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[FOR THE PROVINCIAL WESLEYAN.]

"No Night is There."

BY M. E. H.

"And there shall be no night there."—Rev. xxii. 5.

No night is there! Look up, dejected ones,
Whose souls are crushed beneath a weight of grief;
Who know too well that depth of bitterness,
That from no human source may seek relief;
Look up, look up, with joy and faith survey,
That blissful land where night succeeds not day.

No night is there! The fairest summer morn,
That ever dawns our weary earth to cheer,
Obscured too quickly by the shades of eve,
Its blissful moments soon must disappear;
But in that brighter home to which we tend
Our happiness shall know no pause nor end.

No night is there. The tempter's wily art
No more the feeble spirit shall distress;
No more shall murmuring thoughts and doubts arise
Of our kind Father's power or will to bless,
Till, groaning 'neath the vile satanic dart,
Despair resistless seizes on the heart.

No night is there! Unknown the grief that stands
Beside the death-bed of the cherished one,—
With quivering lips and with imploring hands
Striving to murmur, "Let thy will be done;"
While the bright sunshine with its cheerful ray,
Mocks the sick soul that fain for death would pray.

No night is there! Life's cares, a weary throng,
That crush the ardent spirit with their load,
The gloom that sometimes gathers o'er our path,
Or the sharp pangs of grief that sting and goad—
Are never known within that purer sphere
Where the blest spirits of the just appear.

No night is there! *Farewell*, that bitter word,
That knell of purest happiness on earth,
Breathed from lips pallid with excess of woé,
From moistened eyes that late had shone with mirth,
In the sweet bowers of Paradise shall ne'er
Torture the frame, or wring the burning tear.

No night is there! What wonder, then, the heart,
Grown weary midst life's turmoil, sighs for peace?
And joyfully anticipates the hour
That shall from earth and earthly cares release,
And lead the soul from darkness and dismay
To the blest mansions of eternal day.

Correspondence of the Christian Advocate and Journal.

Lacordaire.

No. IV.

Lacordaire—The Dominicans—What are they?—Their History—Their Regimen—Their Education—Ultramontanism—What is it?—Bossuet and Gallicism—The Abbe Prompsault and the Archbishop of Lyons

MR. EDITOR,—I have, in my last three letters, given you a somewhat connected narrative of the career of the *Père Lacordaire*, considering him as the central figure in a group of men who have had much to do with the late reaction here in favour of Popery—such as Bonald, since become a bishop,) Comte Montalembert, De Maistre, and (though only for a limited time) the Abbé de la Mennais.

There are three respects in which Lacordaire has contributed much to this reaction: first, as a very popular, if not a really great preacher; secondly, by the revival of the monastic order of Dominicans in France; thirdly, by the promotion, through these, and through all his other exertions, of that Ultramontane mania to which I have several times referred, as the greatest triumph of Popery in France.

Of his character and labours in the first respect, I have said enough already in my personal narrative. I wish at present to add some remarks respecting the two other facts.

The title "Dominicans" is doubtless familiar enough to most of your readers as a monastic name; but the *character* of that order, and its importance in a Papal reaction, like that now in progress in France, may not be so well known to them. Let me say, then, that it is virtually an *order of preachers*, and that Lacordaire, not content with his own flaming "predications" and itinerancy in France, is attempting, by refounding this order, to spread over the country an army of Popish evangelists, trained expressly for the pulpit, and fitted, by the severest education and discipline, to propagate the most thorough-going Romanism.

St. Dominique was a Spaniard—many of the worst things of Popery (including the Inquisition itself) have come from Spain.—Dominique, in passing through France, somewhere about the beginning of the thirteenth century, thought he saw the country fast going to perdition, and he founded his order of Dominicans for its rescue. Doubtless he saw the case correctly; but the wonder is that he should not have seen Spain, and especially Italy, in the same desperate plight; for, if the devil ever had full sway in our world, it was at that epoch of the universal supremacy of the 'MotherChurch.' His real object was a crusade of *Frères Prêcheurs*—preaching brethren. He went to Rome (of course) to begin aright, and, in nine years after the approval of the new order by Pope Honorius, all Catholic Europe had received the preaching brothers.—They had already, at that time, eight Provinces, and no less than sixty convents.—They adopted some of the most abject usages of the medieval monasticism, but found them very advantageous in that day. Old Matthew Paris, the historian, who disliked all monks as the very imps of Satan, (and therefore was likely to be a truthful authority,) represents them as given to voluntary poverty—which means, in fact, to public mendicity. You could see them, he says, in groups of six or seven, in most great cities, thinking nothing of the morrow, but practising the Gospel precept of "living by the Gospel," giving the *remains* of their meals to the poor about them, sleeping in their clothes, with a straw mat only for covering, and the stones for pillows. "Thus," adds the historian, "*they were always ready to announce the Gospel.*" Such is the order of preachers which Lacordaire is reviving in France—such has he become himself, with all his superior education and superb genius, under the downward course which he began when, deserting La Mennais, he bowed to the authority of the pope, at their visit to Rome, mentioned in my preceding letter.

A Catholic authority, the Abbé Bertrand,* gives us a detailed account of the *regimen* of the order. The *novice* must pass through a probation of one year in the monastery.—The "prior" teaches him "humility, both of the mind and the body;" to abandon his own will, (i.e., to the will of his "superior," or "prior;") to prostrate himself before such as he may have scandalized, and not to rise till he is forgiven; to dispute with no one; to judge no one; to interpret all actions favourably. The "frères" must not smile heartily, (a very sinister rule,) nor cast their looks on many things; they must be very reserved in their words; they must not ride on horseback; must not eat flesh; must not carry with them money when travelling, nor look at a woman, nor speak alone with one, nor write or receive a letter without permission. For any transgression of these rules the penalty is a given amount of prayers, and fasting on bread and water.

For other offences, such as resistance to the "superior," "sins of the flesh," "games of hazard," &c., peculiar penalties are inflicted, as, "flagellation in the chapter," the eating of bad bread on the pavement of the kitchen, the denial of conversation with all the brotherhood, except the superior, and imprisonment. "An extraordinary and lugubrious ceremony," says Bertrand, "is also used to break rebellious wills: the assembly meets, and those who have committed faults must prostrate themselves at length on the floor, but on their sides, that their faces may be seen covered with shame, and the prior then ordains a punishment, usually a flagellation, which is executed on the spot;" and over such scenes the assembled monks "chant together the Psalm, 'Let all the nations praise the Lord; our aid is n the name of the Lord.'"

Such is the internal regimen of this order. In regard to the intellectual training of these evangelists, who are to resuscitate Popery In France, it is equally characteristic. The Dominicans pay some respect to learning, and there have been learned men among them. Each "province" used to send two of its most intellectual monks to the University of Paris; but the "frères" generally are confined to theological studies, such as fit them simply to preach Popery to the multitudes. Bertrand says the "novices study not in the books of the pagans, (that is, the classic ancients,) or philosophers, except only to receive, *en passant*, knowledge from them. They must not learn commonly the secular sciences, or liberal arts, but only books of theology." Correct Latinity is required, as that is the language of the Church. No one is "allowed to read the Bible in any other literal sense than that which is approved by the Holy Fathers." The houses of the convents are allowed "no curiosities, no notable superfluities in sculptures, paintings, pavements, (mosaics,) as these are contrary to poverty." The "frères" are allowed to have no property in funds or rents, and no charge of churches. They are not even allowed to publish a book without the consent of the "superior."

From this outline you can appreciate the sort of agency that the Catholic pulpit in France is hereafter to exert under the direction of Lacordaire. *Preaching* he believes to be the great instrument for the Church in this day, and he is attempting to provide it by the above means. At the suppression of monasteries by the Revolution (in 1790), there were no less than six Dominican provinces, and two hundred convents in France. They were all swept away, much to the relief of the country. Lacordaire has begun their revival. His eloquence has bewitched some important men into the scheme. Before he founded his first house in France, (at Nancy,) he led twelve young men with him to Rome, to enter the order there.—These, returning, have helped him in propagating the institution. His tireless energy and resistless enthusiasm will doubtless succeed, for a while at least, and France will again be traversed by *itinerant evangelists*, who, living under the vow of poverty, having no local church duties, and enthusiastically devoted to the work of propagandism, will spread the revival of Popery through her cities and villages.

Of course Rome approves zealously all this energy of the Père Lacordaire, for it is consecrated to *Ultramontanism*—the third fact that I have proposed to notice.

Lacordaire, as I have all along shown you, has been, from the very beginning, a thorough-going Ultramontanist, though somewhat in his own way. His famous submission to the pope, in the case of the *Avenir*, has secured him entirely to the Ultramontanists. All his preaching and Dominican plans take that direction—though he seldom or never uses the word itself. He went to Rome to study the Dominican order; he belongs to the Convent of Minerva in that city; he makes incessant journeys to Rome to consult respecting his plans. In fine, the whole Dominican movement in France is against the old "*Gallic liberties*." Those great rights of the French Church, contended for by her ancient parliaments, kings, and theologians, have been swept away, and the Church here no longer belongs to France in its ancient integrity, but to Rome.

"Ultramontanism," the "Gallic liberties," &c., are phrases continually used in the European religious correspondence of the American press, and in recent works on European religious affairs. Allow me to explain them a little, in order to show the bearing of the above and other facts recently given by me, on the question of Popery in France.

While the nominal unity of Popery is unquestioned among its different European sections, there has been, for almost an indefinite period, a dissent in some of these sections from the fullest claims of Rome to dictate and regulate local ecclesiastical matters. The claims of Rome, in these respects, are what are called *Ultramontanism*. France has especially resisted these claims; and her parliaments at several times, and her clergy, as a body, once at least, have defined formally her independent ecclesiastical powers and rights. These powers and rights are known, in legal and theological books, as the "Gallican liberties," or *Gallicanisme*.

The clergy of France put forth, in 1682, a formal declaration of them, from the powerful pen of Bossuet; and that greatest of French divines has stood as a mighty rock, against which all the Ultramontane waves have broken in vain, down till the disastrous restoration of the Napoleon dynasty, in the person of the present emperor. This tyrannical man has involved, in the ruin of all other French liberties, the old independence of the Gallican Church.

Bossuet's declaration denies some of the most important pretensions of the Popes—such as their interference with civil governments, the subjection of temporalities to their authority, their power to absolve the people from the path of allegiance to their kings, their superiority to general councils, or their right to countermand, directly or indirectly, the decision of such councils, and most important of all, their right to interfere with the ancient "customs and usages" of the French Church! Now this last phrase left open a wide field, for the French Church had a great many customs which affected vitally the boasted uniformity of Popery—so many, indeed, that Rome has ever been at war with it about them. It has its own liturgy, for instance—a most important point, and what is still more important, and its different sections have always had, the right of modifying the liturgical services, *à la discretion*. Now as Popery is so largely liturgical, here was an opportunity almost for the introduction, at any time of practical Protestantism, And it is a fact that *Jansenist* Churches here, in several instances, quite reformed Popery by such changes; for Jansenism (sacred by the names of Pascal, Arnault, the Mère Angelique, and by the memories of Port Royal) has been a comparative pure and really pious form of French Catholicism.

You perceive, then, at a glance what a calamity has overtaken the French by the loss of this its old independence; you perceive what a calamity Lacordaire's influence as a preacher must be, devoted as he is to Ultramontane interest; and you see what must be the result of the reorganization of the Dominican order in France, connected as it is with the Italian heads of the order, and aiming at the supplying of France with "preaching brothers" fully under their influence, and trained to their opinions.

The court of Rome, shrewdly perceiving the opportune moment, has taken advantage of the late changes in France to *assume*, as it were, the non-existence of the "Gallican liberties." The Roman theologians claim that they were tacitly abolished by the "concordat" of Napoleon in 1802, and more especially by the bull "*Qui Christi Domini Vices;*" and conformably to this view, the present Pope issued an encyclical letter on the 21st of March, 1853, enjoining upon the bishops to encourage such publications as sustain the full rights of the Papacy, and to suppress such works as teach the contrary, particularly condemning a recent French work, which treats of the spread of Ultramontanism, and vindicates the Gallic liberties. This encyclical letter has been allowed to pass without opposition, except from one source. The Abbé Prompsault has published "Observations" on it, and also a letter addressed to the Minister of Public Worship and Instruction, against the new Papal usurpation. The Primate of France, the Cardinal Archbishop of Lyons,* has issued a "mandament" against the author, and has thus shown the real position of the French hierarcy in respect to Ultramontanism. It has given itself over to be bound hand and foot by the Pope.

Nevertheless, as I have argued in a former letter, this degradation of the French Church by the disgraceful recreance of her bishops, will have its reactionary effect against Popery in the next revolution that shall occur in France. Great good may yet spring from the apparent evil.

A. STEVENS.

* Dictionnaire des Religions.

* I was mistaken in saying, in a former letter, that the Archbishop of Paris is Primate of France.

Have you Done What you Could?

The Saviour said of a certain woman, "She hath done what she could." Can the same remark be applied to the conduct of the reader? Have you done all that, through the aid of divine grace, it was in your power to do? Are you daily doing all that you can do in the service of Christ? Is there not something more which you can do?

Can you not pray more? Perhaps you have, sometimes, for slight and efficient reasons, omitted family prayer: can you not be more constant in the performance of that duty? The late venerable Dr. Hyde, in a letter to his son, reminded him that family prayer was never omitted in his house: shall it ever, except from necessity, be omitted in yours? Perhaps you sometimes neglect secret prayer: can you not avoid that neglect in future? You know that prayer is essential to spiritual life, as the atmosphere is to animal life. Defraud not your soul of its birthright of prayer. Perhaps you may have set apart a suitable amount of time for this duty. Can you not pray more in that time? Can you not pray with greater concentration of thought and desire, with a firmer reliance on the promises of God?

Can you not praise more? Can you not be more abundant in giving thanks for your spiritual and temporal mercies? You doubtless thank God daily for his goodness to you; but can you not put more heart into your thanks? As you set by your fire-side, or are walking by the way, or are engaged in your employment, can you not think over the instances of his mercy, and thus stir up your heart to thankfulness? Just in proportion to your efforts to call to mind your mercies, will their number and magnitude increase in your view.

Can you not be more careful to know and to do what is right? Christians are a peculiar people: one of their marked peculiarities is, that they are anxious to do what is right, not because right doing will save them, but because it is what they were made and redeemed for. Can you not be more careful to view every proposed action in the light of duty? Take a little more time for consideration before you enter on a course of action. Ask yourself, is this right?—Will it please God? Can I implore God's blessing to rest upon me while I am doing it? If you have any doubts about its lawfulness, refrain from doing it.

Can you not do more for the happiness of others? Christians were not made to live for themselves. They are to be imitators of Him who went about doing good. They are to do good as they have the opportunity. They are to be watchful for opportunities of doing good to the bodies and to the souls of men.

Can you not give more liberally? Perhaps God has prospered you more abundantly with respect to property. You are then one of his rich stewards. He made you rich that you may give liberally. How much you are to give is a question to be settled between yourself and your Master. Whatever that amount is, it is to be a liberal one. God giveth liberally and upbraideth not. His children are to follow his example. They are to do what they can.—Wealthy Christian can you do no more than you have done? Perhaps you are a child of poverty. You may have but few earthly comforts. Probably you have more than your Master who had not where to lay his head. You are not to be excluded from the privilege of giving. You may give what you can, and your mite will be as acceptable to the Saviour as the thousands of your wealthy brother. You can give something. You have given something: can you not give more?

Can you not be more submissive to God's will? Passive obedience is quite as important as active obedience. We are not only to do God's will joyfully, but we are to suffer it joyfully. Can you not guard more carefully against a murmuring spirit? Can you not, by prayer and painstaking, acquire the ornament not only of a meek and quiet, but a perfectly submissive spirit?—*N. Y. Observer.*

Evangelization of Ireland.

CONNAUGHT.

The moral and spiritual condition of the Romish population is deplorable. In places where evangelizing organizations have been broken up, for want of funds, or removed as unsuccessful, ancient superstitions, which had disappeared for a season, are revived; priestly dogmatism and despotism are again rampant; and, under their dictation, the people seem more than ever to resist the influence of Protestantism. Were I to give the facts in my possession, and which I suppress because their publication might appear ungenerous, the revival of Popish mummeries and pretensions in Connaught would create no surprise. "Superstition and spiritual darkness," says one of our mission teachers, "prevail to a great extent."—Lately I visited a sick young man His father and mother say that some person has overlooked him, that is, looked on him with an evil eye, and they do not think he will recover. The priest gave him some relics to hang on his person, as a means of recovery. Relics and indulgences are as freely used about this place as in Spain. Every mother wears a scapulary, a piece of red or brown cloth, about three inches by two, fastened with red tape. Bones, and, in many instances, horse-nails, are worn about the neck. These last are regarded as a universal and infallible charm against the fairies.

Two wells of distinction are resorted to by thousands in Connemara, as places of cure for divers diseases. The priests give their countenance to the practice. When the light of reason and Scripture is let in upon such works of darkness, they become ashamed or afraid of the exposure. Many impositions have given greater sanctity and power to these holy wells in the convictions of the people. Take one instance:

A well known monk, who lives in a neat, little monastery erected by his own exertions, went to one of these wells, not long since, in the garb of a beggarman. Arriving near to the place, the evening before the day of washing, he looked about, knowing the country, to see if he could obtain a lodging in a Protestant-house for the night. As he seemed to be a person requiring commiseration—for he pretended to be both lame and blind—he found the shelter sought, and gave a few pence to the children who led him in and out. Meanwhile none who saw him suspected any trickery. When thousands were assembled, and the ablutions going on, he stepped into the well, a cripple and blind! Erelong he cried aloud, "I see the mother of God!" jumped on his feet, and called vociferously for a book, to try if he could see print. This obtained, he affirmed that he could read perfectly well, protesting, at the same time, that he was lame and blind when he came to his lodgings the night before, and appealing to the people of the house as his witnesses. The facts, of course, they could not deny, as being a complete stranger to them. It was an incontestable miracle! his good eyes and stout legs, as all who knew him could attest, to the contrary notwithstanding. Belfast heard it on the following Sabbath, and America itself soon resounded with the glorious news!

