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Jesus to the Soul.

Fair soul, created in the primal hour,
Once pure and grand,
And for whose sake I left my throne and power
At God's right hand;
By this sad heart pierced through because I love thee,
Let love and mercy to contrition move thee.

Cast off the sin thy holy beauty veiling,
Spirit divine!
Vain against thee the hosts of hell assailing,
My strength is thine.
Drink from my side the cup of life immortal,
And love will lead thee back to heaven's portal.

Quench in my light the flame of low desire;
Crush doubt and fear;
E'en to my glory may each soul aspire,
If victor here.
Die now to earth with earthly vanity,
And live for evermore in heaven with me.

I for thy sake was pierced with many sorrows,
And bore the cross,
Yet heeded not the galling of the arrows,
The shame or loss.
So faint not thou, whate'er the burden be,
Bear it on bravely, even to Calvary.

Still shall my spirit urge if thou delayest,
My hand sustain
My blood wash out thy errors if thou strayest;
Plead I in vain?—
An hour is coming when the judgment loometh,
Repent, fair soul, ere yet the great hour cometh.
—*Life and Martyrdom of Savonarola.*

Internal State of Russia.

I sent you, some months ago, two letters on the Czar Nicholas. I will now speak of the internal state of his vast colossal empire: the elements of which its population is composed; the degree of civilization to which the inhabitants have attained; the government, religion, army, judicial authority, &c. These points deeply interest the civilized world, in view of the gigantic and insatiable ambition which impels the Muscovites to extend unceasingly their conquests. "Before fifty years," said Napoleon at St. Helena, "Europe will be Republican or Cossack,"—a prophecy which may not improbably be fulfilled, and which, in any case, must inspire a desire to know the real state of this empire, which threatens to absorb everything in its vast bosom.

Several works have recently been published on Russia, one of which is by Mr. Zando, who has studied this country with patient and scrupulous attention. Unhappily, Mr. Zando is an enthusiastic advocate of the Muscovite empire, its head, and its institutions, so that the information he gives is not worthy of full confidence. His book, however, contains interesting researches; it offers the most complete picture of Russia hitherto drawn; and taking care to correct Mr. Zando's testimonies by other more impartial documents, I hope to furnish you with accurate information on this important subject.

Russia is the largest empire in the world, in respect of territory, without excepting even the United States; it occupies one sixth part of the land on the globe, or more than double the rest of Europe. The Roman empire, in the flourishing days of Augustus or Trajan was not so extensive. But Asiatic Russia, which comprehends two thirds of this vast territory, is almost a desert, and the wandering tribes who inhabit it do not allow the Czar but a nominal authority.

The population of Russia is not exactly known, because the periodical censuses are not taken carefully. The best informed statistics estimate the number of the Czar's subjects at 61 or 62 millions of souls, including the army and navy forces. The increase of the population, though not as rapid as that of the American Union, is very large; it amounts annually to nearly 700,000 souls, and in the space of fifty years, the number of Russians has almost doubled. If this progress continues, and if the unity of the empire is preserved, the numerical force of Russia will become gigantic in a century; but who knows what changes will take place before this time, in the condition of Europe and the world?

Of these 61 millions of inhabitants, about 40 millions are of Sclavonian origin; they are brave, enterprising, shrewd, but without firm moral principles, and not very intelligent. The rest belong to the Mongul, Tartar, Caucasian, Persian, and other races.—Many Germans are settled in the towns and occupy public offices. The Jews are numerous, and dwell chiefly in Poland; they gain their living by petty and not always reputable trades.

The Russian language is the official language of the government; but more than 60 tongues or idioms are spoken in the different provinces of the empire. When the Czar desires to make known any orders to his whole people, he is obliged to resort to interpreters, who translate these documents into at least 14 distinct languages. This is a constant subject of embarrassment for the government. Russia has not the power of assimilating its population, as the United States has. There being few schools and still fewer periodical publications, and very imperfect means of intercourse, the nations successively annexed to Muscovy persist in speaking their old idioms. They are not united, but only placed in juxtaposition, and this want of cohesion diminishes their strength. Indeed, the Czar is the only bond that holds these races together; he alone can keep them under uniform laws. If he should disappear, if the monarchical government should perish, the Russian empire would be rent in a thousand pieces. Some political men find in this fact the best excuse for the Czar's despotism.

In this country, every individual is in a special class, from which he cannot go out without difficulty. The *tchinn*, or order of ranks, is applied to the common people as well as to the soldiers. There are 14 classes or grades of inhabitants, embracing all persons from the highest state officers to the peasantry and serfs. One grade corresponds to that of lieutenant, another to that of captain, a third to that of colonel, and so forth. Russia resembles vast barracks, and the same sort of discipline is applied to citizens as to soldiers. In this way good order is secured, no doubt; but progress, personal activity, public and private enterprise are checked.

The *hereditary nobility*, the members of which are called *boyards*, take little part in public affairs. The emperors of the Romanoff dynasty have always feared their obstinate adherence to their old prejudices and their spirit of independence. They are lords who live in their manors, surrounded with serfs, numerous domestics, and generally addicted to intemperance. They have hardly shared in the civilization which Peter the Great tried to implant in his empire. Their manners and opinions are half Oriental and Asiatic. They serve their country only in cases of serious war. Then they take arms, and march bravely at the head of their peasants. A boyard who should do an act regarded as dishonorable is exposed to lose his titles of nobility; but he is judged by men chosen in the bosom of the aristocracy itself.

The *personal* nobles are inferior to the hereditary, but they are better received at the court of St. Petersburg, because they are more intelligent, and more polished.—They are the czar's creatures and his active auxiliaries. In their hands are the highest military, civil, and judicial offices. When they display eminent genius, they can enter the ranks of the hereditary nobility. But this favor is rare. The government fear to excite the jealousy of the boyards.

The *middle classes*, who constitute in France, England, and Germany so influential and so useful a portion of society, are still less numerous in Russia. The empress Catherine II. made many efforts to give them importance: she instituted laws to favor commerce and manufactures, and to attract to the cities a larger population. But in vain; the middle classes prosper only under the government of liberty, and liberty is what is wanted in Russia.

Some citizens called *notables* possess privileges almost equal to those of the personal nobles. They are dispensed from paying taxes. The title of *notable* citizen is commonly conferred on merchants who have acquired a large fortune, on learned men who have made interesting discoveries, on members of the Academy of Science or the Fine Arts, the University professors, and officers who have shown remarkable zeal and fidelity. These are the most responsible men of the empire.

The *merchants* are divided into three classes. The members of the first class may own commercial vessels, may trade with foreign countries, be bankers, manufacturers, &c. Those of the second class must confine their attention to internal commerce; still their rights and privileges are large enough. Lastly, those of the third class are petty retail merchants, and shop-keepers. Every corporation is subject to a special tax. How could there be industry in a nation with such laws?

The Russians have, however, a decided taste for commercial and manufacturing pursuits. Their skill is proverbial; they are persevering in their enterprises, and passionately fond of money, they need more facility of intercourse with foreigners, and more liberty at home. But it is doubtful if the Emperor Nicholas will grant them these advantages. He prefers to have a less wealthy people! a smaller revenue, than to expose his empire to a contagion of liberal opinions, by a freer intercourse with civilized Europe. Above all, the preservation of absolute authority; after that, an extended commerce and increased revenues, if practicable.

The *free peasants* form a population of about sixteen millions. They are serfs who have been successively freed by their lords, or who have purchased their freedom.—Others are become free by military service; for it is a law in Russia that the soldier, after having passed a number of years in the army, returns no more to servitude, when he comes home. The free peasants have almost all a small property. They compose distinct villages, governed by municipal magistrates, whom the inhabitants themselves appoint. Several of these villages form a district, over which is a chief called *golowa*, who is also chosen by the peasants. These securities are judged necessary against the ill-will and encroachments of the boyards, who see with a jealous eye this freed population increasing, and try to reduce them to their former bondage.

The *serfs*, or half-slaves, still number nearly forty millions, in spite of the encouragements and examples of the czars for their emancipation. Very different accounts are given of the condition of the serfs. Some travellers say that they are threatened like brutes, exposed to the rapacity and cruelty of their lords, and hardly above the negroes in the Colonies. Others make not so dark a picture of *serfage*; they say that the lot of these field-labourers is generally tolerable, or even comfortable, and that most of them are happier than the free labourers. These contradictory assertions may be reconciled. The condition of serfs changes sensibly according to the character of their masters. When the masters are bad, all goes badly; when they are good, all goes well; and travellers express the impressions they receive.

Some restrictions have been imposed upon the lords. Families of serfs cannot be separated, when they exchange masters; the members must be sold together. When a nobleman's land is sold, the serfs are allowed to purchase their liberty, and remain proprietors of the land they cultivate. The punishments which may be inflicted on serfs are prescribed, and if this measure is exceeded, the serfs may be confiscated by the State. A serf may go to the cities to gain his living, on condition of paying to his master an annual sum, which rarely exceeds 120 francs. There are in Moscow, St. Petersburg, and the other cities, serfs who are artists, musicians, merchants, manufacturers; some have become millionaires; but they have no right to constrain their masters to accept the price of their freedom. The serf who lives on his lord's domains, labors for him three days in the week; the rest of the time is his own.

Whether or not the system of serfage will soon be abolished in Russia, is a question often asked. The government of the emperors cannot effect so difficult a task. A czar who should dare to proclaim at once complete emancipation of the serfs, would lose his throne and be assassinated. But on the other hand the serfs begin to feel painfully the weight of their chains. From time to time, they avenge themselves barbarously upon their masters, and these revolts are not suppressed but by torrents of blood. The question will be decided by physical force and not by the wisdom of statesmen.

Public instruction is very little diffused in Russia, though Catherine II, Alexander and Nicholas have devoted to it large sums. The annual expenses for schools is eleven millions of francs; but this money is expended mostly to support schools for the sons of noblemen, priests and public officers. The mass of the people are plunged in ignorance. The lords do not love to have their serfs taught; and it is reckoned that scarcely one in 300 inhabitants of the empire knows how to read. Russia is at the same point where Europe was, six hundred years ago, under the feudal government.

The number of parish schools is 1,050 to 1,100,—no more for this vast extent of territory. There are, besides, 445 district schools,—521 private boarding schools, 76 gymnasia. The cities of St. Petersburg, Moscow and Kief have lyceums and universities. But the number of pupils there is very limited, and the czar Nicholas has imposed by a recent ordinance new restrictions upon education. Add to this, a superior school for teachers at St. Petersburg, military schools, some seminaries for the Russian clergy, some special schools for the instruction of girls, and you know all that has been done hitherto to develope the intellectual faculties of the Muscovites. Let us not be deceived by appearances. The civilization of this country, so pompously lauded by the French Philosophers who were paid from the imperial treasury,—this civilization is confined at present to a few individuals. The great majority of Muscovites have not been reached by the efforts of Peter I. and his successors; they are still Tartars, Cossacks, Asiatics rather than Europeans. Here is a great danger for the western nations of Europe.—*French Corr. of N. Y. Observer.*

Spiritual Life.

Life is sweet, even in a temporal sense. Though it is connected with difficulties, and surrounded by many unacceptable circumstances, the generality of mankind are desirous to live as long as possible. But what is this life when compared with spiritual life. The happiness of him who seeks his portion in the present world, though he enjoys his life to a considerable extent, is of a very short duration. His race is soon run; and then all his pleasures are at an end.—And even here, in the midst of his conceited joys, he is a stranger to real happiness.

But it is quite otherwise with him who is in possession of true spiritual life. He enjoys the comforts of temporal life after the restrictions held out in the Bible; and, following the guidance of the Holy Spirit, and the directions of the Scriptures, he, to a greater or less degree, realizes the favor of God and the essence of the Christian religion. And though he has his conflicts and trials in the present world, yet, enjoying peace and consolation in his soul, he proceeds with a view to the glory of God, and in anticipation of eternal life.

True spiritual life consists in being united to God. It is possessed and enjoyed by the true believers only. All men, by nature carnally minded, are destitute thereof. They are in a state of sin and transgression; but thanks be ascribed to God for the manifestation of his love in the gift of his only begotten Son; he has completely opened the way to life and immortality. And the grace of God, which brings salvation, having, in a certain sense, appeared to all men—Christ tasted death for every man—all are invited to come to the fountain of salvation; and whoever will, may come and take the water of life freely. But, Oh, what a few, comparatively, are willing to accept the gracious invitations, and to yield to the divine precepts!

In order to realize spiritual life, or the life of God, a person must be born again—born of the Spirit; he must obtain a new heart and a new spirit—become spiritually minded. He must renounce all sin, and by faith embrace Christ in all his offices. "He that believeth on the Son"—but this is the exercise of a living faith—"hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John's Gos. iii, 36. "He that hath the Son, hath life; and he that hath not the Son, hath not life," 1 John v, 12. As he who "has not the Spirit of Christ, is none of his," and has not spiritual life; so he that has the Spirit of Christ is owned of him, and enjoys spiritual life.

Life is the essence of religion. The mere form of godliness will never sustain us. We must be in possession of its life and power. And it is every Christian's duty, as well as his privilege, continually to make advancements therein. Jesus says: "I am the resurrection and the life: he that believeth in me, though we were dead, yet shall he live. And whosoever liveth and believeth in me shall never die," John's Gos. ix, 25, 26.—The power of religion, the life of God in the soul of the Christian, stands the test, sustains the true believer in the hour of death, and will be enjoyed by him through all eternity.—*Evangelical Messenger.*

The British Jews.

The Asian mystery is a subject on which there has been not a little romantic speculation: that the same kind of mystery lies at our doors—that forms of life as ancient as the pyramids—that a cyclopædia of thought and emotion as strange as anything to be found in the pages of Paulo or the story of the Aztec cities—may be found in the Minories or Houndsditch, is a circumstance on which few, perhaps, give themselves time to reflect. Yet, so it is. Within a minute's walk of the Exchange, under the shadow of the great edifice which is the seat of our Eastern empire, dwells a race of men whose story is bound up, in a marvellous way, with that of all mankind, yet who live in a state of permanent isolation from their fellows, following a law which almost antedates civilization itself, and spurning, in their pride and tenacity of purpose, every light of more recent ages as for them unavailing or superfluous. If we pause to consider, it will probably strike us as strange that the circumstance has not inspired a deeper interest. A living Jew, faithful to the rite of his fathers, is a historical document of the most remarkable kind. He is a witness for past modes of thought. He is a proof of the enduring power of such institutions as happen to be in harmony with national character. He is a guarantee, certain and involuntary, of the truth of the leading lines of the world's history for nearly four thousand years.

