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Religious Miscellany.

Times go by Turns.

BY R. SOUTHWELL, A POET OF THE SEVENTEENTH CENTURY.

The lopped tree in time may grow again ;
The naked plants renew both fruit and flower ;
The sorriest wight may find release of pain,
The dryest soil suck in some moistening shower
Times go by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,
She draws her favors to the lowest ebb ;
Her tides have equal times to come and go,
Her loom doth weave the fine and coarsest web:
No joy so great but runneth to an end ;
No hap so hard but may in fine amend.

Not always fall of leaf, nor ever spring,
No endless night, nor yet eternal day :
The saddest birds a season find to sing,
The roughest storm a calm may soon allay.
Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost,
That net that holds no great takes little fish ;
In some things all, in all things none are crossed :
Few all they need, but none have all they wish;
Unmingled joys here to no man befall :
Who least, hath some, who most, hath never all.

For the Provincial Wesleyan.

Temptation.

NO. 2.

The Great Master, doubtless, knew the nature of that conflict in which His people were, and would be engaged, when He delivered that memorable injunction to His disciples in the garden of Gethsemane. His omnipresent eye evidently pierced the dark mists of time which hung over the stern realities of the future, as He counselled His followers thus:—"Watch and pray, that ye enter not into temptation." In the sentence just quoted, the christian can perceive the sum of his spiritual work while passing over the causeway of time into the city of eternity : he can perceive the character of the weapons with which he has to contend against "principalities and powers." The fact, that all followers of Christ are subject to temptation, proves, that the Almighty has some great design in contemplation. He does not afflict his people for nought ; such would not be in accordance with the perfections or attributes of His nature. God always works with wisdom, rectitude and love ; therefore, unnecessary burdens upon his people would be opposed to these peculiarities of his being. But the question may be asked, why, or for what end, are trials imposed upon the christian? We answer for an object no less in consequence, than his eternal salvation. But could not God save souls by another and less severe process? We reply nothing is impossible with God : and further, He chooses to make possible the salvation of man by the means, and His purposes are not to be questioned by the finite creatures of his hands.

Many considerations suggest themselves to the mind according to the teachings of the word of God ; and appear in the shape of reasons, why God in the infinitude of His wisdom, made the christian life one of trial. We shall notice some of these according the light which we have upon the subject. In the first place, God unquestionably intended temptation as a means of showing us our utter helplessness, and continual dependence upon him for support. The believer will sometimes glide unperceivingly into some of the many snares laid by the consummate skill of the great enemy of his soul. The old serpent seizes the opportunity to entangle him more effectually with the glutinous cords of worldly enchantment. The short-sighted soul, perhaps trusting native strength, is unconscious that he is treading upon the ground of Satanic allurement ; he goes on, on, and yet on ; he strays from the fold of the Great Shepherd ; he rambles up and down upon the barren wastes of worldly amusement, and finally falls into the savage embrace of the wolf of humanity. Even at this crisis, the faithful Shepherd does not forsake him ; He makes effort for his salvation. The lost sheep is sought after, and found, and once more brought within the walls of the earthly fold of the Good Shepherd. Followers of Carist often fall into the pit of sin ; and when they become acquainted with their situation, they perceive their inability to save themselves from the many traps set by their enemy ; and are in consequence led to pray to God for help to pursue their path in safety. Painful experience teaches them their dependence upon the power of God for salvation, and their need every moment for divine assistance, in order to steer the ship of the soul clear of the reefs and false beacons of time and sense. Thus we perceive temptation engenders a feeling of dependence.

Again, temptation is calculated to make the disciple of Christ a possessor of that pre-eminent of christian graces, humility. Man is naturally a proud creature, and ever prone to elevate himself above what he supposes to be vulgar in his brother man. By assiduous exertions he would place himself above the common order of things, and from his lofty seat look down upon (in his estimation) a somewhat inferior race of beings. Men aspire to worldly honour, and are desirous of obtaining seats upon the lofty pinnacle of literary, scientific or military renown ; and to live in the sunshine of worldly applause. And mark, this principal is more or less developed in the universal human species. The high and low, the learned and illiterate, have the germ of this tree of darkness implanted within them. The converting grace of God does not wholly destroy this root of evil ; hence the necessity of temptation to show us our worthlessness and vanity. The believer in Christ is not unfrequently inflated with what is sometimes termed "spiritual pride," and led to do *in reality* vain things, under the mask of religious zeal. The submission of such persons partially to the power of the evil one, to stand the test of a fiery temptation, is their false profession, and leading them to the foot of the cross as humble, poor, polluted sinners.

And again, temptation is of incalculable value to the christian, to preserve him from self-righteousness. How many there are, who like the Pharisee of old, occupy the high seats in the house of God, and thank God they are not as other men are. They pass the unpretending Larzarus, and imply by their self-righteous pretensions, something in these words:—stand aside, I am holier than thou. But although such righteousness passes frequently for genuine in the days of prosperity, yet, in the days of adversity or temptation, the fruit of the tree will grow forth, and it will be known by such. "Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." Temptation, then, is calculated to show the disciple of Jesus the nature of the righteousness he is in the possession of ; and he may be well assured, that that grace which enables him to stem the adverse torrent of temptation without sin, is in reality the grace of God. Thus we hold, that temptation beside being a preservative against Pharisaical piety affords the christian the consoling conviction that he is a child of God ; an heir of God, and joint heir with Jesus Christ

Further, temptation is of great worth to the son of Zion, as an excitement to the performance of religious duty. It is extremely probable if the christian life was one of ease, that much laxity would be observable in the adherence of christians, to the duties connected with their profession. But in making trial or temptation the lot of all believers, we perceive the wisdom of the Great Source of knowledge. He has mercifully made us liable to trial, in order that we may watch and pray and not enter into temptation : that our faith may be in lively exercise No room for coldness or formality here : we are ever to be on the alert : "the powers of hell surround." How necessary, then, to watch and pray ! Watch, ye therefore : for ye know not when the master of the house cometh, at even, at midnight, or at cockcrowing, or in the morning : And what I say unto you I say unto *all*, Watch." The true christian, then, will watch ; his eye will ever be open to observe the subtle approach of the warrior of darkness ; who comes clad in the armour of usurped power, and armed with the weapons of temptation. Watch and pray, will be his motto ; knowing the momentous consequence of such watchfulness : and he will seek after greater ability to presevere in this self-denying employment. We say *greater ability*, i. e., the justified christian who has withstood the enemy with a measure of grace will seek to be surrounded with a bulwark of the same, by entire sanctification of the soul from all its impurities, and thus receive greater power to rise superior to all temptation.

G. FORSEY.

Burin, N. F., Aug. 3, 1864.

First Love Left.

This declension is described as having begun in the heart. Christ does not charge the saints at Ephesus with having changed their doctrinal views ; but, placing His finger on his heart, He says, 'There is a change here.' You know the enthusiasm ' of first love.' Love is blind to difficulties. She bounds up the steep with alacrity and joy. She cannot be deterred from her purpose by any representation. Tell of the river, and she answers, ' I can swim ;' remind her of awful precipices, the guardian walls of capacious and terrific sepulchres, and spreading her golden pinions, she replies with laughter, ' I can fly ;' tell her of burning deserts, on which no palm-tree throws its shade, through which no river rolls, and her courage bursts into uncontrollable enthusiasm as she recounts the story of her past indurances. She burns up every excuse.—She calls every land her home. ' The range of the mountain is her pasture. ' She rejoiceth in her strength ; she goeth to meet armed men ; she mocketh at fear, and is not affrighted, neither turneth she back from the sword.' A right royal force is this ' first love.' If any work is to be done in the church—if any difficulties to be surmounted—if any icebergs are to be dissolved—if any cape where savage seas revel in ungovernable madness, is to be rounded, send out men and women in whose hearts this ' first love,' burns and sings, and their brows will be girt with garlands of conquest. Our business, then, is to watch our hearth-fires. When the temperature of our love lowers, there is cause for terror. It is instructive to mark the many and insidious influences by which the gush and swell of affection are modified. Take the case of the admirer of his minister, and mark how the streams of love subside. In the first instance, such an admirer thought that his teacher would ever play the harp of comfort or busy himself with abstract doctrines ; but he finds he has miscalculated—that his minister is master of many styles—that his pulpit is now a green hill, down which silvery streams roll, and in their rolling bid the traveller drink and be glad—and that anon his pulpit is an Etna, whose sides shake with surging billows of fire, and whence issue devouring flames, he finds that his minister can not only sing the sweet soft songs of love and hope, but can command a sarcasm before which vice grows pale and staggers with amazement, that he has carried a sword which has cloven many a vaunting foe. In course of time the admirer cannot bear this. The minister is dealing too faithfully with his conscience. The man knows that he has broken both the tables of the law, and that now he is being smitten with the avenging stones, he decries the minister who was once his idol, and his fickle love is turned into another channel. Long ago a drum-headed lad said to me, ' Your sermons make my head ache ;' but he has never looked at me with a smile since I asked whether that was the blame of my sermon or his own head.—Or take the case of one who has been distinguished for much service in the cause of God, and see how the fires pale. He becomes prosperous in business. His oblations on the altar of mammon are costlier than ever. He toils in the service of self until his energies are nearly exhausted, and then his class in the school is neglected, the grass grows on his tract district ; his nature has become so perverted thas he almost longs for an occasion of offence, that he may retire from the duties of the religious life. Could you have heard him in the hour of his new-born joy, when he first placed his foot in God's kingdom, you could not have thought that ever he had been reduced to so low a moral temperature. What holy vows escaped him ! How rich he was in promise, he was like a fruit tree in sunny spring-time, perfectly white with ten thousand blossoms, and passers-by promised that every branch would be laden with luscious fruit. But look at him now ; turn the leaves over, and with eager eyes search for fruit, and say is the promise of spring redeemed in autumn ? Innumerable influences are continually in operation, which would cool the ardour of our first enthusiasm for Christ. Satan plies us with a thousand treacherous arts ; the world allures with a thousand transitory charms ; our inborn depravity reveals itself in a thousand varying manifestations ; pride and selfishness, ambition and luxury, appeal to us in a thousand voices, and beckon us with a thousand hands. Let men of rich, deep, manifold experience tell me how difficult it is to nourish and maintain our pristine love for Jesus, and how essential it is to fight our battles if we would keep our treasured love safe from the grasp of the arch-plunderer of the universe.—*Joseph Parker, D. D.*

The Pearl of Great Price.

BY REV. T. L. CUYLER.

In the royal diadem of England is a pearl of great price. Its value arises from the inherent beauty of the gem, and from the peril and suffering incurred in securing it. Little does its royal wearer known, when she adorns her brow with its soft, iri-descent rays, of the fearful cost at which it was first rescued from the deep. She does not see the poor pearl-diver as he makes the perilous plunge among the sharks and sea monsters—or as he gropes on the bottom of the sea to find and tear the pearl-oysters from the rocks—or as he holds his breath, until his face is livid purple—or as he is lifted gasping into the boat with the blood gushing from his mouth and nostrils.

It is a *lowering* of a sublime idea to say that this is one great element in the value of a Gospel faith? It cost Christ Jesus the infinite plunge into humiliation and agony—the woundings and the bruisings of the Judgment hall—the gushing streams of Calvary's bloody agony ! All the most precious things cost the most dearly. And it cost our blessed Saviour Bethlehem's manger, and Gethsemane's woe, and Golgotha's noonday night of horrors, in order that he might offer to us the "pearl of great price"—a Christian heart and a Christian hope.

It is not only what Gospel piety costs, but what it *is*, that gives it such precious value. The exquisite purity of a PEARL, its solidity, its beautiful reflection of the light, are all the types of that matchless ornament of character, true religion.—Without it, the most polished culture, the most winning amiability, the loftiest station, the largest wealth, all leave their possessors lacking. He may have everything else ; but what matters it, if he lacks the one thing needful? All mental attainments or intellectual gifts, when measured in the scale of eternity, are as so many ciphers written on a slate. Suppose you write six of them ; they are but ciphers still. But if you write the single numeral *one* before them, lo, you have *one million !* So, if to head all other energy, or sweetness, or skill, or integrity, or winning suasiveness, you add the *love of God* as the controlling power of the soul, you at once turn moral ciphers into a spiritual value that is beyond computation. The poorest become instantaneously rich towards God. The most degraded begin to shine when the pearl of piety is placed on the forehead of character by the converting Spirit. The loveliest become more lovely when God gives his grace as the crown of character. "My husband only lacks *one thing*—my daughter only lacks one thing," is a frequent remark we hear from pious parents. Very true ; but suppose your husband or child go up to the judgment seat of Christ without heart-religion, what then?

Jesus tells us in his parable that the merchantman who discovered the pearl of great price, "went and sold all that he had and bought it." That is, he could not have his previous possessions and have the pearl too. He must part with the one to secure the other. My unconverted friend, you must do the same thing, if you would possess that pearl of godliness that is your only passport to heaven.—"Must I give up my wealth?" you inquire—"or renounce my income?" No ; but you must surrender your overweening *love* of wealth, and put Christ where you keep your gold. It is not money that damns a soul ; it is the greed for it. When a man lives for money—is wedded to it, sacrifices his conscience to it, worships it, keeps his heart from God that he may pursue gold-getting more keenly—then money-love become a snare and a curse. The passenger in the burning steamer, who ran to his trunks, and filled his pockets with gold coins, and leaped overboard, did not *intend* to drown. He only meant to save his treasure. But it cost him his life. You do not intend to sink into everlasting perdition. You only mean to clutch all the wealth you can, and fill your heart with it while your business absorbs you, stop short, and make it your *first* business to seek God and true religion. If your business involves a wrong to conscience, give it up. If the mania of the hour is sucking you into his maelstrom, pray God for help, and strike out, and swim for the Rock.—What shall it profit you to gain all the world, and lose your own soul? This is a fearfully dangerous year for men of business ; for every one. Multitudes are plunging recklessly in for the bauble of sudden wealth ; alas ! how few are seeking the heavenly pearl !

There are other things besides covetousness, or gain-loving, to be surrendered. The pleasures of sin cannot be had, and Christ's pearl be possessed too. If sin pleases you it is poison ; if it does not, you are not in danger from it. A glass of brandy is no snare to me if I do not hanker for it ; if I do, then is there a serpent of damnation coiled in its liquid depths. Sinful pleasures that are pleasures—that gratify, and absorb, and enchain the heart—will cost you heaven, if you give way to them. Their fetters are wreathed with roses now, but the fires of the Last Day will consume the faded flowers, and leave the fetters to eat into the soul like a canker. "I will go to that ball to-night, come what will," said a youth with whom God's Spirit was striving. He went ; God accepted his decision, and left him to thoughtlessness and ruin. He lost the pearl for an evening's giddy mirth.

Are these all that must be given up? No ; one thing more. You must give up your self-righteousness. This is the hardest of all surrenders to one who has a good opinion of his own works and his own morality, and esteems his own sins but excusable trifles. Self-righteousness is in your heart. It must go out, or Christ's righteousness cannot enter. Christ demands all the heart, all the trust, all the glory of your salvation. The most famous Athenian sculptor made a statute of Diana, and was so enchanted with his success that he carved his own name for posterity to read in one of the folds of her marble robes. The Athenians when they discovered it, banished him for impiety to their goddess. Be careful how you write even your own name on the perfect robe of Christ's righteousness. He offers to you the pearl which his blood has purchased ; but it must be worn for him, and reflect obedience to himself.

To-day I have stood by the dying bed of a sweet girl from my Sabbath-school.—Consumption had consumed away her beauty like the moth. Through her thin pale countenance the soul seemed to shine like a lamp imprisoned in a porcelian vase. She looked as if already robed for the tomb. But on her brow shone the pure, lustrous PEARL of youthful piety. Jesus set it there ; and it was growing brighter and more sparkling as the light from the New Jerusalem fell upon it. I expect to see that pearl again in the Saviour's crown.

Holiness.

Good men sigh for a higher state ; not a distant, imagined good, but a reality present and known. Why need any one perplex himself about possibilities, when it is perfectly evident that he has not attained what is plainly within reach. If we ascend to a higher plane, we may be able to see more of the present and future. No man can, with reason, ask to be shown all the way to heaven before he takes the first step. Knowledge is progressive ; one cannot comprehend the science of mathematics without taking the elements first, and then advancing gradually to the studies that are more difficult.

Religion is not an exception to the general rule in reference to human acquisitions. The Bible must be studied, experience must be gained and strength acquired. Christians are babes, then men ; grain or mere buds, then the full corn, the mature fruits. Grace does not change the conditions of progress, it only makes them effective. Industry and care will produce abundantly, while idleness will lead to barrenness. God imparts only light enough to guide our steps to-day ; he does not choose to open to us all the book of Revelation at once. Holiness is, in this sense, progressive, and no experience here or hereafter will prevent progression, or end it. But the disposition to be wholly Christ's, the earnest consecration, the felt acceptance, may be ours *now*. Such a devotion to Christ is essential to rapid growth in Christian virtue. Christ imparts a light and a fullness that is complete ; but this does not end a Christian's progress, it only begins a work which is to be completed in the future.

No Christian should hesitate to give himself unreservedly to Christ, to consecrate all to him now, and then he will be better fitted to study the Bible, pray, and to attain its highest gifts. In-Tayl[illegible] holiness being the end of Christian Ch[illegible] is but the beginning of a proper [illegible]e, a "life hid with Christ in God." Unswerving devotion to Christ, deep, earnest, all-controlling love for him, with zeal, humility, patience and fortitude, should be attained and enjoyed speedily ; aye, even at this moment God could impart his Spirit to you in such a manner as to accomplish all this. ONLY BELIEVE.—*Cen. Adv.*

An Every-day Christian.

"Your minister is very popular ; if his meeting-house was large enough, I suppose it would swallow the other congregations of the town.