Despite the counteracting influences exerted by covert or open enemies, our mission in Connaught is telling upon the people.—Unless when excited to bitterness and hostility by the priests, the Romish laity are generally most friendly. Occasionally they come to hear, and express themselves as much pleased, since the preacher, instead of wounding their feelings by contemptuous raillery against their Church, is content to teach them, "out of the Scriptures," the necessity and the method of salvation from sin; thus, by manifestation of the truth, commending himself to every man's conscience in the sight of God, well knowing that to preach "the truth in love" is the most effectual way to expose and condemn error. Recently he addressed a congregation of some fifty Romanists on the occasion of the death of one of our members. They not only heard attentively but thankfully.—Since then two mechanics came to his house to ask for a prayer-book and Bible. He knew the parties well. One of them had heard him during the winter, expressed himself much gratified, and asked for a Bible at the time. He gave him one. It was reported that the book was burned. Mortified and grieved, the man waited on the missionary, and, to show the falsity of the rumour, produced the identical book which he had received ten months before, in good condition, but with every appearance of having been much read. Again he referred to the sermon which the missionary had preached on Luke xv, 10, saying he only heard what would do any one good. "Frequently," says this devoted labourer, "we get Roman Catholics to our little preaching-room and Sunday school; and although we make them understand that 'silver and gold we have none,' drawn by the singing or by what they hear, they come in."

Nor has success of the highest kind been withheld. "One of the coast guards," he relates, who volunteered to serve in the Black Sea fleet, "came home, after an absence of sixteen months, with his constitution quite broken up. I was sent for. It pleased God to bless my first interview with him. He was given to feel that, unless converted, his soul must be lost forever. A poor, dark, miserable sinner! It pleased the Lord to shine upon his mind, awaken his conscience, and save his soul. Such a conversion I think I never witnessed. He died about four weeks after his return, leaving a widow and two children. This man was early trained in a Wesleyan Sunday school at Tiverton, in England; and although God and his soul were forgotten after he went to sea, his former impressions thus revived, and he wished a visit from a Methodist minister. Thank God, that I was the privileged individual! Since his death his wife became in earnest about her soul. On the occasion of the Rev. Mr. Pilcher's visit she was in deep distress. He spoke closely and affectionately to her. On that morning she professed to have obtained peace with God through our Lord Jesus Christ. So you see we have encouragement. On my coming here twelve persons composed our congregation, now we have fifty. Then we had no class, now we have twenty members in this town, and we have a nice Sunday school, and regular services every Sabbath. I may shortly have to tell you of a chapel to be built, and to solicit you, rich Corinthians in Derry, to help us to effect our object."—*Correspondence of Western Chr. Adv.*

From the Christian Advocate & Journal.

Christian Reasons against War between England and America.

No Christian man can sit down and calmly consider the unnatural horrors incident upon an outbreak of hostilities between the two great Protestant nations of this world, without humbly beseeching the Wise Disposer of all events to avert such a catastrophe; and while we would heartily bow to the dispensations of a good God, and acknowledge that he doeth all things well, we surely cannot err when we implore that he would bring settled peace out of the chaotic confusion which at present is devastating the nations of Europe, and that he would in mercy so order things that the present peace, which exists between England and America, may be prolonged to the latest generations of our children's children.

The first reason which presents itself to the mind of the Christian philanthropist for continued peace is this. We are of one faith Thousands, nay, tens of thousands of Protestant Christians are at the same moment bowing before Jehovah on each Sabbath day, and in the same language beseeching his throne for the same blessings, on both sides of the broad Atlantic. War would mar, sadly mar, such an exercise; for, instead of vieing with each other as to which country would do the most real good by spreading the common Saviour's fame, our very prayers would be hindered for each other's welfare, spiritual and temporal.—How sad to contemplate such a state of affairs!

The second reason is, that we are virtually brethren. Should present difficulties issue in bloodshed, brother would murder brother, cousin might kill cousin, and it would be well if the unconscious son did not imbrue his hands in the blood of his parent. How awful to think of! Do I err when I say that millions of the inhabitants of the United States have those who are near and dear to them in the British Isles?

Thirdly. All interchange of trade between the two countries must cease on a declaration of war; and the wide ocean, instead of being a highway to convey the commodities of each to the other, would become the scene of bloody conflict; for it would be "war to the knife," if it is ever war at all.

Fourthly. This would produce such a chaos of ruin to numbers on both sides of the water that the mind recoils from viewing the far-spread misery with such a war would bring upon those whose interests are so closely united now, but which would then be riven asunder by such an event. And, lastly, no real good could eventually accrue to either country from a struggle so horrid, even in anticipation, as this would be; but misery, real, unmitigated misery, must be the portion of both countries, should war take place between them. Seeing then, that such would be the case, and being fully persuaded that the Word of God is true, and that Word contains many blessed assurances that God is the hearer and answerer of prayer, would it not be judicious if Christians of all denominations would, at the present crisis in the world's history, beseech the Almighty to have mercy upon the human family, and especially that England and the United States of America may continue to enjoy that peace which is so necessary to the welfare of both countries.

Bermuda, Nov. 24th, 1855.

The Faith that Cannot Grow Old.

"Other religions become sickly exotics when you transplant them from their birthplace; change of climate is fatal to their constitutions. Christianity takes root in every soil; it flourishes in every clime.—You cannot plant Mohammedan in China or Confucianism in Turkey; the subtle system of Hindooism will not do for the untutored mind of the African. But, thank God, Christianity is alike adapted to them all.—Other systems are content to slumber within their own territory; they make no attempt to acquire dominion over that which is the proper sphere of religion, the kingdom of mind; Christianity aims at and avows its intention of completing the conquest of the world. In distant parts of the earth its banner is now waiving, the sign of hope to the nations; and still its watchword is "Amplius, amplius: farther, still farther! Onward, while there is a spot of earth unexplored or a child of man unconverted.' Other religions, after they exist for a century or a century or two, give signs of inanition and feebleness; the frailty of age is upon them; whereas the strength of Christianity grows with its years; it is not subject to the wasting influence of time; age brings with it no feebleness; centuries, aye, centuries of centuries, write no rinkles on its brow. It is eighteen hundred years old, and the dew of its youth is upon it."

LET us present to Jesus the 'myrrh' of repentance, the 'frankincense' of faith, and the 'gold' of our supreme love.—*Burns.*

BE much with God, and your face will shine; let all men see the new creation.

Prayer for Rulers.

We are commanded to pray "for all that are in authority." This precept makes it obligatory on Christians to pray for their rulers. It cannot therefore be innocently omitted, yet how much this plain scriptural duty is neglected, even by those who are in the habit of daily prayer in their closet and family. And why is this so? Is it not the want of a practical recognition of the divine agency—of an over-ruling providence in the affairs of government? Yet all true Christians will allow that God deals with nations as with individuals, according to the character of their acts. Every line almost of Old Testament history is confirmatory of this truth; and that God will be sought unto by communities as individuals, to do for them what is requisite to their safety and welfare. And what multitudes of instances does this history afford of his interfering in behalf of the Jewish nation, averting from them his threatened judgments, saving them from their enemies and bestowing on them temporal blessings, in answer to the prayers of pious individuals, such as David and Hezekiah, Ezra, Nehemiah and the old prophets. And who can tell how often they were saved and blessed in answer to the prayer of faith offered up by pious Jews in the humble walks of life, whose names are not recorded by the sacred historian. God is no respecter of persons. The prayer of the humbles saint, whatever be its object, if lawful, though it seeks the welfare of nations, will find as ready access to the throne of grace, and as assured response, as if offered by the most gifted and favoured child of God. Let no Christian then indulge the thought that he is too obscure or insignificant to pray for the peace and welfare of his country, and that God may grant to its rulers his guidance. Nor let any one undervalue this important duty. The subjoined remarks, upon this subject, from the *Presbyterian*, are timely, and deserve the serious attention of every sincere Christian patriot: "We fear, however, that while the people of God look on and bemoan themselves over the threatening aspect of affairs, they forget that their policy is to do something to avert the evil, and not simply to spend their time as spectators. It is high time we had learned more fully the need of prayer, and its efficacy as a remedy for a disordered state of public health. The apostolic injunction to pray for men in authority, is as obligatory as any other divine command.—Our rulers and legislators need such wisdom as can only come from above. They require the restraining hand of the Almighty Power who rules over all nations, and holds them in his hand as a very little thing. We wish that there was more earnest prayer for our beloved country, not only in all our pulpits, but at every family altar, and in every closet. The times call for it. Whatever dissensions may threaten us, we are safe so long as there are hundreds of thousands of God's chosen ones on bended knees interceding with him to stop the mouths and break the arms of factionists, and to preserve this glorious confederacy, with all its civil and religious blessings, one and indissoluble, now and forever."

Are You Bereaved?

Are you bereaved? Has death deprived you of the society of some whom you most loved? And have you often thought, since their departure, that they were even more worthy of your love than you ever imagined them to be, while yet they lived? Have you said to yourself, O, I should have loved them more, and prized their affection more highly, and returned their kindness more fondly? And then, have you wept to think how much you did love them, and how much they loved you, and what acts of tenderness passed between you, till their images have become so vivid that you have seemed to see their very persons standing before you, and smiling upon you, and searching your inmost soul with their life-like eyes; and then, has the reality suddenly startled you with the awful assurance—Alas! it is all a dream; they are in the grave, the dark and silent grave! Tell me, my brother! tell me, my sister! is this your mournful condition? And is it thus that your spirit holds its daily inquest?—Then tell me, further—Who are in the grave? Methinks I catch your answers: Our infant child—say the young parents.—Our grown-up son, or daughter—say other parents, venerable with age, and drooping with infirmity. My wife—responds the tremulous husband. My husband—falters the tearful widow. My brother, my sister—say others, still further bereft. But tell me, again: how long have they laid in the grave? Some answer, many years: others, one year; others, a few months; others, a few weeks, or days. But tell me, once more: Where are the spirits? Surely they were not laid in the grave! Where, then, O Christian mourners! where are the spirits of your loved ones? The very question suggests the forethought of my news: for I come to-day, especially to you, with news, "good news," of all whom you have lost. Certainly, they are in the "far country" all there, all in heaven. Have you heard from them, since their departure? Ah, not a word, a single word. But, do you wish to hear from them? O yes—your smitten hearts reply—nothing could delight us so much as such intelligence. And what would you wish to hear?

Ask the sad mother, who sits in her evening chair, smoothing in her hand a glossy curl from the head of her long-absent sailor boy—thinking, weeping, praying. He embarked for a distant port—he has reached "a far country." Ask her what tidings she would like to hear from her son. And she would kiss the smoothed hair, and press it to her bosom, and answer—O, tell me that he is alive; tell me that he is well: tell me that he is happy; and tell me that mine eyes shall behold him once more!

And do you desire to hear similar tidings of your beloved ones? Surely, you may hear them. Do not think you may not. I bring you precisely such news—"good news from a far country," full as refreshing "as cold water to a thirsty soul."

You say, they have been dead so long.—But I reply, and the God of eternity sanctions the saying—not so, my friends! not so: they have been alive all the time.—They are alive now. They always will be alive. They can not die. Immortal life is theirs. You are no more alive on earth, than they are in heaven: nay, not so much alive, for you bear about with you "the body of this death," and they are free from it. Your neighbor lives, though in another house; your friend lives, though in another street or city, or state: and so—your child, or wife, or husband, or father, or mother, or brother, or sister—lives, though in another world.

And yet more—are you well? They are better—infinitely better. How they suffered, while here, and especially, it may be, in their last sickness! What fever, what pain, what oppression of brain, or heart, or lungs, they endured! But now, they mingle with the inhabitants of that genial sphere in which the words are never uttered—"I am sick."

"No chilling winds or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Again—are you happy? They are happier—unspeakably happier. All that you hope for—they have secured. However "great" their "tribulation" in this world, it is all forgotten in the other. They have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—*Stockton.*

The Mormon Bible.

A CONVERTED INDIAN'S OPINION OF IT.

During the Mormon excitement in Canada, as a converted Indian was passing through a white settlement on the Bay of Quincy, he heard preaching in a school-house, and as he was anxous to learn more about the good works of the Great Spirit, he turned in and took his seat near the door. He listened; but instead of hearing about the good old Bible, as the preacher was extolling another book, he called the Mormon Bible, which he said was much better and plainer than the old one. The preacher then entered into an explanation as to the origin of this new book, and told how Jo Smith had dug it out of the ground, and was instructed to translate it, &c. When the preacher had finished his discourse, he gave permission to any one present to offer their remarks either for or against it. All sat still, and no white man was found to speak a word for the good old Bible. The Indian at length rose up and said: "May Indian speak?" The preacher replied, "Yes, Indian may speak." The Indian then said:—A great many winters ago the Great Spirit gave his Good Book (Bible) to the white man over the great waters; he took it and read it, and it made him all over very glad. By and by white man come over the great waters to this country, bringing the Good Book with him; he give it to poor Indian; he hear it and understand it; make his heart all over glad, too. But when the Great Spirit give his Good Book to white man, the Evil Spirit (Mahjemunedoo) try to make one too, and he try to make it like the one the Great Spirit had made, but could not; and then he got ashamed of it he go into the woods, he dig a hole into the ground and there he hide his book. After lying there many winters, Jo Smith go and dig it up. This is the book this preacher has been talking about. I hold fast on the good old Bible, which has made my heart so glad. I have nothing to do with the devil's book."

From the Northwestern Christian Advocate.

What is Universalism?

It is a system of awkward, unnatural, and violent interpretation. Adopting its loose, exegetical principles, the Bible can be made to prove any doctrine, or any system of doctrines, however absurd or self-contradictory. This modern Jeshurun, which feeds greedily on the bad passion and practices of fallen human nature, has "waxed fat and kicked" at all sound rule and reason in the exposition of the Holy Scriptures. Hence, *every doctrine* unanimousiy received by the evangelical world, as essential to the Christian system, Universalism either discards or distorts. Now for a few examples: The Bible teaches the natural depravity of the heart. It declares that all men are "shapen in iniquity, and conceived in sin;" that they are "estranged from the womb, and go astray as soon as they are born, speaking lies," and that they "are by nature children of wrath." But Universalism teaches that the heart is naturally pure. Which shall we believe? The Bible teaches the vicarious atonement of Jesus Christ, asserting that he "suffered the just for the unjust, that he might bring us to God." But Universalism utterly discards the doctrine of atonement, declaring that Christ died simply as a martyr to the truth he taught, as John Huss or John Rogers. Which is right? The Bible teaches the doctrine of pardon through faith in the Lord Jesus. But Universalism denies the doctrine of pardon, averring that all sin is punished to the full extent of its demerit. But, of course, sin cannot be pardoned and punished. Hence, in this, as in most other things, Universalism gives the lie to God's word. The Bible teaches the doctrine of a personal devil, just as clearly as it teaches the doctrine of a personal Paul, or a personal Christ. It asserts, that, on a certain memorable occasion, the devil "came to Christ," and after a time, "left him." And says St. Peter—"Be sober, be vigilant, because your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." We are informed that the devil was once a holy angel in heaven, and that he, with "his angels," or followers, and that he, with "his angels," but rebelled "kept not their first estate," but rebelled against the Almighty; and that God found it necessary to "prepare" a new world—a "hell,"—"for the devil and his angels," in which they "are reserved in everlasting chains, under darkness, unto the judgment of the great day." But Universalism scouts the idea of a personal devil, and tells us that there is no devil, save unholy human nature, by which alone he was tempted! Thus does it charge sin upon the spotless Son of God, who "knew no sin." And because, forsooth the epistle of Jude too emphatically teaches the doctrine of a personal devil, and of eternal punishment, to be explained away; and, because, also, Jude's little epistle is very short withal, Universalism puts on a solemn

face, and tells us that this epistle is an interpolation, and hence has no right to a place in the sacred volume! To be consistent, it ought to discard the whole Bible. God's book further teaches the doctrine of a final general judgment, in which "all nations" shall be summoned simultaneously before the Lord Jesus Christ, to give an account of their conduct in the present life, and to be finally justified and condemned, according to such conduct. It speaks thus—"It is appointed unto men once to die, but after this the judgment." "We must all appear before the mercy seat of Christ." "God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he had given assurance unto men, in that he hath raised him from the dead." But what says Universalism? It tells us that there is no such day of judgment, that every day is a day of judgment, that every man is judged "as he goes along," and that this is all the judgment there is, or ever will be! Alas! for the Holy Book! when thus "shamefully handled." Finally; the Bible teaches that all who live and die in sin, shall be consigned to the "blackness of darkness forever," that they shall "suffer the vengeance of eternal fire," and that "the smoke of their torment ascendeth up forever and ever." It declares that they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." It tells us that the wicked "shall go away into everlasting [*aionion*,] punishment, but the righteous into life eternal." And here be it remarked, that the same Greek *aionion*, which, in the former clause of the verse, is translated "everlasting," is the *very same word*, which, in the latter clause, is translated "eternal:" so that, to deny the endless punishment of the wicked, is to deny the endless happiness of the righteous. Take, also, the history, or the parable, (whichever the reader pleases, of the rich man and Lazarus. What sense can be made of it, if there is no punishment beyond the grave? And if that punishment be not endless, what means the "great gulf" between heaven and hell, which father Abraham declares to be utterly impassable? In fact, the whole Bible is full of the doctrine of eternal punishment. So the Jews, God's chosen people, have always understood it. So the whole evangelical world, in all ages, have understood it. But Universalism, "wiser than seven men that can render a reason," presumptuously asserts that man cannot possibly do anything to endanger his eternal happiness; that sin is punished only in this life; that there is no hell, save that which exists in the brain of religious fanatics; and that the basest wretch, who dies in the midst of a drunken, murderous brawl, is just as sure of heaven as the holiest man that ever left the world? *All men go to heaven alike*, is the lying doctrine of this erroneous system. Traveling years ago, in one of the New England states, the writer came to a point "where two ways met," at which was a "guide-board" which read, "To Bristol either way." At once the idea occurred to his mind—that guide-board aptly represents a Universalist preacher, who stands before the gaping crowd with "itching ears," and pointing with one hand up the "narrow way that leadeth unto life, and, with the other, down "the broad way which leadeth unto destruction," blasphemously exclaims—"To heaven, either way!" From that day, he has thought of Universalism as the guide-board theology.

J. J. GRIDLEY.

(FOR THE PROVINCIAL WESLEYAN.)

Obituary Notices.

Died at Burntcoat, Hants, on the 29th January, by the falling of a tree, Mr. THOMAS HARDING, in the 63rd year of his age. Mr. H. immigrated to this Country from the County of Cork, Ireland, some thirty years since. He was brought up to the Roman Catholic religion—believed all its peculiar dogmas—and entertained no doubt but that the mere observances of its outward rites, ceremonies, &c., would give him an easy pass-port, through the purgatorial fires of the intermediate state—a medium which in their apprehension all must pass—to the regions of the blessed. As a Roman Catholic he of course was bigottedly attached to his religion; and believed there was no salvation out of the pale of his own Church. Hence like Saul of Tarsus he was zealous in its defence; and though he did not breathe out threatenings and slaughter against the Protestant disciples of the Lord—with whom he afterwards united himself; yet he could say in a manner with Saul, that after the most straitest sect of our religion, I lived a pharisee—alias a Catholic.