Most readers have read Mr. D'Israeli's novels of the poor child of Israel going forth to some White-chapel market in search of "the palm leaves, the myrtle, and the weeping willow," with which he is commanded by the ancient law to decorate his humble dwelling in the fall, and to celebrate, even amid the filth and fogs of London, the harvest of the vine. In his adherence to this ancient law, the Hebrew defies time and place alike. He makes his bower in a yard in Houndsditch as his fathers built their bowers in the sunny gardens of Palestine ages before the captivity of Babylon. He treats his child just as Abraham treated the children of his house. He still says his prayers in old Chaldee *patois*, though he does not comprehend one word of what he utters. In the service of his festival, he wears a cabalistic garb, the form of which remains though the meaning has long been lost. He holds it a deadly crime to light the lamp with his own hand. He is inspired with hopes and actuated by passions to which all other men are strangers, and in the lowest depths of poverty and degradation he nurses in his soul the consoling thought of a future return to material prosperity and intellectual sway. Had some Mandeville fallen in with such a people, his accounts of them would scarcely have helped to sustain his reputation as a truth teller—had a Stephens found them clustered round some ancient temple of Mexico, scientific and literary missions would have been sent out to study their manners and modes of life. Yet the London Hebrew, the living riddle of the world, was until now a being all but unknown to the other dwellers in the great city.

Mr. Mills, the writer of the able and interesting work before us, says that there are about 30,000 Jews in the United Kingdom; of these, 25,000 reside in London and its suburbs. They are divided into two grand parties—as in the case with almost all religious bodies—Christians, Mahommedans, Buddhists and Confucians. These parties are, the Sephardim, the descendants of the Jews of Spain and Portugal, and the Ashkenasim, the emigrants from Germany and Poland. The Ashkenasim are the most numerous, and from this branch of Israel have sprung nearly all the Hebrew poets and writers who in modern times have contributed to the intellectual movements of Europe. The Sephardim, however, affect to be of purer blood and higher rank in the nation; Sidonia, as will be remembered, claims to be of the Sephardim.

It has not been easy, however, to close the synagogue against the searching and subtle spirit of reform. Of late years there have appeared, even in Israel, sceptics and protesters; the great point of the dispute being, thus far, the Divine authority of the Talmud or oral law, together with some minor differences about long rituals and other matters not quite in harmony with English habits. On these grounds of appeal a new synagogue has been built, and some members of the Sephardim and the Ashkenasim have been drawn away to the Reformed Congregation.—*Athenæum.*

Temptations of the Young.

If it could by any means be arranged that our race instead of acquiring experience and wisdom in the midst of the temptations to vice and corruption which beset youth—if every man could begin life with an exact knowledge and a shuddering dread of the corrupting influences to which the morning of life is exposed, without acquiring the taint and corruption with the knowledge, this would seem to be a very desirable scheme of life. But it happens that while youth is the season of temptation, it is also the season of weakness, inexperience, ignorance, and of ardent passions and glowing fancies and deceitful hopes. At the very period when they are most exposed to temptation without, and most influenced by their own impulses and passions to evil courses, they are less reflecting, less experienced, less wise, than at any after period of life. They encounter in their greatest weakness the strongest allurements to error and folly.

Is there no remedy for this state of things? Certainly; for though young people cannot acquire wisdom and steadiness from their own experience, except under the disadvantage we have referred to, yet every youth can avail himself of the experience and wisdom of others who have lived before him and who have tested all the allurements of vice and folly? There is no course of foolish, or vicious, or virtuous conduct, which has not been tried thousands of times by our predecessors, and the results of their experience are well-known. Let the young of the present day accept the experience and testimony of those who have trod the various paths of life in the past. It is the height of folly to repeat experiments which have already been multiplied beyond all reason.

In view of the ample experience of the past, there is no excuse for the young man who plunges into a career of sensual pleasure and vicious puruits—or who turns a deaf ear to the claims of virtue. The experience of hundreds of generations bears testimony against the former course, and in favour of the latter. We have the benefit of all the acquired knowledge and wisdom of all ages, as a stock in trade with which to make our own venture in life.—*N. Y. Organ.*

Close Quarters.

In the following conversation, which actually occurred recently in a railroad car, between a member of the Methodist Church and a Catholic Priest, the latter, if we can judge rightly, was driven into close quarters. How irrational, nay ridiculous, does the dogma of church infallibility against private judgement appear in the light of a few simple questions with their answers. The truth, in a nut shell, is presented with the clearness and force of demonstration. So we think; the reader will judge for himself.—*Pittsburg Ch. Adv.*

Meth. But to return to the question.—Why do you condemn the honest attempt to read and understand the Scriptures, each man for himself?

Cath. Because all should be guided by the Church, who is God's interpreter of the truth. All experience proves private judgment unreliable.

Meth. You cannot avoid leaving private judgment to decide, at last.

Cath. Ah! how is that?

Meth. Why simply this; suppose I hold in this right hand the original Scripture, and in that the Church's interpretation. If the interpretation is correct, do not both contain the same truth?

Cath. Yes, certainly.

Meth. The two books differ, then, only in the language by means of which the truth is expressed. Now, if I read the Scriptures I read certain words which you tell me that it is dangerous for me to try to understand for myself. But if I read your interpretation, and that interpretation be, as you say, a correct one, I merely get the same truths in another set of words. Whether the words of God's choosing, or yours, private judgment must decide upon the sense. If you say that your words are safe, while his are dangerous, you claim to be better teachers than God himself.

Cath. O, my dear sir, you must remember that the Church does not claim to speak of herself. She merely interprets as she is taught of God. The Scripture and the interpretation are alike the work of God.

Meth. Then you say that God has issued two versions of His will; the one safe and the other dangerous. This looks to me very strange and unaccountable, if not absurd.—Why not give the safe version first, and suppress the other with its dangerous tendencies? But as He has given us both versions, why am I more liable to misconstrue the Scripture, than I am to misunderstand the Church's interpretation?

Cath. My dear sir, there is no difficulty on that score. When the true believer takes up the Church's explanation of the Scripture, then faith, which is God's reason, directs his mind infallibly to the truth.

Meth. Why does not the same faith help him to understand the Scripture itself?

(The Catholic makes no reply, and the conversation changes.)

Hints to Females.

Dr. Wm. B. Casey, who edits the *News and Adversiser*, of Middletown, Ct., gives some wholesome advice to females in the annexed paragraph, which they would do well to heed, thereby avoiding their liability to the ravages of that disease which annually proves fatal to so many of their sex:—*Richmond Ch. Adv.*

"We once upon a while take it upon ourselves to administer a little advice to the male sex, respecting sundry bad habits in which it is prone to indulge; and we see no good reason why we should not venture upon a little remonstrance to the gentler sex, in regard to certain dangerous and unwholesome practices into which 'the girls' have allowed themselves to fall. We refer now more particularly to the pernicious habit of wearing *thin shoes*. We admire a neat, pretty foot, as also a trim, well-turned ankle, but must protest against the exhibition of such articles under improper or disadvantageous circumstances. A thin paper-soled shoe or slipper may do very well for in-door use; but do dear ladies, we entreat of you, exchange the shoes aforesaid for a stout, substantial boot, when you go out of doors, and are obliged to walk in cold or damp weather. Don't tell us that in such cases you wear India-rubber overshoes; we know you do when it actually rains or snows; but there are very many times when you leave the overshoes at home, and with your feet encased in neat, thin gaiters, you step off as if you were impervious to wet and cold, and consider yourselves perfectly secure against any attacks of disease through that mode of approach. Now the fact is, that very many and very severe 'colds' are caught by this thoughtless and unnecessary exposure, and we doubt if disease finds a readier method of access to the system than through the feet. Nor are the 'rubbers' as wholesome as good stout leather. They (the rubbers) are most decidedly useful articles, and we have nothing to say against their use in wet weather; but in dry, cold weather, we believe substantial leather boots or shoes much more conducive to health and comfort. They do not cause the feet to perspire, as do the overshoes. In England, where there is much more wet and damp weather than with us, the ladies wear stout and even thick shoes. They do not, as too many of our women do, sacrifice health to appearance, and are not ashamed to be seen on the streets with their feet protected by shoes and soles which announce their approach at some distance.—What if they do not glide along as noiselessly as spirits? at all events they are less apt on that account actually to become spirits. Take our advice, ladies, and don't wear thin shoes."

Holiness.—Revivals.

There never was more palpable religious philosophy than this, uttered from a long observation and deep experience, by one of the most successful preachers since the time of the apostles:—"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and, consequently, little addition to the society and little life in the members of it. Therefore, if Jacob Rawell has grown faint, and says but little about it, do you supply his service. Speak and spare not.—Do not regard for man induce you to betray the truth of God. Till you press the believer to expect full salvation now, you must not look for any revival." And again: "You can never speak too strongly and explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."

It is always urged that God will not revive his work unless the church be active and earnest.—This all admit.—But for the want of preaching holiness of heart explicitly, we set no definite aim before the church, and the revival *there* is consequently too spasmodic and indeterminate. Preaching the doctrine of sanctification brings faith, practice, everything to the test. The church sees that she has something to strive for, and her efforts are, therefore, more special, and better sustained. Where this is the case, a general revival will almost certainly follow. If even our almost aimless efforts are sometimes blessed to the conversion of twenty or thirty souls, what would be the result if the church was urged to rejoice in a full deliverance, and set up her banners on the mountain top of a positive, complete experience of gospel salvation!—Getting thus farther away from the world, we should have a vacuum between us and it, and it would inevitably flow unto us. But by our contentedness with a low, and incomplete experience, we block up the way of the world, so that it cannot move toward Christ! The world cannot see the difference between us and itself plainly enough to become uneasy with its position. Something—either our unsatisfied love for the world, as such, or our ignorant zeal for its salvation—has induced us to compromise with it too palpably. But the way to move it, is to get away from it into the heights of a definite religious experience.

Methodists are evidently becoming too much afraid of such terms as holiness, sanctification and perfect love. We have almost forgotten that they are scriptural. We are too fond of such vague expressions as "more religion," a "deeper work of grace," etc. These wake us up at public worship for a moment, only that we may fall afterwards into deeper sleep, while the desolation of Zion traveleth as an armed man. Until we once more believe that there is such an inward work as sanctification, and that we are never to rest until it is witnessed to our consciousness as plainly as the evidence of our justification—until this doctrine is preached so as to produce pungent conviction of short-coming in the heart of an easful and self-satisfied Zion, there never can be a general or powerful revival of religion. But just so soon as this great doctrine is clearly set before the church, and she begins to move towards it with penitent and solicitous determination, floods of salvation will, as in the olden time, be poured out upon the dry ground, and a full, broad, perennial and irresistible stream of refreshing will flow from the presence of the Lord.—*Louisville Chris. Advocate.*

The Fatal Flower.

Travellers who visit the Falls of Niagara are directed to a spot on the margin of the precipice, over the boiling current below, where a gay young lady a few years since lost her life. She was delighted with the wonders of the unrivalled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataract and her own daring.—She leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned, in a delirium of intense desire and excitement over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy; the turf yielded to the pressure of her light feet, and with a shriek she descended like a falling star to the rocky abyss—a lifeless form—a spirit away gasping in death.

How impressively does the tragical event illustrate the way in which a majority of impenitent sinners perish forever! It is not a deliberate purpose to neglect salvation; but in pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously, and insanely venture *too far*.

They sometimes fear the result of desired wealth or pleasure; they sometimes hear the thunder of eternity's deep, and recoil a moment from the allurements of sin; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, when a despairing cry comes up from Jordan's wave, and the soul sinks into the arms of the *second death*. O, every hour life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the *unconscious* hand, the trifler goes to his doom.

The requiem of such a departure is an echo of the Saviour's question, "What shall a man give in *exchange* for his SOUL?"—*American Messenger.*

Sects before the Reformation.

To Romanist writers, who say there were no disputes about religion at the time when the Reformation brought sects and heresies into the Church, Archbishop Whately replies:—

On the contrary, there never was such a swarm of sects in the world as then prevailed. Not to speak of Wyckliffe and Huss, and Jerome, of Prague, and the Waldenses, who were endeavouring to reform the Church, there were strange sects, and heresies without end, such as have scarce ever been heard of since the Reformation—so wild in their opinions, and so abominable in their practice. There were Manicheans, and Fatricelli, and Turlupians, and the Brethren of the Free Spirit, and the Apostolicals, and myriads more besides; and though the Church of Rome bestirred itself to the utmost to put down these sects by fire and sword, massacreing them often by thousands at a time, yet it could never wholly root them out; because the ignoracce of the people left them open to be imposed upon by crafty and fanatical teachers.

Let not Roman Catholics, then, pretend that it is the reading of the Scriptures that has brought in wild and extravagant sects among us; they had a thousand times wilder sects among themselves long before the Reformation; and though we have many differences among us, yet our old extravagant sects have either soon become quiet and rational, or else quite disappeared; and the new ones do not generally rely on Scripture at all, but, like the Southcottians and Mormonites, on new Revelations. Now, as for new Revelations, the Church which sanctions the Revelations of St. Brigit and St. Simon Stock, and St. Catherine, has no right to laugh at Protestants and enthusiasts of every description vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied in a careless manner, "is she gone at last? I hope she has sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver, (presenting him with the Bible,) and, James, it was her dying request that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask, (opening the Bible,) so here goes."

He opened the Bible at the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart, when I was in the Sunday School; I never could for the life of me commit another. It is very strange! but who is this Me that is mentioned in the verse?

The Last Offer of Mercy.

A few years since, while traveling in an adjacent State, on the bank of a majestic river, a friend pointed to the flashing current and related the following incident:

Not long before, when the spring rains had filled the broad channel with a surging flood, a lumberman ventured out in a boat upon the bay, to save timber which was breaking from its fastenings, and would soon be swept down the stream unless secured.—In his absorbing interest to prevent the loss he went too far in the rushing tide. His little bark was caught by the current, and amid wild shrieks for help he was borne away—arrow-like before the tumultuous waters.

The alarm spread and a neighbour recollecting there was a bridge several miles below, mounted a horse and hastened to that only place of rescue. Onward in helpless calmness the imperiled boatman sped; and on the shore his deliverer rode with the fleetness of a courier towards the bridge. Reaching the structure which trembled to the violence of the flood, he called for a rope, and throwing it over the arch, waited the approach of the pale and anxious man. He saw the swaying cord, and as he swept beneath it, grasped it with the energy of a last hope, the thread of life. In another moment he was in the embrace of his friends. And I have thought when I have seen men unconcerned for their souls' salvation, and on the current of depravity, sweeping them away, there must come a decisive crisis, a last offer of mercy; and who will say when a friendly hand of a Redeemer will be withdrawn forever, "I might have been saved," will be the keenest pang in the agonies of the second death, while the vision rests on the moment which decided the entrance up on the infinite deep of retributive waste.

The Perils of Excellence.