The sarcastic tone and manner of utterance indicated the ill-feeling of the speaker, as he addressed these words to a servant-girl of the minister's family, with the design of drawing from her a spirited, perhaps angry reply. But she modestly made answer, "If people *will come* to hear our minister, is it *his* fault that he is popular? I do not presume to judge of his sermons ; but this I can testify, he is an humble, *every-day Christian !*"

"How interested our young brother C——is, in our prayer-meetings ! How clearly we can perceive his growth in piety !" remarked a lady to a Christian sister, as they met one day. Her reply was : "I have for a long time been unable to attend evening meetings, but C— boarded in my family some months, and I observed his principle in *little things*. I know him to be an every-day Christian !"

This pastor, this brother, were members of the same church, and I wondered if like blessed testimony could be borne concerning all the members of that flock.

An *every-day Christian !* To me the expression seemed full of significance. Then I thought of some home I knew, where, though both parents are professedly followers of Jesus, there is no family altar, no recognition of God in the gifts of his providence, no talking of Christ and the things of his kingdom.

I thought of other homes were forms of family devotion are strictly observed, yet all the life, fervor, and cheerfulness of true piety are lacking ; and one would almost fail to discern likeness to Jesus in the character of either father or mother, bearing that precious title, *Christian.*

Oh, when we shall each learn fervently to pray that we may "walk worthy of the Lord unto all well pleasing," then shall we receive grace to become, in truth, *every-day Christians !*—*Tract Journal.*

Religious Intelligence.

The London Missionary Society.

The *Magazine and Chronicle* of this institution for August, says a Congregational contemporary, will be read with much interest. The Rev. Jos. Edkins, writing from Pekin, and speaking of conversions, says :—

"Three of the four candidates are Manchus, who have offices in the household of the Prince of Corea, a Manchu Prince, whose ancestor, at the time of the Tartar conquest, received that title for his services in subjugating the kingdom of Corea. One of these men in his leisure time had been in the habit of *divining* by means of counters and slips of bamboo. His implements of this art he has given up to me, as evidence of his sincere abandonment of heathen superstition. I have sent them, under the care of Dr. Lockhart to the Missionary Museum at Bloomfield street.

"These *three* converts are the first fruits of our evangelistic efforts in the *western* part of this great city. We began with a small room in the courtyard of one of the imperial temples—dedicated to the representative emperors of the successive dynasties of China, and known as the Ti wang miau. Here a Tientsin helper was placed to preach daily, and hold evening meetings for prayer. The old Manchu, baptised in the autumn, exerted himself to gather an audience in this little retired room. The three men who have just been received were part of this audience from the first. After a few weeks, we were able to obtain a better house in an adjoining street. This has been open for worship since the end of January, and the same inquirers have been diligent attendants at this new preaching-room since that time. The congregation in fine weather numbers about sixty, and many are desirous of receiving baptism."

There are ten Protestant Missionaries now residing and labouring in the capital of China.

Things look well in India. Referring to Travancore, we observe that one of the Missionaries writing to Dr. Tidman, gives a very hopeful account of things. That indeed is the most sunny spot of India. There are about 20,000 persons professing to be followers of Christ.

The South Pacific supplies some facts of a deeply interesting character Mr. King, referring to Mare writes :—

"Until we were close in we could see no trace of human beings, on account of the thick bush, which is allowed to grow quite down to the water's edge ; but when we were sufficiently near, we discovered crowds of natives under the trees waiting to welcome us. Before we had anchored many of them had plunged into the waves and were swimming off to the ship. The deck was soon covered. Many of them looked very wild, but all bore some indication that the influences of Christianity were at work in their midst.

"We spent five days on shore, dividing the time between Mr. Jone's and Mr. Creagh's station.

"The great majority of the population are still in the darkness of heathenism. In going to Mr. Jones' stations, "we sailed close by a place where only seven days before, eight captives taken in war were killed, cooked, and eaten." The light, however, that emanates from the Missionary stations is gradually forcing its rays into the darkness. May the gross darkness soon be dispersed, and the glorious light of the Gospel shine in every dark heart."

The following presents a pleasing contrast to the foregoing. Sailing for Lifu, the writer says :

"We anchored in the small harbour on which it is situated, on Saturday afternoon. The next day, Sunday, was a very interesting day ; besides Mr. Macfarlane's usual morning service with the natives, we held two services in English, and in the afternoon a special meeting of the natives, which we all addressed through interpreters. On Tuesday afternoon, after a very pleasant stay in this promising field, we again started for the boats to join the ship ; crowds of natives were on the beach to see us go.

"Here an incident took place, a description of which will interest you. One boatful has gone ; Mr. and Mrs. Whitmee, Mrs. King, and myself, were left to come in the second boat. Mr. and Mrs. W. were already in the boat, and we were walking down the beach with Mrs. Macfarlane, when, just as we had got to the boat, a number of natives, wild with excitement rushed upon me, one strong fellow seized me by the arm and held me fast. From their fierce appearance one would have much more readily conceived that they had arrested me in this summary manner to club me, than for the purpose they had. The whole affair was soon explained. The man who had seized me was a chief who had come with his people twenty miles, from an inland district, to ask the Committee if he could not have a Missionary for his land. He had made the request several times before, and having heard, through Mr. Macfarlane, that I was originally appointed to the station on the other side of the island, he thought he had some sort of claim upon me. We were quickly surrounded by all the natives on the beach. Mrs. Macfarlane entreated him to let me go, but he positively refused. While he thus held me fast, another native stood by the side of Mrs. King, who was on my arm, and harangued the crowd, urging them to carry me off by main force. When I repeatedly assured them, through Mrs. Macfarlane, that I must go, as I had been appointed to Samoa, they made reply by shouting, "Samoa all light ! Lifu all dark !" Mrs. Macfarlane, finding that all her entreaties failed, sent for Mr. M. When he came he addressed the crowd, explaining to them that it was quite impossible for me to stay ; until at last the poor chief, with tears in his eyes and a sad heart, gave up his hold, to return to his people and tell them that his appeal had been in vain Oh ! that Christian young men in England could have heard that appeal ! then, sure I am, it would not have been made in vain. No Christian could have looked upon that crowd of half-enlightened men, earnestly crying for an instructor to show them the way of life, and have remained unmoved. As soon as I was liberated we got into the boat and started for the ship, with sorrowful hearts that we had been obliged to deny these poor people the spiritual advantages they so earnestly sought. Gladly would I have submitted to the seizure had it been practicable. It would be an enviable thing to minister the Word of Life to a people so eager to receive it. Would that some of the students at home, who are waiting for calls to spheres of labour, could have heard such a call as that to the Missionary field.'

London Anniversaries.

A New York paper says :—Some idea may be formed of the great extent of religious and philanthropic movements in London, by the fact that the religious anniversaries extend through the latter part of April, the whole of May, and part of June ; that seventy-six societies in that time hold their annual meetings, besides having thirty-four sermons preached in their behalf.

These meetings attract so much attention, that admission to many of them can only be obtained by ticket, and the assemblies even then are crowded. The Earl of Shaftesbury was advertised as chairman of ten of these meetings, and many distinguished clergymen and civilians are active in their support. There is perhaps more of the *sensational* about the London meetings than at our own, but the enthusiasm they excite abroad is far greater than we observe in New York.

We are very apt to feel a special complacency in the thought that we are doing more than all the world beside for the spread of the Gospel. But this is far from being true. England is greatly in advance of us in this work. The amount of money contributed by the people to her benevolent institutions is much greater than is given to similar societies here. It is true there is more wealth in England and Scotland than in the United States. But there is less poverty here, and wealth is more equally diffused. We ought to have a holy rivalry, being provoked by British example to love and good works.

The two countries are the two great Protestant nations of the earth. They ought to be united in the work of evangelizing the world, and we pray that it may be long before war shall separate us from concert of action in promoting the spread of that Gospel which is peace on earth.

General Miscellany.

Abraam and Columbia.

Lank Abraham lolled in his library chair,
Consulting "Joe Miller" and "Vanity Fair,"
But in swept Columbia, careworn and pale,
But dauntless and haughty 'mid Fortune's assail—
"Come steward," she said, "now explain if you can !
Why I shan't discharge you and try a new man ?'
Then Abraam the wily replied with a grin,
"A Dutchman once said in the county of Quinn,
(The story is old, but in point as I deem)
'Taint safe to swap hosses when crossing a stream."
"Cease, sirrah, your jesting ! remember," she said,
"My fields with the blood of my yeomanry red !
The wail of the widow, the orphan's sad eye
Rebuke the red trifling of lowly or high,
My children are warring along my green slopes—
I come for your counsels, your plans and your hopes."
Quoth Abraam, "Don't swap ; for sure as a gun,
This thing, it is certain, must never be done.
Your biler will bust if you bother the steam—
'Taint safe to swap hosses when crossing a stream."
"But, steward, she answered, my debts are untold,
Account for my treasures of silver and gold !
Hard taxes are wrested from labour's brown hand,
Yet pledged is my income, and mortgaged my land,
Your squanderings waste what the plunderers miss ;
Three years of your follies have brought me to this?"
"You know, my dear madam, I'm honest and square ;
To shelve a tried President don't ever dream,—
'Taint safe to swap hosses when crossing a stream."
"You crouch to John Bull, for French despote hurrah,
You cringe to the Spaniard, and tosdy the Czar ;
My shield cannot shelter a poor refugee ;
My commerce is hunted all over the sea.
How fallen am I—the young Queen of the West,
Who walked among Nations, more proud than the best."
"'Tis true," said the steward ; I notice your fix ;
But let the pot bile, and jest tote up the sticks.
Don't muddle the milk, if you hope to get cream ;
'Taint safe to swop hosses when crossing a stream."
"Sir, since you persist in your quips and your cranks,
Where is Rosecrans, Cameron, Scott and Nat Banks ?
Pray, why do you 'swap,' if removal won't cure,
When Fremont was fast and McClellan was sure ?"
And quelling her tears, she demanded reply,
With clouds on her brow and a flame in her eye.
"That 'minds me," said Abraam, "of old Deacon Bruce—
What's sass for the gander aint sass for the goose—
'Things aint at all times,' sez he, 'quite what they seem.'
'Taint safe to swap hosses when crossing a stream."
"Enough !" cried Columbia, "my future I see—
Ruin, havoc and death in the homes of the free ;
Fair Liberty stabbed by the lords of misrule,
While, thoughtless she laughs at the freaks of the fool ;
Thieves, clowns and usurpers in council preside,
And fraud, force and folly my destinies guide."
"I have it !" quoth Abraham, "as stick as a mice !
Squash Hamlin ! and Government's rid of its *vice !*
But don't you turn tail at a Copperhead scream,
'Taint safe to swap hosses when crossing a stream."
Columbia, disgusted, would listen no more,
But cried in a rage, as she stormed through the door—
"I have kept an old donkey for nearly four years,
Who brings me but scorn and disaster and tears !
I vow I will drive a respectable team,
Though forced to swap hosses when crossing a stream."

The President tells a Story to a Colored Barber.

Old Abe jokes and laughs as hearty as ever. At his reception one evening last week in the White House the negroes were as thick as blackberries in Jersey. Among them was a colored barber named Burke ; he was an applicant for an office in the New York Custom-house. The President requested him to call and take breakfast with him the next morning. Burke did so. After the meal, when they were alone, the president slapped him upon his knee in a friendly manner, and said, "Burke, you want an office. I can't give you one, but I will tell you what I will do. I will tell you a story. Once upon a time King Solomon, or his pape King David, or some other old buster of a King in eastern climes, kept an astrologer named Smith. The astrologer used to tell the king when it was going to rain and when it was not, and for this he got the tallest kind of pay and good keeping. One day the King was going to hunt buffaloes on the Eastern prairies, and says he to Smith, 'What kind of a day will it be ? Will it be safe for my complexion to go out ?' 'Heaven preserve your Majesty,' said Smith ; 'it will be a splendid day. It will not rain for a day or a month to come.' So the King went on his road to the buffalo pastures. On his way he met a country fellow riding on a donkey, who said to the King, 'Turn about, your Majesty, if you don't want to get wet, for it's going to rain like pitchforks.' 'I know better" replied the King ; 'I keep a private astrologer, and he says it won't rain.' The King kept on, but presently it began to rain a young deluge. 'This is really delightful,' said the King, as he hurried back to town to his palace, wet through to the skin, and looking more like a half-drowned rat than a decent King. 'Smith, what do you mean ?' said the King to the astrologer. 'The stars and things said it would not rain,' said poor Smith. 'Vacate,' said the King, and he sent for the man who rode the ass. 'What is your name ?' he asked, and how did you know it was going to rain ?' 'My name is Johnson, and I knew it was going to rain because my donkey lowers his ears whenever it is going to rain.' So the King ordered his Billy Seward secretary to make out the papers appointing the jackass to the vacated office ; and, Burke, ever since that day, all the donkeys of a country think they have equal claims to get office, and I am bothered to death about them. I don't want you to be regarded as a donkey, and so I won't appoint you."—*Manhattan.*

Power of Kindness.

At the annual meeting of the London City Mission, Rev. Canon Champneys said :

I remember once a valued friend of mine, a barrister, now passed away, who spent his Sundays in visiting an hospital. He told me that on one occasion he sat down by the bedside of one of the very poorest' the most ignorant, and without using the word in any offensive manner, one of the very lowest men he had ever seen in his life—a man whose English, had it been taken down, would have been the most complete and perfect dislocation of the Queen's English that he ever heard. No word seemed to be in its right place. It seemed as if that which should have been a jointed and vertebrated sentence had been separated at every joint, and thrown together anyhow. My friend was a man of the most tender spirit—a man whose tender spirit radiated from one of the most striking faces I ever saw ; and I can well understand how he looked when he sat down by that poor man's bed. He knew from as all should who visit the sick, to draw profit from it, that he could sympathize with them on that which they can understand so well—their bodily sufferings—to show that we are not indifferent to what they are suffering as men ; and then, after speaking a few kind words, he was proceeding to say something further for his Master, whom he so dearly loved, when he saw the man's face begin to work convulsively. The muscles quivered, and at last, lifting up the sheet and drawing down his head, he threw the sheet over his face, burst into a violent flood of tears and sobbed aloud. My frind wisely waited till this store of grief was passed, and then the poor fellow emerged from under the clothes, his face bearing the traces of tears that had flown down it. When he was able to speak my friend asked him,

"What is it that has so touched you ? I hope that I have not said anything that was painful to you. What can have moved you so much ?"

And as well as the man could sob out he sobbed out these words :

"Sir, you art the first man that ever spoke a kind word to me since I was born, and I can't stand it."

Anecdote of a Priest in Donegal.

One night, a good many years ago, I was sitting by the fire after preaching, in a mountain hamlet in the county Donegal. Amongst those present was John A——, a poor Protestant, who lived near. John told me the following story, as having occurred a short time before. He had a poor widow sister. John lived near, and John bought for 10s., a small mountain sheep from a Roman Catholic neighbour. When John saw the sheep, he pronounced it defective, and proposed returning it, on the condition the money should be restored to his sister ; but the man refusing to do so, the sister had to keep the sheep, which died soon after. The priest of the parish, a very tyrannical man, lived about two miles off, and to him John went for redress. On arriving at the farm-house where the priest lodged, the man of the house advised John not to apply then, as his reverence was in a very bad temper, having been just then engaged in horse-whipping some people who had displeased him. But John said, as he came so far, he would venture. He knocked at the parlour door, when he heard a rough voice asking, "Who's there ?" "I am here, your reverence," says John. "Come in," says the priest. So John entered and told his tale. The priest said, "You are one of Dr. B.'s men" (the Protestant Rector), "I am, your reverence," says John. "Then," says his reverence, "Dr. B. has no love for me." "Withen," your reverence," said John, "I think there is no love lost, for your reverence has no love for Dr. B." "What do you believe, at all ?" said his reverence. "Withen," said John, "I believe all the articles of the Christian Faith ?" "Do you believe the Apostles' Creed ?" said the priest. "Indeed I do, your reverence," said John. "But," said John, "does your reverence believe it ?" "To be sure I do," was the reply. "Then, if so, your reverence, I wonther you teach your people to pray to saints, and angels, and virgins, when the Creed tells us of only one God." John then saw him moving his hand towards a large horsewhip hanging behind him ; and so, as John thought discretion the best point in valour, he had just time to retreat, and, closing the door behind him, to escape the punishment due to his heretical impertinence, but did not then succeed in getting redress. But some time after he was holding a station and hearing confessions in John's neighbourhood. After the confession, the ten shillings were sent to the poor widow, supposed to be by orders from good Father C——. *Irish Evangelist.*

Obituary.

Windsor Circuit.

During the past quarter three of the members of our church in this place have fallen asleep in Jesus, and have "found the rest we toil to find."

MISS MARTHA O. ROBINSON.

She was led to give her heart to God, and become a member of the church when about sixteen years of age. Her christian character was decided and lovely. Her piety was calm and cheerful. She took great delight in attending to her duty as a teacher in the Sabbath school so long as her health permitted. And even when confined by weakness to her home, she would often inquire about her class in the Sabbath school. She also greatly prized the Class meeting as a precious means of grace. Through a protracted illness she possessed a happy soul, and a pleasant countenance. Her end was very peaceful and full of comfort. She died June the 9th, aged 22 years.

MRS. LYDIA ANN CHANDLEY

The beloved wife of Mr. Joseph Chandley. About twenty-four years ago, during some special services held at Oakland on the Newport circuit, she with many others, was brought under deep conviction of sin, and having sought and found redemption through Christ even the forgiveness of sin—she joined the church in that place, and remained a consistent member there of till she removed to Windsor—where she still continued to walk in the fear of the Lord, and to enjoy the communion of saints. She bore a most amiable christian character—but being naturally of a quiet retiring disposition she did not take such a prominent part in religious duties as some are enabled to do. Her death was rather sudden and unexpected. For some weeks she had been unwell, yet no immediate danger was apprehended by her friends, as she had been up and about a little the day before she died. Yet they do not mourn as others who have no hope. She died August 13th, aged 46 years.

MISS ANNIE REDDING.

