love the Bible. If you attend to it, it will make you, through God's blessing, wise, rich, and happy for ever and ever. It is God's book. It is the best book. It is a book for little children. I hope you will learn, and learn to sing, too, that beautiful hymn,

Holy Bible, book divine,
Precious treasure, thou art mine.

Temperance.

Charles Dickens on Wine Countries.

The following from Dickens is to the point, and he has a good opportunity of knowing whereof he speaks:

"The wine-shops are the colleges and chapels of the poor in France. History, morals, politics, jurisprudence, and literature, in iniquitous forms, are all taught in these colleges and chapels, where professors of evil continually deliver those lessons, and where hymns are sung nightly to the demons of demoralization. In these haunts of the poor, theft is taught as the mortality of property, falsehood as speech, and assassination as the justice of the people. It is in the wine-shops the cabman is taught to think it heroic to shoot the middle class man who disputes his fare. It is in the wine-shop the workman is taught to admire the man who stabs his faithless mistress. It is the wine-shop the doom is pronounced of the employer who lowers the pay of the employed. The wine-shop breed, in a physical atmosphere of miasaria, and a moral pestilence of envy and vengeance, the men of crime and revolution. Hunger is proverbially a bad counsellor, but drink is worse."

Who Killed Tom Roper?

FOR DECLAMATION.

Who killed Tom Roper?
Not *I*, said new Cider,
I couldn't kill a *spider*,
I didn't kill Tom Roper.
Not *I*, said strong Ale,
I make men tough and hale;
I didn't kill Tom Roper.
Not *I*, said *Lager Beer!*
I don't intoxicate. D'ye hear? (*cross*)
I didn't kill Tom Roper.
Not *I*, said Bourbon Whiskey,
I make sick folk spry and frisky;
The Doctors says so; don't *they* know
What quickens blood that runs too slow?
I didn't kill Tom Roper.
Not *I* said sparkling old Champagne,
No *poor* man e'er by *me* was slain.
I cheer the rich in lordly halls,
And *scorn* the place where the drunkard falls,
I didn't kill Tom Roper.
Not *we*, said various other wines;
What! juice of grapes, product of *vines*,
Kill a man! The Bible tells
That wine all other drink excels.
I didn't kill Tom Roper.
Not *I*, said Holland Gin;
To charge such a crime to me is a *sin*.
I didn't kill Tom Roper.
Nor *I*, spoke up the Brandy strong,
He grew too poor to buy me long;
I didn't kill Tom Roper.
Not *I*, said Medford Rum;
He was almost gone before I come;
I didn't kill Tom Roper.

Ha, ha! laughed old Prince Alcohol,
Each struck the blow that made him fall;
And all that helped to make him toper:
My agents were, to kill Tom Roper.

—*Temperance Banner.*

How to Shorten Life.

An eminent Dublin physician says: "If an end were put to the drinking of port, punch and porter, there would soon be an end to my worldly prosperity. Physicians, surgeons, and apotheraries would be ruined, and disease would be comparatively rare, simple and manageable. Twenty years experience has convinced me that, were ten young men, when of age, to commence and continue daily drinking one glass of ardent spirits, or a pint of port or sherry, the lives of eight of them would be abriged twelve or fifteen years.

Agriculture.

The Garden.

Franklin said, "Take care of the pence and the pounds will take care of themselves." Farmers often reverse the operation, and in taking care of pounds, the pence get sadly scattered; they have so much to do on the farm that the garden is grievously neglected. The garden is the most profitable part of the homestead, in proportion to its size, if properly cared for.—Plant at various times so as to have a succession of vegetables during the summer. Radishes, peas, lettuce, sweet corn, and various other things may be enjoyed for a long time by a little care and forethought in putting in the seed. Keep down the weeds; don't calculate to tend the garden at odd hours when you have nothing else to do, but make it a point to take care of that any way. Get the boys out in the morning before sunrise to hoe it, and then go with them yourself, and show them how the thing is done. Nothing makes a garden flourish like stirring soil each morning before breakfast. Your dinners all summer depend upon having it done well. Don't be afraid you will poison the garden stuff by stirring the earth too frequently; don't be afraid that the cabbages, or corn, or melons, or any other plants will grumble because the air, and the sunshine, and the rain have free access to their roots. No! no! they will enjoy it, and yield you a rich return for all your labor.