The moment that a man begins to rise above his fellows, he becomes a mark for their missiles. The already superior regard him as a probable competitor, and those below, or equal, as an impediment to their own progress. They make common cause, accordingly, for his destruction. But this, if he made of the right moral stuff, he will rather help than hurt him. If he be truly superior, the roughning process to which the strife subjects him, endows him with the most beneficial hardihood; and he continues to ascend, until he ceases to be within the control of either. As soon as they discover the object, they gather them up and make of them a monument in his honour, equally emulous in worship of the genius which they failed to victimize. So far, he is safe; but he is then required to be doubly circumspect, and his shield must be one of the most crystalline propriety. While he struggled up the ascent, they would probably have preferred to have seen him weak and vicious. But, once upon the eminence, his adamant must be of more perfect proof than ever. His former fame is now his foe, and the exactions of his station are more dangerous than all the missiles of his ancient enemies. Let him falter, in his place—let him touch the earth for an instant, and show his stains—and the clamor and the assault are always more formidable from the superior elevation of the victim. We see spots on the sun and moon, which we should never regard on a housewall or a hillock.—*Simms.*

Amiability without Godliness.

Let us beware, then, how we entertain the hope of acceptance for ourselves or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family-life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. "These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—*Moore's Cambridge University Sermons.*

An Affecting Story.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday School Union:—

In the county of Kent lives or lived a clergyman and his lady, who took a very active part in the Sunday School connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother kept him in the school eighteen months. At length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size.—Surprised at such a request from an individual who was on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for.—She answered, "A regiment is going out to America, and I want to send it to my poor boy; and O! sir, who knows what it may do?"

She sent the Bible which the clergyman gave her, by a pious soldier, who, upon his arrival at their destination, found the widow's son the very ringleader of the regiment in every description vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied in a careless manner, "is she gone at last? I hope she has sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver, (presenting him with the Bible,) and, James, it was her dying request that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask, (opening the Bible,) so here goes."

He opened the Bible at the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart, when I was in the Sunday School; I never could for the life of me commit another. It is very strange! but who is this Me that is mentioned in the verse?

The pious soldier asked him if he did not know.

He replied that he did not.

The good man explained it to him; spoke to him of Jesus, and exhibited the truth and invitations of the Gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Some time after this conversation, the regiment in which he was, engaged the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c. Poor James had gone to his eternal rest.

Mr. Dudley said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James. How encouraging, said Mr. Dudley, is this for Sabbath School teachers to persevere; for should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest.—The only verse he ever committed to memory was the means in the hand of the Holy Spirit, of bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in heaven.

Ladies' Department.

Mischief Makers.

Oh! could there in this world be found
Some little spot of happy ground,
Without the village tattling!
How doubly blest that spot would be
Where all might dwell in liberty,
Free from the bitter misery,
Of gossips' endless prattling!

If such a spot were really known,
Dame Peace might call it as her own,
And in it she might fix her throne,
Forever and forever;
There like a queen might reign and live,
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure;
They seem to take one's part—but when
They've heard our cares, unkindly then
They soon retail them o'er again,
Mixed up with poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales; they say,
"Don't mention it I pray,
I would not tell another."
Straight to your neighbors then they go,
Narrating everything they know;
And break the peace of high and low,
Wife, husband, friend and brother.

Oh! that the mischief-making crew
Were all reduced to one or two.
And they were painted red or blue,
That every one might know them;
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad degrading part,
To make another's bosom smart,
And plant a dagger in the heart,
We ought to love and cherish!
Then let us evermore be found
In quietness with all around,
While friendship, joy and peace abound,
And angry feelings perish.

[FOR THE PROVINCIAL WESLEYAN.]

A Leaf from Every-day Life.

Evening is spreading her mantle over the fair earth, shutting out from our view the snow-clad scenes around. Ever and anon the wind sweeps by in fearful gusts, causing us to shudder as we draw nearer the bright fireside, and think of the suffering poor. For them the merry sleigh-bell has no music, seeming rather a mockery of their sorrow.

It was on such a night as this, that a child of scarce twelve years might have been seen wending her way through the noisy streets of B——. It was a late hour for her to be out alone, and unprotected, but she seemed all intent upon one object, scarce heeding the wintry blast. She stopped before a large mansion, and after hesitating for a few moments, timidly sought admission.

The old town clock pealed forth the hour of ten. How many records that hour winged up to heaven!

In the abode of want, a weary woman lay upon a bed of pain. She gazed sadly around the dreary apartment. The fire had burnt out, leaving but a few ashes on the solitary hearth. She sighed as she drew the scanty covering closer, and looked wistfully towards the opening door. A pale sad face met her gaze, and her child stood beside her. "Have you come at last, my darling?" "Yes, mother, but I bring no help," (and the child's tones seemed the mournful echoes of despair.) "She would not aid me, bidding me 'Go and freeze if I was too indolent to work.'" Tears glistened in the mother's eyes, and something she murmured of inhumanity, that God must mark.

Morning again dawned, but its light fell upon the cold dead forms of that mother and her child. Alas! for the heart that turned from the cry of the destitute. Could the lips which had harshly doomed them to perish, ever utter pitying words for the children of want? Surely the faces of those poverty stricken ones would rise up reproachfully—"Vengeance is mine, I will repay saith the Lord!"

MAY MONETON.

The Husband.

Since the great interest of female education took hold of the public mind, we have been accustomed to endless expositions of the duty of preparing women to be the companions of men. All this is right and commendable, but it would be well if there were more said and done to qualify men to be the companions of women. The ruder sex needs this training. Few men ever learn how to appreciate good women. The true wisdom of conduct—the culture of gentle and generous sensibilities—the formation of kind and considerate manners—the humility that learns to make allowances for necessary failures; the patience that bears meekly; the philosophy that combines affection with authority—are things that men generally are not prone to study and practice. The "lords of creation," who can't "take care of an umbrella" are in the habit of having those matters their own way, and none dare interfere with them. O, no for the sovereignty of caprice is as supreme as the sovereignty of principles, and the theory of society pays as much deference to it as if it were always divine in its modes of exercise. We have no sympathy with women's rights conventions or any burlesques of womanly dignity and excellence; but still, if the follies and petty tyranny of men were exposed and corrected, the world would apply its progressive philosophy to the right source of all our worst evils.

Good Night.

Good night is but a little word,
Yet beautiful, though brief,
And falls upon the gentle heart
Like dew upon the leaf—

A verdant olive branch of peace
Upon our pillows prest,
Shedding its grateful fragrance round
Before we sink to rest—

A kindly wish that each may dwell
In undisturbed repose,
Until the morn her robe of light
Round every sleeper throws.

Then scorn not thou this little word
Of peace and amity;
It is a link in Love's bright chain,
How small soe'er it be.

Provincial Wesleyan

THURSDAY, FEBRUARY 2, 1854.

Thoughts on the Present State of the World.

(Concluded.)

In our late notice of the JEWS, we had intended to state our conviction in respect to their return to their own land, but want of time forbade us. We believe the Jews will be returned to what we have been accustomed to call the *holy* land. Their preservation to this day, as a people distinct from all others, though in certain circumstances mingling with them, can be accounted for only on the ground, that an overruling Providence designs them for some special purpose, and that purpose, their occupation of the land of their forefathers. They seem to have been reserved for the land, and the land for them. We do not regard the present aspect of affairs between Russia and Turkey as at all favourable to the attainment of this object. Russia, as the head and patron of the Greek Church, will be opposed to the transference of the holy land to the Jews; and, therefore, if Russia succeed in her ambitious projects against Turkey, that object must be indefinitely postponed.

We have no idea, however, that Russia will succeed, but on the contrary, that she will be retarded by the *vi et armis* of Turkey, France and England, in her ambitious career of conquest. In which case, either amid the fierce conflicts of arms, or which is more desirable during peace, the Jewish people may be restored to their own land. This we think to be highly probable, and more than highly probable, because, we have been taught to believe, that "all Israel shall be saved." The good time for the Jews is therefore coming, and may be near at hand; and all who feel an interest in divine prophecies may profitably be looking for the fulfilment of predictions bearing on this subject. The present portentous aspect of affairs in the East forbids hope of the realization at no very distant day, of Israel's restoration, which, as far as human sagacity can discover, must be thrown far into the future, if Russia should succeed in her mad and ambitious projects. But, if the return of the Jews to the Holy Land be within the purpose of God, He will, doubtless, providentially arrange so as that, when the fitting time shall have arrived, His designs shall be accomplished.

The return of the Jews to their own land, and their conversion to Christianity, are two events which, when they occur, will constitute an era in the history of the world, whose influence on the human mind for good may not be fully developed, until the dim shadows of time dissolve in the glorious light of eternity.

☞ On the subject of an Editorial notice, given in the *Provincial Wesleyan* of the 19th ult., we have received a letter from Capt. HERVEY DOANE, from which we make the following extract:—"Mr. McMurray was highly esteemed and dearly beloved by the people of Barrington, and this made the way he spoke of them in his communication the more painful. To measure our religious temperature by our giving or not giving, to the Sackville Academy, is what we do not understand." Our present number contains a communication from the Rev. J. MCMURRAY, explanatory of the matter, which we hope will prove satisfactory to our Barrington friends.

Educational Agency.

MR. EDITOR,—From an Editorial in *the Provincial Wesleyan* of the 19th inst., it will have been seen that a correspondence has passed between yourself and a person at Barrington in relation to my last communication on the Academy Endowment Fund. I have, assuredly, too much sympathy with you in the labour incident to your position, to wish to be the means, in any measure, of adding to your care and trouble; but although regretting that the temper and spirit by which I was influenced in penning the article referred to, should have been misunderstood, yet in the consciousness of the purity of my motives and intentions, I cannot now cherish a wish that the sentiments to which exception has been taken should be recalled, and especially as I believe that their utterance will not eventually result in evil, but in good. Had it been possible for me to have given a more favourable report of Barrington as respects the Academy Fund, most gladly would I have done so. But if a truthful statement, justly called for, occasions pain, there is reason to hope that salutary effects will ensue, and if my remarks in my last, though not designed to wound the feelings of any, should prove the means of effectually provoking the members of our Church in Barrington to greater zeal and liberality in sustaining the cause of God in any of its departments, none will rejoice in this more than myself.

To the young man who has ventured to assume the office of *Censor* in this case, and who fancies himself to be well qualified for the task, I have nothing now to say; I will not here express an opinion as to whether his conduct in the matter has been christian-like or becoming. But to my numerous friends on the Barrington Circuit, whose christian friendship I shall ever gratefully esteem, I would give the assurance that in my remarks on the subject of their refusal to aid our connexional effort in the cause of religious education, I was prompted, not more by zealous desire on behalf of the Sackville Academy, than by regret that there should be any seeming lack of interest in a work so nearly identified with the prosperity of our Church, and bearing upon the intellectual and religious improvement of our youth in these Provinces,—and that this apparent apathy should be among a people I had been accustomed to regard as being "ready for every good work,"—and in a cause, too, calling forth elsewhere, not merely the larger offerings of the more affluent, but also the smaller donations of those in merely moderate circumstances—engaging the hearty zeal and generous help of numerous friends on every other Circuit in the District.

It might reasonably be supposed, considering the labour, expense, and loss of time involved in the journey to and fro between Barrington and Liverpool, and my efforts in making personal application to our friends in the former place, laying before them the objects of my Agency, that I should feel no small measure of chagrin at the unproductiveness of my exertions, and especially having indulged expectations of a far different result, grounded, as I supposed reasonably, upon my knowledge of Barrington in former days,—in which feeling of disappointment, I am sure, their own Pastor largely participated.

In giving expression to my opinion on this matter in my former communication, I aimed at doing so in courteous and kindly terms, nor was it without the hope that, by the liberality of some who had not given a positive refusal, that locality would be redeemed from the appearance of entire indifferency on a subject of so much importance to us as a Branch of the Church of Christ, and one so fraught with blessing to our youth of this, and of succeeding generations.

It is with sorrow I have just learned that Barrington Methodism has sustained a heavy loss, in the destruction by fire on Sunday the 22nd inst., of the neat, commodious, and comfortable chapel at the West Passage, erected during my occupancy of that Circuit.

With regard to the contributions toward the Academy Endowment Fund, I am encouraged to believe that the amount which I ventured to state in my last for the N. S. West District, will be fully realized. Assisted by the Rev. A. DESBRISAY, Chaplain of the Institution, on his recent visit to this city, we obtained subscriptions for several additional scholarships, and I have also received information from Superintendents of other Circuits, authorizing me to place further names on my book. With apologies for occupying so much of your valuable space,

I am, dear Doctor, ever yours,
J. MCMURRAY.

Halifax, January 30, 1854.

[FOR THE PROVINCIAL WESLEYAN.]

Letter from Rev. R. A. Chesley.

REV. AND DEAR SIR,—I ought to have told you long ago about our excellent Missionary Meetings on the Aylesford Circuit, at which I had the honour of being associated with Brother Barrett as a deputation. If not too late I would say that they were exceedingly interesting and productive. Subscriptions and collections in advance at all the meetings. The people behaved nobly I must say, and I enjoyed the visit among them greatly.

If the collectors do their duty, as I know they will, and cheerfully too, the results will be gratifying to all the friends of the Mission Cause.—We found the people cheered with good crops and good markets; and not a soul raised the cry of "hard times."

What I saw of the disposition of the people, and their prosperity, induces the hope that they will increase their subscriptions to their Circuit funds, for the support of their zealous Minister, until their Circuit becomes self-sustaining. I shall anxiously listen to the reading of their Circuit account, if spared to be at the next District meeting.

As Farmer Hopkins' choice, I was obliged to join Bro. Lockhart in assisting Bro. Barratt on the Annapolis Circuit, where we had very interesting meetings also, but owing to extra local claims on our kind people, and unfavorable weather at one of the principal meetings, the receipts were about equal to last year, or a little over.

Owing to stormy weather we could only hold three out of our five Meetings on Digby Circuit, Bro. Barrett and Bro. Lockhart were the Deputation, and their appeals were responded to with great readiness, and liberality at the only meeting in which the subscription list was opened, viz., in Digby. We shall advance on last year in every branch of finance.

We are about erecting a new Chapel in Digby. Our Chapel at Trout Cove is finished outside, and to be finished inside in the Spring; and our large Chapel at Sandy Cove is in the hands of two Contractors for the finishing of the outside, as soon as the Spring opens, when the remaining job will be contracted for.

While on the subject of Chapel building, allow me to say as Brother Churchill said lately in reference to the Chapel at the Grand Falls,—that we shall need some foreign help to build a suitable Chapel in Digby, and have it free of debt as we contemplate; and as there may be an old friend or two of mine, that can easily give 20s. or so by way of auld lang syne, and others who love the best of causes, and who admire Digby as a pretty little town, and would like to see it adorned with a neat and commodious Wesleyan Chapel, I will take the liberty to state to them, that contributions enclosed by Mail to the subscriber, or to G. T. Ray, Esq., of St. John, will be faithfully accounted for, and thankfully received. We wish to begin with £150 cash in hand, and we shall do all we can in Digby to help ourselves in the meantime.

Allow me to add the best intelligence of all, that the Lord is blessing the Society and Congregation at Sandy Cove, on the Neck, with a most interesting revival. It began at the ordinary services, and has been fostered by a few extra evening services during the two past weeks. We gratefully would acknowledge the good hand of God upon us, and ascribe all praise to Him.