The circumstances connected with the conversion of this young woman were somewhat singular. On returning home one evening some months ago, I was informed that a young woman had, during the day, called at the Parsonage, and desired very much to see me. She called again the next day, and I soon found she was the subject of deep godly sorrow for sin, and earnestly enquiring how she might be saved. After a lengthened conversation with her—suitable advice being given and prayer being offered in her behalf—she returned home. In a day or two she again called at the Parsonage, and with joy depicted in her countenance declared how she had found peace and comfort by believing on Christ. After attending class meeting some time she expressed her desire and determination to be baptized and received into the Wesleyan Church. This solemn and public dedication of herself to God, took place before a large congregation on the first Sabbath of May last. For three months she went on her way happy in God, and clear in her christian experience. About a month ago that alarming disease diptheria entered her father's house. Annie was the second of four in the family who have sunk under it. But she rejoiced exceedingly at the prospect of going to be with the Saviour, and the glorious society in heaven. When her mother said, "would you not like to get better Annie?" she replied "only for one thing, mother—to see you and father and all the family as happy as I am." To her ministers in the swellings of Jordan." She spoke earnestly and affectionately to those about her, and then passed through death triumphant home. She fell asleep in Jesus, August 10th, in the 19th year of her age.

"Skeptics may wrangle, and mockers may blaspheme, but we *know* by evidence too sublime for their comprehension that our affections are not misplaced." JAS. ENGLAND.

Windsor, Sept., 1864.

Provincial Wesleyan.

WEDNESDAY, SEPT'R 14, 1864.

Our Educational Institutions.

At our late Conference at Sackville, N. B. more than ordinary attention was given to the consideration of our Educational matters, and no small degree of gratification was felt upon a review of the position of the College and Mount Academy, which were found to be in good working condition, and giving promise of continued and increased efficiency. But it occasioned very considerable pain and anxiety that the financial circumstances of the Female Branch were quite unfavorable, the number of pupils for last year having been greatly below the average of previous years. Whatever had contributed to render that Branch of the Institution less popular than it had been, and thereby to involve it in embarrassment, it was evident that a change in regard to its management was indispensable. What that change should be, was a matter of grave deliberation by the Board of Trustees, resulting in the unanimous judgment that it was desirable to carry out the original intention of the Board, viz., to place the united Institutions under one Principal, with a Vice-Principal for each Branch. This experiment, we are gratified to learn, is working most happily in regard to the several departments in both Branches, and is already giving promise of reporting prosperity to the Ladies' Academy.

Mount Allison correspondence informs us that the past five weeks of the present Academic year have been most pleasant. The change in regard to the Female Academy is all that could be desired. The new teachers are working most satisfactorily. They are competent instructors, devoted to their duties, and besides are earnest working christians. The number of pupils in the Female Branch is 86, quite as many as could reasonably be expected at the commencement of the new *régime*; yet much less than could be desired. Nevertheless, it is earnestly hoped, than will be in attendance at the commencement of the next Term, or when the friends of the Institution are made aware of the improved state of matters. The Male Academy has a greater number of students than at this time last year; while in the College, the Freshman class is larger than during the previous years. In addition to the foregoing information, we have received a communication signed by three esteemed Ministers in that vicinity, who have made a survey of the whole Educational establishment, and who furnish us with their views and convictions as the result of the examination made by them. In thus introducing this communication, we take the opportunity of commending anew the Mount Allison Institutions to our people and to the public in general, believing that a more earnest interest in their success will not result in disappointment, and that prayers offered on their behalf will be answered in a larger measure of the divine favour, rendering them a blessing to the youth of our church, and to the Provinces at large, by extending the benefits of higher and of christian education. We subjoin the article above referred to:—

Since the opening of our Educational Institutions at Sackville for the present year, we have felt an interest in their operations amounting almost to anxiety. It was never a matter of doubt with us whether the Male Department would continue to maintain the high character which, by years of successful labour, it had acquired. But in regard to the Female Department, though as fully assured that the most strenuous efforts would be made by the present esteemed Principal and his fellow-labourers, to give it a position of sterling merit and of unquestionable confidence, as we were of the Providential obligation of our church to conduct such an Institution, we nevertheless felt that the task of its re-organization and efficient working must be one of peculiar difficulty.

With feelings of profound gratitude to God, however, we may be permitted to state, that we believe the crisis has been passed; and our suspense is happily ended. To make this statement is but the discharge of a simple duty, and we feel warranted in adding, that should there be any lack of prosperity during the present year, or so long as the arrangements recently made exist, we shall be compelled to trace it not to the Institution itself, or any of its officers, but to the want of intelligent interest among the adherents of our own denomination.

On Monday the 5th inst. we were privileged by the Rev. Dr. Pickard with the opportunity of witnessing the exercises of both Institutions. In this we spent nearly the whole day. The College and the Male Academy were of course progressing satisfactorily, and the lads and young men, both individually and in their classes, made an excellent appearance. But our attention was particularly given to the Female Department. The Academy had been at work only for a month. There was therefore no professed exhibition of any attainments which had been made during that period. Nor was it our desire to measure the quantity of work that had been done. We sought to study the machinery in operation, and its adaptation to secure a certain result, rather than to attempt an estimate of the worth of its productions. The latter is a question to be settled by the terminal examinations, and at the close of the year; and when that time comes we have no doubt that the effects accomplished will sufficiently testify for themselves. In the meantime, our convictions are—

1. That the respective Teachers are possessed of decidedly superior qualifications. They have a quiet, dignified, and business-like way of conducting their classes, which argues their enjoyment of real power. The feeling grows upon an observer not only that they have knowledge to impart, but that they perfectly understand how to communicate it. There is no repulsive pomp on the one hand, nor slovenly acceptance of rote or rhyming on the other. Thoroughness in whatever is undertaken is evidently the great object which is aimed at; and the Teachers seem not only to be quite competent for their task, but to have fully imbued the minds of their pupils with a sense of its importance.

2. That the education here given is intended to meet the wants of the whole being. It is symmetrical as well as sound. The mind is trained, but the body is not neglected, and the souls best interests are well cared for. We entered the gymnasium at what might be termed the hour for physical recreation. Under the management of an intelligent young lady, the pupils were marching and countermarching to the voice of song. Various evolutions—many of them amusing, none of them indecorous—were then proceeded with, bringing all the muscular powers into activity, bracing the chest and shoulders, and promoting the circulation of the blood, before the more sedentary duties of the day were entered upon. Shortly afterwards the business of the Academy commenced. Family worship had already been conducted; but in the schoolroom the Scriptures were again read, and prayer for the Divine blessing on the Teachers and the taught, was offered. Each one then passed cheerfully away to her literary duties. We heard a class recite in Geography, and were delighted to find that special attention had been given to British America; then two in French, one in mental Arithmetic, one in English History, one in English Reading and Spelling—whose system made even that familiar study most interesting—and one in Latin. With all we were pleased. There was no undue haste, no shirking of difficulties, but steady and persistent effort, on the one part to teach, on the other to learn.

3. That the pupils in this Institution are really happy. They appear to estimate very justly the peculiar advantages of their position. Mingling with their instructors as in a well regulated household, walking abroad with them, sitting down to meals together, and worshipping at the same altar, they learn to respect themselves, as well as to honour all around them. They obey not of constraint, but willingly. Their material wants are well and abundantly supplied. Of this we had the best proof, for we partook with them of their ordinary mid-day meal, and can vouch for its amplitude and excellence. A further guarantee of this is found in the fact, that at every meal all the Teachers, from the Vice-Principal, downwards, sit at the same table with the students. Above all, under the truly maternal care and pastoral oversight of the devoted Principal, they are constantly reminded that "the fear of the Lord is the beginning of wisdom"; that true godliness is alike profitable for "some and for age," "having promise of the life which now is, and of that which is to come."

We again commend these Institutions to the patronage of those who have sons or daughters to educate, and to the prayers of our whole church. In consenting to re-model the Female Department, and to accept the government and pastoral supervision of both branches, we are certain that the Rev. Dr. Pickard expected and relied upon the hearty co-operation of the whole Methodist Church in these Provinces. Such also we know were the confident hopes of the Board of Trustees. These anticipations ought to be realized. To prevent serious and increasing embarrassment, they must be fulfilled. Let our friends stand by us in this juncture. If twenty additional pupils for the Female Department were forthcoming, it would greatly cheer the hearts of those engaged in teaching, and with a little more effort, twice that number could be as easily provided for, and then we might say of this, as of the other Department, that its condition is flourishing, while the benefits accruing from both would be of priceless value to our country, and as lasting as real.

CHARLES STEWART.
A. W. NICOLSON.
G. BUTCHER.

Point de Bute Jubilee Meetings.

A most interesting series of services in connection with the Jubilee celebration were held in Point de Bute during this week. As these were the first Circuit meetings which have been held in this District in furtherance of this great Connexional movement, much anxiety was felt, and fervent prayer was offered that they might prove successful, productive of rich spiritual results; and inaugurate a succession of similar meetings throughout the District, resulting in great good to all our people.

Point de Bute is also contiguous to the scene of the earliest efforts of our Church in this Province in preaching the Gospel, and a few of the beloved and venerated seniors still survive whose memories recall the events of even more than fifty years, and many very touching allusions were made by our aged friends during the meetings to the holy evangelistic toil, the devotion and triumphs of the men who so nobly labored in laying the foundations of Wesleyan Methodism in British America.

The services were held in connection with the Financial District meeting, nearly all the Brethren of the District were present, and while all who took part in the hallowed exercises rendered good and effective service, yet particular mention may be made of the valuable assistance afforded by the presence and addresses of the Principal of our Educational Institutions—and our venerable brother, the Rev. John Snowball.

On Tuesday evening, Divine service was held in the Chapel. The pulpit was occupied by the Rev. A. W. Nicolson of Sackville, who preached with his accustomed ability from Isaiah lv. 11. On Wednesday morning the Temperance Hall was filled at an early hour, and a large company partook of the Jubilee breakfast; which repast had been prepared with much taste and great liberality by the Ladies of the Circuit.

After devotional exercises, addresses were delivered by the esteemed Superintendent of the Circuit, Dr. Pickard, Rev. J. Snowball, and Messrs. Avard, Bent, G. Black, and Thompson Trueman. This was truly a season of grace and special interest. Reference was made to the signal mercy of God in the history of the speakers, a pious ancestry, religious training, converting grace, a holy ministry, kindred in glory, and the varied blessings now enjoyed in the fold of a living and scriptural church. A powerful influence rested upon the assembly, and the occasion will not soon be forgotten. In the evening the Jubilee meeting was held in the chapel where a large audience had assembled. The children of the Sabbath school occupied the gallery, and by their sweet singing added to the interest of the celebration.

The Superintendent in an opening address laid before the meeting the objects contemplated by the Parent Connexion, and our own Conference in this Jubilee movement; after which addresses were delivered by Revs. G. Butcher, T. B. Smith and J. Read, and also by Messrs. Hiram and Howard Trueman. During the morning and evening meetings some very liberal contributions to the Fund were announced, evidencing that the people were willing to aid in this great enterprise, and offer of their substance to the cause of God. It is ardently desired that in all the services about to be held in the District, the same gracious influences may rest upon the Preachers and people, and that all our circuit meetings may be as those of Point de Bute, and even more abundant. G. B.

Westmorland, Sept. 3, 1864.

President Thornton.

We copy, by request, from the *Watchman* of July 20th a letter from the pen of the Rev. Dr. Richey, in relation to the visit of President Thornton to this Continent, persuaded that the tribute it pays, as to the value of the services rendered to the cause of Christ by that honoured minister, is well merited:—

To the Editors of the Watchman:

DEAR SIRS,—I yesterday said adieu to our honoured President, the Rev. W. L. Thornton, A. M., who having, by the blessing of God, completed the unexampled series of public services assigned him by the designation of the Divine [illegible] awaits, in the same hospitable mansion in which the late revered Dr. Beecham spent his last days in America, the arrival from Boston of the Royal Mail steamer, which is to convey him back to the Fatherland.

The important mission, which a mind constituted as Mr. Thornton's is, must have contemplated in anticipation, with a solicitude proportioned to his just appreciation of its solemn responsibilities, it is now his inexpressible happiness to review, not only as an accomplished fact, but, through the especial favour of heaven, a signal success throughout. These words are soon written, but they involve many and multiform details, illustrative alike of the wakeful care of divine Providence over his servant, and of the rare combination of intellectual and spiritual qualifications by which he was pre-eminently fitted for the work, and suggestive to the reflecting mind, of the more than human wisdom that, in answer to prayer, guides the Church in the election of agents for the discharge of functions fraught with momentous consequences.

Visiting the great American Republic, as the Representative of the British Conference, at a crisis in which the public mind is convulsed with antagonistic political theories and passions, and some of the fairest portions of its soil crimsoned with the blood of slaughtered thousands, Mr. Thornton's appearance before the General Conference of the Methodist Episcopal Church, was an occasion of the utmost delicacy, and of corresponding difficulty. But, by the grace of God, he proved himself equal to the occasion. His whole bearing amply sustained the dignity, while his communications faithfully reflected the wisdom and the love of the Parent body. To a vast and highly influential Synod of Ministers irrepressibly agitated by the shock of civil war, he came panoplied in the charity of the Gospel, preaching *peace* by Jesus Christ. Marking out with discrimination the wide range of topics embraced in his *salutatory* Address, which was an oration of a singularly elevated and impressive order, the manner in which he touched or treated each of those topics, I need not tell you, who have read it for yourselves, afforded proof, that it was the emanation of one largely endued with the spirit of love, and of power, and of a sound mind. The tendency and effect, indeed, of all Mr. Thornton's intercourse with the American mind, were in beautiful harmony with the benignant and peace-loving object of his mission; and I cannot but recognise his visit to that distracted land at the present moment, as a providential interposition auspicious of the happiest results, not to be adequately estimated by an exclusive reference to its ecclesiastical aspects.

The first moment that my duties in connexion with preparatory Committees permitted my leaving Sackville, I hastened to St. John, N. B., to greet Mr. Thornton on his arrival among us, from Canada, via Portland, and to accompany him thence to the Conference. Sunday, the 19th ult., the Wesleyans of that city, and not a few representing other denominations, who were attracted to our sanctuaries on that memorable occasion, were favoured with his ministrations, as faithful and divinely unctuous, as they were eloquent and edifying.

A reception somewhat formal, but most hearty, awaited the President at Sackville, on the day preceding the opening of Conference. The prescient thoughtfulness of Dr. Pickard had arranged for a public meeting for that purpose. This rather novel mode of introduction, brought Mr. Thornton at once into sympathy with the Pastors and people who surrounded him, and constituted a felicitous preparation for the discharge of the graver and more onerous duties of the Conference.

Some of the dry documentary details of the proceedings of the Conference are already before the public eye, and others will be furnished. But no description on paper can convey a just appreciation of the peculiarly happy and hallowed influence from on high, that pervaded this ministerial assemblage from the commencement to the close of its deliberations, unshaded by even a transient cloud of misunderstanding on any topic or of any feeling inaccordant with "the comfort of love." To this holy and harmonizing influence nothing contributed so efficiently, under God, as the meekness of wisdom, the sound judgment and ripe knowledge, but, above all, the heavenly unction, that characterized throughout the spirit and utterances and counsels of the man who occupied the presidential chair. By no member of the Conference, I am persuaded, will this be regarded as the language of adulation, but simply the naked statement of a fact, to which all our hearts respond, and of which they must long retain the vivid and delightful impression.

Among the last valuable offices rendered by Mr. Thornton to our cause in these provinces, was the inauguration at Halifax of the Jubilee movement, the expanding circles of which will, I trust, embrace in the course of the year the entire territory of our Conference, and stir the heart of our young affiliated Connexion to deeds of unwonted liberality.

This communication must draw to a close, though I have not even glanced at many themes and facts of an interesting order, that crowd upon my mind. I must not, however, conclude without saying, that though we all regretted the loss of the opportunity of seeing and hearing the Rev. W. B. Pope, the reputation of whose great learning, and equal piety and humility, had awakened among us high expectations, a more suitable and acceptable substitute could not have been found than the Rev. Robinson Scott. His addresses in the pulpit and on the platform, as well as all his communications in the social circle, richly imbued with the spirit of his Divine Master, have been eminently profitable and pleasing. On all educational and evangelistic operations, their mutual influence, and measureless importance, especially as connected with Methodism, he is quite at home; and from his elucidations of this subject, derived from observation and experience as well as from the far-seeing reflections and anticipations of a sagacious intellect, stimulated by zeal for God, we have received not a little instruction and salutary incitement.

I confess to a feeling of bereavement in being separated from these brethren beloved, whose too brief sojourn among us has so greatly refreshed and strengthened us in the Lord, and the memory of whose Christlike spirit and consecrated gifts no time will efface.

I am, yours respectfully,
MATTHEW RICHEY.

Windsor, Nova Scotia, July 7, 1864.

Newfoundland Correspondence.

TABLE OF CALAMITIES.

A number of calamitous events, have recently occured within a short distance of Old Perlican. On the 7th of July, several of our fishing skiffs, were returning from the island of *Bacalieu*, when in the neighbourhood of *Break-heart Point*, suddenly, and without any premonitory tokens, a fierce gust of wind, came down upon one of them; and so furious was the blast, that in a moment she was upset, and in almost the same instant went down stern foremost. The crew—four in number—all, with the exception of one, went down with her, and found death and a grave in the caves of the ocean. Two of the young men thus suddenly cut off, were [illegible] respectively of the age of twenty-two and seventeen years. Their father, Mr. R. Burt, has by this stroke, lost two worthy, industrious, peaceable, obliging, kind-hearted sons; and the mother is stricken to the very soul, and left almost inconsolable. The third William Joliffe—a boy of eleven years, son of the man who was saved, being asleep in the *cuddy* of the skiff at the time went down into his "watery grave" in this unconscious state. Their bodies, though every effort was made with a view to recover them, still slumber beneath the billows of the treacherous deep. There they will rest until "the heavens be no more," when the trump of God, shall ring through the tombs of earth, and the caves of ocean, then "the sea shall yield up her dead."