Growing Onions.

The high figures at which onions have been sold the past season will probably induce a more extended cultivation of this most valuable of vegetables. The most successful onion grower, on a somewhat limited scale, we ever saw, kept his ground in high tilth, forming a deep rich bed for the seed. The soil was thoroughly stirred to the depth of a foot or more, and finely pulverized. When thus prepared, the party commenced tramping across the beds in the line of the extended rows, thus compacting the soil quite hard. This done, a rake was used to stir up or scarify the surface sufficiently deep to cover the onion seed lightly, or to assure its germination. In thus tramping the onion beds down, after the soil has been properly stirred and prepared, the onion was thrown, during the period of its growth upon the surface, causing it to expand with more freedom than would have been the case if covered deep in a mellow soil. The result of this mode of planting and cultivation was the most prolific yield of the best developed onions we ever saw. This mode was pursued year after year, and with unvarying success.—*Rural New Yorker.*

To Cleanse Feather Beds.—When feather beds become soiled or heavy they may be made clean and light as follows: Rub them over with a stiff brush or broom dipped in hot soapsuds When clean lay them on some clean boards where the rain will fall on them. When thoroughly soaked let them dry in a hot sun for six or seven successive days, shaking them up well, and turning them each day. They should be covered over with a thick cloth during the night. If exposed to the night-air they will become damp and mildew. This way of washing the bed-ticking and feathers makes them very fresh and light, and is much easier than the old-fashion method of emptying the beds, while it answers quite as well.

How to Set a Hen.—We have found the most convenient way to set hens was to get a common tea-chest or box, put a portable sloping roof to it, made of a few pieces of board. Put a hole at one end, like that of a dog-kennel. In front of this put a wire pen or frame made of lath. Provide your hen with food and water daily, and you need not be under anxiety about your hen leaving her eggs, if really broody, in a very short time. In this way you would have them entirely under your command. When the chickens are hatched I find these same boxes answer every purpose; only in wet weather, if a shed cannot be had, they must have the frame covered with canvass or boards.—*Stock Journal.*

Never feed your cattle in the yard without a "rack." Economy rightly enough shrugs her shoulders at so slovenly a practice. The actual loss to the farmer from this waste is equal to the cost of half a dozen racks and the expense of keeping them in complete repairs for years. Any farmer who has an axe, saw and auger, can make one.

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APPLIED EXTERNALLY.

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After suffering torture from billious cholic, two of your pills cured me, and I have no return of the malady.

Our doctors treated me for Chronic Constipation as they called it, and at last said I was incurable. Your Maggiel's Pills cured me.

I had no appetite; Maggiel's Pills gave me a hearty one.

Your pills are marvellous.

I Send for another box, and keep them in the house.

Dr Maggiel has cured my headache that was chronic.

I gave half of one of your pills to my babe for Cholera Morbus. The dear young thing got well in a day.

My nausea of a morning is now cured.

Your box of Maggiel's Salve cured me of noise in the head. I rubbed some Salve behind my ear and the noise left

Send me two boxes; I want one for a poor family

I enclose a dollar; your price is twenty-five cents, but the medicine to me is worth a dolla

Send me five boxes of your pills

Let me have three boxes of your Salve and Pills by return mail

For all Diseases of the Kidneys, Retention of Urine, &c., &c.

Maggiel,s Pills are a perfect cure. One will satisfy any one

FOR FEMALE DISEASES,

Nervous Prostration, Weakness, General Lassitude and Want of Appetite,

Maggiel's Pills will be found an effectual Remedy

MAGGIEL'S PILLS & SALVE

Are almost universa in their effects, and a cure can be almost guaranteed.

EACH BOX CONTAINS TWELVE PILLS ONE PILL IN A DOSE.

"Counterfeits! Buy no Maggiel's Pills or Salve, with a little pamphlet inside the box. They are bogus. The genuine have the name of J. Haydock on box with name of J. Maggiel, M.D. The genuine have the Pill surrounded with white powder"

☞ Sold by all respectable dealers in medicine throughout the United States and Canada at 25 Cents a Box or Pot.