Yours, &c., R. A. CHESLEY.

[FOR THE PROVINCIAL WESLEYAN.]

To "A Baptist Minister,"

IN THE MESSENGER OF THE 12TH INSTANT.

DEAR SIR,—If any proof were wanting of the fact that the observation was made, and its parent doctrine certainly held by some in past days, as related in that attractive obituary, it is assuredly found in the ill feeling, exhibited in the effusions of the *Messenger*, and yourself, in consequence of its publication; as well as in the rancour raging in other quarters. Surely if your predecessors and their sons in the Ministry have always soundly, and skillfully preached doctrines, the reverse of those of which you seem so ashamed just now, the character of your Ministers for orthodoxy, and for pulpit sobriety, and prudence, should be so firmly established throughout the British Provinces by this time, as to exclude this festering, exuding anxiety, about the reputation of both the deceased and existing Ministers of your denomination. If "the *Lion*" has been "dead and buried 30 years," as you say, why waste paper, ink, and time, in attacking a Brother, who merely informed the readers of a periodical that such a Lion once was seen, by an adherent of your cause; who was thereby frightened to leave your ranks? But, worse and worse, if there never was such a *wild beast* presented in your past ministry. If, as you say, it was "a stale fabrication," "an unprovoked and gratuitous scandal," invented by some "malicious libeller," why rip up such *premature ecclesiastical throes*, as attend deliverances like those in the two last *Messengers*? Why not leave your character for orthodoxy in the hands of those acquainted with you?

Suppose that some writer of an obituary in "*the Messenger*" should have related that the subject of it had left the Methodists because one of their ministers said in his preaching that salvation was by works," or, because he had practised that, so styled, "worst feature of popery," Infant Baptism; or because he never heard the "Gospel" among them, "the *whole* Gospel;" do you think the circumstance would have driven half the Wesleyan connexion into hysterical resolves "never to go to hear that Minister again," and nearly half their Ministers and Editors into what I choose to term *bungling* attempts to clear the denomination of the slander? Do you think such effects would have followed, "Brother Wesleyan?"

But how comes it that Brother "Baptist Minister" could tell so readily whose "*foot the shoe would fit?*" "I don't see how it was?" But to be serious, does this B. M. consider that all his insinuations about the falsehood of the statement, do not fall upon me, but upon the "worthy couple" as he styles them, from whom, their equally worthy son, Silas Carty, of Sandy Cove, and several other equally worthy members of the family had heard the statement many times.—Now as "a Baptist Minister" certainly lives within reach of the writer of this, I offer, if he will give his own name privately to me, to go to them with him, and let him hear for himself; after which I will take him to several other persons of as good reputation as *his own*, and let him hear for himself the testimony that such statements, as that which has proved *another "Ithurials Spear," have actually been heard, by those now living*, from the lips of *other "accredited* Ministers" of his denomination.

But "a Baptist Minister" enquires why "the stale slander was published," and assumes that it was published to stir up "prejudices between two religious bodies, than whom probably none in existence are more successful in the conversion of men!"

Now ye Wesleyans, put that in a gilt frame over the mantel-piece, and when you hear it insinuated, as it will often be, that you are not baptized, and that "*Baby-sprinkling*" is popish, tell the traducer to read that confession from "A Baptist Minister."

As to my motives in publishing the obnoxious paragraph, I have only to say in reply to all gratuitous and unkind insinuations, you had better leave them with Him who searches all hearts, and deal simply with the question whether the statement was true or false; for, after all this waste of temper and time on the part of yourself and others, *I merely stated that such was the cause of the adherence of the deceased Mr. C. to Methodism, and that he viewed the system from which such statements sprung as dishonouring to God, &c.* Now is that true or false? I believe it true, so do thousands, and so does "*A Baptist Minister.*" I further believe that such statements have been made by accredited Ministers, both in New Brunswick and in Nova Scotia, because I have heard Christians say so, whom I dare not believe liars; because I know that B. Ministers have held, and *still hold unconditional election*, and that some infants are *non-elect*, (a modern substitute for reprobate), and because none can hold this without holding either the palpable absurdity that all who die in infancy are of the number elected to eternal life, or that *some of them go to hell.*

They may not preach such doctrine; but until the Editors of the *Messenger*, and all who choose to write in reply to me, avow plainly and publicly that neither they nor their brethren believe that there are any born into the world of the non-elect number, and that they believe that *all* that die in infancy go to heaven, both myself and many others must hold our opinions. And why in the name of candour and plain dealing has not such an avowal been made before now? No man can put his finger on the page in all the standard writings of the close communion Church, where the doctrine of the salvation of all deceased infants is avowed, or the doctrine of unconditional election repudiated.

It will not do for Calvinist Baptist Ministers to say, as one said very recently in this region, "We believe that infants have an interest in the *covenant of Grace*, does this look like what we see about us in the periodicals?" Do "we" believe that *all* infants have an interest in "the covenant of Grace?" That's the question. "We believe that infants go to heaven," says another, but why not say frankly we believe that *all* infants dying in infancy go to heaven. That little word all makes a *world wide* difference in the meaning of certain passages which speak of the glorious atonement, and so it does in considering the question in hand. After all that the Messenger and a Baptist Minister have said, what if all their denials about that horrid statement are mere quibbles on the words "infants-in-hell-not-a-span-look?" The phrase is peculiar. Suppose for illustration that the statement had been that he believed that *some* who die in infancy go to hell, what then? Would they have repudiated that? Perhaps so, and on this ground, that the old ministers would not be likely to think that kind of preaching "*profitable*," and therefore were not likely to have said it.

I will now state what I have heard with my own ears from an "accredited Minister," not less than 45 years of age. He said that the passage Heb. ii. 9, should read, "that he by the grace of God should taste death for *all sons!*" Why, "because just afterwards it reads, it behoved him, i.e., Christ, in all things to be made like unto his brethren, &c.; and therefore the Apostle must have been speaking of his, i. e., Christ's brethren in the previous verse, and not of all mankind!" The same Minister, (who by the way professes to know Greek, and carries Greenfield's Greek Testament into the Pulpit with him) said, in a sermon to which I was a listener on another occasion, that Paul was said to have been brought up at the feet of Gamaliel, i. e., that he was learned,—not that there was a man of the name of Gamaliel, for the word Gamaliel signifies learned!!" Now I put it to sensible men if I ought to be held up to the world as a monster for crediting the statement about the fate of "non-elect infants!" And I appeal to the readers of the Wesleyan and Messenger both, if they have not heard *credible persons say*, that they themselves have heard from "accredited Ministers," statements of the kind reported to have been said in hearing of our deceased brother? Said a Baptist brother to me the other day, "the Editors of the Messenger should not have said that they did not believe it was ever said—perhaps Mr. F. never heard it in Halifax." Said I to an aged member of the close communion Church the other day, "Did you never hear the expression used referred to by the Messenger?" "No Sir—but a Minister preaching a funeral sermon for an infant grandson of mine, would not say that it had gone either to heaven or hell; and I asked him what he had *done with it.*" "Why," said he, "*I left it just where it was!*"

Let the readers of the above remember that I make these statements over my proper signature, and let me in conclusion say that I *question* your statement Bro. B. M., respecting the denial of the "slander," as you term it, by the deceased T. H. C., and call on you to name the "respectable persons" that heard it, and at whose funeral; reserving to myself the right to cross-examine them as to and whether T. H C. denied that he ever believed that any infants went to hell.

R. A. CHESLEY.

[FOR THE PROVINCIAL WESLEYAN.]

Baltimore Correspondence.

MY DEAR DOCTOR,—Since my last communication our Zion in Baltimore has been graciously visited with some gentle showers, in one or two points. At present we are holding a series of meetings in this Station, *(Baltimore City)*, at Wesley Chapel. The meeting has been in progress every night, for two weeks,—The congregations have not, at any time, been *very large*, though quite respectable, in view of the inclemency of the weather. In all, about twenty-five have professed to find "*peace with God through our Lord Jesus Christ.*" These conversions have been marked with great power, and mostly with great solemnity. A power and solemnity which have, apparently, deeply impressed the congregations present, at the time of their deliverance. This outpouring of the Spirit came upon us at first, without any effort upon the part of our people or Ministry, other than faithful and fervant prayer, in our ordinary means of grace. The meeting is still in progress, and gives manifest tokens of increase in power and efficiency. Our brethren at Wesley Chapel are strong men and true, and have entered heartily into the work; seconded most nobly by the brethren from Spring Garden's Chapel. We are praying, and labouring for a "*season of refreshing from the presence of the Lord,*" still more overwhelming, and of wider-spread influence. A work not confined to this section of the Station alone; but one that shall spread its hallowing and saveing power, into other parts of our Station and City. In this display of God's mercy to us as a Church, and in all similar ones, I most heartily rejoice. I look upon them as clear indications that God has not forsaken us as a people, and that He does not desire or purpose so to do. Nevertheless, I am free to confess to you, that with such repeated manifestations of His presence, I have but little hope of a long continuance of these pleasant seasons, or the return to us of days such as our Father's witnessed,—days of Apostolic character, in the number and power of their conversions, until "*our people*" wake up to the subject of EXPERIMENTAL AND PRACTICAL HOLINESS. O, that God may speedily raise up some instrument to go through the length and breadth of our whole work, as a flaming brand, to rouse successfully and promptly our slumbering thousands. Amen! Amen!

As ever, yours,
GEORGE C. M. ROBERTS.

135 *Hanover St., Balt., January* 19, 1854.

Rev. ALEX. W. MCLEOD, D. D.,
Halifax, N. S.

Intellectual Influence of Prayer.

Think of the exalting associations of communion with "the Father of light" through the Divine Messiah, and by the aid of the Holy Spirit; think of the high privilege to which the petitioner is advanced in being permitted to adore Him before whom the principalities and powers of heaven prostrate themselves with profound reverence; think of the honour which surrounds that mediatorial throne on which man's elder brother and his representative is seated; think of the sublime promises which are made to the believing petitioner, and of the glorious prospects which are before him; and you have ideas whose influence on intellect is expanding, elevating, ennobling. Communion with light imparts light. Fellowship with greatness produces greatness.—Contact with the spiritual creates spirituality. Access to the source of knowledge increases the desire for knowledge. He that follows Jesus shall not walk in darkness. He that visits the throne of grace meets with the Great Teacher. The sanctified intellect enlarges at the feet of the Sanctifying Prophet. In Christ are hid all the treasures of wisdom and knowledge. Great thoughts rush unbidden into the mind of the earnest pupil. He eats the bread of life and is nourished. He drinks of the perennial river that issues from beneath the throne of God, and is quickened. He basks in the Sun of Righteousness and draws vitality. He meddles with all knowledge, and advances in the understanding of the holy. The books of the law, the prophetic scroll, the evangelic record, the apostolic letters are potent to him. The seals are broken off. The mystery gradually vanishes. The true light plays around the head of the devout petitioner until he is changed into the image of Christ, who is the image of God, and advancing from glory to glory, in due time the summons is issued for his removal from the region of faith to that of sight, and he has that promise fulfilled,—"What thou knowest not now, thou shalt know hereafter." Intellect without piety may burn for a time, but its light, like that of the meteoric stone, will be flickering and erratic, and like the meteor, it will sink in darkness, a scorched and deformed thing; but the light of intellect, sanctified by prayer, will shine with attractive and increasing radiance unto the perfect day, when, removed to a higher region, it will shine "as the stars forever and forever."

Ireland.

BELFAST, (Ireland), Dec 26th, 1853.—An official return has been made of the total agricultural produce of Ireland, of the number of acres under cultivation, and the amount of stock in possession of the population, during the year 1852.—Owing to the extensive emigration to America and Australia, the number of holdings, the extent of land under cultivation, and the quantity of crops sown, have undergone a considerable diminution, as compared with the previous year, and yet the aggregate produce of the country is largely increased; wheat, oats and other crops, in which the diminished cultivation has taken place, have been found to exceed the produce of the previous year, and a similar phenomenon is observable in nearly every department, which has been brought under review. In the article of stock, the returns show a large increase.—The present Russo-Turkish war has affected the markets considerable here, and many sincerely long for a cessation of hostilities, which would restore the economical equilibrium.

For the last three years, then, there has been an organized effort to establish out of door preaching in most of the towns and villages of Ireland. This system is specially adapted to the exigencies of the Roman Catholic mission, and I find, by a reference to a statistical table, that the Primitive Methodists have twenty missions in Ireland, comprising not less than 400 mission stations or congregations, which are so widely scattered that their missionaries have not travelled less than 42,000 miles during the past year and have paid 48,000 family visits, for reading Scripture and prayer. The Wesleyan Methodists have 18 missionary stations and 25 missionaries in Ireland; and in one of their late reports they say that such an amount of success has been realized as to afford cheering hopes for the future.

Dr. D'Aubigne, I have heard, was so pleased with Ireland on his late visit at the opening of the Presbyterian College, that he has expressed his desire and determination, to visit us at some future time.—After leaving Ireland, he returned directly to Geneva, as the College Session there was in progress, and his presence imperatively required.

Rev. Alexander Campbell, president of Bethany College, Virginia, U. S., and the father of the Campbellites, has been sending us "Tracts for Ireland," from the "Millenial Harbinger" office. Some person distributes these "Tracts for Ireland" at Dr. Cooke's Church door to the people as they pass in, and many complain of the bad taste displayed by the parties engaged in this anonymous distribution.

A new quarterly, called the "Ulster Archæological Journal," has been lately issued in Belfast, and attracts among antiquarians and others considerable interest and curiosity. Dr. Reeves, the distinguished Irish antiquary and Archæologist, is the most extensive contributor. This journal will place within the reach of amateurs the most interesting antiquities relative to the early history, races, manners, religion and politics of the Irish, which had been contained before in heavy voluminous books such as the "Annals of the Four Masters," "The Hibernia Dominicana," "Archdall's Monasticon," and many other books more or less furnished with facts. There never was, I think, a country so far West, which was conquered and ruled and peopled by so many different races—Parthelanians, Nimhedians, Firlbogs, Damonii, Milesians, Gauls, and Danes, who have left behind them, in a "long past," marks and indications of their existence, now after so many centuries to be disentombed and deciphered of their mystery. Fragments of the old ecclesiastical furniture of the Irish Church have been brought to light by Dr. Reeves and placed in a curious light with reference to existing ecclesiastical organizations.

Ireland pays $45,000 a year to the Propaganda at Rome, besides supporting no less than 2560 priests at home, building no less than 2205 chapels, 53 convents, and about a hundred other houses of monastic retreat. Not to speak of her 20 colleges—one of them—"missionary"—for foreign service, at Drumcondra, near Dublin, and three of them Jesuit colleges, of which Conglowes, under the presidency of Dr. Kenry, late of Palermo, and vice president of Maynooth, is the most celebrated.—*Corr. Com. Advertiser.*

Australia—Sydney.