On the 8th of August, which was a day of darkness and storm, and considerable wreck, in some exposed harbours—two young men belonging to Broad Cove, (Conception Bay) of the name of *Baggs*, remained too long on the fishing ground, and were engulphed among the breakers. One moment they were seen, and a sudden fear seized the beholders, the next moment they had disappeared, and were wrestling with death. With the father of one of these young men I am well acquainted. He is a man of strong religious life. Our brother well knows in what direction to turn his eyes, in this time of painful bereavement and sorrow. He knows, that in the most ancient, the most grand, and the most glorious armory in the world, there is a weapon pointed with the words "When my heart is overwhelmed: lead me to the *Rock* that is higher than I."

On the same day, a schooner was wrecked on Kelly's Island, (Conception Bay.) Three of the crew perished, and were hurried to either an awful or a joyful doom. "Will not the *Judge* of all the earth do right?" He will. "For whatsoever a man soweth, that shall he also reap." Thus, "man is the maker of immortal fates." The eternal destiny of the men thus swept away, will be such as becometh the character of an infinitely wise and righteous God, and such as will secure the approval of all intelligent creatures.

At Grate's Cove, on the 17th inst., another most disastrous event occurred. It appears that a small boat, about large enough to carry four men safely, in smooth water—was made to carry six or seven men. And the boat thus imprudently freighted with human beings, when pulling from the *stage* to a larger boat, in which the men intended going in quest of bait, for fishing—was called back by some neighbour ashore to take in another boy, and a tub containing some fuel. In attempting this perilous business, unfortunately the stern of the boat was driven upon a rock, at the same time, the sea (which was rising and falling with considerable violence, owing to a powerful undertow) fell down, and with the falling of the water, the stern of the boat fell. The sequel might be conjectured. The boat upset. The men were plunged into the water; and three of their number drowned. Of the men who were saved one could swim, he thus saved himself; and another clinging to him, was saved; a third was saved by a dog, and a fourth, by what appears almost a miracle. A boy struggling in the water, was seen by his master, the master's heart was moved, and in the anguish of his feelings, he, by some means or other secured the upset boat, and turned her over. But not having bailed her sufficiently, he had no sooner hold of the drowning lad, and his head just over the gunnel, when she went down again. The master now finding that his own life was in jeopardy, left the almost unconscious lad, to try to save himself. In springing out of the boat, his foot became entangled in the strop of a *bait tub*, and not being able to free himself, he was thrown with his head downward, and soon became unconscious. In this state, with their heads under water, the master and his servant remained, at least ten minutes. Now one of the men saved from drowning, having recovered himself a little, hasted to make known the perilous condition of the men in the water. Mathias Martin, a fine powerful, courageous, sensible young man, was the first to hear the alarm, and the first at the scene of the calamity. The master and servant were soon rescued. But to all human appearance they were both dead. However Mathias did not give up hope, but like a true philanthropist, he instantly commenced using all possible means to bring them again to consciousness. After shaking and rolling the bodies for some time, the man who accompanied Mathias, and into whose hands he gave the body of the lad, began to despair. He could see no signs of life, therefore thought their efforts useless. But our noble-hearted brother persisted in using the means. Turning from the master, he commenced to operate upon the servant; and in the course of a quarter of an hour or twenty minutes, he saw the fruit of his efforts, by certain signs of returning animation. In the end they were both saved, through the energy and spirit of a man whose humanity and courage, merit this meed of praise.

The bodies of the three unfortunate men, after they had been in the water a few hours, were recovered. One of these men (Mr. Cadwell)—for the season—was a member of the flock of the Rev. O. Rouse, Episcopal Minister. The other two * were for the time—under my pastoral oversight. On the 19th inst., a Coroners inquest having been held, the bodies were committed to the ground, the two Wesleyans in the morning, the Episcopalian in the afternoon. A large proportion of the inhabitants of the Cove attended these last mournful obsequies; and while endeavoring to improve the occasion from the words, "For the living know that they shall die;" we felt it to be of paramount importance to be also ready."

From the foregoing fact, we learn, that death sometimes conceals himself in a gust of wind, anon, he rides upon the breaking wave, and again he secrets himself behind the imprudence of man, yet whatever vehicle he enters, or wherever he alights, he will accept no bribe, admit no apology, yield to no entreaty. But he performs his office with relentless hand, making a chasm in this family that can never be filled, and a gash in that heart, the scar of which will remain. How important it is that men who "go down to the sea in ships, that do business in great waters," should be prepared for every emergency! How necessary it is for them to listen to, and accept "the word of reconciliation," which in the gospel is declared unto them. Yet how many of our fishermen—those who are young especially—turn a deaf ear! What numbers brave the dangers of their calling and face the wrath of God, with as much hardihood as though they could pluck the shaft from the quiver of death, and turn aside with their own hand, the flaming sword of justice! Language cannot describe the folly of those who thus act. If we could lift the veil which hangs over the future, stand on the steep precipice of damnation, look down into "that dungeon of unfading fire," and gauge the unending, and ever-deepening torments of the lost, *then* we might return, and under the influence of just conceptions, point out the folly of living "without God," and without a saving knowledge of the truth as it is in Jesus. O that our young men would hear the voice that speaks to them from the caves of the ocean, and from the sepulchre of their drowned companions. O that they would hear the voice that speaks to them from heaven, and take warning! Young men! [illegible] think that you hold life, with a firm, [illegible] or other [illegible], but your grip can be paralyzed in [illegible] You may think religion is too [illegible] in its [illegible], to deserve your present attention, but there is nothing that can surround your young manhood with such a halo as religion; there is nothing that can give you so much joy, and fit you for filling your allotted sphere in life, with so much dignity, as religion; there is nothing that can enable you to triumph in your final hour, and look calmly and confidently into the future, but religion. Therefore, seek religion at once; seek it with all your heart, "*Seek* and ye shall find."

Yours very truly,
JNO. WATERHOUSE.

Old Perlican, Sept. 3rd, 1864.

* Wm. Peckham and Edmund Rogers.

Sketches of Macaulay.

No. III.

MACAULAY AS AN HISTORIAN.

Extract from a Lecture delivered at Dartmouth, March, 1864.

Macaulay's poetical works were the productions of his lighter moods, and seem to have been written to fill up the interval between the essays and the great work which had long been contemplated. The point, chosen for the commencement of the History, was the accession of James II. The original intention was to bring it down to the memory of men still living. Two reasons may be imagined for this choice. One, a conviction that grace of style would have the effect of long preserving the defective narrative of Mr. Hume. The other, a desire to narrate the settlement of the English Constitution as the starting point of national prosperity, and the index pointing to improvement in the future. There is a great diversity of opinion with reference to the merits of Macaulay's History. Some reviewers are vituperative and can see nothing good or true in the volumes. Others can find no fault in the work, and land it above every production of the same class. To one who has read the reviews there is a difficulty in forming a just conception of the true value of the work. Not from any want of opinions, but from their very number. Not because there is nothing to choose from, but because there is so much that dazzles the eye and confounds the mind.

It has been said that Macaulay took partial views, and looked at every event and character through political spectacles. This may have been the case in some measure, but not in a sufficient degree to destroy the general fairness of the historian. It is said that he could see no good in Charles, and nothing of evil in William. But he allows that Charles was a faithful husband, and admits the vices of the cold and stern William. When the powers, which peculiarly fitted Macaulay for the post of historian, are most clearly seen, is when he gives a general summing up of the principles of a party, the ideas which led to a decision, or the forces which were found at work to cause some great change in public opinion. Under such circumstances there is shown a power of logic, a fund of learning, and an acquaintance with the ramifications of political plots, and the characters of the plotters, which lead us to wonder how all these could be so thrown together as to make a book that is not only readable, but fascinating,—that partakes in some matters more of the character and style of the novel, than the history, and yet, in the main, is perfectly reliable.

There are some matters in which we cannot agree with the historian. It is not easy to understand how, in one man there could be found such contradictory elements as are ascribed to John Churchill, Lord Marlborough. It must be concluded that here the picture is too highly coloured; and while, no doubt, there is much of truth, there is much also drawn from imagination. Marlborough was a great man, a betrayer of his trust to both monarchs, unscrupulous in the first degree,—this we can believe but we doubt his avarice, at least we cannot consider him the niggard he is painted, when it is remembered, that for fear of offending the Dutch, and thus weakening the great European coalition, he refused a place worth £6000 *per annum*. The description of the highlands of Scotland may be adduced as another of our author's errors. But, notwithstanding these and other discrepancies which are unavoidable in a work of such magnitude as this history, we may well forgive the writer who has furnished so much truth and so little error, so much to be relied upon and so little to cast away. This fragment will always be looked upon as a good history. It will be found everywhere, and wherever found will be eagerly perused.

To form anything like a correct estimate of this historical morsel, it is necessary to read, and not only to read but to study it. The oftener we peruse it, the more we are charmed by its grace of diction and purity of language, the more we are fascinated by its beauty, and carried away by the eloquence of the writer. He works so upon our feelings as free—born Englishmen, that we are ready to buckle on the sword and stand up for the defence of British rights. He so plays upon the imagination, that we see before us the hostile hosts upon the banks of the Boyne; the stern, intrepid, yet weakly William, plunging, steel in hand, into the rushing waters, while the dastard, promise-forgetting James turns his back alike upon friends and foes. We watch, with vivid interest, the asthmatic skeleton leading the masterly retreat of the British forces, and the dwarf marshal in the van of France. The time has passed when bodily vigour is deemed essential for those who would head armies. The heroes of the Iliad and Odyssey are no more the patterns for the successful general. Ajax Telamon who could hurl against his enemy a stone which two ordinary men could not lift, is no longer to be emulated. The two handed claymore of the Bruce is no longer to be wielded by the commanders of armies. Brute strength and courage is no more favourably compared with power of will and intellectual superiority. Those, who, in other days would have been strangled at their birth, as unfit to lumber the world, are found in the front of Europe, holding in their hands the power and destinies of nations.

Following our alchemist, who places in his retorts and crucibles, human hearts and wills instead of minerals and acids, we unravle state secrets and the tangled web of diplomatic chicanery. The boudoir, the state bed chamber, and the conspirators place of assignation throw back their doors at his "open sesame." The corruptions of parliament, the faults of army discipline and naval organization, the falsehood and trickery of courtiers and courtezans are all unfolded to our view, and while we wonder at the knowledge possessed by the authors, we marvel more, that so much evil and treachery should ever have been in merry England. We follow this wonder-worker with ease and delight as he traces the building up of the Constitution and the consolidation of English rights, and are ready to crown with the conqueror's wreath the man who has made so plain the great and fundamental principles of our loved and cherished freedom. A freedom that is better than a name. A freedom bought by the privations and life-blood of our fathers, and that shall live in deed and in truth after the so-called freedom of flimsy parchment constitutions shall have become a by-word and a jest.

The Polished Arrow.

We commend the following to the earnest consideration of all who wish to do good:

The Rev. Christmas Evans, a distinguished preacher in Wales, met with much trouble in his temperance efforts from his brother ministers who were not willing to make the entire sacrifice. One in particular, Mr. W——, of A——, was obstinately opposed. Evans prepared to meet him. He polished an arrow, and put it in his quiver. On one occasion he was appointed to preach, and as usual there were gatherings from far and near to hear him. Mr. W——, of A——, was there also; but, as in anticipation of an attack, he at first said he should not be present while Evans preached; yet such was the fascination that he could not stay away. By-and-by he crept up into the gallery, where the preacher's eye—for he had but one—which had been long searching for him, at length discovered him. All went on as usual until the time came when the arrow might be drawn, which was done slyly and unperceived. "I had a strange dream the other night," said the preacher. "I dreamed that I was in Pandemonium, the council chamber of Hades. How I got there I know not, but there I was. I had not been there long, before there came a thundering rap at the gate. 'Beelzebub, Beelzebub, you must come to earth directly.' 'Why, what is the matter now?' 'They are sending out missionaries to preach to the heathen.' 'Are they? Bad news this. 'I'll be there presently. Beelzebub came, and hastened to the place of embarkation, where he saw the missionaries, their wives, and a few boxes of Bibles and tracts, but on turning round, he saw rows of casks piled up, and labelled 'gin,' 'rum,' 'brandy,' etc. 'That will do,' said he, no fear yet. These casks will do more harm than the boxes can do good.' So saying, he stretched his wings for hell again. After a time came another loud call: 'Beelzebub, they are forming Bible Societies.' 'Are they? Then I must go.' 'He went, and found two ladies going from house to house, distributing the Word of God. 'This won't do, thought he, 'but I will watch the result.' The ladies visited an aged female, who received a Bible with much reverence and many thanks. Satan loitered about, and when the ladies were gone, saw the old woman come to the door and look around to assure herself that she was unobserved. She then put on her bonnet, and with a small parcel under her apron, hastened to the next public house, where she pawned the new Bible for a bottle of gin. 'That will do,' said Beelzebub. 'No fear yet,' and back again he flew to his own place. Again came a loud knock and hasty summons. 'They are forming Temperance Societies.' 'Temperance Societies! what's that? I'll come and see.' He came and saw, and flew back muttering, 'This won't do much harm to me or to my people; they are forbidding the use of ardent spirits; but they have left my poor people all the ale and porter, and the rich all the wines; no fear yet.' Again came a louder rap, and a more and more urgent call. 'Beelzebub! you must come now or all is lost; they are forming teetotal societies.' 'Teetotal! what in the name of all my imps is that?' 'To drink no intoxicating liquors whatever. The sole beverage is water.' 'Indeed; that is bad news! I must see after this.' And he did, but went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter. 'Oh!' said he, 'don't be alarmed. True, it's an awkward affair, but it won't spread much yet, for all the parsons are against it, and Mr. W——, of A——, (sending up an eagle glance of his eye at him), is at the head of them.' 'But I won't be at the head of them any longer,' cried out Mr. W——, and, walking calmly down to the table-pew, signed the pledge.' Now, my friends, the moral of the anecdote is easily pointed out. I shall simply say, 'Go ye and do likewise.'"

The Rev. John Griffith related the above in a speech at the London anniversaries, and then gave the following account of himself, how he became a teetotaller, and the results.

I was not made a teetotaller by any bishop, nor by clergymen of the Church to which I belong, but I was made a teetotaller by a member of that society which I greatly respect, which is always in the van of every philanthropic movement, and if your Secretary will but allow me two or three minutes more, I will tell you how I became a convert to the teetotal creed. I entered about nine years ago a very important field of labor. My first work was to scan that field, its nature, its characteristics, and to ascertain its wants. I found that there were churches and chapels there, that there were educational and social institutions there, but I found, also, my friends, that the results of the labors of all the good men employed were not commensurate with the pains that had been bestowed: I soon found that the prevailing cause of the comparatively small success that followed was drunkenness. I began to preach and to lecture on the sin of drunkenness, when, one day, I was accosted by a young Quaker, I do not use the term in any disrespectful manner; he told me that he was very glad to find that I had come to reside amongst them; he complimented me upon my zeal, and made me believe that my labors were generally acceptable; he particularly referred to my lectures and preaching upon the subject of drunkenness; "but," said my friend, "wilt thou tell me how many converts thou hast had from drunkenness?" I told him that I feared I had not one. "Well," said this good young man, "thou hast tried what preaching will do, thou has tried what lecturing will do, suppose thou wilt now try what example will do." And I must confess, my friends, that was an appeal that was irresistible; that was, to use plain language, driving me to a corner I could not escape from. I told him at once, "Give me a month to consider and I will answer you." I do not think it was unreasonable in a matter involving such a change to ask for a month. It was more to my own credit, and to the good of the cause, that I should consider the matter fully before I decided. I went home and began to think what my friends would say; how awkward I should feel at the social gatherings I occasionally frequented; a number of these unworthy reasons came into my mind one after the other, but dealing with them gave me no satisfaction whatever. At last, I reduced the whole to this one simple question, "I am a professed minister of a great Master, I hold a commission, which is the most exalted any man can ever hold; I have a work, the most important work under God's sun; my work is to win souls to Christ and prepare them for another and an eternal world. I must be of the spirit of my Master, or else I never can perform the work of my Master. How, then, can I best serve the cause of such a Master? Can I do so by simply preaching against habits and customs which produce in their excess a large amount of evil, and yet uphold these very customs in my own daily practice, or by laying them aside as unnecessary, except as indulgences, and abandoning them altogether, to show my readiness to rescue those that are slaves to this power." I came to the conclusion that for the sake of those around me I should give up the use of intoxicating drinks.

POWER OF EXAMPLE.

I thus satisfied my Quaker friend by lending my example as well as my precept to the work of lessening this general sin. What was the result? It was of a most pleasing character. The result of such a course, which did not emanate from me as an individual, but from the high office and position I held, far exceeded my expectations. It soon got wind that I had become a teetotaller. "Oh," said some, "the rector has gone entirely wrong; he has sunk the dignity of his position." But what was the result in the town? I do not say that the results are to-day in full force. The mayor became a teetotaller; the ex-mayor became a teetotaller; the superintendent of police became a teetotaller; I believe that every member of the force became teetotallers; eight hundred persons registered their names in the pledge book, seven hundred young people became members of our Band of Hope. The whole moral aspect of the town became changed. Sobriety was soon in the ascendency. Frequenting public houses ceased to be considered respectable; the stumbling-blocks and hindrances were lessened, and the work of philanthropy and religion progressed. In churches and chapels, in Sunday and day schools there was a vastly improved attendance, and teetotalism was generally pronounced to be a good thing.

Some among us say that teetotalism has done nothing. I hesitate not to say that it has done a great deal for the principality, and will do much more if we be only faithful to our opportunities. There is no man, there is no woman, and I am expressing in plain language the sentiment that your chairman conveyed in more adorned language just now, when I say there is not a man nor woman in this audience but can materially help the cause of temperance. Yes, you can. Adopt our principles, and you will be surprised at your power of doing good.

Exposition of Rom. viii. 19 22.