There is reason, however, to believe that towards the latter years of his life, prior to his conversion, his mind became better affected to protestant Christians, with whom he was brought into contact, after his immigration to this Country. In these he could not fail to see the elements of a purer christianity than were exhibited among the masses of his own people, with whom he more frequently associated. Hence he was led occasionally to hear protestant Ministers of the Gospel; and as they drew their principles and doctrines from the Word of God he not only had no evil thing to say of them but, through the drawing and enlightening Spirit, which always accompanies the Gospel when faithfully preached he was led at length to feel, and to say, "these men are the servants of the living God, who shew unto us the way of salvation."

The Rev. Roland Morton was instrumental in his conversion to God by a simple, yet earnest presentation of the truth. The Spirit of God awakened him to a consciousness of the wrath to come, and of his need of a saving interest in Christ. At a series of religious services, in which this event took place, he was seen earnestly crying for mercy; and having been directed to the "Lamb of God," *he found solid comfort to his soul by resting upon his alone merits.*

The language of Charles Wesley was strikingly exemplified in his experience, when "the jealous God"

"Faded my virtuous show,
My form without the power;
The sin-convincing spirit blew,
And blasted every flower:
My mouth was stopped, and shame
Covered my guilty face;
I fell on the atoning Lamb,
And I was saved by grace."

Mr. Harding evinced the genuineness of his conversion by his subsequent life. Having given himself to God, he also gave himself to his people, according to the will of God; and it was evident that he desired to live as became the Gospel of Christ. He forever renounced the errors of popery. What needed he now the absolution of the priest, since He who is above the priest, had said—and he felt it in his inmost soul—"*Son thy sins be forgiven thee;*" yet he esteemed the ministers of Christ, and profited by their instructions, and prayers. A number of persons who had experienced like precious faith with him were formed into a class; and continued to meet at his house till the chapel was built. This place though rude in its appearance, and far from his native "Emerald Isle," was endeared to him, as the place of his spiritual birth; and he remarked to the writer not long before his death that he had experienced so much of the peace and love of God within its humble walls, that he wished there to end his days. His wish was realized. In the morning he prayed with his family—went to his work—and ere the day passed, we have reason to believe he entered that "house not made with hands eternal in the heavens." He said not to his beloved wife and children *farewell;* yet perchance his spirit, ere it passed away from earth, hovered for a moment around them; and from the place where first it saw the light, ascended to his Father and their Father, to his God and their God. May they meet him in heaven. So prays their affectionate Pastor.

G. W. TUTTLE.

A SHORT MEMOIR OF MR. M. BARKER.

"The memory of the just is blessed," saith the wise man, intimating (probably) our duty to perpetuate it for the edification of the Church. Died, at Hantsport, in this county, on June 2nd, 1855, MICHAEL BARKER, aged 66 years. From early life he had been a member of the Wesleyan Society in that part of the country, and his attachment thereto evidently increased with his advancing years, and continued to the end of his life.

I regret that I cannot call to memory the circumstances of his conversion to God, though I have often heard them from himself. It is, however, cheering to recollect that he gave the most indubitable proofs to those who knew him that "he had passed from death unto life."

My particular acquaintance with our late friend may be dated from my appointment to the Windsor Circuit in 1831. As a third of our labours were devoted to the part of the Circuit where he resided, I had frequent opportunities of conversing with him on religious subjects, and at times of spending a night under his friendly roof.

Such visits are gladly embraced by Ministers as affording them the opportunity of knowing and improving the religious experience of their people; and at the same time it gives them the privilege of opening their minds freely to their beloved Ministers.

My pastoral visits were looked forward to with pleasing anticipation by this kind family, and always rendered as agreeable to me as possible. From this opportunity of estimating their character, I concluded that himself and excellent partner were steady, humble, persevering members of the Church of Christ. That they had their weaknesses and shortcomings is freely conceded; but as I knew nothing of them, I cannot be expected to describe them. They were warmly attached to the Wesleyan cause both in doctrine and practice, and always manifested great love for their Ministers. The advancement of the cause of God, especially as sustained by Christian missions, lay near their hearts. This was manifested by the earnest manner in which I was requested to give them all recent intelligence on this great subject.

Much more might be said with reference to the piety of my late friend it I deemed it advisable; but I hasten to remark that he was called, like most other good people in this wilderness world, to bear "the chastenings of the Lord." He was bereft by death of his excellent wife, and sustained a large measure of its consequent inconvenience in his little family. He felt this to be a heavy stroke, but by grace he was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

After a suitable period, his way was open to unite himself to a pious member of our church, who has been a helpmeet to him indeed, and now survives him to mourn her irreparable loss. His trials, however, had not terminated; they were only suspended. He laboured diligently to cultivate his little farm; but successive failures of the potatoe crop gave a heavy blow to his temporal prosperity. He felt this acutely; but I am happy to say I found his hope more steadfast in the Lord, and that he derived much consolation in looking up to Him.

I was called in duty a few years since to leave this part of the country, and therefore could not witness the conclusion of his christian course; but his excellent class-leader informs me that he persevered in "well-doing" even unto the end of his life. His leader thought that his mind was somewhat cast down by reflecting on his temporal affairs; but he adds, *there was light at even tide*, and his last words were, "All is well!"

His strength was seen to diminish a few weeks before his decease; but he had only a short affliction at the last, and his end was eminently peace.

"Blessed are the dead which die in the Lord. WM. CROSCOMBE.

Windsor, March, 1856.

Provincial Wesleyan

THURSDAY, MARCH 13, 1856.

Wesleyan Home Missions.

The Wesleyan mind of England has of late been much directed to the necessity which obviously exists for maturing a plan for the prosecution of the Home work with greater efficiency, and a meeting having for its object the promotion of a "more vigorous support and extension of religion in Great Britain and Ireland," was recently held at Centenary Hall, London. The subject which engaged the attention of our Fathers and Brethren on that occasion is one of vital importance to the church in Britain, and cannot fail to be interesting here. We therefore transfer without further comment the following remarks of the London *Watchman*.

There is nothing so much needed by Methodism, at this moment, for its own sake and the world's sake, as that its Home Missionary spirit, which is its life and health, should be kindled into clear, strong, flame, and its Home Missionary operations strengthened and extended. An arrest, to some extent, has latterly come upon the development of Methodism. This has been much complicated by the agitation, but is not exclusively, nor even primarily, due to that cause. If there had been no agitation, it is plain, from the results which had already begun distinctly to manifest thamselves during the years from 1843 to 1849, that, long ere this, Methodism would have been compelled to check its advance, and strictly limit its operations. The evil was, that it was conducting increased Home Missionary operations, without an increased Mission Fund; and that it was entailing upon itself future liabilities in a growing ratio, without making any provision to meet these when they should arise. At the call of expanding Circuits, it was adding continually to the number of its Ministers, while these Circuits themselves only contributed to the support, sometimes wholly, but more often in part, of unmarried Ministers, and required *such*, from year to year, to be appointed for themselves, leaving out of sight the fact that, in a few years, these unmarried Ministers would elsewhere be heads of families, needing support as such from some source of supply. Thus there was an accumulation of burden upon the Connexion without any increase of resources. The consequence was that the Home Missionary Fund was more and more absorbed in eking out the salaries of married Ministers who were paid in the Circuits as single men; and that its means available for the proper work of Missionary aggression were becoming continually smaller.—The Fund, in fact, stood still, while the demands upon it increased. These demands were of such a nature as continually to accumulate, even after the numerical increase of Ministers had been stopped. Single men got married, and families grew larger. The wages of a shopman, which is the full average of maintenance afforded to a single Minister, might suffice for a man unmarried but, on the well known principle of Methodism, an increase of demand must be met by an increase of supply. Had the Home Missionary Fund itself been expanding in due proportion, aggression might still have continued, and new ground have been undertaken and enclosed. But as things were, Methodism was in the position of an army which, strong in its courage, discipline, and numbers, has made rapid advances, and conquered extensive territories, but finds itself after a while compelled to halt or recede, owing to the exhaustion of its supplies and the want of well-situated magazines.

This present problem for Methodism is how to remedy this state of things; to provide our Home Missionary department with the needed resources, so as to sustain our constitutional aggressiveness; to give to this confidence, quickening, development, ample provision, full safety for the future; to harmonize preeminently Missionary enterprise with settled Circuit work—to train and lead the one so that it may grow into the other, and at the same time to provide that the latter shall stimulate and support the former. Two things are needed to accomplish this,—money, and a right, safe, plan of employing it, so as, on the principle intimated by the Rev. Charles Prest, in his speech on Thursday, to call forth and not suppress local zeal and exertion. Let ample means be given—and in proportion to those means Methodism *must*, by the blessing of God, rapidly advance for a shorter or longer period; but, unless those means are themselves fairly augmented from year to year, and unless they are thus wisely and prudently appropriated, no amount of means can save the Connexion from recurring difficulty, but embarrassment must overtake and encumber the advance.

It was on Thursday evening rightly insisted upon that the genius and tendency of Methodism are essentially Missionary. Some weighty sayings were uttered, and some striking facts stated, by the President upon this point. Mr. Prest also handled it with ability and effect.—The case of the Kington Circuit, as put by him, is well worth the special notice of our readers. Verily, Kington is, to all intents and purposes, and in the most emphatic sense, a Missionary Circuit. Nevertheless, it is admitted on all hands,—it is painfully and sorrowingly confessed,—that, in the present need of this country, Methodism is doing but little to overtake the growing ignorance and immorality of great multitudes of our countrymen. Mr. Prest's letters have placed this in a very affecting light before our readers. The common Christianity of our land is in fault. But other denominations have, for some time past been setting Methodism an example of zeal and liberality in reference to this matter. It is probably true that their deficiencies were greater than ours. Home Missionary work was not incorporated in their ordinary scheme of Christian labour in the same degree or manner as in Methodism. But, however this may be, they have evinced a consciousness of their present duty in this matter, and a resolution to perform it, which may well excite the Christian emulation of Wesleyan Methodists. It was pleasant to observe the cordial manner in which Mr. Prest recognised the true Home Missionary spirit and enterprise both of the Church of England and of our "excellent friends," the Congregationalists, as these have been displayed in late years. It is high time, assuredly, that Methodism should arouse itself, lest its ancient glory as a "Mission to the Masses" should pass away. Many good and impressive things were said on Thursday night, to the effect that the mission of Methodism was not at an end. The Chairman, the President, the Rev. Messrs. Prest and Arthur, Mr. Smith, Mr. Farmer, indeed, we might say, almost every speaker reiterated this sentiment. Seldom has even the eloquence of Mr. Arthur thrilled an audience more powerfully or called forth a heartier response, than when he spoke so inspiringly of the position which Methodism had earned for itself on the soil and in the annals of Britain, in the hearts and the honour of Englishmen.—But, if these things are true, then must Methodism still make good their truth, and act worthily of its history and its vocation, by rising to the height of the present crisis, and equalling, in its liberality and enterprise, the grandeur of the present conflict between good and evil. The eyes of the Christian public, of the Government, of philanthropists, and of infidels, are in expectation of its movements. This is its hour of destiny, for its fall or its rising again.

We do not mean by this to imply that new machinery, or a new plan, is required. We see no reason why the old plan, well worked and abundantly supplied with revenue, might not accomplish great results. At all events, we are to *begin* on this plan. An addition to our actual resources of £3,000 a year would effectually relieve and aid all our present dependent Circuits. An increase of £10,000 would enable us to undertake very much new ground, and largely to extend present operations. A Fund of £20,000 per annum, which we agree with Mr. Prest is a sum to be aimed at, and which we hope to see ere long realised, would, in a few years, enable Methodism, with the divine blessing, to work wonders. The Committee, we understand, have decided that, at present, it is not advisable to employ any new agency, or to have any separate Mission Circuits under the direction of a district and central Home Missionary Committee. Forty years ago such a plan was found to work most mischievously. There is danger, to say the least that it would produce a distinct order of Ministers, and a different sort of Methodism. There might be clashing causes or "interests," and a pauperised and irregular Mission Methodism.—We would not be understood by these remarks to more than indicate dangers which warrant caution. At present it seems safest to work well out the old plan, John Wesley's plan. Light will increase, and the path will clear, as we proceed.

Some have so compared the needs and the status of town and of country Methodism, as to suggest that it might be well to re-distribute, to some extent, our agency, so as to concentrate it more upon the towns. Certainly the towns need tenfold labour to be bestowed upon them. This was not forgotten in the meeting; nor, as we understand, in the Committee. But yet the common feeling of the speakers and of the meeting on Thursday seemed to be, that this must by no means be done in any such way as to disparage, or to neglect, country Methodism. Village Methodism, as we showed some weeks ago, has been a fountain of good to town Methodism, to universal Methodism, and to the world. Dr. Newton and his brothers, the Rev. Thomas Jackson, too, and his brothers, and the Rev. William Arthur, as he informed the meeting, and many an excellent Minister and noble layman besides, have been the fruits of rural Methodism; the simplicity, healthiness, and fervency of which are fragrant with wholesome and refreshing influences. On this point we beg to refer to the speeches of the President and Mr. Arthur.

The Committee have passed Resolutions, as we understand, embodying these views, and also recommending to the consideration of the Conference whether the name of the "July Collection" in the congregations should not be altered, as well as the season for making it, and whether an annual Home Missionary Meeting should not be appointed to be held in connection with it.

We have left ourselves scant space to refer to the general characteristics of the meeting. It was remarkable for the number of gentlemen present, and for the earnest thoughtful character of the audience. A large proportion of these were Leaders and Stewards, who could not fail to be deeply impressed by what they heard, and who will communicate, we doubt not, a salutary impression and influence to others. Of the speeches, that of Mr. ARTHUR will be read with more than ordinary interest, not only because of its characteristic eloquence and fire, unimpaired by sickness and travel, but because of its graceful reference to America and American Methodism, and its feeling allusion to his own sickness and happy return. Mr. Prest, as the Secretary of the Committee, gave the business speech of the night, full of facts and very effective. The Rev. F. A West spoke well, of course but had not time to do justice to his Resolution. We have already referred to the President's excellent remarks. The Rev. John Scott was pressed for time, but what he said was most material and important. It augured well for the success of the Home Mission work, to see the Senior Secretary of our Foreign Missions take a generous part in its advocacy. Mr. S. H. Smith's speech had in it the good sense and feeling which are always his. Mr. Farmer's few words, we thought, were well and happily said. Our Yorkshire friend, Mr. Wade, unhappily came too late, after the collection, or we think the collection would have been none the worse for his telling speech. The excellent Chairman gave a very graceful introduction to the meeting, and a very handsome donation to the Fund, to which other liberal subscriptions are pouring in. Thus, the movement has begun well in this metropolis, and we hope soon to hear of its success in the provinces.

Letter from Sydney.

The Rev. J. H. STARR, writing from Sydney, C. B, under date March 1st, 1856, has favored us with the following communication:—

The Provincial Wesleyan, in its periodical visits to this Island, is warmly welcomed by its numerous patrons and friends; entire freedom from sectarian bigotry on the one hand, and firm support of Wesleyan doctrine and discipline on the other, give it a large circulation among our people, while as a rich repository of family reading and as a vehicle of general foreign and local intelligence its worth is highly appreciated.

The perusal of the letter from the pen of Bro. Huestis, containing an account of a gracious outpouring of the Holy Spirit in the village of Londonderry, must have afforded sincere gratification to every true lover of Zion who reads from time to time the columns of the *Provincial Wesleyan*. To the writer the tidings from Londonderry were delightfully interesting. As a part of the River Philip Circuit, and at one time receiving a monthly visit from its stationed Minister, many "times of refreshing" fell to my share while preaching the word of life to the people of that village; and often I had dared to hope that the "fields were white unto the harvest." But what was then only *expectation* is now *reality*.—"The set time to favour Zion has come." To God be all the praise! I can easily picture to myself many whose sympathy and kindness won my hearts' best affections, even at that time "not far from the kingdom," but now savingly converted to God. That the arm of the Lord may be made bare in a more signal manner, awakening, convincing, and converting souls, is my earnest and fervent prayer.

On this Circuit we are not without evidence that "the Son of man has power on earth to forgive sins." At Louisburg there have been of late three cases of decided conversion to God—and at the Forks and in Sydney Town upwards of twenty individuals have professed faith in Christ. Proof so decided of the smile and blessing of our Heavenly Father in this lone field of labour is cheering and encouraging. The majority of the new converts are the children of our people, and from earliest childhood have been nurtured and trained in the Sabbath-school. With deep humility adoring the wisdom and goodness of our Heavenly Father for the mercies of the past, we are confidently hoping and expecting a more signal display of healing and saving power.

But the great want of this Circuit is an increase of ministerial assistance. Many doors are open to us, and the people hungering for the bread of life, but there is no missionary to enter and proclaim the glad tidings of salvation. On Sunday week I preached at Gabarus to a deeply solemn and attentive congregation of at least one hundred and fifty persons. The dwelling-house opened for divine worship, even to the rooms overhead, was literally crammed with earnest listeners to the message of salvation; and Gabarus, with a rapidly rising population and a yearly increase of property and independence can only receive a quarterly visit from the Wesleyan Minister—and this with an occasional visit from the Missionaries of other Churches is all the preaching that the people of that settlement receive from year to year.

The fact is, the time has come for a Wesleyan Missionary to be stationed on the eastern shore of Cape Breton. Occupying Gabarus as a central point of action, there are growing settlements on the right and on the left to a great extent destitute of religious instruction, and where a Christian Minister would be gladly welcomed, and under the blessing of God eminently successful in preaching Christ to dying men.

Letter from Maitland.

The Rev. G. W. TUTTLE writes:—

If when "*one sinner* repenteth," the intelligence is borne to heaven and creates "joy in the presence of the Angels of God," then surely, it ought to be conveyed, by those to whom it is known, to the Church on earth, that similar emotions of joy may be awakened in the minds of Saints—that another soul is rescued from the grasp of sin and Satan, for why should angels outvie us, in marking the triumphs of grace, or in raising their pæans of victory to the God of Battles. Nay, rather let the tidings fly, that saints may emulate the joy of angels, and prolong the pæan, "The Lord hath triumphed gloriously. Thy right hand, O Lord, is become glorious in power. Thy right hand O Lord, hath dashed in pieces the enemy."