Where sixty-five years ago, Governor Philip looked upon a silent harbour from an open boat, Governor Fitzroy now dwells in a castellated structure, which cost about £60,000, with a tower seventy feet high; soaring stately above the wood and water of Farm Cove; and thence he looks out on a proud and stirring scene. On the north shore, across the harbour, lies St. Leonard's,—a pleasant and wealthy suburb. On the waters, instead of the black swans of the native solitude, are the black swans of commerce,—a noble and numerous fleet, representing many nations, some under sail, some lying close against the rock-face of the natural wharf, with steamers continually coursing up and down.—On the south shore stretches out the spacious city of Sydney,—the boast and wonder of the colonial population, which even the newly arrived European readily pronounces worthy to be the young capital of the grand dominion lying around it. Covering the whole ridge first chosen, sweeping down the valley, and climbing up another hill, with its George-street two and a quarter miles long, its 65.000 people, its thorough English look, shopped and gas-light,—it is, altogether, so like a sea-port of our own shores, that the traveller is almost sorry it does not look stranger; for, as to anything outlandish, he might as well have stayed at home. But, now and then, an orange-tree blooming by a cottage, a flock of green parrots resting on a roof, the tatooed cheeks of a New Zealander, or the spindle-legs and matty hair of a black Australian, certify that it is England at the antipodes, and not England at home.

This City has its Legislature, possessed of the most important powers, even to the revision of the Constitution; its Corporation, with a Mayor, whose official salary is £800 a-year; and its University, of which the Senate consists of members of all the leading religious denominations. It has also its hospitals, and its poor; the latter accounted for chiefly by the frightful number of public-houses,—the former, by a goodly, yet insufficient, number of churches of various persuasions.

Few cities are so orderly at night notwithstanding the excesses of intoxication to which so many of its people are wretchedly addicted. Even after the great province of Victoria has been separated, the territory of which Sydney is the capital, is as large as ten Englands; with a thousand miles of sea-coast, rich in forests, mountains, plains, and table-lands, in pastures, crops, and mines; glittering with gold, studded with prosperous towns, resounding with the voice of industry and the bleating of innumerable flocks.—*London Quarterly Review*, (Methodist.)

No Sabbath.

In a "Prize Essay on the Sabbath," written by a journeyman printer in Scotland, there occurs the following passage:—

"Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labour thus going on in one monotonous and continuous and eternal cycle—limbs forever on the rack, the fingers forever playing, the eyeballs forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would extinguish; of the giant strength that it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness it would breed; of the projects it would wreck; of the groans it would extort; of the lives it would immolate; and of the cheerless graves that it would prematurely dig! See them, toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, razing and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in days of brightness and of gloom. What a sad picture would the earth present if we had no Sabbath."

What ought Protestants to do at this Crisis?

But the question remains, What ought British Protestants to do at this crisis?—That it is a crisis is manifest. Rome does not seek even to deceive us. She tells us more plainly than words could tells us, by deeds which sound through all Europe, that torture and the stake await every man who is not base enough to abjure his faith whenever she shall have grasped the power she is now moving earth and hell to attain. One warning more, plain and loud, has been given to a slumbering people; and on the way on which we shall improve it will probably depend the issue of the conflict to us. It summons us to stand and combine for our liberties. The ground is fast sinking beneath us. In a little, defence will be impossible.

Let us look along the Papal front, and see how ominously the battle threatens us, and how it comes nearer us every hour. Popery is again the ruler of the great despotisms on the Continent. Though weak in moral power, Rome is strong in political and military force. The great armed masses of France, and Austria, and Naples, and Spain, are at her service. And though we believe these powers would not engage in a crusade on purely religious grounds, they have, unhappily, a political interest in the subjugation of Britain. The Pope would invade us because we are a Protestant nation. The English pervert, Father Ignatius has just accomplished a tour among the leading sovereigns, with considerable success, as he tells us in the *Tablet*, in order to enlist them in a crusade for the conversion of England.—This conversion is to be brought about "chiefly," though not exclusively, "by prayer." Indeed, if this fanatic had not the the *sword* mainly in his eye, it is strange that he should go to emperors and such people. A bitter, fierce, and exasperated spirit is springing up against our country abroad. The most terrible threats have been publicly pointed against us; they have been so simultaneously in different quarters of Europe, and without disavowal. The utter extirpation of our faith and race and name, and the trampling out of the ashes of the Reformation, have been declared to be necessary before the world can have peace. In concert with these terrible mutterings from the suppressed volcano of sacerdotal wrath, there have been attacks on our rights as Britons, and our faith as Protestants, by almost all the governments of the Continent. In Spain, they deny burial to our dead. In Austria, they expel our missionaries. In the Papal States they rob us of our Bibles.—And now in Tuscany they have cast into prison a British lady for no offence but giving a copy of God's Word to a peasant. And what is to hinder these men, abandoned of God, and left to the guidance of the Pope and their own blind and raging passions, taking the last step of crossing the Channel, and by one summary blow wiping from the face of the earth a country which so deeply pains and torments them? We no more doubt that they will do so than we doubt our own existence, provided God do not divide their counsels, and find work for them somewhere else.

And how are matters at home. There are whole counties in Ireland ready to rise to a man, in the event of a foreign army appearing on our coast, and to begin the pious work of spoiling the goods and murdering the persons of Protestant heretics. There are Popish mobs in all our great cities ready to spread conflict and assassination all over the country. While threatened in front by a Papal army, we are endangered in the rear by such overwhelming masses of infidelity and Atheism as Glasgow, and Manchester, and Liverpool, and London present. These are good enough for the work of Popery, and she will marshall them under her banner, and lead them to the assault.—We have thousands of nominal Protestants among us ready to bow the knee to any God which may be set up. What would the handful of true men be in the midst of such overwhelming odds? And then we have amongst us a "Prince of the Holy Roman empire!" What is he doing? He is forming a nation under the rule of the Vatican in the heart of the British nation. He is constructing an *imperium in imperio*. Our legislators are simple enough to believe that the laws made in St. Stephen's govern the empire. In this they are mistaken. By a considerable portion of the empire these laws are held as having no validity whatever; as being "not laws, but lies." That portion of the empire is under canon law, and Dr. Wiseman is rendering canon law applicable to the circumstances of British Papists by the decrees of synods held in this country. By this device he completely evades the statute which still declares it illegal to bring bulls from Rome, by getting his decrees framed in this country, and countersigned by the Pope. Thus, while we sleep, the Pope's empire in Britain is growing. There are now two kings and two codes in the country.

But last and worse than all, the Government have it in contemplation to attach a Popish priest to every jail in the country, and a Popish chaplain to every regiment in which there are Romanists. We have been fighting to get rid of Maynooth; but here is Maynooth about to be extended over all Scotland and England. We shall have a body of priests of six hundred and upwards salaried by the State, an inevitable precursor, as it will prove, to the endowment of the Romish priesthood throughout the empire. Humanly speaking, this measure will seal the fate of our country. That part of the plan which relates to the army is especially formidable. Recruits are drawn mainly from Ireland; the number of Popish chaplains will of course be large in proportion. We thus behold no inconsiderable portion of the British army in course of being officered in the Pope's behalf. Not only are untold sums being paid to Popish chaplains—men trained in the Ultramontonism of Maynooth—in all parts of the world, but the British army is slowly passing over to a foreign power. What reliance could be placed on these soldiers in the event of a foreign invasion? There is not one of them that would not obey the priest in preference to their officer; for the Romish doctors have laid it down, that in such conflicts of authority it is the voice of the Church that is to be obeyed; and so the invading host, instead of encountering a wall of bayonets, would find hands stretched out in welcome.

Countrymen and fellow Christians, you are standing on the brink of a precipice. Abroad, a powerful conspiracy is forming against you. At home, the Government is unlocking the passes of your country to the enemy. They are planting salaried priests by the hundred in positions where they will be able, when the conflict comes, to wield the military force of the empire against its Protestantism. We have been sold—sold to an enemy who will have no pity upon the tender babe or the man of gray hairs, who will drag our wives and daughters into the confessional, and ourselves to prison or to the stake. Let us rouse ourselves now. The hours of our liberty are running fast out. Why wait till our arms are bound? Let us now concert measures of defence, while yet we can speak and act as freemen. From this hour let us proclaim a truce to all the differences, conflicts, and projects of mere party; let us, henceforth, and till the great battle be over, know but one great all-absorbing cause, and let our united rallying cry be, "Save our country!" Let us unite in a sacred bond, or oath, binding ourselves to God and to one another, and never rest, never to lay down our arms, till we have carried the two following objects:—

1. That not a penny of the nation's money shall be given to a priest of the Church of Rome, or to any purpose connected with that Church. We should be provoked to act towards the members of that Church as she acts to us. We shall still pay homage to the great principle of toleration: but we have gone far beyond the line of tolerating; we have endowed. We must compel our Government to retrace its steps. We must have no Popish colleges endowed out of the nation's funds; no Popish chaplains in the army; no Popish chaplains in the prisons or poor-houses; no lands, emoluments, and titles to Popish priest in the colonies; not a Popish priest anywhere in the whole empire drawing a revenue from the exchequer of a Protestant country. We must insist on the return of our Government

ain and Germany, for the attainment of this object? We shall not use force, but we shall say to foreign governments, We can enter into no treaty, no alliance with you; we can give you no help in war, we cannot trade with you, we must withdraw our ambassadors and consuls from you, and place you beyond the pale of our friendship and recognition, provided you refuse to our subjects in your country the same rights and privileges which you demand for your subjects in ours. Such a demand firmly made by the combined Protestants of America, of Britain, and Germany, could not be refused; or, if refused, what harm would it do to us? With the hourly expanding area of civilization and freedom around us—with Australia, and China and America, all open or opening to us, surely we can spare so insignificant a portion of the globe as Papal Europe has now become. Let us then shake hands with America on the one side, and Germany on the other, that we will give and receive toleration from Rome.

A great cisis like this cannot be got over by half measures. We call on all Protestants to combine, under a sacred pledge, never to rest till they have carried these two points. Let no man hold himself discharged in this war. The feeblest can lift up his voice and swell the general cry; he can help to diffuse light, and to diffuse light is to foil those who march under the banner of darkness. We summon all, then, to the conflict. Whether we look to the past or the future, whether we look around us on the world, or upwards to that God who name Rome has blasphemed, and whose saints she has slain, we find powerful inducements to urge us on. Behind us are the martyrs, and before us are our children for whose liberties we fight. Around us are the nations whom this terrible power has enslaved, who supplicate us by their groans to help them to break their chains. Come, then, planting our foot upon the eternal justice of our cause, and looking upwards to that Almighty One who has sworn te destroy Rome, let us join battle with this foe. We stand in the world's Thermopylæ, and with Luther at Worms we may say, "We cannot do otherwise; so help us God."

Legislative.

Opening of the Legislature.

At 2 o'clock, P. M., on Thursday last, His Excellency, Sir JOHN GASPARD LEMARCHANT opened the Legislature with the following speech:—

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

We are called upon to resume our Legislative labours, under circumstances which should inspire us with renewed confidence in the Giver of all Good. An industrious people have drawn from a fertile soil, and from a profitable Commerce and Fishery, His bounties in rich abundance, and in peace and health are permitted to enjoy them.

The Railway Bills, passed during the last Session, have received the Queen's assent. Correspondence in reference to the general subject, shall be laid before you without delay.

The sum granted for the importation of Stock, has been carefully expended; the animals imported, sold at prices that indicate the interest which has been already awakened among the Agriculturists of the Province, for the possession of those superior breeds of cattle, so highly prized in the Mother Country. The results of this experiment having more than realized the anticipations of those most favourable to the trial, I confidently anticipate, that, by an enlarged provision, you will enable me to place improved breeds in the Central Townships of every County in the Province.

The Exhibition which took place, during the past Summer, was highly creditable to the Agricultural Classes, and shewed the excellence that might be attained in the various productions of the soil. With your co-operation and aid, I look forward with confidence, to see Nova-Scotia making rapid strides in the advancement of her Husbandry;—profiting by the experience, and emulating the examples, of Great Britain and of the United States, where Agriculture is regarded as forming the basis of National wealth and prosperity.

To the VICE ADMIRAL, Commanding on this Station, our grateful acknowledgements are especially due, for his ready acceptance of the offer made to him by the Government, to take under his immediate charge the entire equipment and direction of the Provincial Vessels employed in the protection of the Shore Fisheries. The Reports, when laid before you, will shew that this duty has been performed by that distinguished Officer, with the same energy and zeal that have ever characterized his services, and which have elicited, through their Representatives, the thanks of the people of Nova-Scotia.

Mr. Speaker, and Gentlemen of the House of Assembly:

The Public Accounts, with the Estimate for the current year, shall be immediately submitted for your inspection, and you will be gratified to perceive that the Revenue, as compared with that of 1852, has steadily increased.

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

Serious inconvenience has resulted from defects in the Law which regulates the selection of Jurors, or from the mode in which it has been carried out. To provide for a more certain and speedy administration of Justice, should be our first care. A measure, embracing this object, will be submitted for your consideration.

The Reports of the Supervisors of the Great Roads shall be laid before you; and should you decide that the system, adopted last Session, has, so far, worked well, I will be happy to give my assent to any measure for its extension.

The protection of the Rivers I still regard as a subject of great importance, involving the very existence of the Salmon and Gaspereaux Fisheries; and I must rely upon your local experience to aid the Officers, appointed under the Act of last Session, by such improvements of the Law as may appear to be politic and necessary.

Some further provision should be made for the safe investment, under the guarantee of the Government, of the earnings of the industrious classes. Wages having been high throughout the year, larger sums have been weekly presented at the Saving's Bank than the Cashier was authorized to receive.

Great interest is taken in an Exhibition, which it is proposed to organize, of the productions of Provincial skill and industry, in the Autumn of the current year. I am informed that very large contributions will be made for such an object, by public spirited individuals throughout the Province. The liberality of the Legislature should encourage the enterprize; and you may be assured that it shall have my countenance and aid.

A measure will be submitted for reducing the cost of Marriage Licenses, and making provision for issuing them in the several Counties, by which the inconvenience and delays that result from the present system, will be avoided.

That you will address yourselves to the consideration and despatch of the public business, with due earnestness and zeal, I am well assured; and you may rely upon my very sincere desire so to exercise the prerogatives of the Crown, as to draw from your Legislative labors the highest guarantee, that while promoting the happiness of her Subjects, I shall secure the approbation of my Sovereign.

HOUSE OF ASSEMBLY.

THURSDAY January 26.

BILL PRO-FORMA.

Mr. Doyle, agreeably to Parliamentary usage introduced a Bill—to be entitled, "an Act for the Relief of Insolvent Debtors."

KING'S COUNTY ELECTION.

Hon. Pro. Secretary, by Command of His Excellency the Lieutenant Governor, laid on the table of the House, the return of King's County Election in favour of Mayhew Beckwith, Esq.; when Mr. Beckwith was duly sworn, and took his seat as a Representative for the County of King's, before Hon. Hugh Bell, and Hon. E. Kenny. Commissioners to see him sworn.

THE CLERKSHIPS.