Paul was not certainly speaking by contrast of men and animals, as Dr. Barnes seems to state, when he says, 'Christians have only the prospect of deliverance;" but Paul says, 'The creature itself also shall be delivered from the bondage of corruption.' Here is a contradiction. It can not apply to the brute creation unless in one's imagination. We are aware some have applied it to the *infantile* condition of mankind. But how could *believers* be the '*first-fruits* of the Spirit,' in contrast with infants? Would not the latter be first-fruits of the Spirit, as well as Paul and the believers of his day? The *creature* can not mean the *unbelievers*, for such the text affirms 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' This species of exposition might suit Universalists, but it is not the sense of the passage. After all our reading of commentaries we never received the proper sense of the term *creature* till we read in the Douay Bible a foot-note; namely, '*The expectation of the creature*,' etc. He speaks of corporeal creation made for the use and service of man; and by occasion of his sin, made subject to vanity, that, to a perpetual instability, tending to corruption, and other defects; so that by a figure of speech it is here said to groan, and to long for its deliverance" etc. This exposition gives the idea of the apostle. It is the *idea*. Some weeks ago I heard brother Merrill advance about the same; also the Rev. Dr. E. S. Porter, in a printed sermon, maintains the same idea, that is, the *creature*—the physical creation.—*Cor. Western Advocate.

General Intelligence.

Colonial.

A NOVASCOTIAN ABROAD.—We learn from an Australian paper that Jos. A. Doane, Esq., formerly of Barrington, N. S., but resident in the Southern world for several years, is honourably and usefully employed in the land of his adoption. He is now Mayor of Ballarat, has extensive engagements as an architect, contributes to the profit and pleasure of his fellow-citizens by his musical talents, and takes a prominent interest in the affairs of the Methodist church.

HALIFAX MAYORALTY.—M. H. Richey, Esq., in compliance with a respectably signed requisition, is a candidate for the office of Mayor of this city. James Tobin, Esq., also offers his services for the same office. Mr. Richey has exhibited a great interest in our civic affairs during the six years he has served as Alderman, and is worthy of the honourable position in which his numerous friends wish to see him placed. We hope his election may be secured. It appears that by the recent amendments to the city Act, those only are entitled to vote at the coming election whose rates were paid prior to the 31st of Dec. Last.

EXECUTION AT DORCHESTER.—The young man Hicks, murderer of Hill, suffered the extreme penalty of the law on Thursday last, at Dorchester, N. B. Great sympathy was shown for the unfortunate youth.

THE INTER-COLONIAL CONFERENCE.—The Delegates from the several Provinces who assembled at Charlottetown, P. E. I. to deliberate upon the proposed Union of the Provinces, adjourned to this city, met on Monday last, and yesterday again adjourned to meet in New Brunswick. We shall have the full result of their deliberations in due course. The correspondent of the St. John *Telegraph* give the following as to the Canadian propositions:—"The leading argument advanced by the Canadian Delegation may be expressed in a few words. There are three elements requisite to national prosperity—territory, population and commerce; we have the two first—we offer them to you,—we want the third in return—your commercial advantages. You have manufacturing facilities, we can furnish you with consumers. We have territory—fertile valleys yet unexplored,—we have population—three millions of people—we offer them to you,—we ask in return an outlet to the ocean—your maritime facilities. Two of these essentials in a country's prosperity are ours, one is yours; isolated and apart, our progress must only be slow at the best; united and combined we have all the elements within ourselves, of commercial, social and political progress.

Information obtained here enables me to state that the majority of the members of the Convention are favourable to a Confederation of all the Provinces, provided the details could be arranged in a way satisfactory to each.—such questions as Finance, Public Debt, Education, &c., would be difficult to arrange, but were the general question first settled, and did cordiality exist, it is seen that these difficulties would be more easily overcome, than at first sight would seem. The Confederation proposed would probably be somewhat after the model of the American Union, but giving greater powers to the general parliament and lesser powers to the local Legislatures. It is not desired that this Union shall take place immediately, but that the question shall be kept before the people of the respective Colonies until they shall have an opportunity of pronouncing upon it at the polls. And it is proposed further that should the Legislative Union of the Lower Provinces take place, they in their united capacity should form one of the contracting parties, and Canada the other. These, remember, are not ultimata, but simply propositions made, which are susceptible of revision.

BIBLE SOCIETY DELEGATE.—We understand, the Rev. H. Gill the delegate from the British and Foreign Bible Society is expected here (D.V) via Canada and New Brunswick, about the last of this week. After meeting with the Committee of the Nova Scotian Auxiliary, he will spend nearly a month in visiting the principal Branches throughout the province; and after attending the Annual meeting of this Auxiliary will proceed to Newfoundland.

THE ANNUAL EXHIBITION of the Fruit Growers' Association, and Inter-national Show Society will be held at Bridgetown on the 12th of Oct. Articles for Exhibition must be entered by the 5th of Oct. with any of the following persons: D. H. Starr, Halifax; P. S. Burnham, Windsor; Dr. Hamilton, Canard; J. M. Parker, Berwick; Dr. Robertson, Wilmot; Avard Longley, Paradise; Jared Troop, Bridgetown; T. W. Chesley, Granville; or G. V. Rand, Wolfville. The Quarterly Meeting of the Association will be held on the 5th Oct. at the Temperance Hall, Wolfville.

American States.

There has been no war movement of any account since the capture of Atlanta; which took place on the 2nd inst. On the previous day the Confederates suffered a defeat, by which Gen. Hood's communication with his main army was cut, compelling him to abandon the city, which he did during the night, having destroyed the magazines, railroad stock, large quantities of supplies, and other public property.

The Confederate Gen. Morgan was killed in a late skirmish, and his staff captured. Gen. McClellan has accepted the nomination of the Chicago Convention, and stands as a candidate against President Lincoln at the election on 5th Nov. It is difficult to say what bearing in either case, the result of the election may have as regards the termination of the war. The *Richmond Sentinel* conjectures as follows as to a Peace party in the North:—"McClellan is committed to the Union as it was—conceding to the States all their rights, including that of property in slaves. The abolitionists, however, would sooner let the Union slide than see the Southern States restored with slavery retained. They would see in this restoration, also, a great party disadvantage; for the entire vote of the Southern States would be dead weight against them in every contest. They would become peace men on the basis of Confederate independence, sooner than see such a Union as McClellan would restore. And of all persons none could they be more unwilling to trust; for none do they more bitterly hate than McClellan himself. If, then, the Democrats should come out for war and be successful in the election, the abolitionists will be for peace. So, in any case, we are sure of a powerful peace party in the North."

THE QUESTION OF AN ARMISTICE.—The *Enquirer* sneers at the proposal of an armistice. It says:—"There is but one way to obtain all that we want and to remain in the right; it is the adoption of a manly, straightforward course. Let us reject all secondary questions and refuse all contingent arrangements. The simple recognition of full and absolute independence of the Confederate States is the one great condition upon which alone we can conclude peace; we ask for nothing more; we can accept nothing less. All other questions—of territorial limits, of the payment of the National debt, of compensation for losses—nay, even the vexed question of emancipation—sink into utter insignificance by the side of this fundamental condition. Independence and Peace is what we fight and pray for, war and death is what we are equally prepared for. Our recognition yielded, we will discuss reconstruction with our enemies, and when convinced that our interest lies in once more trying our government, there will be no danger of our people disregarding their plain interest. Without recognition there can be no armistice, no convention, no discussion—nothing but war, war, war. They must choose between recognition and war; there is no middle ground. Here we plant our banner, and here, with God's help, we mean to maintain it for us and our children."

The correspondent of the New Y. News says:

Quite a large number of Early's officers and men, whose families reside in various parts of Northern Virginia, and in Maryland, have received brief furloughs to visit their families. The furloughs run from ten to twenty days. The statements made by these furloughed individuals agree in saying that Gen. Lee's orders to Gen. Early are to hold the valley at all hazards, and until the Confederate army moves northward; and that Gen. Early's force is amply sufficient to enable him to do so. Gen Early's headquarters are at Bunker Hill, where he has some lines of strong entrenchments. He has all the movements of Gen. Sheridan's forces very closely watched. Foraging parties are frequently sent westward and southward. They bring back provisions and forage in abundance, and fabulous accounts of the riches and productiveness of the country. It is said that Early's orders enjoin him to be especially vigilant in seeing that no measures are allowed to be taken toward the reconstruction of that part of the Baltimore and Ohio railroad which has been destroyed between Harper's Ferry and Martinsburg. The Confederate Government, it is said, are determined that this road shall never be used as a through route again. Sheridan's army has suffered two very serious repulses within a few days past, which only escaped being acual defeats from the fact that his whole army was not engaged in them. In these two actions, fought on the 28th and 29th of August, Gen. Sheridan's army was repulsed in its attempt to drive Gen. Early from his strong position on the left bank of the Opequan river. The Confederates hold the whole country west of Opequan river, including, of course, Winchester and Martinsburg, and their pickets are pushed forward to the Potomac river. There is nothing to prevent them from crossing the river, unless our forces on the north side of it are strong enough to do so.

THE DEMOCRATS.—The N. Y. *World* is jubilant with the prospect of the coming Presidental election:—The National Democratic Convention has done its work, and done it well. It has nominated the ablest and most popular ticket ever presented for the suffrages of the American people. Both candidates are in the early prime of vigorous manhood; both are men of such decided power that they made their mark as soon as they were called to act in a public capacity; both are, by instincts and education, gentlemen; neither is old enough to have become incrusted with prejudices which unfit him for playing a useful part in new circumstances, or to have surrounded himself with a set of party hacks who will prevent his discerning merit or ability out of their own circle.

The nomination of Gen. George B. McClellan for President of the United States is a sure augury of triumph in the election, and success in restoring the Union. The personal qualifications which General McClellan brings to the arduous task for which he has been selected are of a very high order. A mind equally comprehensive and vigorous; a robust, decisive will; a soldier's sense of honour; inflexible integrity; far-reaching sagacity which, on a great subject or a great occasion, has never been at fault; generous warmth of disposition which wins hosts of friends, purity of private character which even the envenomed breath of slander has been compelled to respect; love of country and reverence for the Constitution which were never exceeded in the earlier days of the republic; and a native elevation of character which cannot descend to crooked ways and scorns demagogic arts,—this is the assemblage of traits which in General McClellan make up one of the most efficient and best-balanced characters ever called to act on a public stage. His extraordinary combination of solid with popular qualities, of military capacity with civil aptitudes, of the generosity of early with the wisdom of later manhood, of fitness for the highest office with availability as a candidate, qualifies him as pre-eminently for his allotted part in this crisis as the character of Washington qualified him for the great part for which he was destined in achieving our independence, and will give to "The saviour of the Union," a place in our history second only to that of "The Father of his country."

"Thou didst begin the quarrel," said an ancient sage, "but I the reconciliation." The election of Abraham Lincoln was a trumpet of sedition and civil war; that of George B. McClellan will be the herald of re-union and peace. The people understand this without arguments; and the nomination made yesterday will be hailed throughout the loyal states with a spontaneous fervour of hopeful enthusiasm. Since receiving intelligence of the nominations New York is all alive with enthusiasm. So far as we can judge the effect is likely to be equally electric in every city, town and hamlet in the loyal states; and, if its exhibition would be allowed, in every corps, division, brigade, and regiment of the loyal armies, and among the weary, suffering patriot held as prisoners of war by the rebels.

The following are the Resolutions passed at the Convention:—

Resolved, That in the future, as in the past, we will adhere with unswerving fidelity to the Union, under the Constitution, as the only solid foundstion of our strength, security and happiness as a people, and as a framework of Government equally conducive to the prosperity of all the States, both Northern and Southern.

Resolved, That this Convention does explicitly declare as the sense of the American people, that after four years of failure to restore the Union by the experiments of war, during which, under pretense of military necessity or war-power higher than the Constitution, the Constitution has been disregarded in every part, and public liberty and private rights alike trodden down, and the material prosperity of the country essentially impaired, justice, humanity, liberty and the public welfare demand that immediate efforts be made for a cessation of hostilities with a view to the ultimate Convention of all the States, or other feasible means to the end that, at the earliest practicable moment, peace may be restored on the basis of the Federal Union of the States.

Resolved, That the direct interference of the military authority of the United States in the recent election held in Kentucky, Maryland, Missouri and Delaware, was a shameful violation of the Constitution, and the repetition of such acts will be held as revolutionary and resisted with all the means and power under our control.

Resolved, That the aim and object of the Democratic party is to preserve the Federal Union and the rights of the States unimpaired; and they hereby declare that they consider the Administration usurpation of extraordinary and dangerous powers not granted by the Constitution, the subversion of civil and military law in States not in insurrection; the arbitrary military arrest, imprisonment, trial and sentence of American citizens in States where the civil law exists in full force; the suppression of the freedom of speech and of the press; the denial of the rights of asylum; the open and avowed disregard of State rights; the employment of unusual test oaths, and interference with and denial of the right of the people to bear arms, as calculated to prevent the restoration of the Union and perpetuation of a government deriving its just powers from the consent of the governed.

Resolved, That the shameful disregard of the Administration of its duty in respect to our fellow-citizens who now and long have been prisoners of war in a suffering condition, deserves the severest reprobation on the score alike of public and common humanity.

Resolved, That the sympathy of the Democratic party is heartily and earnestly extended to the soldiery of our army, who are and have been in the field under the flag of our country, and in the event of our obtaining power they will receive all the care, protection, regard and kindness, that the brave soldiers of the Republic have so nobly earned.

MCCLELLAN.—An immense McClellan meeting was held in New York on Wednesday night to ratify the Chicago nominations. The ticket has been hailed with great enthusiasm throughout the States, with the firing of cannon, fireworks, torchlight possessions, mass meetings, and the like. Clubs have already been formed, called "White Boys' Clubs," having for their motto: "This is a White Man's country, founded on a White basis for White men," and are to be spread throughout the country. The New York *News*, the organ of the Peace Democracy says:—

"The spirit of discord kept aloof from the Democratic wigwam at Chicago, and the Convention, true to the great interests it represented, exhibited a harmony of action that promises an overwhelming Democratic triumph in November. We accept the platform adopted by the Convention as a great triumph for the peace convention of all the States, as suggested several months ago by the *News*, has received the sanction of the Democracy through their Delegates, and the peace men may rest assured that that proposition, carried into effect, will bring about an enduring peace between the sections.

The nominee for the Chicago Convention for the Presidency is not the candidate of our preference; but, standing upon the platform upon which he has been nominated, and being the recognized standard-bearer of the Democracy, he is entitled to and he will recieve our earnest support. Contrary to the usual custom, the platform was adopted and the candidate was then nominated and placed upon it.

NEW YORK, 5th.—We have Gen. Sherman's official report of the capture of Atlanta.

A battle took place on Thursday near Jonesboro,' on Macon railroad, ten miles south of Atlanta, a portion of each army only being engaged. Rebels were defeated, losing 300 killed, 350 wounded, and 1500 prisoners, with 10 guns.

Hood with main army, finding his communications cut, hastily evacuated Atlanta on Thursday night, first blowing up his magazines, destroying 7 locomotives, 81 car loads of supplies, and a vast amount of other public property.

The following is Gen. Lee's official statement of the last battle on the Weldon Railroad, Aug. 25th:—

HEADQUARTERS ARMY OF NORTHERN VIRGINIA, Aug 24th, 1864.—HON. J. A. SEDDON, *Secretary of War*.—Gen. A. P. Hill attacked the enemy in his entrenchments yesterday evening, and at the second assault carried his entire line.

Cooke's and McRae's North Carolina Brigades under Gen. Heth, and Lane's North Carolina Brigade of Wilcox's division, under Gen. Connor, with Pegram's artillery, composed the assaulting column.

One line of breastworks was carried by the cavalry under Gen. Hampton with great gallantry, who contributed largely to the success of the day.

Seven stands of colours, two thousand prisoners and nine pieces of artillery are in our possession.

The loss of the enemy in killed and wounded is reported to be heavy—ours relatively small.

Our profound gratitude is due to the Giver of all victory, and our thanks to the brave men and officers engaged. R. E. LEE.

A PRESENTATION TO THE PRESIDENT AND A SPEECH.—A committee of loyal colored people from Baltimore formally presented to the President an imperial quarto Bible spendidly bound, costing $580, as a token of their respect and gratitude to him for his active part in the cause of emancipation.

They say that since they have been incorporated in the American family they have been true and loyal, and now stand ready to defend the country. They are prepared to be armed and trained in military matters in order to defend the star-spangled banner.

The President replied: I can only say now, as I have often said before, it has often been a sentiment with me that all mankind should be free. So far as I have been able, so far as came within my sphere I have always acted as I believe was right and just, and done all I could for the good of mankind. I have in a letter and documents, sent forth from this office, expressed myself better than I can now. In regard to the great Book I have only to say: it is the best gift God has given man. All the good from the Saviour of the world is communicated to us through this Book; but for this Book we could not know right from wrong. All things desirable to man are contained in it. I return you my sincere thanks for this elegant copy of this Great Book of God, which you present.

MR. SEWARD.—Extract from speech at Auburn, N. Y.—"The chief complaint against the President is that he will not accept peace on the basis of the integrity of the Union, without having also the abandonment of slavery. When and where have the insurgents offered peace on the basis of the integrity of the Union? Nobody has offered it. The rebels never will offer it. Nobody on their behalf can offer it.

"Although altogether unauthorized to speak for the President upon hypothetical questions, I think I can give an answer upon the subject of slavery at the present day—an answer which will be explicit, and I hope not altogether unsatisfactory. While the rebels continue to wage war against the government of the United States, the military measures affecting slavery, which have been adopted for necessity, to bring the war to a speedy and successful end, will be continued, except so far as practical experience shall show that they can be modified advantageously, with a view to the same end.

When the insurgents shall have disbanded their armies, and laid down their arms, the war will instantly cease—and all the war measures then existing, including those which affect slavery will cease also; and all the moral, economical and political questions, as well questions affecting slavery as others, which shall then be existing, between individuals, and States, and the Federal Government, whether they arose before the civil war began, or whether they grew out of it, will, by force of the Constitution, pass over to the arbitrament of courts of law, and to the councils of legislation.