We have reason to believe that three souls on this Circuit have recently "passed from death unto life." One was driven to the Lord in the stress of affliction. Seeing her beloved husband dying of consumption—neither of them being the possessors of inward religion—and herself about to be left a lone widow with a helpless family of little children, depending solely on her care, and without the means of supporting them, she cried earnestly to God for the salvation of her soul; and grace to sustain her amid her complicated trials. The Lord graciously heard her cry, and lightened her soul with his salvation. She could now say, "*I shall not be greatly moved.*" A few Sabbaths after the funeral of her husband, she came to the Church, and declared how great things the Lord had done for her: when she was baptized with water in the name of the Holy Trinity, after which she presented two of her children, for the same baptismal seal. It is but just to say, that having been brought up to the baptist faith, no effort was used to lead her to change her views on the subject of baptism. *She did this voluntarily*, believing that as God had designed to enter into a covenant relation with her, to be her God; so he did not exclude her children. As they were included in the covenant, they are therefore entitled to the covenant seal.

The other two persons of whom we spoke sought and found mercy, where sinners ought to seek it—in the House of God. This occurred at a few special services which have recently been held at Lower Rawdon, in which brother Hart kindly came from Newport to our assistance, and preached several impressive, and awakening sermons. Our little society there has been greatly quickened; and we believe all of them are "walking on the face of the Lord," most of them "in the comfort of the Holy Ghost." May many more soon take upon them the easy yoke of Christ.

O that the world might know,
The all-atoning Lamb,
Spirit of faith descend and show
The virtue of his name.

Church Enlargement.

A GENERAL MEETING of the members of the Wesleyan Societies and Congregations in this city was convened in Brunswick-street Church on Thursday evening last, when the Rev. Dr. RICHEY addressed the assemblage on various topics of interest connected with the recently formed Connexion in these provinces. He entered into a full explanation of the arrangements for rendering the financial working of the system efficient. At the close of the meeting we were glad to hear it announced that the enlargement of the Brunswick-street Church, long needed, had at last been resolved upon. This determination, we believe, had been come to with unanimous voice at a general meeting of Trustees of our several churches in the city.—We therefore hope to see it carried out with one accord and the liberal co-operation of all our friends.

The late Rev. J. Crowther.

The Methodist Church has just sustained a severe and in some respects irreparable loss in the death of the Rev. Jonathan Crowther, Classical Tutor of the Didsbury Branch of the Theological Institution. He was suddenly seized on Monday fortnight at the house of a friend in Leeds with something like paralysis. After remaining till Wednesday insensible and speechless, he began to recover slowly in both respects; and was soon so much better that the most sanguine hopes of the preservation of his life, and his complete recovery, began to be entertained. Last week, however, he suffered a relapse, and became rapidly much worse. He failed to recognize even the members of his own family; and, after having been insensible, and frequently strongly convulsed for some days, he died early on Wednesday morning last. It is a terrible stroke to us all. He was much beloved and respected by many ministers and Laymen whose education he had conducted many years ago at Kingswood and Woodhouse Grove Schools; and he has been one of the most faithful, laborious, and efficient servants of the Conference for many years. It is suspected, I understand, that his death is due to some structural disease of the brain; and a *post mortem* examination is to be held. In truth, like some others of our leading men, he was sadly overwrought. I venture to express the belief that, in our present arrangements, we impose too numerous duties upon a few very able men, and exact more work from them than is consistent with health and life—Several of our most eminent ministers have had threatening cerebral symptoms within the last few years; and Mr. Crowther, I do believe, has fallen a victim to too much work. He was perhaps the most accomplished scholar in the English Wesleyan Ministry, eminent for his attainments in classics, mathematics, and natural philosophy, besides being a sound and learned divine, and a truly accomplished preacher. He was a lovely man; an exquisite specimen of the christian gentleman. Had he lived a year or two longer, he would undoubtedly have been chosen to the highest honours of Methodism by all but unanimous suffrage of his brethren. Indeed, many looked forward to his elevation to the Presidency next year as extremely probable.—but the great master has ordered otherwise; and has called his servant from a life of arduous, incessant and most valuable toil, to his endless rest!

The tidings which I hear from different parts of our Connexion are, on the whole, much more cheering than has been usual of late years. In the eleven or twelve Circuits represented in the London Book Committee there was, last quarter, an increase of 60 members, with 369 on trial. In the five Manchester Circuits the increase was 80, with nearly 400 on trial. I have not heard particulars from other places; but the general tone of the reports is very hopeful and sanguine. I heard indirectly the other day of the commencement of a very extraordinary revival in Cornwall; but as I could gather no particulars, I must reserve that matter for my next. Cheering, as there is reason to believe, our prospects are, it is yet very doubtful whether there will be any increase in our numbers, on the whole, at the next Conference. The returns are made up in March, so that there is but one quarter more, and I greatly fear that, in the period from June to September, there was a considerable decline in many places. But most assuredly there is more of heart and hope among us, and a rapidly increasing concern for the salvation of souls, and hopes respecting the work of God.—*English Corr. of Christian Guardian.*

The War.

Last Days of Kars.

On Friday a splendid public breakfast was given in Hull to Dr. Humphrey Sandwith, who has lately arrived in England from Kars. The Mayor occupied the chair; and, after the usual loyal toasts, proposed Dr. Sandwith's health.

Dr. Sandwith, in the course of his address, said—I can do little more than repeat my thanks for the honours you have this day conferred upon me. (Cheers.) But I cannot accept them as merely given to myself. I cannot forget my gallant old chief—(loud cheers)—who, though he lost his city, never lost a battle—(continued cheering)—who, although in one sense unfortunate, has crowned his honoured head with unfading laurels; and I think, therefore, you will agree with me when I say that at the top of that list of glorious heroes which this war has called forth, the name of General Williams stands pre-eminent. [Dr. Sandwith then referred to the state in which General Williams (who was only a Commissioner) found the Turkish army.] He found the army dissolved, and the enemy at the very gates of the province,—(hear)—and peculation among the officials. (Cheers.) He at once told the governor and the officers that they were enriching themselves at the expense of the troops, and he told them so in language as plain as that I now use to you. (Hear.) They crouched to him, and from that time he was the actual commander-in-chief. (Cheers.) During the winter of 1854 and during 1855 his work was incessant; he prepared the army for a new campaign, but unfortunately, and indeed unhappily, he was not backed up at Constantinople. The Pachas were too busy in filling their coffers to meet General Williams's requisitions, but, nevertheless, this brought out the qualities of the hero of Kars more than ever, and he made the best of the resources he had. (Cheers.) General Mouravieff, at the head of a well-appointed army of 40,000 men, was just then preparing to besiege Kars. We were at that time at Erzeroum. Colonel Lake had gone on a month before to Kars, and had greatly improved the insignificant fortifications which he found, and by Captain Thompson and Major Teesdale aiding him, they made that city what it proved to be—impregnable to all but famine. (Loud cheers.) Four forced marches, over a distance of about 100 miles, brought us to the city. We found the troops no longer what they had been—poor, neglected, destitute, ragged men—truly they were ragged men—but their eyes were filled with courage and their hearts full of "Veeliams Pacha," whom they recognised as their commander. (Dr. Sandwith here described a skirmish in which Colonel Lake and himself with a small troop had to cut through a large party of Russians.) A few days after this day's incident the alarm gun from the top of a battery was fired, and the word passed from mouth to mouth, "The foe, the foe—they come, they come!" (Hear, hear.) We sallied out, not from our entrenchments, but from the open camp that surrounded our breastworks, and then we saw a compact body of men—their bayonets gleaming in the morning sun, their flanks protected by cavalry and artillery—there, I say, we saw them advancing towards our breastworks. At this time our total force was about 17,000, including a great number of irregulars; the enemy's force was 40,000. (Hear, hear.) As this huge body came nearer, we pushed out our irregular cavalry, who were met by the Cossack irregular cavalry of the Russians. And never did my eyes rest on a more glorious and magnificent scene. The grassy plain between the two armies was enamelled with myriads of flowers sparkling in the morning sun, and there the two forces in their Asiatic dress and Asiatic armour met hand to hand, and chief to chief, like as in some ancient tournament.—(Cheers.) But soon this play, as it were, of warfare ceased. Their masses came on, and made a rush upon the extremity of our works, where they were met with a hailstorm of grape. Our cavalry sallied out, and met the advancing columns, and on all sides raged the tide of war. (Cheers.) The battle lasted but a short time—three hours at the utmost—and then the Russians retreated. (Great cheering.) Unluckily, we had no effective cavalry, or that might have been the first and last affair at Kars. (Renewed cheers.) It were long to tell you what followed. Day after day, week after week passed without any succours showing themselves, and without any assistance being forthcoming. Nevertheless the heart of the troops was in the right place. (Cheers.) The Turkish soldier stood out wonderfully. Week by week rolled on, varied only by an occasional skirmish, an occasional feint, or an occasional slight attack. Still there were craven spirits who counselled surrender, and, completely surrendered as we were, many of our poor, starved, unpaid soldiers gave way and deserted. General Williams at once adopted strong measures. Every soldier caught attempting to desert was tried by drumhead court-martial, and shot on the spot. Every man found communicating with the enemy was at once hung.—(Sensation.) On the 29th of September, when our troops were giving way under the hope deferred which maketh the heart sick—on the 29th of September, shortly after the sun had risen, the roar of artillery was heard on the western extremity of our works, intermingled with the rattle of musketry. We knew then what had happened. We knew from the constant roll of musketry and the incessant roar of the cannon, that the hour of assault had arrived. And we thanked God in our hearts, and each man buckled on his sword and rushed into the midst of the fray. (Cheers.) Seven mortal hours those poor troops fought against the enemy, whilst he made assault after assault. Some of our batteries were carried, but General Williams, with eagle eye, saw where raged the heaviest fight, and reinforcements were sent out where they were required, and drove out at the point of the bayonet the Russians who had got into their batteries. (Cheers.) There they fought hand to hand with club rifles, with daggers, even with stones. Again, again, and again their close columns came up to be mown down by our artillery with grape shot, and by the deadly and incessant fire of our riflemen. (Cheers.) After seven hours mortal combat, we saw at least the Russians retreating down the hill. (Loud cheers.) They had advanced double quick time in their attack, but I cannot describe to you the speed with which they retired. (Laughter and cheers.) We then saw every shopkeeper, tailor, shoemaker, and saddler in the place issue out, armed with their muskets and guns, and firing into the retreating soldiery. (Cheers.) The very women brought us ammunition in their aprons, and assisted us in every way, crying out, "We pray for you," "We will help you," "May God sharpen your swords." (Hear.) Some of these devoted and gallant women, I regret to say, fell; but they fell gloriously—like true heroines as they were. (Cheers.) Unhappily, at this time every grain of barley had been consumed, and we had not any cavalry in the place, or this would have been the termination of our troubles. (Hear, hear.) The Russians were able to retire to their camp, where they had 10,000 cavalry yet untouched and uninjured; so that, although their infantry was torn and shattered in pieces, by means of their cavalry they were still enabled to surround us. I cannot describe to you the horrors that ensued in the month or two following this attack. There you saw women and children expiring by the wayside, of famine; as you passed along they turned reproachful glances at the soldiery, almost as starving as they, exclaiming, "Why do you not go out to fight?" "Why keep us here to perish with hunger?" "Take the children, we can no longer support them." Such a time as that was the time for trying the true soldier—(hear, hear)—and I am proud to say the soldiery there bore the test nobly. (Cheers.) The Turkish soldiers have been much abused, but they stood firmly and well under sufferings and trials which could scarcely be exceeded, and which I find it impossible to describe. (Hear, hear.) Many of them dropped down dead at their posts from sheer hunger and exhaustion; and in the forts, where scanty provisions for three days were laid up, there was not a single instance of a biscuit even being stolen. The hospitals were crowded with the sick and dying, and death stared us in the face daily on every hand; but those who died died like heroes, and to the last our works were maintained by that gallant band of starving soldiers. At this time a Turkish pacha, whose name I cannot mention without indignation, was constantly writing to us from Erzeroum, whence we expected him to come with a relieving force—"Hold out, I am coming;" "hold out two days longer;" "hold out three days longer;" "hold out, I am coming." We did hold out, day after day, and week after week; but relief never came. (Hear, hear.) Perhaps he had not sufficient force; but however that was, if it had not been for his delusive promises of relief, the garrison of Kars would, to a man, have shouldered their muskets and buckled on their swords, and cut their way through the Russian force, leaving a heap of ruins behind them. (Cheers.) But this was not to be. The time came at last, the dreadful hour of capitulation. The heart of every one swelled well nigh to bursting with grief and indignation. (Hear, hear.) General Williams one snowy morning—for the weather by that time had become nipping cold—one snowy morning General Williams rode out to the Russian camp with a flag of truce. He was met and conducted, with all due politeness and respect, to General Mouravieff. He said, "I have come to arrange the terms of a capitulation. There are certain articles upon which I must insist; and if you refuse them—you must remember the garrison has not yet surrendered—if you refuse them, every gun in Kars shall be burst, every trophy destroyed. (Hear, hear.) I have no wish to rob you of trophies which you have so well earned; but if the terms I ask are refused, you will have nothing but a famished crowd of disarmed soldiers.—(Hear, hear.) That chivalrous and noble-minded man—for it would ill become me not to render justice to the chivalry of an enemy—(applause)—that noble-minded man replied, "General Williams, you have won for yourself a name in history; posterity shall stand amazed at the courage, at the endurance, and at the lofty qualities exhibited by you in this siege. Yourself and your troops are covered with glory. I have no wish to outrage humanity by anything unbecoming me as a general, and the terms you ask I accede to." (Cheers.) I leave you to imagine the emotion between these two brave generals, whose hearts were swelling with the noblest feelings that ever were called forth in our nature. (Loud cheers.) Ladies and gentlemen, I am unable to describe to you the melancholy day of our capitulation; our poor troops, feeble and tottering from starvation and disease, marched out to meet, not a conquering, but a conquered and defeated foe. ("Hear, hear," and cheers.) They laid down their arms to their conquered enemy. They marched before a well appointed, splendid, and magnificent array of men, and yet an army whom that poor wretched body of captives had defeated. They yielded not to their formidable besiegers—they yielded only to famine. ("Hear, hear," and cheers.) But two days' provisions were left them at the time of their capitulation, and those provisions consisted only of a handful of biscuit on each man's back. (Hear, hear.) Never shall I forget the scene of the capitulation. Women and children wailed from the house tops—old warriors wept aloud, exclaiming, "How is it God has forsaken us!" The Turkish soldiers reproached their government for deserting them; and it must be admitted that their government was unworthy of such splendid troops. ("Hear, hear, and cheers.) Time will show who was in fault—(hear hear)—but I think you will agree with me that, upon whomsoever the blame may rest, the garrison of Kars has covered itself with glory. (Cheers.)

The health of General Williams having been given, the meeting dispersed.

Parliamentary Intelligence.

House of Assembly.

MONDAY, March 3.

Act to authorise increase of stock of the Halifax Water Company read and agreed to without amendment.

Also an Act to set off an additional Electoral District in the County of Annapolis.

Mr. Killam moved the following amendment to Dr. Tupper's Resolution:—

Whereas, on Saturday last, the Leader of the Government in this House, made a formal exposition of the principles on which the present Government was conducted, and therein expressly declared he would neither announce or denounce the principles that "to the victors belong the spoil."

Therefore Resolved, that this House recognizes the prerogative and power of the crown Administered by the Provincial Government, yet feels bound to declare that Government is instituted for the general prosperity, and rejects the principle that in the administration of Government patronage, officers not Parliamentary nor connected with the necessary conduct of Government should be removed from office on account of their political opinions or for the purpose of rewarding party adherents.

Also Resolved, that we believe that the true interpretation of Responsible Government means to carry out the well understood wishes of the people as expressed through their representatives.

The debate then proceeded and Hon. Mr Locke, Mr. Hyde, Hon Provincial Secretary Dr. Tupper, Mr. Annand, Mr. Marshall, Mr McDonald, Mr. McKeagney and other gentlemen severally addressed the House and the debate was adjourned.

TUESDAY, March 4.

A number of petitions were presented among which were several in favor of a Prohibitory Liquor Law.

The Hon. Attorney General from committee on the Rules of the House reported in part, necessity for a third Clerk—a Clerk on Bills.

Report received and adopted.

Hon. Attorney General rose, and at the close of a few preliminary remarks, moved that H. C. D. Twining be the Clerk on Bills.

Hon. Mr. Johnston seconded the resolution which being put from the chair, passed unanimously.

The Hon. Solicitor General referred to the late catastrophe on the Railway, and laid upon the table of the House, by command, a letter from the chief Commissioner explanatory of the causes of that disaster—attributing the same to an error in judgment upon the part of the Engineer, who unfortunately lost his life.

Mr. McDonald reported, from committee

Hon. Attorney General moved that the adjourned debate on amendments to Dr. Tupper's resolution be resumed.

House went into Committee of the whole when:

Mr. Moses rose and proceeded to address the House, and was followed by Mr. Tobin, the Hon. B. Wier, Mr Geldert, Mr. Chambers. At the close of the last named gentleman's speech—after a pause,

Mr. Tobin moved that the question be put.

On which a conservational debate ensued; at the winding up of which it was agreed to adjourn the debate until Wednesday at 12 o'clock,—then be resumed, with the understanding that it be continued until on division the subject be disposed of.

WEDNESDAY, March 5.

The Debate was resumed as soon as the House met, shortly after 12 o'clock.

Mr. M. I. Wilkins opened in a speech of an hour and ten minutes.

Mr. McLellan followed for half an hour.

Provincial Secretary and Mr. Marshall on opposite sides—each an hour.

Hon. J. W. Johnston then rose, and delivered a speech of 2½ hours, in which he reviewed all the arguments in favour of the government, and closed with a statement that he never intended again to accept of place in the government of the country, in consequence of advanced age

Adjourned till 12 o'clock on Thursday.

THURSDAY, March, 6.

Hon. Mr. Johnston asked leave to introduce a Bill for amending "Probate Law," provisions of which law honourable gentleman explained.

Referred to Select Committee.

On motion of the Hon. Attorney Gen., a number of Bill were read a second time.

Bills read and sent to Committee.

Mr. McKinnon opened the 7th day's debate. He was in favour of Government by a party for the whole people—not Government by a Party for a Party. He was followed by Mr. McLellan.

House adjourned for an hour.

On resuming.

Hon. Attorney Gen. addressed the House till 6 o'clock, at which hour the house had decided the division should take place—Dr. Tupper protested that he should have had the right of reply.