Hon. Speaker having announced that he had given leave of absence to the Clerk of the Assembly, in consequence of severe illness,

The Hon. Attorney General rose for the purpose of moving that the leave of absence granted to the Clerk by the Speaker be acquiesced in by the House;—he also moved that the place of the Clerk be supplied during the present session by H. C. D. Twining, Esq., the present Assistant Clerk.

The motions were seconded by Mr. McLellan.

Hon. J. W. Johnston was very happy to support the motions, and bore witness to the faithful and impartial discharge of the duties of Clerk by Mr. Whidden, whom he regretted should have been obliged by illness to seek a return of health in a warmer climate.

Mr. Twining was unanimously elected.

Hon Attorney General proposed Alex. James, Esq., as Clerk Assistant.

Mr. Wier seconded the motion.

After a considerable pause,

Mr. Marshall moved that Mr. James W. Johnston, Jr., be Clerk Assistant of the House. Mr. Holmes seconded the motion.

The ballot went round, when the numbers stood:—

Mr. James 22. Mr. Johnston 15.

So Mr. James, being elected by a majority of 7. was sent for, and both officers were sworn in by the Speaker.

Mr. Achibald moved his draft of the Address, The Address having been seconded,

Hon. J. W. Johnston presumed the usual course would be adopted, and the Address be allowed to lay on the table till to-morrow.

Hon. Speaker.—I presume there will be no objection to that.

The Address was laid on the table, by general consent.

TUSDAY January 27.

ELECTIVE LEGISLATIVE COUNCIL.

Hon. J. W. Johnston asked leave to introduce a Bill to apply the Elective principle to the Legislative Council. Leave granted and the Bill read a first time.

ELECTIVE FRANCHISE.

Hon. Mr. Johnston introduced a Bill to extend the Elective Franchise; which was read a first time.

MUNICIPAL CORPORATIONS.

Hon. J. W. Johnston introduced a Bill to extend to the Counties of the Province the principal of Municipal Corporations; which was read a first time.

STANDING COMMITTEES.

Hon. Provincial Secretary moved for the appointment of a Committee to prepare lists of standing Committees for the present session.

Hon Provincial Secretary expressed his, opinion that the accommodation for committees was totally inadequate for the discharge of public business, and that the House could rise a fortnight earlier, if a proper room were hired in the vicinity of the building for committee meetings

Hon. J. W. Johnston concurred in the opinion that better accommodation should be afforded Committees of the Hous; but there was an advantage in meeting in this building, as the meetings were open, if not so much to the public, at least to members of the House. He had no objection to the committee named, but the House should be cautious lest the system of appointing committees by a committee, should grow into an inconvenient precedent.

The following committee was appointed:—Messrs. Annand, Lewis Wilkins, Chipman, Marshall, James Campbell, Thorne, and McQueen.

After considerable conversation on the general business of the Session, the House adjourned till a quarter before eleven, Saturday.

J. H. C.

SATURDAY, January 28.

The House met at 11 o'clock, and immediately proceeded to Government House with the Address, which elicited the following Reply from His Excellency:—

REPLY TO ADDRESS.

Mr. Speaker and Gentlemen of the House of Assembly.

I thank you for the assurances in this Address that your best care and attention will be devoted to the objects I have recommended to your consideration; and I look with confidence to your support and co-operation in carrying out the various measures that may be calculated to promote the prosperity of the people of Nova Scotia.

The members then returned to the Assembly room and the House adjourned till two o'clock on Monday.

O. W.

MONDAY January 30.

PUBLIC DOCUMENTS.

Hon Provincial Secretary, by command of the Lieut. Governor, laid on the table of the House a dispatch from the Duke of New Castle, specially confirming, by an order of the Queen in Council, certain acts passed last Session, relating to Railroads.

Also, an order in Council, leaving to their operation 96 acts passed by the Legislature of Nova Scotia last Session.

Also, copies of correspondence between the Vice Admiral Sir. George F. Seymour and the Lieut. Governor, embracing the advice of Commander Egerton, of H. M. Steamer Basalisk, recommending the placing of three Buoys at the entrance of the Harbour of Port Hood, in order to make that harbour safe and accessible for Her Majesty's ships in protection of the Fisheries.

Also, another despatch from His Grace the Duke of Newcastle with reference to Railways and an order in Council, giving Her Majesty's special confirmation to the act for repealing the Grant to Kings College.

STANDING COMMITTEES.

Mr. Annand, from the Committee on Standing Committees, brought in his report—recommending the following Committees:—

PUBLIC ACCOUNTS.—Messrs. Killam, Archibald, Marshal, Fulton, and Jost.

AGRICULTURE.—Messrs. B. Smith, James Campbell, Holmes, McKinnon, Annand, Comeau, Thorne, Zwicker, and Peter Smyth.

EDUCATION.—Messrs. Howe, Johnston, L. M. Wilkins, S. Campbell, Doyle, Creighton, and McLeod.

TRADE AND MANUFACTURES.—Messrs. Wier, Whitman, Locke, Fulton, McLellan, Mosher, John Campbell, P. Smyth and Moore.

FISHERIES.—Messrs. Attorney General, Marshall, Wier, Thomas Coffin, Jost, Martell and Ryder.

POST OFFICE.—Messrs. Henry, Howe, S. Campbell, Ryder, L. M. Wilkins, H. Munro, Zwicker, Thorne, and Chipman.

MINES AND MINERALS.—Messrs. Archibald, Johnston, H. Munro, Doyle, Bent, Holmes and Wade.

PENITENTIARY.—Messrs. McLeod, Bent, Zwicker, Murray, and Shaw.

TRANSIENT PAUPERS.—Dr. Brown, Dimock, Whitman, M. I. Wilkins, and Peter Smyth.

NAVIGATION SECURITIES.—Messrs. Chipman, Josiah Coffin, Wade Cowie, E. Young, McKinnon, Murray, McQueen, and James Campbell.

SICK EMIGRANTS.—Messrs. M. I. Wilkins, Creelman, Beckwith, McQueen, and Bourneuf.

INDIAN AFFAIRS.—Messrs. Whitman, McQueen, Holmes, Brown, and James Campbell.

PRINTING.—Messrs. Fulton, Locke, Cowie, Wier, and Murray.

ROAD DAMAGES.—Messrs. Annand, McLeod, Jost, H. Munro, and Ryder.

PRIVATE BILLS.—Messrs. Wade, Archibald, and M. I. Wilkins.

POOR ASYLUM.—Messrs. Creighton, T. Coffin, John Munro, Moore, and Shaw.

EXPIRING LAWS.—Messrs. S. Campbell, Freeman, and L. M. Wilkins.

MAINE LAW—LICENSES.

Hon. J. W. Johnston gave notice to his intention to introduce a Bill similar in its provisions of that commonly designated the Maine Liquor Law.

Mr. A. G. Archibald moved that the Bill be introduced the other day for an amendment of the License law be referred to a special Committee, which was agreed to.

JURY LAW.

Hon. Pro. Secretary, (in the absence of the Attorney General,) asked leave to introduce a Bill to amend the Jury law; which gave rise to an irregular discussion on the Cumberland Jury Lists, with other topics, connected with the present defective lists of Jurors.

The Bill was eventually referred to Messrs. Uniacke, Johnston, Henry, M. I. Wilkins, McLellan, and John Campbell, to report thereon.

ANNAPOLIS GRAMMER SCHOOL.

Mr. WHITMAN presented a petition from Mr. DeBlois, teacher of the Annapolis Academy, praying to be allowed an unappropriated sum voted for Grammer Schools in that County. Referred to Committee on Education.

TELEGRAPH COMPANY.

The Hon. Prov. Secretary introduced a Bill to guard the public against the abuses of the Elective Telegraph; which was read a first time and referred to a Select Committee consisting of Messrs. Howe, Johnston, Chipman, Whitman and B. Smith.

STEAM FERRY, PICTOU.

Mr. M. I. Wilkins presented a petition for the establishment of a Steam Ferry across the harbour of Pictou. Also a petition relative to transient paupers.

Both petitions were referred to the Standing Committees.

J. H. C.

TUESDAY, January 31.

A number of private petitions were received, and referred to Committees.

Mr. Zwicker asked leave to introduce a Bill for the reduction of the Salaries of Public Officers. Leave was granted and the Bill read a first time.

Hon. Provincial Secretary, by command, laid on the table certain correspondence relating to the Mines and Minerals. The documents were referred to the Committee on that subject.

FISHERIES.

Hon. Provincial Secretary laid on the table, by command, a despatch from His Excellency Sir Gaspard LeMarchant to his Grace the Duke of Newcastle, dated March 17th, and his Grace's reply, dated 16th April, 1853: these documents were read.

ST. PETER'S CANAL.

The Provincial Secretary, by command, laid on the table of the House a copy of Capt. Barry's report on the feasibility and cost of constructing the St. Peter's Canal to connect the waters of the Bras D'Or Lake with the Atlantic.

MARRIAGE LICENSES.

The Hon. Pro. Secretary asked leave to introduce a Bill to reduce the cost of Marriage Licenses from £1 to 7s. 6d. Leave was granted and the bill read a first time.

UNION OF THE COLONIES.

Hon. Mr. Johnston said—The motion I am about to make, Mr. Speaker, will I am sure commend itself to the feelings of this House. The Hon. Provincial Secretary told us yesterday that it was the duty of Nova Scotians to boast, and if we may look to the report he yesterday brought in we well know how to do that. To my mind sir, it is of infinitely more importance that we should have something to boast of; if we can elevate our positions, improve our resources consolidate our strength and give to us that which we now earnestly yearn for—something of nationality—shall we refuse to avail ourselves of the opportunity. Let us blow our trumpets as loudly as we please—still little Nova Scotia may just remain as she is; nay, New Brunswick and even Canada must be, to a certain extent, limited and controlled in their progress whilst they remain without national character, influence or position. Ever since I first contemplated this subject under the auspices of a man of extended talent and sagacious mind—I allude to Lord Durham; my eyes have been steadfastly fixed upon the period when it could be accomplished, and I now believe that a movement in that direction, though commenced by the smallest and least influential of the three Provinces, may produce results favorable to its speedy accomplishment.

Hon. Prov. Secretary,—I can only say as an individual member of the House, that nothing would give me greater pleasure than to engage in the discussion of the exceedingly interesting question propounded in the resolution just moved. Sir, I almost hailed that motion as something clearer, more elevated, more exciting, (I speak in the rational and proper sense of the term) than some of the discussions in which we have been engaged. I quite agree with the hon. and learned member for Annapolis; the British North American Provinces have the extent; their population is rapidly increasing, they possess the national resources necessary for the creation of a great nation—cheerfully then will I engage in discussing the measure contemplated by him. And, sir, let me say to him that the conflicts of faction here will never do us the honour, or confer on us the blessings which we may expect from the opening up of the wide and expanded field. Again, sir, I say to him that I will gladly engage with him in that discussion.

The House then adjourned until 3 o'clock, Wednesday.

O. W.

☞ We acknowledge, with thanks, from the Hon. Provincial Secretary's office, a "copy" of a Despatch addressed by His Excellency Sir Gaspard LeMarchant to the Right Honorable His Grace the Duke of Newcastle on "the industrial resources, and maritime and agricultural capabilities" of the Province of Nova Scotia. From this valuable document we shall make some extracts in our next number.

SAD ACCOUNTS FROM THE IONIAN ISLANDS.—Private letters from the Ionian Islands inform us that Zante and Cepalonia are in a most deplorable condition. The failure of the current crop for two successive years has cut off the only supply from which the inhabitants of those two Islands, in particular, derive their main support. The land owner and the labourer are both suffering under such a calamity; but it is in the latter that want with its attendant horrors, weighs heavily and is crushing them to death. Their circumscribed condition, in a physical as well as in a social sense, renders them helpless in their present misfortune.

Any work which could offer the scanty remuneration of twelve cents per day, would, under existing circumstances, be hailed by thousands as a most propitious and heaven sent boon. But there are no factories to employ the callous hand of the sturdy agriculturist, and it must drop with weakness by his side until death relieves his sufferings. The relief also that might be obtained by spreading out, and thus rendering the intensity of suffering less observable, is rendered very difficult by the liquid element which locks them up in their native island. The Zantiotes in particular are well known throughout Greece as the most industrious, active, laborious and thrifty husbandmen of that part of the world, and yet even their doom seems almost inevitable, and starvation is already preying upon that hardy race. During last Autumn wild fruits and herbs growing in the fields constituted their foods, but dreary Winter has deprived them of their miserable pittance.

The Ionian Government has offered to many a free passage to Corfu, where the olive crop promised well this year, and where they might find employment in helping their fellow-islanders to get in their crop. This measure will no doubt afford some relief, however small, to the sufferings of many. Hundreds have already availed themselves of it, and our correspondent tells us that the haggard features of hundreds of starving beings, of all ages and sexes, leaving their sunny island in search of bread, presented a picture which drew out tears from the eyes of all who witnessed it.

The disease will very probably continue for many years to come, and hence the fate of these poor children of the East promises to rival that of the Irish famine during the potato rot. Cannot the benevolent of this country devise some means by which from the abundance with which Providence has blessed us, a timely aid could be sent which may in some measure relieve the ir sufferings.—*Boston Traveller.*

Academy Subscription Notice.

Parties residing within the limits of the Nova Scotia West District, who, during the last summer or autumn, became subscribers for Scholarships in the Sackville Academy, or for Donations to that Institution, are hereby informed, that the Wesleyan Ministers are authorized to receive the amount of such subscriptions on their respective Circuits.

☞ A prompt attention to the payment of the first instalment, which is now due, is earnestly requested. Remittances from the Ministers may be made to Messrs. Bell, Anderson & Co., Halifax, or to the Agent.

By order of the Executive Committee,

J. McMURRAY,
Agent for N. S. West District

Halifax, January 19, 1854.

☞ The second Lecture before the "Young Men's Christian Association," was delivered in Temperance Hall on Monday evening last, by the Rev. Geo. W. HILL. The subject of the Lecture was, "The Hebrew People: their past, their present, and their future," which was ably treated by the Rev'd. Lecturer, and listened to with deep attention by the densely crowded audience.

GREAT BARGAIN.—A set of the London Encyclopædia, 22 vols., half bound in calf, in excellent order, have been left for sale at the Book-Room, and will be disposed of at a very low rate.

☞ We forgot last week to mention that our respected cotemporary of the St. John, N. B. *Courier*, has been recently enlarged, thereby securing for itself increased facilities for news and advertising purposes.

☞ The Boston *Zion's Herald*, was enlarged at the beginning of the year, and is well filled with good original and selected matter. The *Herald* is a valuable paper.

☞ The illness of the Editor prevented his making preparations for this number as he could have wished. Our readers will kindly make allowance.

☞ Some communications on hand are deferred till next week, in consequence of the severe indisposition of the Editor.

☞ Monies received since our last will be acknowledged in our next.