The sun is setting. So surely as it shall rise again, so surely do I think that the great events we have now celebrated prelude the end of our national troubles, and the restoration of the national authority with peace, prosperity, and freedom throughout the whole land, from the lakes to the gulf, and from ocean to ocean."

Richmond papers of the 1st say:—

Twelve miles of the Weldon railroad have been destroyed by the enemy, the rails and sills being burnt. Among the prisoners captured Thursday was Hancock's Adjutant General. He escaped last night, but was re-captured to-day. During the last two days Grant has been shelling Petersburg.

The Confederate General Hill, in an official report of the fight at Ream's Station, says he captured 12 stand of colors, 9 pieces of artillery, 10 caisions, 2,250 prisoners, 3,100 stand small arms, and 32 horses. His own loss was 750.

Correspondents of the New York papers state that the Confederates made several feints and attacks upon the Federal lines between the 29th August and Sept. 1st, in one of which they captured a signal station two miles to the right of the fifth corps line. On the 2nd the Federals set on foot a movement to strike the Boydon plank road from Petersburg to Stony Creek Depot, on which, it was reported, the enemy were moving heavy waggon trains. Two regiments of cavalry were met, and not wishing to bring on a general engagement, the Federal forces returned to camp.

The *Herald's* City Point correspondent writing on the 4th inst., says Richmond papers affect to ridicule the idea of a single line of railroad being vital to the occupation of Petersburg and Richmond, but a general feeling of despondency betrays itself in the same issue.

European.

THE SEIZURE OF THE GEORGIA.—The London Times of the 28th of August makes the following statement of the circumstances immediately attending the capture:—

"The Federal steam frigate Niagara brought up in Dover Roads this morning having on board Capt. Withycombe and 33 men belonging to the screw steamer Georgia, which is the property of a British merchant resident in Liverpool, and was captured by the Niagara while sailing under the British flag, on Monday the 15th of August, about 20 miles off Lisbon. The capture was made by the Commodore in command of the Niagara, on the ground that the Georgia was formerly a belligerent ship, and in the service of the Confederate States as the celebrated cruiser of the same name. It seems, however, that the Georgia was purchased some few months ago by Mr. E. Bates, a shipowner of Liverpool, and some nice questions of an international character will therefore possibly arise out of this proceeding on the part of the Niagara.

"The Georgia, it appears, was under orders for Lisbon, having been chartered by the Portugese Government for the purpose of conveying passengers between that place and the African coast or the West Indies. She had been regularly fitted up for this traffic, having accommodations for thirty first-class and twenty second-class passengers. There is reason to believe that the American Commodore was kept informed of the object and destination of the vessel, and that she had been closely watched at Liverpool. This was her first voyage under her new ownership, and her crew had all received a month's pay in advance. Nothing unusual occurred till she arrived about twenty miles off Lisbon, when the Niagara was seen apparently waiting for her. Captain Withycombe did not deviate from his course until brought to with a couple of shots fired across his bows. He was shortly afterward boarded by an armed boat's crew in command of an officer of the Niagara, who requested his attendance before the Commodore. He protested against the insult which had been offered to the flag under which he was sailing, and insisted that as the Georgia was a British ship engaged in legitimate and peaceable traffic, no right could exist under which his course could be arrested. Upon getting on board the Niagara, the Commodore explained that it was his duty to seize the Georgia, but that he desired to cause Capt. Withycombe and his crew as little discomfort as possible. The ships papers were then taken possession of, and the crew detained as prisoners till the Niagara reached Dover, when they were landed and conveyed to the Dover Sailors' Home where they were kindly received. Thence they will be forwarded to Liverpool."

COUGHS, HOARSENESS, and the Various Throat affections to which Public Speakers, Military Officers, and Singers are liable, relieved by "*Brown's Bronchial Troches*." Having a direct influence to the affected parts, they allay Pulmonary Irritation The freedom from all deleterious ingredients render "*The Troches*" a safe remedy for the most delicate female, or youngest child, and has caused them to be held in the highest esteem by Clergymen, Singers and Public Speakers generally. Sold everywhere.

Sackville District,

ANNUAL MISSIONARY MEETINGS.

Sackville—Jan. 9th, 10th, local arrangements.

Point de Bute—Nov. 13th, 14th, 15th, 16th, local arrangements.

Baie de Verte—Oct. 11th, 12th, 13th, Depu. Rev. J. Snowball, J. Read.

Moncton—Depu. Rev. A. Nicholson, R. Wilson.

Dochester—Oct. 11th, Revs. A. Nicholson, T. B. Smith.

Hopewell—Oct. 18th, Revs. T. B. Smith, J. Colter.

Coverdale—Jan. 9th, 10th, 11th, Revs. R. Wilson, W. Allen.

Richibucto—March 14th, 15th, Rev. T. B. Smith.

Amherst—Jan. 11th, 12th, 13th, Revs. G. Butcher, E. Slackford.

Paraboro'—Oct. 3rd, 4th, 5th, 6th, 7th, Revs. A. M. DesBrisay, A. Nicholson, W. Allen.

A collection will be made at each of these meetings in aid of the Foreign Mission Fund.

By order of the F. D. M.

A. M. DESBRISAY, *Fin. Sec'y.*

Liverpool District.

MISSIONARY SOCIETY ANNIVERSARIES.

Liverpool, Nov. 8, 9, *Dep.*, Revs. T. Smith J. Thurlow; Yarmouth, Oct. 9, 10, 11, 12, *Dep.*, Revs. E. Brettle, F. W. Pickles; Barrington, Jan. 8, 9, 10, 11, 12, *Dep.*, Revs. J. Prince, J. Burns, F. W. Pickles; N. E. Harbour, Jan. 16, 17, *Dep.*, Revs. E. Brettle, J. Burns, W. Colpitts; Shelburne, Dec. 13, Rev. E. Brettle, F. W. Pickles; Port Mouton, Nov. *Dep.*, Revs. J. Hart, J. Burns, J. S. Coffin; Mill Village, Dec. 13, 14, 15, *Dep.*, Revs. G. Johnson, J. S. Coffin; Petite Riviere, Jan. 17, 18, *Dep.*, Rev. T. Smith.

By order of the F. D. meeting.

JOSEPH HART.

Sackville District.

JUBILEE MEETINGS.

Richibucto, Oct. 16th, Dep. Revs. C. Stewart, and G. Butcher.

Amherst, Oct. 9th, Sermon by Rev. Dr. Pickard, 10th Lovefeast and Jubilee Meeting. Dep. Revs. The Chairman, Dr. DeWolfe, A. Nicholson, W. Alcorn, J. Read and Mr. James Dixon.

Parrsboro, June 14th and 15th, Dep. Revs. A. Nicholson, W. Allen, and Messrs. J. Dixon, M. Trueman.

By order of the Fin. Dist. Meeting.

A. M. DESBRISAY, *Fin Sec.*

Truro District.

MISSIONARY AND JUBILEE MEETINGS.

Truro, Oct. 9, 10, 11, 12, Dep. J. V. Jost and D. Chapman—sermons by D. Chapman.

River Philip, Oct. 9, 10, 11, 12, 13,—R. E. Crane and C. Jost—sermons by R. E. Crane.

Wallace, Oct. 16, 17, 18, 19, 20,—J. V. Jost and J. L. Sponagle—sermons by J. L. Sponagle.

River John, Nov. 6, 7, 8, 9, 10,—A. B. Black and D. Chapman—sermons by A. B. Black.

Albion Mines, Jan. 8, 9,—J. V. Jost—sermons by J. V. Jost.

Guysboro', Jan. 8, 9, 10, 11.—J. Howie.

Sydney, Feb. 11, 12, 13,—J. Howie.

Ship Harbour, Oct. 9. 10, 11,—G. W. Tuttle.

A. B. BLACK.

Annapolis District.

MISSIONARY MEETINGS.

Bridgetown.—Granville Oct 10th, Bridgetown 11th, Tapperville 12th, Deputation Rev. Messrs. Taylor, Lockhart, and Moore.

Annapolis, Oct 13, Granville Ferry 14th, Clementsport 15th, Messrs. Daniel, Taylor and Lockhart.

Hillsburgh, Oct 18, Messrs. Daniel, Lockhart and Dutcher.

Digby Oct 19, St. Mary's Bay 20th, Messrs Daniel, McCarty, Lockhart and Wasson.

Aylesford East, Oct 10th, West, 11th, Morristown 12th, Margaretville 13th, Co-Delegate, Messrs. Bent, Weddall and DesBrisay.

Cornwallis West.—Grafton Oct 17, Harbourville 18th, Berwick 19th, Messrs. Hennigar, Weddall and DesBrisay.

Digby Neck—To be arranged by the resident Minister. A collection in aid of the Mission Fund to be made at each meeting.

By arrangement of Fin. Dis. Meeting,

JAS. TAYLOR, Secretary.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. Jas. Tweedy (P.W. A. Cowperthwaite new sub $1, parcel by mail) Rev. J. M. Pike (B.R. $40) Wm. Blois (P.W. $2,) R. B. Mack, (B.R. $7.20) Rev. J. Waterhouse (P.W. R. Pitman $2, Rev. C. Comben parcel to be sent) A. D. Morton (B.R. $8.55, P.W. J. Ormston $1, J. Bagnell $1, E. Bagnell $2, Jos. Hooper $1, H. Lawlor, $2, W. Nesbitt $4, Robt. Redpath $2, H. Morley $1, W. Blackett $1—$15 two new subs) Rev. T. H. Davies (about 25 Oct'ber) Rev. Dr. DeWolfe, Rev. G. O. Huestis (P.W. Wm. Dayton $1, T. Pickard $2, parcel sent,) Rev. W. Heartz, (sent to Fred'n.) Rev. Dr. Pickard (send Missionary Balance Sheet.)

1863

SPECIAL NOTICE.

TO THE CITIZENS OF HALIFAX, N. S., AND VICINITY.

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S

UNIVERSAL COUGH REMEDY,

For all *Throat and Lung Complaints*.

HUNNEWELL'S TOLU ANODYNE,

The great Neuralgic, Rheumatic, Head-Ache, Tooth-Ache, Loss of Sleep, and General Nervous Remedy. Also for the Pains in Monthly Menstruations a perfect relief

HUNNEWELL'S ECLECTIC PILLS.

The most perfect form of Cathartic ever given to the public, which never require more than two and seldom but *one* for a dose, act without the least griping and cure

INDIGESTION, DYSPEPSIA, BILIOUSNESS, LIVER COMPLAINTS, PILES, WORMS.

and all derangements of stomach or bowels.

The above preparations, of such unbounded reputation in the United States have the confidence of and are used by great numbers of Physicians, and at prices within reach of all, are worthy the attention of invalids, who will find them a strict conformity to nature in medicine.

Without resorting to the common method of columns of advertising, I would ask confidence to tes them, which will be sacred.

GRAHAM'S PAIN ERADICATOR.

How many Consumptives owe their affections to that fatal mistake of "*waiting for a Cough to get well of itself*." Avoid this error, by availing yourself of that sure remedy for Coughs, Colds, and all pulmonary complaints—"Graham's Pain Eradicator."

Read the following from John Murphy, Esq. Coroner, Petersville, Queens county, N. B.

"In the autumn of 1861, one of my sons was seized with a distressing Cough which rapidly increased in severity, accompanied by pain in the chest, spitting of blood, etc.; under the combined effects of which he became rapidly reduced.—Hearing of the astonishing results of Graham's Pain Eradicator in the cure of disease, I procured a bottle, by the use of which, I am happy to say, he was restored to perfect health.—From this, and other instances of its efficacy, I can with perfecting confidence, recommend it to the afflicted."

The sale of the Plantation Bitters is without precedent in the history of the world. There is no secret in the matter. They are at once the most speedy, strengthening health-restorer ever discovered. It requires but a single trial to understand this. Their purity can always be relied upon. They are composed of the celebrated Calisaya Bark, Cascarilla Bark, Dandelion, Chamomile Flowers, Lavender Flowers, Wintergreen, Anise, Clover buds, Orange-peel, Snakeroot, Caraway, Coriands, Burdock.

S.—T,—1860—X, &c.

They are especially recommended to clergymen public speakers, and persons of literary habits and sedentary life, who require free digestion, a relish for food, and clear mental faculties.

Delicate females and weak persons are certain to find in these Bitters what they have so long looked for.

They purify, strengthen and invigorate.

They create a healthy appetite.

They are an antidote to change of water and diet.

They overcome effects of dissipation and late hours.

They strengthen the system and enliven the mind.

They prevent miasmatic and intermittent fevers

They purify the breath and acidity of the stomach

They cure Dyspepsia and Constipation.

They cure Diarrhea, Cholera and Cholera Morbus.

They cure Liver Complaint and Nervous Head ache.

They are the best Bitters in the world. They make the weak man strong, and are exhausted nature's great restorer.

The following startling and emphatic statements can be seen at our office.

Letter of Rev. E. F. Crane, Chaplain of the 107th New-York Regiment:

NEAR ACQUIA CREEK, March 4th 1863.

Owing to the great exposure and terrible decomposition after the battle Antietam, I was utterly prostrated and very sick. My stomach would not retain medicine An article called Plantation Bitters, prepared by Dr. Drake, of New-York, was prescribed to give me strength and an appetite. To my great surprise they gave me immediate relief. Two bottles almost allowed me to join my regiment. * * * * I have since seen them used in many cases, and am free to say; for hospital or private purposes I know of nothing like them.

REV. E. F. CRANE, Chaplain.

Letter from the Rev. N. E. GILDS, St. Chairsville, Pa.:

GENTLEMEN:—You were kind enough, on a former occasion to send me a half dozen bottles, of Plantation Bitters for $5 50. My wife having derived so much benefit from the use of these Bitters, I desire her to continue them, and you will please send us six bottles more for teh money inclosed.

I am very truly, yours,

N. E. GILDS, Pastor Ger, Ref. Church.

Soldier's Home, Superintendent's Office, Cincinnati, Ohio, Jan'y 15, 1863.

I have given your Plantation Bitters to hundreds of our noble soldiers who stop here, more or less disabled from various causes, and the effect is marvelous and gratifying.

Such a preparation as this is I heartily wish every family, in every hospital, and at hand on every battle field.

G. W. D. ANDREWS, *Superintendent.*

Dr. W. A. CHILDS, Surgeon of the Tenth Vermont Regiment, writes.—"I wish every soldier had a bottle of Plantation Bitters. They are the most effective, perfect, and harmless tonic I ever used."

Willard's Hotel, Washington, D. C., May 22, 186

GENTLEMEN,—We require another supply of your Plantation Bitters, the popularity of which daily increases with the guests, of our house.

Respectfully,

SYKES, CHADWICK & Co.

&c. &c. &c. &c. &c. &c.

Be sure that every bottle bears the fac-simile of our signature on a steel plate label, with our private stamp over the cork.

P. H. DRAKE & CO.

202 BROADWAY, N. Y.

Sold by all respectable Druggists, Physicians Grocers, Hotels, Saloons, and country dealers.

"We the undersigned inhabitants of Cornwallis having observed the astonishing effect resulting from the use of *Graham's Pain Eradicator and Magnetic Oil*, and having used it ourselves and in our families with the best success, for the removal of complaints for which it is intended, confidently recommend it to the public as surpassing any other Liniment or Pain Killer now in use.—

WILLIAM MURRAY, Pastor of the North Cornwallis, Presbyterian Church.

JAMES PARKER, Pastor of the 3rd Cornwallis Baptist Church.

JAMES G. HENNIGAR, Wesleyan Minister, Canning, Cornwallis.

JOHN R. KEAN, Pastor of the Congregational Church, Canning, Cornwallis

DAVID FREEMAN, Pastor of the Baptist Church Canning, Cornwallis

Ebenezer Bigelow,	J. P. Amasa Loomer,
Levi W. Eaton, J. P.	James W. Sharp,
John H. Clarke, J. P.	Hanley C. Shafner,
David Ellis, J. P.	S. G. Kerr,
Philip Weaver, J. P.	Charles E. Burbidge,
Peter Weaver, J. P.	Joseph Jackson,
Thomas Lovett, J. P.	Benjamin W. Jacques,
John Northup,	John W. Ells,
James Blenkhorn,	James Huntly,
Arnold S. Burbidge,	James Tupper
George E. Eaton,	Albert Chase,
Elijah Loomer,	Thomas H. Gilliatt,
Daniel Cogswell,	David Palmeter,
Foster Woodbury.	Henry Porter,
David Harris Newcomb,	J. N. Coleman,
Charles E. Parker,	Thomas B. Jacques,
	Campbell Bowles,

COVERED WITH SORES.
COVERED WITH SORES.
COVERED WITH SORES.

Gov. John J. Middleton, U S Minister to Russia, under the administration of President Polk, certifies that a favorite servant of his was covered from head to feet with the most frightful sores. In a letter to Mr. James Palmer, who is at present Secretary of the Drug Exchange, and a wholesale Druggist in Philadelphia, stated that Radway's Renovating Resolvent made a perfect cure There are no medicine in the world that will cure Skin Diseases, Fever Sores, Ulcers, Scrofula, Chronic Diseases, Salt Rheum, Strumous Discharges from the Ears, Grandular Swellings so quick and thoroughly as Radway's Renovating Resolvent. One to six bottles will cure the worst case. Price $1 per bottle. Sold by all Druggists.

The surgeons report show that our armies have suffered greatly from Chills and Fever which it induced by the miasma and change of climate to which they are exposed They also find Ayer's Ague Cure is an effectual remedy for this dreaded enemy, and are urging the government to adopt it within the regulations The Surgeon-General hesitates, because it is put up in a proprietary form. However great that convenience to the public, he prefers the physicians of the army should give their own directions for the doses Whatever professional pride may dictate, he knows as well as we do that Dr Ayer's "Cure" is an almost perfect antidote for the Ague, and that the soldiers should have the benefit of it, as well as the people.—*Washington (D C.) Correspondent.*

Sept. 7. 1m

EVERYBODY INTERESTED.—The glory of women is a fine head of Hair, one in which the natural softness, color and glossiness are preserved, free from any tendency to falling off and disposition to greyness. Mrs S A Allen's World's Hair Restorer and Zylobalsamum; or HairDressing, are the best articles for attaining that end, and no lady's toilet is complete without them This is the testimony of those who use them, both in the United States and Europe Millions of bottles sold every year Every Druggist sells them

Marriages.