All orders for the United States must be addressed to J. Haydock, No. 11 Pine street, New York.

Patients can write freely about their complaints, and a reply will be returned by the following mail. Write for "Maggiel's Treatment of Diseases."

Dec 1 6m

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 gums, 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 speedil 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.

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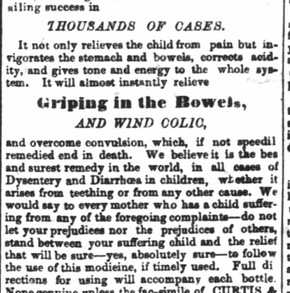

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DAVIS' INFALLIBLE Neuralgia and Rheumatic Mixture.

CHISWELL'S PECTORAL BALSAM.

Pheumonic Cough Candy.

With confidence recommended in all cases of Coughs. Colds. Hoarseness. Sore t.

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A SUPPLY of the Orations of this popula Temperance Advocate, delivered by him in Great Britain and on this Continent, just received nd for sale at the

WESLEYAN BOOK ROOM,

at the exceedingly low price of 20 cents per copy.
oct 23.

THE SCIENCE OF HEALTH

Every Man his own Physician

HOLLOWAY'S PILLS,

And Holloway's Ointment!

Disorders of the Stomach, Liver and Bowels.

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

Erysipelas and Salt Rheum

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

Bad Legs, Old Sores and Ulcers

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

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

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

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

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

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

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

*** Sold at the manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the civilized world.

☞ There is considerable saving by taking the larger sizes

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

☞ Dealers in my well-known medicines can have Show-Cards, Circulars, &c, sent FREE OF EXPENSE, by addressing Thos Holloway, 80 Maiden Lane, N. Y.
nov. 6

PERRY DAVIS'

Vegetable Pain Killer,

The Great Family Medicine of the Age!

TAKEN INTERNALLY, CURES Sudden Colds, Coughs, &c, Weak Stomach, General Debility, Nursing Sore Mouth, Canker, Liver Complaint, Dyspepsia or Indigestion, Cramp or Pain in the Stomach, Bowel Complaint Painters Colic, Asiatic Cholera, Diarrhœa and Dysentery.

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The PAIN KILLER is by universal consent allowed to have won for itself a reputation unsurpassed in the history of medicinal preparations. Its instantaneous effect in the entire eradication and extinction of PAIN in all its various forms incidental to the human family, and the unsolicited written and verbal testimony of the masses in its favour, are its own best advertisements.

The ingredients which enter into the Pain Killer, being purely vegetable render it a perfectly safe and efficacious remedy taken internally as well as for external application when used according to directions. The slight stain upon linen from its use in external applications, is readily removed by washing in a little alcohol.

This medicine, justly celebrated for the cure of so many of the afflictions incident to the human family, has now been before the public over twenty years, and has found its way into almost every corner of the world; and wherever it is used, the same opinion is expressed of its real medical properties.

In any attack where prompt action upon the system is required, the Pain Killer is invaluable. It almost instantaneous effect in Relieving Pain is truly wonderful; and when used according directions, is true to its name.

A PAIN KILLER

it is, in truth, a Family Medicine, and should be kept in every family for immediate use. Persons travelling should always have a bottle of this remedy with them It is not unfrequently the case that persons are attacked with disease, and before medical aid can be procured, the patient is beyond the hope of recovery. Captains of vessels should always supply themselves with a few bottles of this remedy, before leaving port, as by doing so they will be in possession of an invaluable remedy to resort to in case of accident or sudden attacks of sickness. It has been used in

Severe Cases of the Cholera,

and never has failed in a single case, where it was thoroughly applied on the first appearance of the symptoms.

To those who have so long used and proved the merits of our article, we would say that we shall continue to prepare our Pain Killer of the best and purest materials, and that it shall be every way worthy of their approbation as a family medicine

☞ Price 25 cents, 50 cents, and $1 00.

PERRY DAVIS & SON,

Manufacturers and proprietors, Providence, R. I

*** Sold in Halifax by Avery Brown, & Co., Brown, Bros & Co, Cogswell & Forsyth. Also, by all the principal Druggists, apothecaries and Grocers. Sept 12.

Ayer's Ague Cure.

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