DU BARRY'S REVALENTA ARABICA FOOD supersedes the expenses and miseries of the *materia medica*, brings new life and cheerfulness to the invalid, and renders the process of cure both pleasant and certain. FIFTY THOUSAND well-known and recorded cases establish this; and the number of witnesses to its effects is daily increasing. Amongst the female sex its salutary effects are as marked as amongst males. Miss Elizabeth Jacobs writes, from Nazing Vicarage, near Waltham Cross, Herts:—I have been suffering, at least, seven years, in the prime of life, from indigestion, nervousness, head-aches, inflammation, and gatherings. low spirits, general debility, sleeplessness, and delusions; and, during all that time, I have required, every year, so much medical attendance, that I have been almost ruined by doctors' bills." She then presents her heartfelt gratitude to Messrs. Du Barry, for the complete cure effected by Du Barry's Food. Mrs. Mary Godsmark, of Hunton, writes:—"Your excellent Food has released me from an increditable accumulation of suffering, for which, during the last eight years, all kinds of medicines had been tried in vain. My feelings and sufferings, previous to taking your Food, were the following: indigestion, nervousness, billiousness, affection of the liver and kidneys, costiveness, palpitation of the heart, noises in the ear, pains in almost all the body, low spirits, general debility, loss of memory, wretchedness, thoughts of self-destruction." James Porter, Esq., of Perth, returns thanks on behalf of a lady who had been for thirteen years afflicted with indigestion, prostration of strength, &c., accompanied by cough. Mr. Thomas Walker, of King's Road, Chelsea, expresses his "gratitude and pleasure" for the good done by the Food to his wife, who, previous to taking it, "had been suffering for a long time from dyspepsia, producing alternately diarrhœa, and the opposite state of the system; and although medicine gave temporary relief, it proved of no lasting benefit." Mary Geldert, of Trevagler, near Penzance, says:—"Eighteen years' nervous debility, violent palpitation of the heart, throbbing in the temples, violent pains in the left side and back, shortness of breath, cough, numbness of the extremities, cramps, spasms, flatulency, retching, and such general weakness, that I was constantly fearful of falling, when on my legs; all these symptoms have been removed by Du Barry's excellent Food." It is impossible to make room in a newspaper paragraph for the varied but concurrent language of thankfulness in which the writers describe their escape from their sufferings. It is a proud and enviable position for Messrs. Du Barry to feel themselves thus the acknowledged benefactors of multitudes of their fellow-beings. For further particulars we refer our readers to Messrs. Du Barry's advertisement in our to-day's columns.

How is it, of late, that your paint work looks so clean and fresh? asked a lover of neatness to his landlady. No great secret sir, I use the Boston Chemical Washing Powder! (Sold by the Grocers generally.)

TAPE WORM CURED BY

Dr. M'Lane's Celebrated Vermifuge

NEW YORK, August 2, 2852.

☞ A certain lady in this city testifies that, after using Dr. M'Lane's Vermifuge, she passed a tape worm ten inches long; and has no hesitation in recommending it to every person afflicted with worms; as, in her opinion, it far excels every other remedy now in use. The name of the lady, and further particulars, can be learned by calling on Mrs Hardie, Manhattan place, or E. L. Theall, Druggist, corner of Rutger and Monroe streets.

P. S.—The above valuable remedy, also Dr M'Lane's Celebrated LIVER PILLS, can now be had at all respectable Drug Stores in this city.

☞ Purchasers will please be careful to ask for, and take none but Dr. M'LANE'S VERMIFUGE. All others, in comparison, are worthless.

Agents in Halifax, WM. LANGLEY and JOHN NAYLOR. 23.

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to Wednesday, February 1st.

Bread, Navy, per cwt.	27s. 6d.
" Pilot, per bbl.	23s. 9d. a 25s.
Beef, Prime, Ca.	47s. 6d
" " N. S.	45s.
Butter, Canada,	11d.
" N. S. per lb.	10d.
Coffee, Laguyara, "	
" Jamaica, "	8d. a 8½d
Flour, Am. spri. per bbl.	52s. 6d.
" Canada sfi. "	52s. 6d.
" Rye,	35s. 6d.
Cornmeal,	25s.
Indian Corn, none.	
Molasses, Mus. per gal.	1s. 6d.
" Clayed, "	1s. 4d. a 1s. 4½d.
Pork, Prime, per bbl.	70s.
" Mess, "	80s.
Sugar, Bright P. R.,	35s. 6d. a 36s. 3d.
Bar Iron, com. per cwt,	17s.
Hoop " "	22s. 6d.
Sheet " "	28s.
Codfish, large	17s. 6d.
" small	15s. a 15s. 6d.
Salmon, No. 1,	70s.
" " 2,	65s.
" " 3,	57s. 6d.
Mackerel, No. 1,	60s.
" " 2,	55s.
" " 3,	37s. 6d.
Herrings,	15s.
Alewives,	17s. 6d.
Haddock,	12s. a 12s. 6d.
Coal, Sydney, per chal.	37s. 6d.
Fire Wood, per cord,	19s.

Prices at the Farmers' Market, corrected up to 3 o'clock, Wednesday, February 1st.

Fresh Beef, per cwt.	30s. a 35s.
Veal,	3d. a 4d.
Lamb, per lb	3½d. a 4½d.
Bacon, per lb.	6d. a 7d.
Pork, Fresh,	3½d. a 4½d.
Butter, per lb.	11d. a 1s.
Cheese, per lb.	5d. a 6½d.
Eggs, per dozen,	1s. a 1s. 3d.
Poultry—Chickens,	1s. 9d. a 2s.
Geese,	1s. 6d. a 2s. 6d.
Ducks,	2s. 3d. a 2s. 6d.
Turkeys, per lb.	6d. a 7d.
Calf-skins, per lb.	6d.
Yarn, per lb.	2s. 6d.
Potatoes, per bushel,	2s. 6d. a 3s.
Oatmeal, per cwt.	16s. a 17s. 6d.
Peas, per bushel,	5s.
Apples, "	3s. a 5s.
Homespun Cloth, (wool,)	per yard, 2s. 6d.
Do. (cotton and wool,)	per yard, 1s 7d. a 1s. 9d.

WILLIAM NEWCOMB,
Clerk of Market.

Marriages.

At Avondale, Newport, on Thursday the 19th January, by the Rev. T. H. Davies, Mr. Philip MOSHER, to Mrs. Eliza BAYSON, both of Newport.

On the 19th, by the Rev. John Storrs, Mr. James TRAHEY, to JANE SOPHIA, eldest daughter of Mr. Stephen Gouldy, Long Island, Horton.

At Port Medway, 21st ult., by the Rev. B. Gaskill, Mr Christian WAGNER, of Lunenburg, to Mrs. ELIZABETH PATTERSON.

At Mahone Bay, on the 5th ult., by the Rev Charles Cosman, Mr. Josiah SLAWENWHITE, fourth son of Mr. Geo. Slawenwhite, to Louisa HAM, eldest daugater of Mr. George Ham.

Deaths.

At his residence, Blackett Place Edinburgh, on the 29th December, Robert GRIEVE, Esq., of Noble Hall, Peebles-Shire, in the 78th year of his age—who for 40 years was a Merchant of high standing and a worthy citizen in all the varied relations of life.

On the 31st inst., after a lingering illnes, ANNIE, second daughter of the late Israel Allison, Esq., of this city.

At Londonderry, on the 14th Decr., after a short and painful illness, which she bore with christian resignation to the Divine will, Sarah Jane HILL, wife of John James Fulton, in the 22nd year of her age.

On Sunday morning, WILLIAM EDWARD, infant son of Jacob and Charlotte Myers, aged 8 months.

Lost overboard from Main top sail yard of Am. brig Esther Elizabeth, on the morning of the 18th November, while close reefing top sails, off Cape Cod, ELISHA JAMES, eldest son of Wm. C. Payson, of Westport, in the 20th year of his age—much esteemed by all who know him, and leaving a large circle of friends and relatives to mourn his untimely fate.

In Bytown, Canada West, on the 18th November, MARGARET, the beloved wife of Edward J. Nobler, late Steward of Halifax Hotel, and eldest daughter of Robert Balfour, Esq., late of Mason Hall, in this city, aged 21 years.

Of consumption at the Eastern Road, on Thursday, 26th inst., John PIRIE, Junr., in the 25th year of his age, much lamented and deeply regretted by all who had the pleasure of his acquaintance.

At Lunenburg, suddenly, 15th inst., of influenza, Mr. John LONG, aged 44 years.

On the 30th ult., in the 84th year of his age, John William MORRIS, Esqr., an old and respected Merchant of this city—deeply regretted by a large family of children and other relatives.

On Saturday evening, 28th inst., LLEWELLYN, infant son of William Jenkins, aged 9 weeks.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

MONDAY, January 30.

Mail brig Velocity, Burke, Bermuda, 16 days.

TUESDAY, January 31.

Barques D R DeWolfe, Holmes, New York, 17 days—bound to Naples—loss of fore top sail yard, &c.

George Hughes, Florian, Sydney, 14 days—bound to New York—leaky.

Schrs Stewart Campbell, Walsh, Fortune Bay.

Aldebaron, Kenny, Newfoundland—bound to Boston.

Susannah, Newfoundland—bound to St Andrews.

CLEARED.

January 26.—schr Blue Wave, Dunn, St John, N B

January 27.—Milton, Roberts, Matanzas; Breeze, Buchan, Boston; Creole, McDonald, B W Indies.

January 28.—Brigt Cadmus, Burke, St Jonn's, N. F.

January 30.—Chebucto, Wallace, B W Indies.

January 31.—R M Steamer Osprey, Corbin, Bermuda; schr Golden Rule, Dolby, Porto Rico.

MEMORANDA.

At Cuba, January 24th—Contest, Kingston, Jam.

At Nassau, Jan 2nd—Onward from London, to sail 6th for Matanzas; spoke Dec 19, ship Arabia, of New Brunswick, from Liverpool for Savanah, lat 23 N long 53 W,—leaky and dismasted—wanted nothing.

Rosanna reports left Challenge of Yarmouth, at Demerara, Dec 14th, loading for Dublin—crew all in hospital—Master of C well; lat 19 lon 67 40 passed an Am man-of-war steering for St Domingo—all well; Dec 31, lat 33 26, lon 67, spoke Am barque Octavus, of Portland, Me, steering west, bulwarks partially stove in—did not understand where bound; lat 40 44, lon 63 59, saw two bales of cotton, picked up one, saw also a brigs trysail boom with gear attached, did not see any traces of the wreck; Jan 13, lat 43 12, long 66 52, spoke ship Morning Star, of and from New Brunswick to Liverpool G B—all well—desired to be reported.

Boston, January 19—cld Annie, Feeling, Trieste and Symrna; Sarah, Thomas, Westport. 20th—ard Sylph, Roberts, Turks Island via Liverpool, N S; Henry Parker, Cumberland. Capt Morris, of steamer R B Forbes, reports that a Nova Scotia schr from Boston for the W Indies, went ashore on Tuesday night, (supposed at Provincetown)—probably the Jarius Hart, for Port au Prince.

Part of the materials and a portion of the cargo, consisting of raisins pork, lard, tea, &c., of the brig Eagnora, lost near Yarmouth, have been saved; on life boat is saved in good order, and one destroyed—a surf boat damaged, but can be repaired—life car and waggons saved—eight or ten life buoys saved in good order.—The cargo saved was sold on the 21st inst.

Liverpool, G B, Dec 31—ard barque Oromocto Dalhousie—bound to Fr ground. Jan 1—Helena, P E Island. 2nd—sld Mayra, Halifax; 14th Ann Thompson, do. 7th—Balmoral from Newfoundland, has arrived at this port with decks, boats, swept, boat stove, loss of bulwarks and stanchions and some of her beams supposed to be broken, &c, having been struck by a sea. She was bound for the Clyde.

Capt Bourke reports, on Jan 24 after a severe snow storm (lat 43, lon 64 42, fell in with Prussian barque St. Julius, from City Point, U S, for Liverpool, G B, on her side, in distress, loss of rudder, sails, spars, and in a leaky condition on the inboard side, bulwarks and stanchions gone, covering board off,—asked to be taken off the wreck; both vessels hove-to with ice; put off in a boat, when the snow storm commenced—came from N W, it being impossible to render them any assistance, for fear of the wreck drifting the night; the following day at 4 P M the crew of the wreck put off in their long boat, when the ship gave a heavy roll and broke the boat in two halves; still hard gales, at 10 P M put off and saved the lives of crew, consisting of 17 men; vessel shifted suddenly to S S W with heavy snow squalls.

For Sale at the Wesleyan Office,
And at all the City Book Stores.

BELCHER'S

FARMERS' ALMANAC,

FOR

1854.

NO pains have been spared to make this Almanac equally as correct as any that have preceded it, and to sustain the opinion of its merits as expressed by the greater part of the leading periodicals. *** Tide-Tables are given for Halifax, Horton, Cornwallis, Windsor, Newport, Truro, Dalhousie, Pictou, Cape Tormentine, Annapolis, St. John, N. B., Portland, Maine, and St. John's, Newfoundland.

C. H. BELCHER.

☞ The bound Copies are embellished with a fine engraving of Cape Split in the Bay of Fundy.

January 26, 1854. 4w

ON SALE AT THE CITY BOOK STORES

The Guardian Angels;

OR

JAMES MASON AND HIS VISION:

AN APPEAL

IN FAVOUR OF TOTAL ABSTINENCE,

AND

A Prohibitory Liquor Law.

BY EUGENE MORTIMER, Esq.

CONTENTS:

CHAPTER I.—A Child's Thought.
II.—A Battle and a Victory.
III.—In which there is a Passing Glance at Two Characters.
IV.—The Vision.
V.—Guardian Angels.
VI.—A Singular Assault.
VII.—The Warning.
VIII.—The Surprise.
IX.—A Friend Indeed.
X.—A Narrow Escape.
XI.—A Hopeless Case.
XII.—A New Position.
XIII.—An Alarm.
XIV.—The Sacrifice.
XV.—A Scene in a Cellar.
XVI.—The Upper Ten.
XVII.—Day Dawning.
XVIII.—A Prediction Assuming Form.
XIX.—A Powerful but Neglected Instrument.
XX.—First Fruits of a Coming Harvest.
XXI.—A Problem Solved.
XXII.—Indictment and Proof of Guilt.
XXIII.—Showing some Sheep-heads are not deficient of Brains.
XXIV.—Homer in a Nut Shell.
XXV.—Light Thrown on a Dark Picture.
XXVI.—A Bright Idea.
XXVII.—In which appears a Short but Important Episode.
XXVIII.—Perpetual Motion.
XXIX.—Did You ever Cipher it Out?
XXX.—Sowing to the Wind and Reaping the Whirlwind.
XXXI.—More Spokes in the Wheel.
XXXII.—A Dangerous Position—A Minister between Two Fires.
XXXIII.—An Encounter—But no Blood Shed.
XXXIV.—An Old Debt.
XXXV.—A Strong Hold Stormed and Carried, despite a Powerful Enemy.
XXXVI.—A Vision of the Future.