At Albion Mines, Pictou Co., on the 1st inst., by the Rev. Douglas Chapman, Mr. William Henderson, to Miss Mary Gordon, both of the above named place.

On the 23rd ult., by the Rev. S. W. Sprague, Mr. Henry Webster, of Beech Hall, Horton, to Miss Rebecca Bishop, of Canaan.

On the 7th inst., by the Rev. Henry Daniel, at the family residence of the bride, Mr. Henry Walker Dakin, of Digby, to Miss Adelia Foster, daughter of Ebra Foster, Esq., Granville.

At Charlottetown, P. E. I., by the Rev. Dr. Richey, on the 8th inst., Thomas Morris, Esq., of that city, to Miss Eliza Lydia, daughter of John McGowan, Esq., Souris, P. E. I.

On the 5th ult., at the residence of the bride's father, by the Rev. James G. Hennigar, Mr John Fisher, of Cornwallis West, to Miss Martha Baxter, of Bordon's Point, Cornwallis.

At Fredericton, on the 28th of July, by the Rev. G O. Huestis, Mr. Wm. Crothers, of St John, to Miss Hester Cheney, of Fredericton.

By the same, on the 2nd inst., Mr. Frederick Kingston, to Miss Hannah Dewitt, all of Oromocto

In the Wesleyan Church, Clementsport, June 22d, by Rev. Robt. Wasson, Mr. Harris Jefferson, to Miss Melissa Roop, both of Clements, Annapolis County.

At the residence of the bride's father, on the 14th ult., by the same, Mr. George H. Kirk, to Miss Adelia Ann Quigley, both of Bridgeport, Annapolis Co.

In the Wesleyan Church, Hillsburgh, on the 28th ult., by the same, Mr. Samuel H. Tupper, to Miss Annie M. Jefferson, both of Hillsburgh.

Deaths.

At St. John, N. B., on the 6th inst., after a lingering illness, Mrs Anne Cassidy, a native of Bandon, Ireland, and relict of the late John Cassidy, in the 61st year of her age. She expired in hope of felicity through the merits of the blessed Saviour.

On the 8th inst., Jane, wife of James Purcell, in the 45th year of her age.

On the 7th inst., Henry, son of the late Lieut Driscoll, R. N., aged 41 years.

At Dartmouth, on the 6th inst, Mr. Robert Stewart, a native of Cumberland, in the 74th year of his age.

At Bermuda, on the 29th ult., Mr. Wm. McLeod, a native of Inverness, Scotland, aged 27 years.

At Lockhartville, on the 28th July, Robert King, aged 38 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, Sept 7.

H M S Medea, Com Preston, New Brunswick; steamer Delta, Hunter, St Thomas and Bermuda; brigt Bridget, LeBlanc, Sydney; schr Beauty, Dickson, Labrador.

THURSDAY, Sept 8.

Steamers Franconia, Nickerson, Boston; Commerce, Snow, Charlottetown; schrs Elizabeth, Evans, Cape Breton; Susan Ann, Moore, Newfd; Capbella, Haynes, Gaspe; Emblem, Raines, do; Comet, Lang, Sydney.

FRIDAY, Sept 9.

Brig Prairie Fl

The Family.

The Loved and Lost.

"The loved and lost!" why do we call them lost?
Because we miss them from our onward road?
God's unseen angel o'er our pathway crost,
Looked on us all, and loving them the most,
Straightway relieved them from life's weary load.

They are not lost; they are within the door
That shuts out loss and every hurtful thing—
With angels bright, and loved ones gone before,
In their Redeemer's presence evermore,
And God Himself their Lord and Judge and King.

And this we call a "loss;" O selfish sorrow
Of selfish hearts! O we of little faith!
Let us look round, some argument to borrow,
Why, we in patience should await the morrow
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,
The thorns and thistles wheresoe'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
They have escaped from these, and lo! we mourn.

Ask the poor sailor when the wreck is done,
Who with his treasures strove the shore to reach,
While with the raging waves he struggled on,
Was it not joy, when every joy seemed gone,
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
A little child, had halted by the well
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
Where, this long journey passed, they longed to dwell:

When lo! the Lord, who many mansions had,
Drew near and looked upon the suffering twain,
Then pitying spoke, "give me the little lad;
In strength renewed, and glorious beauty clad,
I'll bring him with me when I come again."

Did she make answer selfishly and wrong—
"Nay, but the woes I feel, he, too, must share!"
Or rather, bursting into grateful song,
She went her way rejoicing, and made strong,
To struggle on since he was freed from care.

We will do likewise; death hath made no breach
In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach,
But there's an inward, spiritual speech,
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again.

—Church of England Mag.

More than we Want—and all for Nothing.

"So you won't give me anything!"

"You needn't have put it in that way; I've got nothing to give," said Allen Barrow. "Nobody gives to me. I get nothing but what I work for and ply for, and it's rather hard to come upon such folks; you should go to them as you may say gets plenty for nothing, and have more than they want."

And old Allen Barrow leaned both his elbows on his garden fence, and turned away from the person he spoke to.

The person he spoke to was a gray-headed man in workman's clothes. He carried a little book in one hand, and in the other held a pencil ready to write.

"You have told me of two sorts of people," said Silas Pyne, "that I don't expect to meet with—those that have nothing but what they pay for, and those that have more than they want."

"Very like," said Allen "but there's some of both in the world for all that.—I've got nothing but what I pay for, but I haven't got more than I want."

Silas smiled and shook his head.

"What d'ye shake your head at?" asked Allan gruffly.

"Why, at the mistake you are in, friend," answered Silas, "in thinking, you pay for everything."

"Make it out that it's a mistake and I'll give you leave to put me down five shillings in your book," said Allen.

Thank you," said Silas; "but before I begin to do it, will you just give me a draught from your well? It's the best water anywhere about."

"That it is," said Allan, readily getting a cup for him; "and it's a prime thing for me, that can't drink much of anything else."

"Ay, what should we do without water," said Silas, taking a deep draught, "when you come to think how it comes into all the things that keep life together?"

"O, it's wonderful useful," replied Allan; "maybe the most useful thing in life."

"As to that," said Silas, "we couldn't live in it, though we couldn't live well without it. Air, good fresh air, is the thing we couldn't by any means do without."

"And for *that*," said Allan, "you'll never have finer than this as blows over the common. I take it, it's worth ten years of life to be in a good air."

"You are right there," said Silas; "and I should say you're a proof of it; you look as firm as a rock, and as red as a rose."

"Not amiss," said Allen; "never knew much about sickness."

"And yet you've lived many years," said Silas.

"Just up to my threescore and ten," answered Allan, nodding.

Silas began to write in his book.

"What are you putting down?" asked Allan.

"Your name for five shillings," said Silas.

"Didn't you say that I should have it if I could prove that you had things more than you want that you neither work for nor pay for?"

"Yes, but you've never begun to do that yet," said Allan.

"What do you pay for air?" asked Silas.

"Pooh! nonsense!" said Allen.

"For water?" said Silas.

"Pooh!" said Allan again.

"For health, and having been brought threescore years and ten?" continued Silas.

"O, as to *them*—of course we never count up the things that God gives us," said Allan; "I wasn't thinking of them."

"No, friend; few people do think of them," said Silas. "The best blessings—I mean, of those belonging to this life—are such as cannot be bought with silver or gold; and they are freely given to the rich and poor, without any difference—yes, and more than they want—and are taken as matters of course without any praise or thanks to the Giver. Come, now, I have shown you that you don't pay for the things that you couldn't live without, and I could tell you of many more—can't you find in your heart something to give poor sinners, young and old, a knowledge of the better blessings of salvation through Jesus Christ? Surely such a thank offering would be but becoming."

"Well," said Allan, putting his hand in his pocket, "I'm not against giving you a trifle, but I didn't know you was going to talk that way when I said about the five shillings."

"Name your own sum," said Silas.—"Give what you will; it must be trifling, looking at what you have received. I've told you of four blessings that the bank couldn't buy, aren't they worth a shilling apiece?"

Old Allan smiled, and taking out five shillings, said, "Well, and there's a fifth that's worth another, and that's a friend that is faithful to mind one of one's duty; so you needn't scratch out my name; here's the five shillings."—*Cottager.*

Grandma's Fortune-telling.

"Now what mischief?" said grandma, smiling, as she entered the room and found the children huddled together by the book-case, evidently trying to cover up what they were about.

"Lizzie's telling fortunes!" said little black-eyed Nell, looking up brightly.

"Ah! that's it, is it?" said grandma, taking out the knitting pegs and a huge soft ball of crimson wool, which seemed to grow fast under her fingers, into a warm gay tippet for some of the little folks. "Well, come and sit around the fire, and let grandma tell fortunes for you. She's a master hand at it."

"Why, grandma," said the children, coaxing forward, "we were afraid you would think it was not right!"

"Well, I do not approve of common fortune-telling, but my kind will do no harm. It does not require a ten-cup, nor do I need to look into your hands. Still, I saw the directions in print once. To begin with Lizzie: If a little girl with blue eyes, auburn hair, a quick mind, and nimble little feet and fingers, will use her eyes and mind in getting a good education, and employ her feet and fingers in useful work, such as helping her mother about the house, and taking plenty of exercise out of doors with little brothers and sisters; if she keeps her rosy lips from ever pouting, and strives to love and obey God every day, she will be very likely to have a long, healthful life, to make a great many people happy by it, to be good-looking in everybody's eyes, and beloved and respected everywhere as a sensible excellent woman. Now could anybody make out a better fortune than that for my little grand-daughter? Every word of it true too; while most fortune-telling is only falsehoods put together.

"Now, Georgie, if a boy with black hair and eyes will learn to master his temper well, so that ever so great provocation cannot make him angry, he will gain a greater victory than General Grant did at Vicksburg even. If he will study his books hard, and learn to be very accommodating at home when he is asked to do anything, everybody will look on him as a sensible boy and love him for his obliging ways. It is the polite, civil people who make their way best in the world. Try, and see if you do not find it so.

"Now, if a little black-eyed, four-year old, like Nelly here, will run to grandma's room and bring me that black silk work-bag which hangs on the chair back, I should not wonder if she, or her grandmother, could find enough almonds and strawberry candy in it to treat all this little company."

Very merry were the children over grandma's fortune-telling, and little Nellie insisted that here was the best of all.

It had this peculiarity, that it applied just as well to children whose eyes and hair were of any other color. So you can apply it, dear children, if you will, and I know you will find it come true.

The Wrong Turning.

When I was a boy—but it is a long time ago—for many a crop of corn has been gathered into the garner, and many a fall of snow has covered the hills and valleys since then; aye! and many a friend and companion has been carried to the cold grave; but as I said, when I was a boy, my father sent me on an errand to a farmhouse a few miles in the country. "You must go," said he, "straight along the turnpike-road, till you come to the second milestone, and then, passing the big house with the rookery in the elm-tree, you must take the first turn to the right, which will lead to farmer Gilbert's house; but mind, whatever you do, be sure that you do not take the *wrong turning.*

Boy like, I was so pleased with the prospect of a pleasant walk into the country, that I did not attend so carefully as I ought to have done to the directions which my father gave me; so that, when I had passed the second milestone, and arrived at the big house with the rookery in the elm-tree, I could not at all remember whether I was to take the first turn to the right hand or to the left. After pausing for some time, I made up my mind to go the left. I did so, and thereby took the wrong turning.

Well! on I went, as I thought, for farmer Gilbert's, till the lane got very narrow and the road very dirty. At one part there was a gate across it, and in getting over the gate I did not perceive that the bottom hinge was off it; no sooner had I mounted the gate than it swung on one side, and flung me into the mire, and a fine dirty state I was in. A dog came growling out of a cottage by the roadside; to get rid of the dog I clambered over the hedge, and in my haste, almost tore off the skirt of my jacket. With the intention of defending myself from the dog when I should return, I pulled out my pocket knife to cut a stick; but in doing this I cut my finger, and dropped my knife into the ditch, and could not find it again. After all my misfortunes, no farmer Gilbert's could I find. Indeed it would have been strange if I had, for every step I had taken since leaving the turnpike-road had led me further and further from his house. At last, I asked a man, who was working in a field, to tell me the nearest way to farmer Gilbert's, mentioning at the same time which way I had come. "I do not wonder," said the man, "at your being puzzled, why, my lad you have taken the *wrong turning.*

I soon set off back again, blaming myself for not having paid more attention to the directions of my father. I found no further difficulty in my way to farmer Gilbert's, and having done my errand, I returned home, heartily repenting the error I had committed in taking the *wrong turning.*

No sooner did my father see me, than he began thus: "Why, Robert, where have you been? You have been long enough to do the errand twice over; what a pickle your shoes and stockings are in; and the skirt of your jacket is almost off! What have you been about?"

I then told my father the whole of my mishaps, just as they had occurred to me; how the gate had flung me into the mire; how the dog had attacked me; and how I tore my jacket, cut my finger, and lost my pocket-knife; and I acknowledged that all these things had been brought about by my foolishly taking the *wrong turning.*

"Ah! my lad," said my father, "you are not the first, by a great many, who have smarted by neglecting their father's directions, and by taking the *wrong turning.*

"All of us who live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the way along which we go; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions, that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way easily; but those who neglect them get into a thousand troubles. When traveling heavenward, it is a terrible thing to take a *wrong turning.*

"As the young are travellers as well as the old, it is necessary that they should be led and guided, according to their ages, until they are able to read and understand the directions given in the Scriptures. When children are old enough to comprehend God's Holy Word, that word should be their guide continually; and woe be to them if they neglect it; for if, in looking about you in the world, you behold want, misery and despair, in almost every case they have been brought about by people taking the *wrong turning!*"

Temperance.

Idtemperance in England and America.

Parliamentary reports state that the number convicted of drunkenness in England Wales in 1862, was 54,123, while in 1862 it was 62,250—an increase of more than 9,000 in one year! The police force of England and Wales cost $7,896,110, one-half of which is stated to be made necessary by drunkenness, also that one-half of the criminal cases in courts come from the same source. This presents a truly alarming prospect for the future of England!

But is that of America any better? We fear not. For many years temperance efforts have flagged. Another generation has come up, and we suspect with unsafe views and habits in regard to intoxicating drinks. This last remark applies especially to our cities and particularly to the young men of the cities.

Not long since we heard, in an ecclesiastical meeting, a report on the subject of temperance, by a city pastor, the chairman of a committee appointed the year before for that purpose, which expressed convictions the most startling and appalling. Yes, conviction forced upon him by the things he saw and heard in a city population. The rural villages are in a better state, but there are alarming influences at work affecting the whole country, which need to be resisted. Among the most dangerous is the growing habit with physicians of prescribing brandy, gin, wine, ale or cider as remedies for diseases—generally chronic diseases—requiring a prolonged use. What can be more adapted to produce an appetite for spirits?

An eminent medical professor said to us a few months since, "Doctor —— of the city of ——, many years ago became famous for curing dyspepsia. His prescription was beefsteak with brandy for dinner and no supper." The Prof. added, "Going without suppers cured the dyspepsia and brandy made drunkards—yes, many ladies among the best families of the city were made drunkards by that celebrated prescription." Such a result seems the certain consequence of such a practice. Should not physicians hesitate long before making a prescription fraught with such terrible danger—tenfold more than the disease to be cured, when, perhaps, equally effectual relief might be found in a safe way? Can the patient pray, 'Lead us not into temptation,' while wilfully rushing right into the jaws of an almost resistless temptation?

With this new ally of intemperance stalking through the land, let the preacher lift up again the warning voice from the pulpit; let the lecturer again portray the terrors of the insidious destroyer; let the people everywhere organise to resist, before the monster shall reach again his former power to ruin. As yet in the rural districts he has got it; let, at least the country resolutely refuse his domination. It can be accomplished only by effort, expense, and self-denial speedily put forth.

Agriculture.

Croakers Rebuked.

As the farmer, of all men, seems nearest to God in his works, he should be the most faithful and the most confiding. But it has been said, though it may be slanderously—that of all men they are the greatest croakers, and have the least hope and faith of any class.

With them it is too wet or too dry—there is too much or too little produced. If too little, it does not pay, at prices ever so high; if too much, the crops will not reward the harvesting. There are worms, and bugs, and birds, and mildews, and diseases to cattle and vines, named and unknown, that are present or anticipated.

There is a story of an eccentric lawyer, Burgess, who was famous in the village for his skeptical notions and his wit. He was once listening to a group of farmers—pious men—lingering about the church door, as is the custom in the country, to talk of the bad weather, the fly, the rot, the drouth, the wet, when one turned to Burgess, and asked him,

"How comes on your garden?"

"I never plant anything," replied Burgess.

"Why so?"

"I am afraid to put even a potato into the ground."

"It's no wonder," groaned one of the most eminently pious persons present; "it is no wonder, for a man who wholly disbelieves in religion could not expect to have his labors blessed."

"I am not afraid of failing in any of my reward for my work," replied Burgess, rather meekly.

"What then?"

"I am afraid that agricultural labor will make me profane. If I planted a single potato, what would be the result? Why, I should get up in the morning and growl—'its going to rain, and it will ruin my potatoes;' then in dry weather I should say—'the drouth will kill them;' then I should be unhappy because the rot might destroy my potatoes; in fact, gentlemen," concluded Burgess, in a solemn manner, "I should be afraid to do anything that would induce me constantly to distrust Providence."