A call of the House was moved, however, and the division being taken on Mr. Killam's amendment, it was lost—28 to 21—names as follows:—

For the Amendment,—Hyde, Whitman, Wilkins, McKeagney, Tupper, Johnston, Thorne, Brown, C. J Campbell, McFarlane, Killam, Churchill, McKinnon, McLearn, White, Bill, J. Campbell, Bent, Moses, Marshall.

Against,—Bailey, Gelderd, Fuller, Martell, Robison, McLellan, Provincial Secretary, Rynard, Wier, Sol. General, Munro, McKenzie, Parker, McDonald, Tobin, Esson, Bourneot, Chambers, Archibald, Dimmock, Annand, Att. General, Morrison, Smythe, Davidson, Robichaud, Locke, Webster.

After some further discussion on Mr. McDonald's amendment in favour of the Government, the House adjourned till three o'clock on Friday.

FRIDAY, March 7.

Mr. McDonald, chairman of Committee on Private Bills, reported upon a number of bills.

Mr. McKeagney requested leave for Mr. McLeod to add his name to the list of the minority on division, last night, on the amendment moved by Mr. Killam. At the close of a rather long conversational debate, in which the Hon. Att. General, Mr. Wilkins, Mr. Parker, and Mr. Davidson took part.

Leave was refused.

Hon. Provincial Secretary laid upon the table of the House return of applications made and notices given, with regard to opening mines, under reservation in the Duke of York's lease.

Referred to committee on Coal Mines.

On motion of the Hon Att General, House went into committee on Bills, when a number of private bills were passed, clause by clause, and, being reported, passed the House.

House resumed.

The Hon Att. General reminded the House that the Educational Bill, and other measures of moment and great public importance, remained to be disposed of. He thought it wise, if the adjourned debate were to be resumed, that it should be proceeded with. He (Att. General) hoped no gentlemen on the Government side of the House would re-open the debate.

Mr. McFarlane rose and proceeded to address the House. And was followed by Messrs. A. Archibald, Morrison, Tobin, Wier Hyde, Johnston, Killam, Annand, and other honourable gentlemen.

Debate adjourned

SATURDAY, March 8.

Mr. Esson introduced a bill to amend the Health Laws of Halifax,—read a first time.

Petitions were presented on the subject of a Prohibitory Liquor Law by—

Mr. Archibald, from Stewacke.

Mr. White from Guysborough.

Mr. McFarlane, 4 from Cumberland.

Mr. Moses, 3300 names from Yarmouth.

Mr. McKeagney, from Cape Breton.

Mr. McKeagney renewed his motion to get Mr. McLeod's vote on the Journals; but the Speaker decided against the regularity of the proceedings.

The debate was recommenced by Mr. Chambers in favour of the government.

Mr. C J Campbell on the other side

Mr. Annand delivered an hour's speech, in which he entered the lists on all the points on which the Government was assailed.

Hon. J. W. Johnston replied until a quarter past seven.

Mr. Smythe and other gentlemen followed

General Intelligence.

New Brunswick.

ST. JOHN YOUNG MENS' CHRISTIAN ASSOCIATION.—The first annual report of this Association, together with the Constitution and Bye Laws, as amended at the Annual meeting, and adopted, has been laid upon our table. It contains a statement of the proceedings of the Society since its formation on the 15th Dec. 1854.—There are at present 106 members, who have enrolled their names on the books, 66 as Active Members, and 40 as Associate Members. Several addresses have been delivered in the Hall of the Mechanics' Institute by the Ministers of various denominations, to overflowing audiences during the year, and we doubt not, but great good will result from them. The receipts for the year amount to £108 10s. 7d., and the Expenditures to £46 13s. 1d., leaving a balance in the hands of the Treasurer of £61 17s. 6d. Although there have been many circumstances to interfere with the operations of the Association, upon a scale commensurate with its designs, yet there has been such action taken as will enable them to carry out their intentions more fully in the year on which they have now entered.—We hope that this Society will receive the hearty co-operation and sympathy of all who wish for the prosperity of the youth of our city; that all Christian people especially will be earnest in supplication at the throne of grace that the efforts thus put forth may be crowned with abundant success; and that the members of all Christian Churches will encourage the young men of our City to avail themselves of the advantage presented to them by this Association, and all join heart and hand in rooting out from Society the well springs of moral evil, of social wretchedness and degradation, and thereby render the succeeding generation far more exalted in the scale of being, more efficient in carrying out the purposes of the Divine will—and thus hasten on the Jubilee of the world, when error shall give place to truth, when misery shall give way to happiness, and when integrity and uprightness shall be the stability of our times, and the glory of our common humanity.

There is a Library and Reading Room in the Mechanics' Institute open every evenings, (Saturday and Sunday excepted) from 7 o'clock till 10, to all members. The number of works at present in the Library is somewhat limited, but it is hoped that large additions will shortly be made. Donations of books from gentlemen and others desirous of helping on this great moral enterprise will be thankfully received.—*Chn. Visitor.*

PROVINCIAL LEGISLATURE.—Two Members that were active in the Assembly the last Session of the Legislature, have passed the bourne from whence no traveller returns, namely, Messrs. Taylor and English. The latter gentleman held his seat under protest, and a scrutiny of the votes given to him was in progress at the time of his decease, by Mr. Hardy of the County of Carleton, which scrutiny has terminated, giving Mr. Hardy the Seat, on the ground of having a majority of legal votes over his departed opponent. He is said to be a supporter of the present Administration. The seat vacated by James Taylor, Esq., late Member for the County of York whose memory will be long revered by all classes of men and politicians, is now strongly contested for by two powerful parties in the county, W. H. Needham, Esq, formerly a Member of the city of St. John and a supporter of the present Administration, is a candidate for one party, and J. C. Allen, Esq, Clerk of the Executive Council and an advocate for the repeal of the Prohibitory Liquor Law, is a candidate of the other; no expense spared, and every exertion used by each party to secure the return of their respective friends The contest comes off to-morow.

The business of the Legislature has nearly come to a stand still, (save the presenting of petitions; the time for receiving of which, has been extended to Saturday next) not that the members of that body are idle, for the Amendment to the Address in answer to the Speech of His Excellency has been debated from day to day, which Amendment, if carried, will be a defeat of the present Administration. Until the Address in answer to the Speech be passed and presented to His Excellency, no papers from the Executive can be laid before the Assembly. *The Prohibitory Liquor Law cannot be repealed with the present House.—Corr. Rel Intel Feb. 27.*

YORK COUNTY ELECTION.—The Election in York County took place to-day. The candidates were Messrs. Allen and Needham, the former of whom was returned by a very large majority.—*Thursday, February 28.*

P. E. Island.

CHILD KILLED BY A RAT.—A boy of eight years of age, at Goulburn Bay, P. E. I, night of 23rd ult awakened his parents by his cries, when it turned out that the little fellow had been, during sleep, set upon by a rat the teeth of which had made an incision in the jugular vein, resulting in death. The voracious vermin had already been destroyed by a faithful cat before any of the family came to the child's relief.

The rumor prevailed that a new Governor—a gentleman of colonial birth—was about to be appointed and great curiosity, with no small degree of excitement, was manifested to ascertain who and what the new-comer was to be.—*Chron.*

Canada.

MORTAL SINS.—The Roman Catholic Bishop of Toronto has issued a very remarkable political pastoral, in which he specifies several "mortal" sins, against which the faithful should guard with peculiar vigilance, such as going to a Protestant church, and sending Catholic children to common schools, The Bishop says:—

"Catholic electors in this coutry, who do not use their electoral power in behalf of Separate Schools, are also guilty of *mortal* sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools. Moreover, the confessor who would give absolution to such parents, electors, or legislators, as support mixed schools to the prejudice of separate schools, would be guilty of a *mortal* sin."

The *Leader* says: "The moderate Liberals of the country have not refused to concede to the Catholic party the right of having their own schools, wherever the wealth and population of a district allowed of their establishment. But we venture to say that they were not prepared for a decision of the Church, which lays an embargo on intelligence, so far as applies to one large section of the people. Those protestants who were prepared for the most liberal concessions, were assuredly unprepared for this. And if the common sense of the country is to be insulted with this sort of clerical dictation, the time will unquestionably arrive when those who formerly consented to a modification of the system, will begin to doubt whether their policy was wise—and whether one concession is not to be made a stepping stone to another, until our admirable school system in the end is ruthlessly sacrified to the sectaries, and bigotry and ignorance reign supreme"

MINERAL WEALTH OF LAKE SUPERIOR REGIONS.—The mining business has been very prosperous during the past season; and up to the close of the navigation, the total product for the year was 4855 1-2 tuns. The value of the copper at the wharves was $140 per ton, making the money value $676,770. The increase of this years shipments over last was 1800 tuns, and it is estimated that those of the present one will be about double. The lake Superior copper contains silver, some having produced as much as 3 3-4 lbs. to the tun. Of the copper shipped from Lake Superior, 1600 tuns go to Pittsburg, 2000 to Detroit, and the remainder to Cleveland and Boston. The Minesota Mining Company sold a considerable portion of last year's copper to Rothschild's house. It was smelted in Paris and found to contain, besides the usual alloy of silver a trace of gold.

LAKE SUPERIOR FISHERIES.—The fishing business on Lake Superior may yet be said to be in its infancy in consequence of the difficulty until this season, of freighting over the Falls.—Now the canal is in operation. For Several years, however, it was carried on by the American Fur Company, who had five vessels engaged in the trade, while not in use freighting furs.—It was known in 1840 they exported over 10,000 barrels, besides 136 barrels of oil made from frying sisquette, the fattest fish that swims, and are taken in abundance by seines on the Lake shore. Another year will probably see hundreds of fishermen at many points on this island. It is the American Baltic.—*Journal of Commerce.*

Whilst the Rev. Mr. Borland was celebrating Divine Service at the Wesleyan Chapel, Elm Street, Toronto, recently, a thief entered the vestry, and carried off the reverend gentleman's coat and muffler, which were suspended from the wall.—*Quebec Chron.*

United States.

THE LOSS OF OUR STEAMSHIPS.—An interesting article in Hunt's Merchants Magazine recalls events, which at their occurrence, we thought would never be forgotten, but which, nevertheless, have passed away from the public mind A few hearts, wounded by the terrible catastrophe, bear their ineffaceable marks; but how soon others have forgotten all!

Since 1853, twelve steamers lost at sea have cost 1,250 human lives, and $7,250,000 of property.

The Independence sunk with 120 lives in the Pacific, and the Tennessee and St. Louis followed, total wrecks. The Humboldt and the San Francisco were wrecked in the Atlantic in the same year. The Franklin, City of Philadelphia, and Yankee Blade, fell in the catalogue of 1854. City of Glasgow with 480 lives. The Arctic with hundreds more, precious lives, were the crowning catastrophes of that year.

In 1855, we have the sinking of the North Carolina, and the stranding of the Golden Age, which last, however, was saved and repaired.

In these vessels there were 7,000 lives jeapordized and $11,000,000 of property.

In some of these cases an irresistible power, against which no skill or foresight could be expected to guard, controlled the event; but a close examination shows not only that, in a majority of instances, the accident might have been averted; but that with the resources which prudent officers and owners might provide, the calamity might have been repaired. The waves and the winds have had some victims, but haste and imprudence have had still more.—*Alb. Argus.*

THE MINISTER TO ENGLAND.—Mr. Dallas took leave of the President on Tuesday evening He will sail by the Baltic, on the 5th of March, P. N. Dallas, his son, will be appointed Secretary of Legation, or according to another account, the post will be tendered to Mr. Angel, who was some time since rejected as Commissioner to the Sandwich Islands. Much is left to the discretion of Mr. Dallas.

Turkey.

The *Times'* Constantinople Correspondent describes the emancipation scheme agreed upon at the late Conferences. It establishes complete equality between Mussulman and Non-Mussulman subjects of the Porte—Foreigners will be able to hold property.—Separate tribunals are proposed for the Mussulman and Non Mussulman subjects. For mixed cases, where both Mussulman and Non-Mussulman are concerned, a mixed tribunal fairly constituted is recommended, and the right of all Non-Mussulman to come forward as witnesses demanded. The police is to be extended and made efficient. Reference is made to education, elementary and superior, medical and military; to measures for the development of the resources of the country and the improvement of the financial system; to the policy of indiscriminate enlistment; and the removal of the prohibition which prevents Non-Mussulman subjects from filling civil and military offices. . . . . The plan was to be submitted to the Grand Council on the 28th.

Poland.

The death of Prince Paskiewitsch is stated to have removed the last obstacle which stood in the way of great changes in the administration of the kingdom of Poland; one chief feature of this plan, on which the present Emperor is said to lay great stress, is, that his favorite brother, Nicholas, should assume the post of Viceroy, from the duties and responsibilities of which, however the young Grand Duke is said to draw back with diffidence and apprehension.

India.

We have detailed news from India to the 16th of January. The Santal rebellion was entirely at an end, and the troops required for its suppression returned. The kingdom of Oude was in process of annexation to British India, with the apparent good will of the people and grief of the king. It looks as if the Dost of Cabul were preparing for an attempt to take Herat back from Persia. The commercial news are far from cheering, as money seems scarce and markets depressingly dull. So exhorbitant was the rate charged for accomodation in money that the Bank of Calcutta had declared a dividend of 20 per cent, for 1855. Something most seriously wrong in financial affairs, weighs down the trade of India. A most important measure had been proposed, to secure to lease-holders in Bengal, the permanency of their holdings. and to abolish a system of extensive fraud, practised upon them hitherto as mere tenants-at-will. There is room for many such measures, and as they advance, we hope for a very different state of prosperity in our Indian Empire.—*Chrn. News, Feb. 16.*

Russian Intrigue.

The following narrative is about (says the *Times'* Berlin correspondent,) to go the rounds of the press showing how the Emperor Alexander tried hard to lure away the Emperor Louis Napoleon from the English alliance, and how the Emperor Louis Napoleon remained true and firm to his engagements. Friendly courtesies, but of a private nature, had been kept up since the commencement of the war between members of the Imperial family of Russia and the Princess Mathilde, the cousin of the Emperor of the French, a natural result of her union with Prince Demidoff; in September last a political turn was given to this channel, and one of the smaller German states undertook to bring about a separate peace between France and Russia Russia communicated to France the concessions she was willing to make (and which subsequently were published in the circular despatch of the 22nd of December,) and in addition offered to France special advantages for herself. These temptations, however, the Emperor resisted, although the alliance offered by Russia opened the widest field to French ambition and love of conquest; considerable territorial acquisitions were to be the price and the result of this union of the two greatest and most aggressive militatary powers; but it involved a breach of the Emperor's engagements with England, which would have thrown him into the same path and career as his uncle had unfortunately trodden. The Emperor, on refusing these overtures, communicated them to London and Vienna. The result in this latter capital was, that Austria became suddenly alive to the danger to which she had been exposed, and quickly resolved upon putting herself upon an unequivocal footing, towards all parties; the proposals she drew up for the conclusion of a peace, after being revised and somewhat sharpened in London and Paris, were forwarded to St. Petersburg, and accepted there. While these negotiations were going on, Russia got wind of them, and endeavoured to anticipate them by authorising Prince Gortschakoff to communicate in Vienna the concession that had been already mentioned to France, and which formed the contents of the despatch of the 22nd of December. The Prince accordingly called Count Buol, and addressed him with 'Well my dear Count, I bring you peace,' opened his budget of communications, but met with the objection that Russia's offer came too late; Austria had already drawn up her own propositions, and submitted them to France and England. All the rest is known.

The Russian Army.

Russia has put forth this year, if not the whole at least the greater part of her strength and of her military resources, Her army ready for activity consisted of more than 1,000,000 men, 250,000 of which was either in the Crimea or upon the Danube, 150,000 occupied the Caucasus, 250,000 were disseminated in Poland, 150,000 in Finland and on the Baltic coasts, and 250,000 held the garrison of the interior. To these should be added 40,000 or 50 000 sailors, and marines, and the Cossacks of the line. The losses amongst these troops are set down as follows:—The cholera and other maladies have carried off nearly half the men who occupied the Danube. The Caucassian army have suffered greatly, not alone by war, but from the necessity of sending reinforcements to General Mouravieff, who complained of being left to want both soldiers and provisions, and who especially called out to the home government for artillery. A proof of the immense losses in the remainder of the army is to be adduced from the fact of the students of the university having been authorised to take officer's rank at once, and that without passing any examination, going successively through any inferior grades up to the higher ones, or receiving any education in any of the military colleges of the Empire.

Russian Remarks on Peace.

A rainbow of peace has appeared in the horizon, and has been saluted by all the friends of civilization—by all who desire to see industry prosper in each of its branches. In the two years' war with four Powers the Russian people has exhibited in a remarkable manner its great and noble character, and has thus attracted the respect of its enemies. In all that concerns France we may confidently affirm that the French nation loves and esteems the Russians, admires their courage and self-denial, and shows its sympathy on every occasion, as well in a short truce in the Crimea as in the passage of Russian prisoners through France. The French prisoners, on their part, are treated by the Russians as true brothers. God give us peace! But if he does not, Russia has always sufficient means of resistance at her disposal to energetically repel her enemies. We hope, at all events, that the Russian fabrics and manufactures will take such an impetus with the re establishment of peace as will completely emancipate the Russian commerce from foreigners, Every strong power, even during peace, ought to be ready for war. Russia desires peace—but she has no fear of war.—*Northern Bee, Jan. 26.*

All the Russian correspondents of the Paris papers represent the same kind of feeling as prevalent in Russia, and therefore there is, probably, some truth in it. It is said that in St. Petersburg the joy at peace is as great, as general, and as undisguised, as the discontent with it is undisguished, general, and great at Moscow. There seems to me to be a shade of difference made by all these correspondents; this, namely, that it is not the "old Russian," or so called "Moscow" party that is dissatisfied, but the people actually resident in Moscow; and one or two writers give a plausible explanation of this.—they say that the members of the Moscow party, resident in St. Petersburg, see and can appreciate the Emperors difficulties; and, however little they may rejoice at the fact of Russia's being obliged to make peace just now, or finding it expedient to do so, they admit as a fact that peace is advisable, and try, as far as they can, to make the best of it. On the other hand, it would seem that the inhabitants of Moscow of all ranks, ages, and opinions, even those who were in the beginning not ultra-warlike, and who have most suffered by the war, it would seem that these people are one and all enraged at the thoughts of peace, strewing ashes over their own heads as humiliated sons of "Holy Russia," and muttering accusations "not loud but deep," against the Czar for his "timidity" as they term it, for what they do not, some of them, scruple to call a betrayal of the country's "most sacred interests."