AN INFALLIABLE CURE FOR DYSENTERY.—Dr. Page of Washington communicates to the *Republican* of that city the following simple remedy, long known in family practice:—

In a teacup half full of vinegar, dissolve as much salt as it will take up, leaving a little excess of salt at the bottom of the cup. Pour boiling water upon the solution till the cup is two-thirds or three-quarters full. A scum will rise to the surface, which must be removed, and the solution allowed to cool.

DOSE.—Table-spoonful three times a day till relieved.

The rationale of the operation of this simple medicine will readily occur to the pathologist, and in many hundred trials I have never known it to fail in dysentery and protracted diarrhea.

Dr. Ridge's Patent Food

For Infants and Invalids.

TESTIMONIALS.

1 Queen Elizabeth street, Horselydown.
Sept 21st, 1863.

SIR,—I beg most sincerely to thank you for recommending your Patent Food to my little boy, and to speak of it in the highest terms. At the age of 7 weeks he was brought down so low that I despaired of his recovery. Various means having been used without effect, I commenced using your Patent Food, and from that time to the present he has lived entirely upon it, and gradually regained health and strength, so that all that see him consider him a fine little fellow. He is now 19 weeks old. I remain sir, yours respectfully
WM. HAWKINS,
DR. J. J. RIDGE. 29, *Prior Place, East Street, Walworth, S. E. December*, 12th 1863.

DEAR SIR,—Please send me one dozen of your Patent Food and oblige. I find it sell very well; and indeed it is used with general satisfaction; the mothers who dry nurse their babies, who always seem to thrive and do well; and having seen its good qualities in young members of my own relations, it is a sufficient guarantee for me to strongly recommend it when opportunity presents itself
I am dear sir, yours very truly
To Dr. Ridge. PAUL STRANGE.

Carlton House, Enfield, N,
April 23rd, 1863.

I have examined Dr Ridge's Patent Food and find it a very useful thing for children and Invalids. It has a great advantage over many patent articles of diet, by possessing an agreeable flavour and leaving no acidity behind. It is easy of digestion and being made of the best material will keep for any length of time, even in a warm climate.
(Signed)
BENJAMIN GODFREY M.D., F.R.A.S.
Fellow of the Royal Medical and Chirurgical Societ

Eastbourne,
SIR, October.

Please forward me the enclosed order for your "Patent Food." It *gives great satisfaction.*
Yours obediently,
To Dr. Ridge H. CLAYTON.

Long Row, Nottingham, November.
SIR,—Forward me immediately, as per order, as I am quite sold out. Your "Patent Food" is approved and strongly recommended by our leading Physicians and Surgeons. I have been selling a great deal lately for children suffering from Diarrhœa, &c., and it agrees admirably with them.
I remain, yours truly,
To Dr. RIDGE. J. SHEPPERLEY.

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March 2

THE SCIENCE OF HEALTH.

Every Man his own Physician.

HOLLOWAY'S PILLS
AND
HOLLOWAY'S OINTMENT.

Disorders of the Stomach, Liver and Bowels.

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

Erysipelas and Salt Rheum.

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

Bad Legs, Old Sores, and Ulcers

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

Eruptions on the Skin.

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

Female Complaints.

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

Piles and Fistula.

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

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

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

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

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

☞ There is considerable saving by taking the larger sizes

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

☞ Dealers in my well known medicines can have Show Cards, Circulars, &c., free of expense, by addressing Thomas Holloway, 80 Maiden Lane, N. Y.

Avery Brown & Co. Agents in Halifax, N. S.
June 23.

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N. B.—All *authorized* agents have *written* authority. A. J. WALKER.
July 30, 1864. 3m.

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T. T. T. T. T. T.

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A HINT

To the worthy Citizens of Canada.

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ALL parties purchasing my Pills and Ointment for their several complaints are respectfully warned against purchasing either Pills or Ointment, purporting to be my preparations, that have a United S. Stamp around the boxes or pots. There is no treaty between the people of the States and the Home Government, therefore an English Stamp does not protect my preparations. There are no stamps upon my Canadian style of Pills or Ointment, coming from the United States. I rely only for protection on the water mark in the book of directions around each box or pot. Before you purchase them, see that there are no Stamps upon the box of Pills or Ointment. Purchase none that have United Stamps on.
T HOLLOWAY,
Aug 17. 1y. 224 Strand, London.

Mantles and Shawls.

"Commerce House",
NO. 144 GRANVILLE STREET.

RICH BLACK SILK MANTLES,
THE LATEST STYLES.
BLACK LACE SHAWLS,
VERY CHEAP.
Lot of Barage Long Shawls,
A GREAT BARGAIN.
je 8. McMURRAY & CO.

ENNIS & GARDNER

Would call attention to their Stock of
FRENCH DELAINES,
For Ladies' and Children's Wear.
STILES QUITE NEW.
Prince William Street, St. John, N. B.
ap 27.

MEDICAL ASSISTANCE.
THE GREAT AMERICAN REMEDY

RADWAY'S READY RELIEF.

THE GREAT EXTERNAL AND INTERNAL REMEDY,
STOPS THE MOST EXCRUCIATING PAIN
IN A FEW MINUTES,
AND
RAPIDLY CURES THE PATIENT.

RADWAY'S READY RELIEF

Proves its superiority to all other Medicines at once.
ITS FIRST INDICATION
is to relieve the sufferer of PAIN, no matter from what cause it may originate, or where it may be seated.
If in the Head, Face, or Throat;
If in the Back, Spine, or Shoulder;
If in the Arms, Breast, or Side;
If in the Joints, Limbs, or Muscles;
If in the Nerves, Teeth, or Ears,
Or in any other part of the body, its application to the part or parts where the pain exists will afford immediate relief.

IF SEIZED WITH PAIN
In the Stomach, Bowels, or Kidneys;
In the Bladder, Spleen, or Liver;
In the Teeth, Ears, or Throat;
In the Brain or Nervous System;
One teaspoonful of RADWAY'S READY RELIEF to a wineglass of water will, in a few minutes, restore the patient to ease and comfort.
If Lame, Crippled, or Bed-ridden;
If Palsied, Scalded, or Bruised;
If Bruised, Wounded, or Cut;
If Scalded, Injured, or Disabled;
If Sun Stroke, or seized with Fits;
If Weak in the Spine or Back;

RADWAY'S READY RELIEF
SHOULD BE APPLIED
to the part or parts affected. It instantly relieves the patient from pain, and quickly heals, soothes, and strengthens the disabled parts. In all cases of Bites of Rabid Dogs, Reptiles, Stings of Poisonous Insects, the application of RADWAY'S READY RELIEF to the wounds will prevent inflammation and mortification.

FEVER AND AGUE.

Persons exposed to the Malaria of Ague, or if seized with Chills and Fever, will find a positive Antidote and Cure in Radway's Ready-Relief. Let two teaspoonful of the Ready Relief, in a wine glass of water, be taken on getting out of bed in the morning, and however exposed to malaria you will escape.

WHEN SEIZED WITH
CHOLERA, or Diarrhœa, or Flux;
Dysentery, Cramps, and Spasms;
Bilious Colic, or Gastritis;
Scarlet, Typhoid, or other Fevers;
Influenza, Coughs, or Colds;
Inflammation of the Stomach or Bowels;

RADWAY'S READY RELIEF
SHOULD BE TAKEN INTERNALLY.
One dose will stop the pain; its continued use will, in a few hours, cure the patient.

HOW IT CURES.

The secondary indication of RADWAY'S READY RELIEF is to cure the patient of the disease or malady that occasions the pain; this it accomplishes rapidly and radically. Its aegis is the patient transformed from pain, misery, weakness, and decrepitude, to the delightful enjoyment of health and strength, that patients frequently ascribe its talismanic power to the supernatural influence of enchantment.

RHEUMATISM, LUMBAGO, GOUT, NEURALGIA, TOOTH ACHE, CROUP, INFLUENZA, SORE THROAT, QUINSY, ISCHIADA, HOARSENESS, BRONCHITIS, STIFF JOINTS, INFLAMED TENDONS, HEAD ACHE, (Sick or Nervous,) ASTHMA, or HARD BREATHING.

It is truly marvellous how quick RADWAY'S READY RELIEF cures the sufferers of these maladies. The poor, crippled, and pain-stricken Rheumatic has not to wait days before a change takes place, but in a few minutes derives ease and comfort.

CHRONIC RHEUMATISM CURED.

Twenty Years of Sleepless Nights.

Wm. Sydney Myers, Esq., of Havana, Cuba, the correspondent of the *London Times*, suffered with Acute and Chronic Rheumatism for twenty-five years, and for twenty years he had not enjoyed one whole night's calm rest. He applied RADWAY'S READY RELIEF, it immediately gave him ease and secured him the first calm and undisturbed sleep during the twenty years. The continued use of the READY RELIEF cured him.

PREVENTION BETTER THAN CURE.
THERE IS NO OCCASION FOR SICKNESS.

When you feel foul pain, then take a teaspoonful of the READY RELIEF, in water; or apply it to the part where you feel the discomfort.

ALL MALIGNANT DISEASES
first give warning of their presence, and if not promptly before they become securely intrenched within the system, will be readily expelled.

SIGNS OF SICKNESS.

Headache, Pains in the Limbs—in the Stomach, Bowels, Back, and Kidneys—Cold Chills, and Hot Flashes, Coated Tongue, Burning Skin, Nausea, Shivering, Dullness, Loss of Appetite, Restlessness, Giddiness, &c., &c., are premonitory symptoms of Malignant Disease. One dose of the READY RELIEF is sufficient to break up and expel diseased action, and restore the patient to health.

SOLDIERS,

Every soldier should carry with him a supply of Radway's Ready Relief. It supplies the place of all other medicines; and as a horse-drench, a teaspoonful of the Relief, to a wine-glass of water, is a stimulant, pleasant or stimulant than brandy, whisky, or bitters.

SICKNESS PREVENTED IN THE 2ND MAINE REGT.

Eighth Maine regiment, Serg't C. P. Lord, writes that Radway's Ready Relief saved the regiment from death while quartered at Tybee Island, S. C., when working in the swamps, creating fortifications. Every man seized with Fever and Ague, and other Fevers, Fever and Ague, Diarrhœa, Dysentery, Rheumatism, was cured by the use of the Ready Relief.

CAUTION.

In all cases ask for Radway's Ready Relief. Take no other. See that the signature of Radway & Co. is on the outside label of each bottle. Every agent is supplied with a new and fresh stock. Price 25 cents per bottle. Sold by Druggists, Merchants and Country Store-keepers.

RADWAY & CO.,
87 Maiden Lane, New York.

A PORTABLE
SEA WATER BATH.
At a Trifling Cost.

Allgood & Towl's Celebrated

SEA SALT.

This Salt, from the careful manner in which it has been prepared and preserved, contains all the Salts of Iodine and Bromine, together with the Chlorides and Sulphates of Sodium, Magnesium, Potassium and Lime, in a perfect state of preservation, ready to impart their virtues to water when dissolved in that liquid, thereby producing a genuine

Sea Water Bath!

Medical men have heretofore refrained from prescribing Sea Bathing, owing to the danger incurred (even in summer) by exposing delicate patients to the drafts of common bathing houses, and in the winter the trouble in obtaining sea water. Those difficulties are now removed by the introduction of

Allgood's Real Sea Salt,

which enables all to enjoy that luxury in the privacy of their own bath rooms.

Experience has proved sea water to be an invaluable strengthener for infants and invalids; and also for preserving the health of those who already enjoy that inestimable blessing

This Salt is especially recommended to those living in the interior, where salt water cannot be obtained.

Done up in seven pound packages at 1s stg. A large discount to wholesale buyers.

M. F. EAGAR,
151 Hollis street, Halifax, N S, Wholesale Agent for North America.

☞ Sub-agents wanted in every town and village. Address M. F. Eagar, 151 Hollis street, Halifax, N. S. March 30.

GRAHAM'S
PAIN ERADICATOR,
AND MAGNETIC OIL.

The best remedy in use for the following complaints:

Rheumatism,	Neuralgia,	Abscesses,
Felon or Whitlow,	Broken Breasts,	Salt Rheum,
	Erysipilas,	Sprains,
Sores,	Bruises,	Fresh Bites,
Wounds,	Scalds,	Influenza,
Burns,	Diptheria,	Pain in the Chest
Hives,	Coughs,	or Back,
Asthama or Phisic,	Earache,	etc, etc.
	Spinal Complaints,	
Colds,		

It quickly and effectually reduces INFLAMATION, and eradicates PAIN and HUMOR.

It is equally efficacious on Horses and Cattle.

Prepared by THOMAS GRAHAM
Late of Canning, Cornwallis, N.

Now T Graham & Co. Carleton. St John

REMOVAL.

The Proprietor of Graham's Pain Eradicator and Magnetic Oil has removed from Canning, Cornwallis, N S, to St John, N B, for greater facilities of supplying the largely increasing demand for his Medicines, where the business will in future be conducted by T. GRAHAM & CO.
Carleton, St John, N. B. Aug 3

CITY DRUG STORE.

20 packages per "America."
—Containing—

RADWAY'S Relief, Kennedy's Discovery Lyon's Katharian; Spaulding's Rosemary Hungarian Balm; Hunneywell's Medicines, Clarke' Cromp Syrup; Electric Oil, Burnett's Essences Davidson's Enemas, India Rubber Combs Richardson's do.
" " Funnels; Sugar Candy,
Chewing Gum; Gum Drops,
Hops, etc., etc., etc., etc.

—ALSO—

2 Pkgs. Photographers Material
—Consisting of—

Cases and Trays, in great variety, Varnishes, Collodion, Gilding, Enamelled Cloth, Albumen Paper, Matts, Preservers, Plates, Cotton, Chemicals, etc., etc.
Cameas imported to order.

ALWAYS IN STOCK,
English Drugs, Medicines, Perfumes, Pomades, Hair, Tooth, Nail & Comb Brushes.
Dec. 21 A H WOODILL.

LANGLEY'S PILLS.

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

Sold by GEO. JOHNSTON, London Drug Store, 148 Hollis street. March 16.

Country Produce Depot.

S. J. COLAHAN,

WISHES to inform his Country Customer that in addition to his large stock of

DRY GOODS
Boots and Shoes, Hats and Caps

Ladies' and Gentlemen's Rubber Boots and Shoes
Hoop Skirts, &c., &c.
He has added a large stock of STAPLE

GROCERIES,

Selected especially for the Country Trade, and can now supply the best article of Tea, Coffee, Sugar, Molasses, Flour, Leather, Tobacco, Dry Fish and Herring, etc., etc., at the lowest Cash prices, or in trade for Country Produce, on the same terms.

☞ Remember the One Price Stores,
197 and 203 Barrington Street, Halifax, N. S.
☞ Near Cody's Country Market.
March 18. 1m

BROWN'S BRONCHIAL TROCHES OR COUGHS AND COLDS

A neglected Cough, Cold, an Irritated or Sore Throat, if allowed to progress, results in serious Pulmonary Bronchial and Asthmatic Diseases, oftentimes incurable. Brown's Bronchial Troches reach directly the affected parts, and give almost immediate relief. For Bronchitis, Asthma, Catarrh, and consumptive Coughs, the Troches are useful Public speakers and singers should have the Trochesto clear and strengthen the Voice. Military Officers and Soldiers who overtax the voice and are exposed to sudden changes should use them. Obtain only the genuine "Brown's Bronchial Troches, having proved their efficacy by a test of many years are highly recommended and prescribed by physicians, and have received testimonials from many eminent men.

Sold by Druggists and Dealers in Medicine at 25 cts perbox.

MRS. WINSLOW'S
SOOTHING SYRUP
For Children Teething.
IT RELIEVES COLIC.
June 15

TO CLEAR THE HOUSE OF FLIES,
USE DUTCHER'S CELEBRATED
LIGHTNING FLY-KILLER,
a neat, cheap article, easy to use. Every sheet will kill a quart. SOLD EVERYWHERE.
June 15 8w

BROWN'S
Bronchial Troches
FOR COUGHS, COLDS,
AND THROAT DISEASES.
June 15.

JUST PUBLISHED,

And for sale at the Wesleyan Book Room.

BAPTISM,
ITS NATURE AND SUBJECTS.

BEING the substance of the Arguments generally used by *PEDO BAPTISTS.* Abridged from the writings of eminent Divines.

BY THE REV. ANDREW GRAY.

This compilation will be valued by many who cannot afford to procure larger treatises upon this topic.
Price—Single copies 10 cents, 12 copies $1, 100 copies $7.
April 13.

CONSUMPTION.

This Disease is not Incurable.

THE REV. W. HARRISON, of Black River Conference, New York, after being cured of the above disease in its worst form by an English doctor, obtained from the doctor the recipes, and now offers to the suffering a remedy that will cure Consumption, Bronchitis, Asthma, Catarrh, and all affections of the Lungs. Many have already proved it a cure.

TESTIMONIALS.

From Rev. L. D. Stebbins.—Having been suffering from a severe bronchial difficulty, attended with a cough and spitting of blood, and having tried many medicines for three years, I finally used the Pulmonic Mixture, Balsam and Pills of Rev. Wm Harrison, Rome, Oneida county, N. Y., and received conscious benefit, and am now enjoying better health than for three or four years past. We feel quite confident that his medicines are excellent for Consumption, Bronchitis, and Catarrh

L. D. STEBBINS, Pastor of the M. E Church of Galaway, Saratoga Co., N. Y. July 31, 1863.

From Rev. Geo. G. Hoppood, D. D. Madrid N. Y. *Dear Bro. Harrison*—I recommend your medicine as the best I have ever used for the Consumption. GEO. G. HAYGOOD.

These Medicines, including Mixture, Balsam and Pills, are $3 per package, and can be had through the Rev John McMurray, Wesleyan Book Room, Halifax N. S. Orders accompanied by the cash, will receive prompt attention.

October 28.

From Rev. Robert Flint, Sidburn N. Y. *Rev. W. Harrison*—I have tried your medicine for throat and lung difficulties, and can certify that it had excellent effect. I was much afflicted, and it was with difficulty that I could preach at all. But one package relieved me so that I can preach every day without affecting my