A letter from Vienna of the 5th, in the *Constitutionnel*, says:—"The most complete accord exists between the Allies of the 2nd Dec. with regard to the stipulations for future peace. I am happy to be able to announce to you that the fifth basis, which, according to some superficial minds, threatened to become the stumbling-block at the approaching conference at Paris, only serves as a stronger proof of the perfect understanding which prevails between Austria and the Western Powers on all points involving a *casus belli.* As a conclusive proof of this, I may mention that the Court of Vienna has admited, without dispute, that in the interpretation of the fifth basis is comprised the obligation of not rebuilding the fortifications of Bomarsund, as it was for the interest of the balance of the power in Europe that the Colossus of the North should not be able to exercise a too great pressure on Sweden by means of the Aland Islands."

The Archbishop of Paris has issued a curious proclamation to the faithful of his diocese concerning their duties during the ensuing Lent. He gives them *carte blanche* not to last more than they like, for this very cogent reason, that he knows it would be useless to exhort them to the contrary. In these degenerate times, he says, abstinence is a mere barren tradition in almost every house. The church, therefore, has infinite indulgence for its babes, and treats them as mothers treat sick children. If they pray and give alms in proportion to the bodily gratification they may think fit to allow themselves, he promises that they shall thus amass treasure in heaven, and that the multitude of their charities shall cover the multitude of their sins.

The *London Times* says under the head of military news: in addition to the 18th regt, and a batalion of the rifles, which are about to be dispatched to Canada, it is understood to be the intention of the British Government to send out several other regiments to British North America, so as to form a powerful force in that country. In anticipation of this step being taken it is rumoured that almost every regiment now attached to the home station has received private information that their services might be required in Canada; and such notice has been given in order that the regimental clothing which is made expressly for that station may be in readiness, in case the exigencies of the service should require a large body of troops to be moved to that country.

ADVERTISEMENT.—*Holloway's Pills and Ointment* have again cured a case of Sore Legs of twelve years' standing,—Miss Emma Hartley, of Hamilton, Canada, was one of the most deplorable objects, and the most unfortunate of sufferers with bad legs from a child, and frequently bitterly deplored her fate; she had undergone many operations, and spent a little fortune in obtaining medical advice, but she was not benefitted. Her friends persuaded her not to impoverish her purse any further, and her medical man candidly told her she could never be cured; her own good sense, however, made her have recourse to Holloway's Pills and Ointment, and by persevering with these remedies at a mere nominal expense for two months, her leg was completely cured; she now walks better than she ever did before in her life and enjoys the best of health.

Latest European Intelligence.

Arrival of the Arabia.

The R. M. S. *Arabia* arrived at this port, Tuesday evening about 10 o'clock. Liverpool dates to 1st inst.

THE PEACE CONFERENCES.—PARIS, Feb. 26.—The first sitting of the Congress took place yesterday (Monday), at the hotel of Foreign Affairs, at one, p. m

The sitting lasted until half-past four.

It has been arranged that an armistice shall be concluded between the belligerents, to remain in force till the 31st of March. This armistice will not affect the blockade established or to be established. The plenipotentiaries did not meet to-day (Tuesday), but will assemble again to-morrow, at one o'clock. It is understood that, in future, the conferences will assemble three days a week, namely, on Mondays, Wednesdays, and Fridays; the intervening days being required for the arrangement and drawing up of the minutes of the proceedings.

PARIS, Feb. 27.—There has been no congress held to-day. The sitting will not be held until to-morrow, in consequence of some changes that were required to be made in the arrangements of the interior of the building.

The Paris correspondent of the *Times* regards as worthless most of the rumours in circulation respecting the progress of the conferences; he nevertheless mentions one or two. The first day's deliberation was for the most part one of formalities. The discussion yesterday would, it was believed, turn on the fifth point, on which it was said an important difference of opinion was anticipated, as the representatives of the allied powers were, according to rumour, prepared to make certain demands which it was not expected would be granted by Russia. The correspondent comes to the conclusion which any other person could as easily arrive at. He still thinks peace probable, but will not affirm that it is certain; and predicts that the negociations will not flow on so smoothly as optionists imagine.

RUMOURED BREAK-UP OF THE CONFERENCE—GREAT AGITATION IN THE MONEY MARKET.—The *Morning Advertizer* not only gives publicity to a variety of unauthenticated rumours respecting the Paris Conferenees, but adopts them, and in a leading article quotes the following They are chiefly of interest as specimens of the rumours which yesterday seriously affected the Funds:—

"It is deemed not improbable that the result of this new move of the artful diplomatists of Russia may be the immediate breaking up of the Conferences.

"A very grave hitch in the conferences has already occurred. Though the fifth point is the last of all, it has been agreed to take it first. It was, accordingly on the second meeting of the conferences, submitted for the consideration of the plenipotentiaries. No sooner had it been formally laid on the table that Count Orloff and Baron Brunow took objections to its being taken into consideration with a view to its being decided by the Conference. They proposed that it should be referred to a congress of the representatives of all the crowned heads in Europe, if so referred, they pledged themselves, in the name of the Czar, to abide by whatever decision that Congress might come to. This new and unexpected phase in the Eastern question has produced a great consternation in Paris, and caused a further fall in the French funds. It has also no less surprised and alarmed our own Government. We were informed last night that Lord Cowley is expected in London this afternoon to take the instructions of his Government on the subject."

A number of rumours were circulated that the conferences at Paris had taken an unfavourable turn, and as some persons were ready to believe that all the precautions that were taken for secresy had merely proved useless against the means of information possessed by a few of the speculative dealers, in the Stock Exchange a fall occurred of more than 1 per cent. As the close of business approached, and none of the rumours thus put forth received confirmation, a rally occurred. Looking at the agitation on the London Stock Exchange the Paris Money market may be considered to have exhibited great firmness.—*London Times.*

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, March 12th.

Bread, Navy, per cwt.	27s 6d *a* 28 9d
" Pilot, per bbl.	25s *a* 26s 3d
Beef, Prime Ca.	61s 3d *a* 62s 6d
" " N. S.	75s
Butter, Canada,	1s 2d
" N. S. per lb.	1s 1½d *a* 1s 3d
Coffee, Laguyra, "	8d *a* 8½
" Jamaica, "	8½ *a* 9d
Flour, Am. sfi. per bbl.	$9½ *a* 10
" Can. sfi. "	46s 9d *a* 47 6d
" State, "	$9 *a* 9½
" Rye "	7 *a* 7½
Cornmeal "	24s *a* 24s 3d
Indian Corn, per bush.	5s 6d *a* 6s
Molasses, Mus. per gal.	1s 10d *a* 1s 11d
" Clayed, "	1s 8d *a* 1s 9d
Pork, prime, per bbl.	$17
" mess "	20
Sugar, Bright P. R.	40s *a* 42s 6d
" Cuba "	42s 9d *a* 43s
Bar Iron, com. per cwt.	16s
Hoop "	22s 6d
Sheet "	25s
Nails, cut "	24s
" wrought per lb	4d *a* 7½d
Leather, sole "	1s 4d
Codfish, large	18s 9d
" small	15s
Salmon, No. 1,	$20 *a* 20½
" 2,	19 *a* 19½
" 3,	16
Mackarel, No. 1,	20
" 2,	12 *a* 13
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings, No 1,	21s 3d *a* 22s 6d scarce
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	32s 6d
Firewood, per cord,	15s

Prices at the Farmers' Market, corrected up to 4 o'clock, Wednesday, March 12th.

Oatmeal, per cwt.	20s *a* 21s
Fresh Beef, per cwt.	35s *a* 45s
Veal, per lb.	4½d *a* 5½d
Bacon, "	7½d *a* 8½d
Cheese, "	6½d *a* 7½d
Lamb, "	4½d *a* 6d
Mutton, "	4½d *a* 6d
Calf-skins, "	6d
Yarn, "	2s 6d
Butter, fresh "	1s 3d
Pork, "	5½d *a* 6d
Turkey, "	10d *a* 11d
Chickens, per pr.	3s 6d *a* 3s 9d
Ducks, "	3s
Geese, each	2s 6d *a* 3s
Potatoes, per bushel	3s 6d *a* 4s
Apples "	none
Eggs, per dozen	1s 6d
Homespun Cloth (wool) per yard,	2s 6d
Do. (cotton and wool) "	1s 9d

WILLIAM NEWCOMB,
Clerk of Market.

The attention of the public is called to the advertisement of Dyer's Healing Embrocation, one of the best Remedies for Rheumatism, Cuts, Wounds, Scalds, Burns, Sprains and all external and internal pains ever discovered.

For sale by G. E. Morton & Co., Halifax, and by Druggists everywhere.

A NEW CIRCUIT IN THE HALIFAX DISTRICT.—The ladies of the "Mill Village Wesleyan Parsonage and Society," beg to remind the friends who kindly contributed articles for their bazaar last year, that they purpose holding their second annual sale early in the ensuing season, and shall be most happy to receive assistance from any who may feel disposed to help them. Contributions may be forwarded to the Superintendant of the Circuit, or to the following ladies who constituted the committee of management:—Mrs. F. W. Moore, Miss Cath. Doran, E. D. Davison, Hephzibah Mack, Geo. Mitchell, Hannah Mack.

FIRE AT ST. MARGARET'S BAY.—Mr. John Burgoyne, of French Village, St. Margaret's Bay, had his barn—containing about 4 tons of hay, several farming implements, and ten sheep—totally consumed by fire on Tuesday last. We understand the loss to be about £160.

☞ Letters and Monies received will be acknowledged next week.

Marriages.

On Thursday, 7th ult., at Salmon River, by Rev. R Weddall, Robert STEWART, of the above named place, to Mary Jane MACKIE, of Alma.

On Thursday, 21st ult., at the residence of the Bride's Father, by the same, Mr. John ALCORN, son of Mr Andrew Alcorn, Salmon River, to Miss Martha Jane McKINLAY, eldest daughter of Mr. James McKinlay, of the same place.

On the 9th of October last, by the same, at the Wesleyan Parsonage, Hopewell Corner, Mr. Isaac WOOD, to Miss MARY, eldest daughter of Doctor Murray, Harvey.

On Tuesday, 16th of Oct., by the same, Mr. Wm. J. CAIENES, to Miss Catherine HAYS, both of New Ireland.

At St. John, N. B., by the Rev. James G. Henniger, Mr. Samuel BUNNEL, of Westfield, K. C., to Miss Anne P. CRAIG, of St. John.

On the 27th Feb., by the Rev. John Snowball, Mr. George BROWN, of the Parish of Newcastle, to Miss MARY, four h daughter of David Crocker, Esq., of the Parish of Nelson

On Saturday, 8th inst., by Rev. J. C. Cochran, Mr Godfrey HIRTLE, to CATHERINE ELIZABETH, youngest daughter of Peter Strum, Esq., of Mahone Bay.

Deaths.

At Meander, Newport, on Tuesday, 26th of Feb., after a short illness, Mr. Henry CLUKES, aged 56 years.

At 123 Gottingen Street, on Tuesday 4th inst., SARAH, wife of Robert Thomas Scott, Esq., Surgeon of H. M. 76th Regt., in the 44th year of her age.

On Monday 3rd inst., Mr. Elias WOODWORTH, Locomotive Engineer of the Railroad, in the 43rd year of his age.

March 6th, of Croup, JOSEPH FREDERICK, infant son of Eliza Jane and Simon Peters.

On Saturday, 8th inst., after a long and painful illness, ANN, youngest daughter of Dennis and Ann Carroll, aged 11 years and 10 months.

At the Poor's Asylum, 7th inst, Eliza BROWN, (coloured,) aged 39 years, a native of Hammond's Plains.

At Mill Brook, Pictou, on the 24th ult., Mr. Thomas FRASER, in the 83rd year of his age, leaving an aged and sorrowing widow, a number of children and grandchildren, and a large circle of friends and acquaintances to lament their loss.

At Mill Brook, Pictou, on the 24th ult., in the 60th year of her age, JESSIE GRAHAM, wife of Mr. Fergus Ferguson

Suddenly, on the 4th inst., at Newport, MARY JANE, wife of Alexander Cochrane, aged 31 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, March 5.

Schr Achiever, Banks, Portland, 5 days.

THURSDAY, March 6.

Brig America, O'Brien, Boston.
Brigt Ranger, Paynter, Cienfuegos.
Sahrs Lunenburg Packet, Lunenburg.
Mary, Liverpool, N. S.

SATURDAY, March 8.

Barque Halifax, Laybold, Boston.
Schrs Isabella Maria, Smith, Salt Island.
Silvia, Young, Lunenburg.

SUNDAY, March 9.

R M steamer Cerlew, Hunter, St Thomas via Bermada, 15 days.
Brigts Bloomer, Woods, St Johns, N F via Bay of Balls—bound to Boston.
Adah, Simpson, St John, N B.

TUESDAY, March 11.

Brigt Africa, Meagher, Boston.
Schr Juniata, Williard, Baltimore.

CLEARED.

March 4.—Brig Martha, Cohoon, United States.
March 5.—Brigts Brisk, Porto Rico; Boston, Roche, Boston; schr Speculator, Rude, New York.
March 6.—Brigt Dashier, Dolby, New York; schr James, Walsh, Newfoundland.
March 7.—Schrs Harriet, Newell, New York; Medway Belle, Philadelphia.
March 8.—Schrs Napier, B W Indies; Vermont, McLeod, Boston.
March 10.—Brig America, O'Brien, Boston; schr Dart, Seaboyer, Baltimore.
March 11.—Brigt Swordfish, Pieros, Matanzas.

MEMORANDA.

Antigua—arrd schr Challenge, Halifax, 14 days—sailed again for Porto Rico.
Matanzas, Feb 20—arrd Joseph Dexter, Liverpool. 21st—Eastern Light, Philadelphia; Neander, do. Cienfuegos, Feb 21—Sld Reindeer, New York.
New York, Feb 26th—arrd barque Bristol Belle, Sponagle, hence.
Portland, March 5.—arrd schr Ocean Wave, Lunenburg.
New York, Feb 23—arrd schr Bluenose, McDonald, Halifax, 25 days—experienced heavy weather. 24th—steamer Alabama, Halax; schr May, Alawson, do. 22 days—experienced very heavy weather and lost flying jib-boom.—schr Ann, Bettison, Halifax.
Capt of Ranger reports—left at Cienfuegos, Electric, Lady Seymour, Florida, Vivid, Voyager, Maude, Boston, Ambassador, and Ariel.
St Thomas, Feb 8.—arrd schr Ocean Bride, hence.
Trinidad, Feb 6—arrd schr President, hence.
Barbadoes, Jan 22—arrd brigt Obi, P E Island—had to cut away main mast and fore top mast in a gale on the 23rd of Dec.
Capt of the Curlew reports—left H M ship Boscawen and steamer Medea at St Thomas. Exchange Pelagus 2nd inst, with Br. barque Pearl, steering N. East.
Portland, March 10—arrd Laurel, Spence, Mayaguez for Montreal.
Schr Emblem, Bagg, from Halifax for New York, put into Liverpool on Monday night—loss of sails and other damage.
The brig Canada, of Maitland, N. S., from New York for Sierra Leone, went ashore near Cassamance, 6th Nov. Crew and part of cargo saved. Vessel total loss.

NOTICE!

THE Partnership heretofore existing under the name and firm of JOST & KNIGHT having expired, all persons indebted thereto are requested to make immediate payment to the firm of

JOST, KNIGHT & Co.,

Who are authorised to receive all debts due, and to pay all liabilities.

ELIZA JOST, EDWARD JOST, THOS. F. KNIGHT. } Extrx. and Extrs of T. Jost.

Halifax, Feb. 18, 1856.

The undersigned, having this day formed a Co-partnership, will continue the business carried on by the late firm of Jost and Knight, at the same stand, No. 32, Granville Street, under the name of Jost, Knight & Co.

THOMAS J. JOST,
THOMAS F. KNIGHT,
JOHN W. HANNIGAR.

Halifax, February 28, 1856.

Valuable Property
In Lockman Street For Sale.

PART of the Estate of the late A. G. Fraser, Esq., consisting of a comfortable and well finished Dwelling HOUSE—Stables and Out Buildings in good repair—a well cultivated Garden—measuring on Lockman Street 76 feet, Depth 167 feet more or less.

Also a Building Lot adjoining Front 48 feet, Depth 167 feet—If not sold previous to the 21st of April next, the whole will then be offered at Auction.

FRANCES FRASER, Executrix.
H. YEOMANS,
W. C. SILVER, } Executors.

Halifax, March 6, 1856.

Union Bank of Halifax.

The BOOK for Subscriptions to the Stock of

The Union Bank of Halifax,

At the Office of John Burton, Esq., Bedford Row,

Will remain open till further notice; in the interim application will be made to the Provincial Legislature now in session for an Act of Incorporation.

By order of the Committee. WM. STAIRS,
February 7. Chairman.

Removal, Removal!
J. B. BENNETT & Co.

HAVE removed their place of business for a few months, to the Shop recently occupied by Mr. J. C. Wilkie,

No. 33 GRANVILLE STREET,

Adjoining Messrs. Jost & Knight's, and opposite the Railway Office. 2m. Feb. 21.

FOR SALE.

THE Schooner RICHMOND, 93 Tons N. M., 4 years old, with all her sails, rigging, &c., &c., as she now lies at the Wharf of Burnet Smith, Esq.

Apply to DAVID SCOTT.

Windsor, February 14.

Poetry.

By and By.

There is an angel ever near,
When toil and trouble vex and try,
That bids our fainting hearts take cheer,
And whispers to us—'By and by.'

We hear it at our mother's knee,
With tender smile and love-lit eye
She grants some boon on childish plea,
In these soft accents—'By and by.'

What visions crowd the youthful breast—
What holy aspirations high
Nerve that young heart to do its best,
And wait the promise—'By and By.'

The maiden sitting sad and lone,
Her thoughts half uttered with a sigh,
Nurses the grief she will not own,
And dreams bright dreams of—'By and by.'

The pale young wife dries up her tears,
And stills her restless infant's cry,
To catch the coming step, but hears,
How sadly whispered—'By and by.'

And manhood, with his strength and will
To breast life's ills and fate defy,
Though fame and fortune be his, still
Has plans that lie in—'By and by.'

The destitute, whose scanty fare
The weary task can scarce supply,
Cheat the grim visage of despair
With hope's fair promise—'By and by.'

The millions whom oppression wrongs
Send up to heaven their wailing cry,
And, writhing in the tyrant's thongs,
Still hope for freedom—'By and by.'

Thus ever o'er life's rugged way,
This angel, bending from the sky,
Beguiles our sorrows, day by day,
With her sweet whisperings—'By and by.'

Miscellaneous.

The First Quaker.

Mr. Macaulay in the earlier portion of his "History," gave great offence to the "Friends," by his account of William Penn. His present volumes contain a notice of the Founder of that sect, in the following style:—

While London was agitated by the news that a plot had been discovered, George Fox, the founder of the sect of Quakers, died. More than forty years had elapsed since Fox had begun to see visions and to cast out devils. He was then a youth of pure morals and grave deportment, with a perverse temper, with the education of a labouring man, and with an intellect in the most unhappy of all states, that is to say, too much disordered for liberty, and not sufficiently disordered for Bedlam. The circumstances in which he was placed were such as could scarcely fail to bring out in the strongest form the constitutional disease of his mind. At the time when his faculties were ripening, Episcopalians, Presbyterians, Independants, Baptists, were striving for mastery, and were, in every corner of the realm, reluting and reviling each other. He wandered from congregation to congregation. He heard priests harangue against Puritans; he heard Puritans harangue against priests; and he in vain applied for spiritual direction and consolation to doctors of both parties. One jolly old clergyman of the Anglican communion told him to smoke tobacco and sing psalms; another advised him to go and lose some blood.—The young enquirer turned in disgust from these advisers to the Dissenters, and found them also blind guides. After some time he came to the conclusion that no human being was competent to instruct him in divine things, and that the truth had been communicated to him by direct inspiration from heaven. He argued that, as the division of languages began at Babel, and as the persecutors of Christ put on the cross and inscription in Latin, Greek, and Hebrew, the knowledge of languages, and more especially of Latin, Greek and Hebrew, must be useless to a Christian Minister. Indeed, he was so far from knowing many languages, that he knew none; nor can the most corrupt passages in Hebrew be more unintelligible to the unlearned than his English often is to the most acute and attentive reader. One of the precious truths which were divinely revealed to this new apostle was, that it was falsehood and adulation to use the second person plural instead of the second person singular.—Another was, that to talk of the month of March was to worship the bloodthirsty god Mars, and that to talk of Monday was to pay idolatrous homage to the Moon. To say good morning or good evening was highly reprehensible, for those phrases evidently imported that God had made bad days and bad nights. A Christian was bound to face death itself rather than touch his hat to the greatest of mankind.—When Fox was challenged to produce any scriptural authority for his dogma, he cited the passage in which it was written that Shadrach, Meshech, and Abednego were thrown into the fiery furnace with their hats on; and, if his own narrative may be trusted, the Chief Justice of England was unable to answer this argument, except by crying out "Take him away, gaoler."—Fox insisted much on the not less weighty argument that the Turks never show their bare heads to their superiors; and he asked with great animation, whether those who bore the noble name of Christians ought not to surpass the Turks in virtue. Bowing he strictly prohibited, and, indeed, seemed to consider it as the effect of Satanical influence; for, as he observed, the woman in the Gospel, while she had a spirit of infirmity, was bowed together, and ceased to bow as soon as divine power had liberated her from the tyranny of the Evil One. His expositions of the sacred writings were of a very peculiar kind. Passages which no human being before him had ever understood in any other than a literary sense, he construed figuratively.—Thus, from those rhetorical expressions in which the duty of patience under injuries is enjoined, he deduced the doctrine that self-defence against pirates and assassins is unlawful. On the other hand, the plain commands to baptise with water, and to partake of bread and wine in commemoration of the redemption of mankind, he pronounced to be allegorical.

He long wandered from place to place, teaching this strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement, forcing his way into churches, which he nicknamed steeple-houses, interrupting prayers and sermons with clamour and scurrility, and pestering rectors and justices with epistles much resembling burlesques of those sublime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre. He soon acquired great notoriety by these feats. His strange face, his strange chant, his immoveable hat, and his leather breeches were known all over the country; and he boasts that, as soon as the rumour was heard, "The man in leather breeches is coming,' terror seized hypocritical professors, and hireling priests made haste to get out of his way. He was repeatedly imprisoned and set in the stocks, sometimes justly, for disturbing the public worship of congregations, and sometimes unjustly, for merely talking nonsense. He soon gathered round him a body of disciples, some of whom went beyond himself in absurdity. He has told us that one of his friends walked naked through Shipton declaring the truth, and that another was divinely moved to go naked during several years to market places, and to the houses of gentlemen and clergymen. Fox complains bitterly that these pious acts, prompted by the Holy Spirit, were requited by an untoward generation with hooting, pelting, coachwhipping, and horsewhipping. But though he applauded the zeal of the sufferers, he did not go quite to their lengths.—He sometimes indeed was impelled to strip himself partially. Thus he pulled off his shoes and walked barefoot through Lichfield, crying, "Woe to the bloody city." But it does not appear that he ever thought it his duty to appear before the public without that decent garment from which his popular appellation was derived.

If we form our judgment of George Fox simply by looking at his own actions and writings, we shall see no reason for placing him, morally and intellectually, above Ludowick Muggleton or Joanna Southcote.—But it would be most unjust to rank the sect which regards him as its founder with the Muggletonians or the Southcottians. It chanced that among the thousands, whom his enthusiasm infected were a few persons whose abilities and attainments were of a very different order from his own. Robert Barclay was a man of considerable parts and learning. William Penn, though inferior to Barclay in both natural and acquired abilities, was a gentleman and a scholar. That such men should have become the followers of George Fox ought not to astonish any man who remembers what quick, vigorous, and highly cultivated intellects were in our own time duped by the unknown tongues. The truth is, that no powers of mind constitute a security against errors of this description. Touching God and his ways with man, the highest human faculties can discover little more than the meanest. In theology the interval is small indeed between Aristotle and a child, between Archimedes and naked savage. It is not strange, therefore, that wise men, weary of of investigation, tormented by uncertainty, longing to believe something, yet seeing objections to everything, should submit themselves absolutely to teachers who, with firm and undoubting faith, lay claim to a supernatural commission. Thus, we frequently see inquisitive and restless spirits take refuge from their own skepticism in the bosom of a church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a water. And thus it was that Fox made some converts to whom he was immeasurably inferior in everything except the energy of his convictions. By these converts his rude doctrines were polished into a form somewhat less shocking to good sense and good taste.—No proposition which he laid down was retracted. No indecent or ridiculous act which he had done or approved was condemned; but what was most grossly absurd in his theories and practices was softened down, or at least not obtruded on the public; whatever could be made to appear specious was set in the fairest light; his gibberish was translated into English; meanings which he would be quite unable to comprehend were put on his phrases; and his system, so much improved that he would not have not known it again, was defended by numerous citations from Pagan philosophers and Christian fathers whose names he had never heard. Still, however, those who had remodelled his theology continued to profess, and doubtless to feel, profound reverence for him; and his crazy epistles were to the last received and read with respect in Quaker meetings all over the country. His death produced a sensation which was not confined to his own disciples. On the morning of the funeral a great multitude assembled round the meeting-house in Grace-church-street. Thence the corpse was borne to the burial-ground of the sect near Bunhill-fields. Several orators addressed the crowd which filled the cemetery.

The Two Russian Plenipotentiaries.

Le Nord publishes the following biographical notices of the two Plenipotentiaries of Russia at the forthcoming Conference:—

"Count Orloff, Aid-de-Camp General, General of Cavalry, Commander of the Military Household of the King, and Member of the Council of the Empire, belongs to one of the most illustrious families of his country. He is about seventy years of age, but still brisk, active and healthy. He took part in almost all the wars which signalised the commencement of our century.

"Wounded first at Asterliuz, he was also seven different times wounded upon the field of Borodino, and was afterwards made Aid-de-Camp of the Emperor Alexander I: In 1825 he was a General, and commanded in that capacity the regiment of Horse Guards which, in December, 1826, first hurried to suppress the *emeute*. Count Orloff gave tokens that day of boundless courage and devotion, and from that moment dates his intimacy with the Emperor Nicholas, of whom he was one of the first advisers, and whose personal friend he was. In 1828 he commanded in Turkey the division of Horse Chasseurs. In 1829 he was named Plenipotentiary, and signed at Adrianople, with Marshal Diebitch, and Count Frederick Pahlen, the treaty of Adrianople. After the peace he remained some time at Constantinople as Ambassador. Recalled to the companionship of the Emperor, he accompanied his Imperial Majesty in his various travels.

"We next find him on a mission in Holland and at London, where the affairs of Belgium were arranged. The year 1853 found him also at the head of the expedition which saved Constantinople from the victorious army of Ibrahim Pacha, and he signed the treaty of Unkiar-Skelessi. Since 1845 he has replaced Count de Benckendorff, deceased, as chief of the third section of the Private Chancellery of the Emperor, and of the gendarmerie of the empire, the colonels of which, distributed over all the governments, have less a mission of police, properly so called, than a general inspection of all the administration of the country, and also of control over the governors as well as the governed. This post, full of trust, gave to Count Orloff free access at all hours of the day to the Emperor, and the right to speak to him of all and everything.

"It has been remarked, and justly, that the two persons who have filled these important functions near the Emperor Nicholas—Count Beckendorff and Count Orloff—were precisely the men renowned for their loyalty, the spirit of justice and moderation. These functions Count Orloff still fulfils with the Emperor Alexander II. We cannot give a better idea of the sentiments which this Sovereign entertains towards him than by reproducing the conclusion of the rescript addressed to him on the 22nd of August last, on the occasion of the anniversary of his fifty years of service:—'At this last hour, in a final and sacred interview with me, my father enjoined me to thank you as a friend who had always been faithful and devoted.'

"This is the personage chosen by the Emperor Alexander to represent Russia at the Peace Conferences at Paris.

"Baron Brunow (Privy Councillor) comes from a noble family of Courland. He has passed nearly 40 years in a diplomatic career, in which he has acquired a European reputation. He was with Count Orloff at the negociations of Adrianople. He then accompanied him to Constantinople as Counsellor of the Ambassador, then to Holland and England, and to Constantinople in 1833.

"These two statesmen have been accustomed to work together for nearly 30 years, and, if we may judge of the success of the negociations about to be held by the success of those in which they have already taken part, we cannot but entertain most favourable hopes of an early re-establishment of peace. On returning from Turkey in 1830 Baron Brunow remained attached to the Ministry of Foreign Affairs as chief *redacteur*. He then accompanied Count Nesselrode to several congresses and diplomatic conferences. After remaining one year as Minister at Stuttgart, he was sent on an extraordinary mission to London, where he signed the treaties of 1840 and 1841. He remained there Envoy Extraordinary and Minister Plenipotentiary until the rupture of diplomatic relations between England and Russia. Since the autumn of the past year he has been Minister to the Germanic Confederation."

An Uncomfortable Husband.

A contributor to the Independent gives a graphic picture:—"Quite a dish full of raw eggs," said Mr. Ellery, as he turned the third one from its shell into his egg cup. The remark was made in no ill-humoured tone. His face wore no sour, no fault-finding expression. Nevertheless, his poor wife, who had daily boiled eggs for him, during twenty years, and always by the minute-hand, had never heard the expression once in all that time, "My dear these eggs are just right."

Daily had Mrs. Ellery varied, and daily did the objections vary. "You forgot your eggs this morning didn't you?" Next morning, "Your eggs are pretty soft, but they'll do." Morning after, "Better save these eggs for bullets;" and thus the poor woman never pleased. Still he could manage to dispose of two, three or four at a breakfast very well.

Misfortune never came alone, and Mr. Ellery's eggs were not his only mishaps. His shirts never fit right about the shoulders. The bosoms are stiff as a board, or limsy as a handkerchief. His meals are always a little too early or a little too late, and the room is forever too hot or too cold.

But we were not intending to follow the poor man through all his trials; we have only to do with the eggs. Mr. Ellery is not an epicure or a gormandizer; he is only at his own table a *little particular*; or, as he expresses it, he "can not eat what is not fit to eat." From home he can relish whatever is placed before him, and is ever deemed a most pleasant guest. Perhaps, should the truth come out, it would appear that Mr. Ellery has fallen into a habit of home fault-finding, a sort of *domestic criticism*; and from this unconscious habit, his wife, the labour of whose life it is to please him, is doomed to perpetual disappointment.

Mr Ellery is an upright man. He values himself on being a good husband. A man of purer morals never lived. Down, away down in the bottom of his heart, his wife occupies a warm place. But it is so far down as to be a matter of faith, not of sight. Mrs. Ellery was naturally social. Her young days overflowed with cheerfulness and chat. In her father's house, if she cooked anything, "Why, Bessie, what toast you make! give me another slice! And these eggs! it is something to have fresh eggs at this season, and it is more still to have a daughter that can cook them just right."

Bessie has faded young, as American women are wont to do. Her brown curly hair has given place to many a silver thread, and her silent meals give few intimations of the gleesome board that Bessie Wolcott gladdened in her girlhood.

The Late Prince Paskiewitsch.

This celebrated man, whose death is announced in recent despatches, was born at Pultowa on the 12th of May, 1782, and was consequently in his 74 h year.

At an early age he entered the corps of Pages, and after having distinguished himself by a brilliant course of study, was appointed a Lieutenant in the Guard, and Aid-de camp to the Emperor Paul. In 1805 he made his first campaign as captain in an auxiliary corps, which was sent to the assistance of the Emperor of Austria against the French. In 1806, he served in the army acting against Turkey, and through the whole time occupied by the expedition—1807 to 1812—he was remarked for the exhibition of great military talents.

The Prince was several times employed in missions to Constantinople. When hostilities with Turkey ceased in 1812, and war broke out between France and Russia, the grand army of Napoleon advanced into the heart of the Czar's dominions, General Paskiewitsch was appointed to the command of the 26th Division of Infantry, which formed part of the corps of Prince Bagration, and was present at the battles of Dachkofka, Soultanotka, Smolensko, and the Moskowa.

In 1813 he commanded in chief at the blockade of Modlin. In the month of September of that year he was in the battle of Culm; in the following month, at that of Dresden, where he commanded the advanced guard; and then at Leipsic, where his conduct procured his promotion to the rank of lieutenant-General. He was subsequently employed successively in the blockades of Magdeburg and Hamburg; in 1814 he was entrusted with the command of the 2nd Division of Grenadiers, then in France, and at the battle of Arcis sur-Aube he had a horse killed under him.

On his return to Russia, in 1815, he married Madle. Griboyedoff, a lady of noble family in Moscow. In 1817 he accompanied the Grand Duke Michael on his tour through Germany, Holland and Italy, and on reaching home, in 1820, he was appointed a chief of a division of the Imperial Guard.

When, in 1826, war broke out between Russia and Persia, Paskiewitsch was nominated second in command of the Caucasus, at the special request of General Yermaloff, the General in Chief. Here he rendered such important services, particularly at Elisavetpol, that he was presented by the Emperor Nicholas with a sword mounted in diamonds, and bearing the inscription—"To the Conqueror of the Persians at Elisavetpol."

In the next year General Paskiewitsch succeeded Yermaloff in the chief command, which he retained till peace was concluded with the Shah on the 10th of February, 1828. In the war with Turkey which followed, Paskiewitsch captured Kars and Erzeroum, and was marching upon Trebizond when hostilities were put an end to by the signature of a treaty.

The Polish insurrection was the next great occasion on which Marshal Paskiewitsch distinguished himself. Having succeeded to the command on the death of General Diebitsch, he signally defeated the Poles and captured Warsaw—services for which he was raised to the dignity of Prince of Warsaw, with the title of Highness, and the power of transmitting it to his heirs. He was moreover, appointed Lieutenant of the Kingdom of Poland, and has now concluded his long and honourable career in that high position.

Moral Courage.

A rare virtue, and great as it is rare.—We remember when we thought the courage of the field everything. The charge—the word of command, high sounding amid the battle fury—the clash of arms—the roar of artillery—the thrill of the bugle's note, as with more than magic sound it bids the soldier dare all for victory—the banner of your country in front, planted there amid victory or defeat. Oh! how the young hearts beat to be actors in such a scene, calling it glorious to mingle in, and fighting nobly, to lie down and die. But what is the battle-field compared with the moral courage of every day life! Stand alone—see friends scowl—hear distrust speak its foul suspicion—watch enemies take the advantage of the occasion, laboring to destroy—who would not rather encounter the shock of a hundred battle fields, and lead a forlorn hope in search, than bear and brave these things? Why, the one is as the summer breeze on the ocean, to winter's stormiest blast. The common spirit may summon courage to play the soldier well—use quickly fits them for it; but it requires a man, to speak out his thoughts as he think them—to do—when, like a stormy blast in winter, on old ocean, peace, honour, security, and life are threatened to be swept away. Yet who, looking back on the page of history, or forward to the hope of the future, would hesitate which to choose? The martyrs—what are they? Chronicled names in all hearts. The patriots who died for liberty, ignominiously and on the scaffold—how fares it with them? Cherished as earth's honoured sons. The good who spoke the truth, and suffered for its sake—where are they? The best and brightest, first in our thoughts and love, and what did they? Like men they spoke the truth that was in them. That was their courage. If they had been silent—if, trembling before tyrants or snobs, they had feared to tell what they knew, to speak what they felt—they would have lived and died like other men. But they had courage to do all this, and through their suffering truth was lighted up with new glory and power. Give us moral courage before everything else? It is the only courage on which humanity may count for any real blessing. Give us moral courage; for while it nerves a man for duty, it roots out of his heart hate and revenge, and all bad passions, making him wise amid danger, calm amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty of manhood.—*C. M. Clay.*

Notes & News.

The *Leader* states that there is now at Edinburgh the first specimen of the insect Phyllium Scythe, the insect which even those forewarned cannot distinguish from a leaf, which has been seen alive in this quarter of the globe. Mr. A. Murray assures us in a paper contributed to the *Ediuburgh Philosophical Journal* this quarter, that when visitors to the Royal Botanic Garden of Edinburgh flocked to see this new wonder, "they usually after looking at this plant for a minute or two, declared they could see no insect;" and even when it was pointed out to them they could not rest satisfied until it was made to move, or was taken from the plant and suffered to crawl over the attendant's finger. This constant "stirring up" appears to have been too much for its nerves; and its health demanded that only four days in the week should it be publicly exhibited. It has the appearance of a sere and yellow leaf, with all the sadness (says the *Leader*) of approaching autumn in its aspect.

Religious Papers—Pastors can do us good service by a kind word from the pulpit or in the family, and they will be greater gainers than we in a more earnest and intelligent attention from their Sabbath audiences, and an increase of worshippers in the prayer meetings of the week. A wider range of Christian knowledge makes better church members. We speak what we do know and testify what we have seen, for we have witnessed the renovation of a country parish effected mainly by the extensive circulation of a good religious paper. Parents will act wisely for themselves and their families, if by furnishing their children with interesting, instructive reading, they can divert attention from the literary trash, which deforms so many centre-tables.—*Watchman and Reflector.*

The Railroad a Telegrath—The Italian invention of converting a railway into an electric telegraph for the transmission of intelligence connected with the safe travel, and the despatch of business on the road, which was first communicated to the American public by our Florence Correspondent, is of too useful and practical a nature, one would suppose not to be acted upon by our road proprietors, without delay. A small battery and apparatus, carried along by the train, will be all that is necessary to communicate with the stations before and behind. The bars of the road are probably to be brought into connection by ties. Some invention will be necessary to give distinct notice to the eye of the engineer, that any of the stations of trains desire to communicate with him. The importance of this capacity to give and receive instant intelligence of the situation of things at a distance upon the road and the various uses to which it may be put, are too obvious to need particular description.—*Newark Advertizer.*

A Good Example.—English justice, when applied to big rogues, we must think far superior to our own. The case of Sir John Paul, Strahan and Bates, the defaulting bankers of London, is known to our readers. The disclosures on their late failure showed that they had disposed of securities placed on deposit in their hands, and applied the money to their own wants.—They were arrested, tried, and have been sentenced to fourteen years transportation. The head of the house, Sir John Paul, was a baronet, a magistrate, and member of the church, &c.—and his partners held a high position, yet English justice awarded them no respect because of their position and relations. Shall we ever see this righteous example imitated on our side of the Atlantic?—*N. Y. Mirror.*

Meditation on death gives a grand and mellow tint to our habit of thinking; as a great ocean exposed to the rising sun borrows from its edge to the farther bound of waters a celestial glow of light.

Effect of an Earthquake.—The shock of an earthquake, which was lately felt in the Pyrenees produced a strange effect in the commune of Geneseret, at the southern extremity of a small valley, about four miles from Montregeou. This valley was crossed by a rivulet which was abundant enough to work two flour mills erected in the village. A very short time after the shock, the rivulet ceased to flow, and the bed of it has since remained perfectly dry.

The Stability of Britain.—I am most deeply convinced, by every day's experience, the more I see, be it in high or low places, be it in public or private, be it within the the walls of Parliament or without the walls of Parliament, the more am I convinced that the prosperity, not to say the existence of the British empire, as an empire, depends upon the depth and vitality of her religious societies.—*Earl of Shaftesbury.*

"What's in a Name?"—The London Punch observes:—

"We can no longer give credit to our American brethren for attaching no importance to names, for they have selected as one of their ambassadors an individual who has been clearly chosen because his name clearly represents the exact idea of diplomacy. America can never echo the inquiry, 'Whats in a name?' without being liable to be reminded that she sent to Spain as a diplomatist no other than General Dodge."

"Can you tell me," said old Roger, while speaking of the stringent liquor law "why the people where such law exisis are like half converted Hindoos?" The Brahmin took three whiffs of his pipe before he answered that he didn't know. "It is said he, "because they don't know whether to give up the jug-or-not." The Brahmin worked out this problem on the ends of his fingers and smiled an assent.

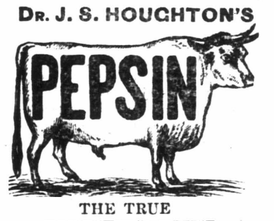
Entered according to Act of Congress in the year 1851, by J. S. HOUGHTON, M. D., in the Clerk's Office of the District Court for the Eastern District of Pennsylvania.

Another Scientific Wonder!

GREAT CURE FOR

DYSPEPSIA.

DR. J. S. HOUGHTON'S



THE TRUE

DIGESTIVE FLUID,

OR, GASTRIC JUICE.

THIS is a great Natural Remedy for Indigestion, and Dyspepsia, curing after Nature's own Method, by Nature's own Agent, the Gastric Juice. Pepsin is the chief element, or Great Digesting Principle of the Gastric Juice—the *Solvent of the Purifying, Preserving* and *Stimulating* Agent of the Stomach and Intestines. It it precisely like the Gastric Juice, in its Chemical powers, and a Complete and Perfect Substitute for it. By the aid of this preparation, the patient suffering from Indigestion and Dyspepsia are removed just as they would be by a healthy Stomach. It is doing wonders for Dyspeptics, curing cases of Debility, Emaciation, Nervous Decline and Dyspeptic Consumption, supposed to be on the verge of the grave. The Scientific Evidence upon which it is based, is in the highest degree Curious and Remarkable.

Private Circulars for the use of Physicians may be obtained of Dr. Houghton or his Agents, describing the whole process of preparation, and giving the authorities upon which the claims of this new remedy are based. It is not a secret remedy, no objection can be raised against its use by Physicians in respectable standing and regular practice. Price, One Dollar per bottle. Sold by the Proprietor in Halifax by the only Provincial Agents.

October 18. G. E. MORTON & CO.

DUFFUS, TUPPER & CO.

—*HAVE RECEIVED PER*—

AMERICA, WOLFE,

White Star, Mic Mac and others,

THEIR FALL IMPORTATIONS OF

BRITISH, FRENCH, AND AMERICAN

DRY GOODS,

Which will be disposed of on the usual terms

ALSO—On hand, a large lot of SOAP and CANDLES

October 11.

NEW BOOKS!!

At the Wesleyan Book Room.

And will be sold low for Cash.

WEBSTER'S DICTIONARY, (unabridged)
Martyrs of the Reformation, (by Rev. W. H. Rule.)
Celebrated Jesuits, (by the same)
Grand of Dominic, (by the same)
Rule's Mission to Gibraltar
Religion in its Relations to Commerce, (a Course of Lectures by several eminent Ministers.)
Wesleyan Hymn Books in variety. March 6

THE MODERN CRUSADE,

OR

THE PRESENT WAR WITH RUSSIA;

Its Cause, Its Termination, and its Results.

Viewed in the Light of Prophecy,

By Rev. Wm. Wilson, Wesleyan Minister, Yarmouth, Nova Scotia.

SOLD at the Wesleyan Book Room, and at differen Stationers, Halifax. Also at the Store of Messrs. W & A. McMillan, St. John.

A considerable discount will be made to purchasers of more than 12 copies for retail. Apply letter post paid o the Author, at Yarmouth, N. S. July 5.

FORRESTER'S

Boys' and Girls' Magazine.

SUCH is the public's appreciation of this standard Monthly for children, that its subscription list has steadily increased at the rate of 100 *per month for the last three years!* It has won the high reputation of being unquestionably the most fascinating, the best illustrating, the most instructive and useful juvenile Magazine in the world. The seventeenth volume commences with January

"We know of no magazine for children that approaches any where near the standard of excellence, attained by this."—*Ladies Rep. Cin.*

The reading matter is varied, chaste and interesting, and so far as distinctness and beauty of execution are concerned, we are safe in pronouncing this juvenile work "unapproached and unapproachable."—*The Constitution, Cornwall, Con. W.*

This is one of the prettiest and best publications for the young that finds its way to our table. The editor seems to understand perfectly what will at once amuse and profit his little readers.—*Vermont Chris Mes, Montpelier, Vt.*

Terms, $1 per year, in advance, for a single subscriber; for $3 at one time we will send to four subscribers. ☞ Specimen numbers sent to any one wishing to form a club. Money may be sent by Mail at our risk.

F. & J. C. RAND, Publishers, 7 Cornhill, Boston.

☞ We will prepay the United States postage on Subscriptions in Nova Scotia. January 3

ENTIRELY VEGETABLE.

LIGHTFOOT'S

Pulmonary Pastiles,

PREPARED from Indian Roots and Herbs, from an original receipt used in the private practice of a Celebrated Physician—recommended for the cure of Cough Influenza, Asthma, Croup, Hoarseness, and Incipient Consumption.

☞ A Fresh Supply of this, and all other approved Remedies for affections of the Lungs, just received at Morton's Medical Warehouse, Granville Street, and for sale by G. E. MORTON & CO.

N. B.—Superior Cod Liver Oil, constantly on sale by the barrel, gallon, or single bottle.

October 25.

MEDICINES,

SPICES, PERFUMERY.

By the Mic Mac, and Shooting Star, from Glasgow, Eagle, from Liverpool, Warburton, and White Star, from London.

THE Subscribers have received a large and well selected Stock of Drugs, Medicines, Spices, Perfumery, Dyestuffs, Patent Medicines, Glassware, Combs Brushes, Fancy Soaps, &c., which together with their Stock now on hand, they would offer Wholesale and Retail, as low as can be purchased elsewhere in the City,

DEWOLF & CO., City Drug Store.

October 11. 63 Hollis Stree

WESLEYAN BOOK-ROOM

NEW BOOKS RECEIVED!

A SUPPLY of Wesleyan HYMN BOOKS, have just been received per "Grand Turk" from London, and will be sold at the lowest prices.

January 10.

Remember the Poor.

MANY a dollar is thrown away, from the fact of your not knowing how to dispose of it to the best advantage. Now for a dollar you can buy four boxes of Gerry's Pectoral Tablets. Each box will cure a cold. Thus four persons can be assisted and relieved, and be enabled to follow their occupation and provide for their wants.

You can get them at Morton's Medical Warehouse Granville Street, Halifax. December 20

A MARVELLOUS REMEDY!

FOR A MARVELLOUS AGE!

HOLLOWAY'S OINTMENT.

The Grand External Remedy.

By the aid of a microscope, we see millions of little openings on the surface of our bodies. Through these, this Ointment when rubbed on the skin, is carried to any organ or inward part. Diseases of the Kidneys, disorders of the Liver, affections of the Heart, Inflamation of the Lungs, Asthma, Coughs and Colds, are by its use effectually cured. Every housewife knows that salt passes freely through bone or meat of any thickness. This healing Ointment no more resists penetration through any bone or fleshy part of the living body, curing the most dangerous inward complaints, that cannot be reached by other means.

Erysipelas, Rheumatism and Scorbutic Humours.

No remedy has ever done so much for the cure of diseases of the Skin, whatever form they may assume as this Ointment. Scurvy, Sore Heads, Scrofula, or, Erysipelas, cannot long withstand its influence. The inventor has travelled over many parts of the globe, visiting the principal hospitals, dispensing this Ointment, giving advice to its application, and has thus been the means of restoring countless numbers to health.

Sore Legs, Sore Breasts, Wounds and Ulcers.

Some of the most scientific surgeons now rely solely on the use of this wonderful Ointment, when having to cope with the worst cases of sores, wounds, ulcers, glandular swellings and tumours. Professor Holloway has despatched to the East, large shipments of this Ointment, to be used in the worst cases of wounds. It will cure any ulcer, glandular swelling, stiffness or contraction of the joints, even of 20 years' standing.

Piles and Fistulas.

These and other similar distressing complaints can be effectually cured if the Ointment be well rubbed in over the parts affected, and by otherwise following the printed directions around each pot.

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

Bad Legs,	Cancers,	Scalds,
Bad Breasts,	Contracted and	Sore Nipples,
Burns,	Stiff Joints,	Sore throats,
Bunions,	Elephantiasis,	Skin Diseases,
Biles of Moschetoes	Fistulas,	Scurvy,
and Sandflies,	Gout,	Sore Heads,
Coco Bay,	Glandular swellings,	Tumours,
Chiego-foot,	Lumbago,	Ulcers,
Chilblains,	Piles,	Wounds,
Chapped-hands,	Rheumatism,	Yaws.
Corns (Soft)		

Sub Agents in Nova Scotia—J. F. Cochran & Co., Newport. Dr. Harding, Windsor. G. N. Fuller, Hortonf. Moore and Chipman, Kentville. C. Caldwell and Tupper, Cornwallis. J. A. Gibson, Wilmot. A. R. Piper, Bridgetown. R. Guest, Yarmouth. T. R. Pauillo Liverpool. J. F. More, Caledonia. Miss Carder, Pleasant River. Robt West, Bridgwater. Mrs. Neil, Lunenburgh. B. Legge Mahone Bay. Tucker & Smith, Truro. N. Tupper & Co, Amherst. R B Huestis, Wallace. W Cooper, Pugwash. Mrs Robson, Pictou. T R Fraser New Glasgow. J & C Jost, Guysborough Mrs. Norris, Canso. P. Smith Port Hood. T. & J. Jost, Sydney. J. Matheson, Broad'Or.

Sold at the Establishment of Professor Holloway, 241 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 4s. 6d., 8s. 9d., 6s. 3d., 16s. 8d., 33s. 4d, and 50s. each Box

JOHN NAYLOR, Halifax.
General Agent for Nova Scotia

Directions for the Guidance of Patients are affixed to each pot or box.

☞ There is a considerable saving in taking the larger sizes. December 13, 1855.

NEWELL'S PATENT

SAFETY LAMP

AND LAMP FEEDER.

WARRANTED to prevent all accidents from the use of BURNING FLUID, PATENT OIL, ROSIN OIL, CAMPHENE, and all other explosive compounds used for the production of light

This invention is applied to common Fluid, Solar and Camphene Lamps, Lamp Feeders, Fluid Holders, Lanterns, &c.

We respectfully invite the attention of the public to Newell's Improved SOLAR FLUID LAMP, which gives a steady, brilliant white flame, the nearest to Gas that has ever been produced. The cost of burning being only

One Cent an Hour.

The Lamps are particularly adapted for churches, Hotels, Factories, Stores, and Parlors. Oil Stoves can be altered, using the Shade. Common Fluid Lamps can be changed to Safety and Fluid Lamps.

Burning Fluid and Camphene, as cheap and good as can be bought in the market.

Also—Shades, Globes, Lamp Wicking, Entry Hall Lanterns, &c. For sale wholesale and retail by

NEWELL & WILLIARD,
No. 2½ Bloomfield Street, Boston.

ALSO—By DeWolf & Co, and Morton & Cogswell, Hollis Street, Halifax, N. S.

☞ The following Certificates are a sufficient guaranty of the entire safety and efficiency of the SAFETY LAMP and FEEDER.

We have had an opportunity to test the Patent Safety Lamp and Feeder of Mr John Newell, of this city, in regard to the measures of protection which their construction affords. In the trials to which we subjected them, we endeavored, without effect to produce explosions of the vapor of the fluid mixed with air, and to burst them by the pressure of the vapour alone. The principle adopted by Mr. Newell is that of the well known Davy Lamp. He has so combined the parts, that we are satisfied that all risks of explosive action is removed.

CHARLES T. JACKSON, M D
AUG. A. HAYES, M. D.

Boston, Aug 30, 1852. Assayers to the State of Mass

Mr John Newell, of Boston, has exhibited to me a Lamp, and also containing vessels, furnished with gauze protectors, upon the principle of Davy's Safety Lamp for miners. He has used both these instruments before me with inflammable fluids, and in both, when set on fire, the flame was arrested by the wire gauze which is coated with silver. If the instruments are faithfully constructed, and carefully attended to, so that the wire gauze does not suffer injury from corrosion, wear or violence from of opinion that the protection will prove effectual against explosion. Nothing short of this conviction would induce me to countenance the continued use of the burning fluid so called, as I have thought they ought to be entirely discarded, if not prohibited from use, so frequent and dreadful are the accidents occasioned by ignorance and carelessness. In every case, glass lamps should be given up, and those of metal substituted, on account of the danger of fracture. B. SILLIMAN, Senr.

New Haven, Oct 16, 1853.

November 29. 3m in.

Dyspepsia Manufacturers.

HUNDREDS of awful dyspeptic cases have been brought on by loading the stomach with medicines intended to heal the *lungs*. How absurd is this mode of treatment! and yet it is a fact that the doctors advocate it. In all cases of lung and bronchial disease, the organs affected should be healed without the remedies becoming weakened or useless by traveling the stomach and intestines. Gerry's Pectoral Tablets go at once from the mouth to the lungs, and effect almost certain cures. Price one Shilling, stg., by retail druggists everywhere, and wholesale in Halifax at the Medical Warehouse of

January 31. G. E. MORTON & CO

SAW MILL

FOR SALE!

THE Subscriber offers for Sale the SAW MILL situate about a mile from the village of River John on the main River—It is in every respect a superior situation for an establishment of Mills, surpassed by few in the Province, and connected with it is an acre of land on which is a quarry of excellent stones suited for Grind Stones, &c.

GEORGE LANGILL.

River John, Pictou Co.
January 10. 5w.

Free Almanac for 1856.

Purchasers of any of the Following

REMEDIES:

DOGLE'S HYPHERON FLUID,
Biles's Cod Liver Oil Candy,
Buchan's Hungarian Balsam,
Hobensack's Worm Syrup,
Moffat's Bitters and Pills,
Robert's Sarsaprilla Pills,
Wright's Indian Vegetable Pills,
Will be supplied GRATIS with a Medical

ALMANAC FOR 1856.

On application at Morton's Medical Warehouse, No 3 9 Granville Street, Halifax.

November 22 G E MORTO & .

Gerry's Pectoral Tablets.

THIS elegant preparation of Gerry, suffered to dissolve on the tongue, has its active principles at once absorbed by the capillaries and sent direct to the lungs, where without delay it commences a healing process. How much better than those so-called remedies which only clog the stomach and create new diseases. Price one Shilling, stg., by retail dealers in medicine and wholesale in Halifax by the Proprietor's agents, at Morton's Medical Warehouse; January 21.

Household Requisites.

THE UNDERSIGNED having been appointed Wholesale Agent for Messrs LEA & PERRINS, will in future be prepared to supply Dealers with the following articles of their manufacture at a small advance on the sterling cost, viz.:—

Worcestershire Sauce,
Essence of Coffee
INDIAN EASONING,
Dandelion Coffee, &c.

☞ Orders received at Morton's Medical Warehouse 39 Granville Street, Halifax.

December 13. G. E. MORTON & CO.

UNFADING FLOWERS!

THE Subscribers have received and will in future be supplied with

Sheet Wax of all Colors,

Also—White Wax in blocks and sheets for the manufacture of wax flowers, Sets of Colors, Brushes, Moulds patterns, Cambric leaves, &c., will be procured to order on application at Morton's Medical Warehouse, Granville Street. G. E. MORTON & CO.

May 10. 304

"STAR"

LIFE ASSURANCE SOCIETY,

CHIEF OFFICE

43, Moorgate Street, London.

THE Society is chiefly, but not exclusively devoted to the Assurance of the lives of members of the Wesleyan Methodist Societies and of the hearers and friends of that religious connexion. Assurances, however, may be effected upon all assurable lives.

One-half, at least, of the Directors are