The above work is recommended to the favour of Temperance men in the Provinces, under the persuasion that they will hold a valuable auxiliary in the work in which they are engaged. The Author averse from "puffing" would prefer that the work should be judged of by its own merits.

☞ Owing to the work extending to a greater number of pages than was at first anticipated, a small increase of the proposed price has become unavoidable.

☞ Price, single copies 1s. 10½d.; a discount of 20 per cent. will be made to those who order 25 copies and upwards, to one address.

☞ Persons wishing to act as Agents for the sale of the above work, in any part of the Province, to whom the above discount will be allowed, will please address the Author, post paid, to the "care of the Editors of the *Athenæum*, Halifax, N. S."

Halifax, October 15th, 1853.

JOHN ESSON & CO.

Have Received and offer for sale:

250 Chests fine Congo TEA, (Ex "Celestial," and 33 half chests do do.) others.
60 hhds bright Porto Rico SUGAR,
60 puncheons } Heavy Retailing MOLASSES.
20 tcs }
30 bbls }
30 casks White Wine and Cider Vinegar,
100 boxes Thompson's Honey Dew Tobacco,
25 kegs Halifax No. 1, Tobacco,
50 boxes Mott's Broma, Cocoa and No. 1 Chocolate,
30 do Thomas's No 1 Chocolate,
40 do ground Pepper and Ginger, in 1-4 and ½ lbs.
250 do extra family Nos 1 and 2 SOAP,
120 do Candles, 6's and 8's, 25 & 150 lbs. each
60 do Glenfield, Miller and Lesefier's Starch,
100 half bbls. No 1 saleratus, 30 bags fine Salt,
25 bales fine Lamp Wick, 20 kegs fresh Mustard,
800 ovens Wrapping Paper, assorted sizes.
100 doz large and small Pails,
100 boxes and 200 halves Muscatel RAISINS,
20 do Brown Sugar Candy
60 bags Coffee, Ginger, Alspice and Pepper,
20 bbls Cod Oil, 2 casks Olive Oil,
100 bbls No 1 Pilot BREAD, bags Navy Bread,
100 bbls No 1, fat

The Provincial Wesleyan.

Boys, Don't say—"I can't."

BY W. G. BOURNE.

Never say "I can't," my dear;
Never say it.
When such words as those I hear,
From the lips of boy or girl,
Oft they make me doubt and fear:
Never say it.

Boys and girls that nimbly play,
Never say it.
They can jump and run away,
Skip and toss and play their pranks;
Even dull ones, when they're gay,
Never say it.

Never mind how hard the task,
Never say it,
Find some one who knows, and ask,
Till you have your lessons learn'd;
Never mind how hard the task:
Never say it.

Men who do the noblest deeds
Never say it.
He who lacks the strength he needs,
Tries his best, and get it soon,
And at last he will succeed—
Never say it.

But when evil tempts to wrong,
Always say it.
In your virtue firm and strong,
Drive the tempter from your sight;
And when follies round you throng
Ever say it.

When good actions call you near,
Never say it.
Drive away the rising fear,
Get your strength where good men do.
All your paths will then be clear;
Would you find a happy year?
Would you save a sorrowing tear?
Never say it.

Temperance.

Bullet Patches.

Is there iniquity in the traffic in ardent spirits? All our dealings with our fellow man, should be conducted on principles of equality. In all interchange of commodity, one thing should be made to answer to another. The seller should receive an equivalent for the thing sold. The buyer should give an equivalent for the thing bought. Thus the interest of both parties is secured, and trade becomes a mutual benefit.

This is the universally recognized law of honesty in traffic. He who voluntarily takes from another anything valuable for which he makes him no adequate return, *violates* this law.

Apply this to the rumseller. He takes a benefit from his customers; this is unquestionable What does he give in return? Does he give that which contributes to his customer's health, property, or happiness? To his social or moral improvement, or to the comfort of his family? Ask him what he has gained; his impaired constitution, and social degradation shall testify. Ask his habitation; its fallen chimney and rag-stuffed window will tell. Ask his children; their tattered garments and haggard features shall testify. Ask his wife; her calloused hands and care-furrowed features will tell. What has the rum-seller done for her? He has taken her last bed, her last gown, her last cow, her last loaf. He has robbed her of the heart of her husband. He has clouded her sunny sky, and rendered her paradise a purgatory. Go to her wretched house at midnight, and see her shivering over her last half-consumed stick of fuel; while, through the crevices of the wall, and the broken pane at the window, the bitter blasts of December howl out the requiem of her hopes. Poor victim! once the happy occupant of a palace; see how she weeps! hear how she sighs; and, but for the rumseller, those tears might have been smiles, and those sighs might have been songs. She waits for the drunkard's late return. He comes. Behold the bloated face, observe the reeling gait, and hear the muttered curse. That was once a man. He had the features of a man, the heart of a man, the feelings of a man. What is he now? A savage, a tiger, a loathsome living death. Who has wrought the transformation? Who has turned the husband into a fury? Who caused the *father* to turn out his children *starelings* on the highways? Who made the *husband* the *hell* of his wife? Go ask the honest rumseller; he can tell you. Does he deny the agency? That's noble—stick to the denial! *(Silence in the bar-rooms.)—Central Missourian.*

☞ The *Canadian Watchman*, thus notices the attacks of the Canada papers, and their correspondents, on the Maine Law. How far these remarks are applicable to certain papers of this city, our readers can form an opinion. The suggestion in the few last lines is good:—

"Why have our cotemporaries not acted impartially by inserting the confutations of their correspondents? Simply, we suppose, because they were ashamed of their conduct. They well knew, when they opened their columns to ridicule the temperance enterprise, that they were attempting to stem the current of popular opinion, for every one is now fully convinced the liquor traffic is one of the greatest curses which afflicts our world; and, although we cannot, as yet, get every one to come independently out, and express his belief that this is the case, yet, at the same time, there is not a man but is satisfied that it is the case, though he does not openly confess it. We are sincerely desirous that our editorial brethren will lay down their weapons of warfare, and allow us the felicity of doing, as we have already offered, on a previous occasion; that is, proposing them, at our earnest opportunity, as fit and proper persons to become members of the Canadian Prohibitory Liquor Law League."

THE LAW IN OPERATION—HOTEL BARS CLOSED—GROCERY SIGNS COMING DOWN—THE CRAPE HANGING OUT.—By an unavoidable delay of our paper, we are enabled to chronicle some interesting facts attending the advent of the anti-Liquor Law. The principal hotels have removed the bars, and declare themselves determined to be law abiding citizens.—Among them are the Biddle, National, Michigan Exchange, Johnson's, Railroad House, and the St. Charles. So says report. Several grocery and saloon signs have come down this morning, and some of them have put in their places large pieces of crape, and already "the mourners are going about the streets." A stranger "in black," going through our streets this morning, seeing the signs of morning, anxiously inquired what great calamity had suddenly visited the city? He was told that this was the funeral day of the Alchol family, whose death warrant was signed the 20th of June last.—His reply was, "Let the will of the Lord be done.—Amen.—*Detroit Tem. Advocate.*

"Daddy, I want to ask you a question." "Well what is it son?" "Why is Smith's gin-shop like a counterfeit shilling?"—"Don't know son; why?" "Because you can't pass it," said the boy. The old man was carried off on a shutter.

Agriculture.

The Good Time Coming.

We commend the following article to the special notice of our Agricultural friends:—

Those who are anxious to see an improved agriculture, are often told that the time is near when the farmers of the land will be intelligent in their calling. We are referred to the agricultural shows in almost every county, as an indication and proof that this good time is near.

It is not my wish to discourage the hoeing, if their hope has anything for a basis. It is my opinion, however, that various circumstances of the present time give indications decidedly unfavorable. Among these, two items only shall receive notice now.—These are, first, the false principle upon which cattle, fruit, vegetables, &c., are estimated, as though size of single products was the great thing; and second, the unwillingness to encourage or employ talent in the work of improvement.

In judging of a cow, or a breed of cattle for cows, the common way of judging of the best cow is by the quantity of milk she would give, or the weight of butter she would make in a given time, together with the amount of beef she would make if fattened. But I apprehend that this is not a correct rule of judging. One cow may make sixteen pounds of butter per week, while another would make only eight pounds. The decision would at once be given to the sixteen pound cow. But if the sixteen pounds of butter really cost more per pound than that produced by the other cow, the question is decided in her favour. There are cows which can be made to produce a large amount of butter per week, put at the same time the expense of keeping them will be so great, that they are really the poorest cows for the farmer to keep. Then again for beef, they are no better. They would make a large weight of coarse beef. But the cost of producing a hundred pounds of beef from them, would be more than that of producing a hundred pounds of beef, of a better quality, from smaller cattle. What the farmer wants is the kind of cattle by which he can produce the best beef, at the cheapest rate; and the best butter, at the least cost per pound.

A hearty, well-formed, quiet kind of cattle, hogs or poultry, which will give the best return for the amount of cost in keeping, is the kind we want, whether they grow large or not; I stake this as the true principle for farmers to decide by in all these things.

The wild rage for large fowls illustrates the false principle under consideration Yet a hundred pounds of the large chickens would cost more than a hundred pounds of the common kind of fowls. The flesh of the large ones also is inferior in quality.

The same will hold good, entirely, of hogs; and also, generally, of cattle, The disposition of every animal, and every breed of animals, has much influence, in ordinary circumstances, upon having on fat or flesh Every person of observation knows that it is much more difficult to produce a fat hog from a very uneasy one, than it is from a more quiet one. There is a reason for this, and that reason is not entirely without an application to cattle.

Perhaps the time will come when animal physiology will be better understood, and the indications of such a day we should rejoice to see. I am not now willing to join the "wild-goose-chase" after *big* things—big oxen, big cows, big hens, &c, &c. I look upon it as the last thing for the farmer, unless he can make a *better profit* by producing such large specimens. If a cow which will make 20 pounds of butter per week will cost more than double the sum to keep her which another one will that will make 10 pounds, where is the boasted advantage of the great butter maker? Now we are among the number of those who believe that in all these things the productions of extraordinary results requires extraordinary expense. Farmers want the kind of stock which, with common treatment, or with the best treatment they can have without extraordinary expense, will make the best return for the money expended. For this purpose they want well-formed, hardy, quiet cattle. They want such as at all ages show handsome and good proportions, will grow and thrive upon ordinary food, and are gentle and quiet in their dispositions.

An uneasy cow, ox, horse, hog, or hen, will not only subject the farmer to more expense to keep it where it should be, but it will require more food for growing or fattening; and it is a question whether it will not require much more food for the production of a given quantity of milk or butter. All this must come into the account before we can correctly judge of the matter.

In the production of field crops, the greatest crop may be the last one entitled to a premium, for it may be the most unprofitable of all. We want nothing to do in a frantic effort to see who can raise the largest crop. We want to know how to secure the best return for money and time expended. The best profit is not secured generally by the largest crop, but by the best crop, without extraordinary expense.

A. G. CUMINGS.

—New England Farmer.

ASHES.—Take especial care of the ashes made on your place; don't permit them to be exposed to the weather; but keep them under cover. Five bushels of ashes, mixed with two double horse cart-loads of marsh or river mud, muck or peat, will convert the whole into good manure; a hogshead or two of soap suds would do the same thing, therefore, among your savings, save and utilize them.

Miscellaneous.

Japan and Japanese.

In their social and domestic life, the Japanese are truly Asiatic. Their females occupy but a subordinate position, although they are permitted to share in all the innocent recreations of their husbands and fathers, and are not held in such jealous seclusion as in some parts of India. Their minds are cultivated with as much care as is bestowed upon the education of the men, and the literature of the country boasts of many female names. They are lively and agreeable companions, and are much celebrated for the ease of their manners. With all these privileges which they enjoy, they are yet in a state of total dependence, and polygamy and the power of divorce is indulged in to the extreme by the husbands.

Children are brought up in habits of implicit obedience, and all of every rank are sent to school, where they learn to read and write.—Beyond this degree of education, however, the children of the rich are instructed in morals, and the whole art of good behavior, including minutest forms of etiquette. Arithmetic, and the science of the almanac, form another important portion of their education, since it would be in the highest degree disgraceful to commence any important undertaking on an unlucky day. And last, as the finishing study, they are initiated into all the mysteries of the Hara Kiri, literally meaning "happy despatch," but which is in reality the mode of self-destruction which every Japanese of distinction feels bound to resort, upon occasions where his life is at stake from any impending penalty.

At the age of 15 years the boys have their heads shaved, and they then become members of society. They also receive a new name at this time, and invariably upon every advance in rank the old cognomen is changed for a new one. Nor are these the only occasions when this change takes place; no subaltern is allowed to bear the same name with his chief, and therefore when an individual is appointed to a high station, every one under him who chances to be his namesake must immediately find and adopt a new name.

In marrying, equality of rank between the contracting parties, is the first requirement, and when no obstacle of this sort stands in the way, the youth declares his passion by attaching a branch of a certain shrub to the house of the young lady's parents. If this be neglected, so is his suit; if it is accepted, so is the lover, and if the damsel wishes to put her reciprocity of this offer beyond a doubt, she forthwith blackens her teeth. Presents, as among most oriental nations, are now exchanged, and after with great ceremony burning her toys to indicate that she is to be no longer childish, she is presented by her parents with a marriage dress and some articles of household furniture, among which are always a spinning wheel, a loom, and the culinary implements required at a Japanese kitchen. All this bridal equipment is conveyed in great state to the bridegroom's house, and exhibited on the day of the wedding.—*Boston Transcript.*

Interesting Paragraphs.

DISCOVERY OF THE PALACE OF SHUSHAN.—The commissioners engaged under the mediation of England and Russia in marking the boundary line between Persia and Turkey, have recently come upon the remains of the ancient place of Shushan, mentioned in the books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position; and the internal evidence proving its correspondence with the description of the place recorded in sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. 1, where he will read of a "pavement of red and blue, and white, and black marble," in that place. *That pavement still exists*, and corresponds to the description given in the sacred history. And in the marble columns the dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman. Not far from the place stands a tomb; on it is sculptured the figure of a man bound hand and foot with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the history of Daniel in the lions' den. Other interesting discoveries may be expected. The Persian arrowheads are found upon the place and the tomb. Glass bottles, elegant as those placed upon the toilet-tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus twenty-five hundred years after the historians of Esther and Daniel make their records, their histories are verified.

NEW METHOD OF LIGHTING CHURCHES.—In the new Reformed Dutch Church in Seventh-avenue, between Twelfth and Thirteenth-streets, there are arranged in the ceiling, in the form of an ellipse, twenty-four gas-burners concealed by slides during the day, so that you see no gas fixtures—Behind each of these is a reflector, so adjusted as to throw the light directly upon the heads of the audience. During evening service, the slides being drawn, a most splendid light, rivalling that of Sol himself, fills a room sixty-feet wide, seventy-five feet long, and thirty-five feet high, so that you can see to read with comfort the print of small psalm-books, and sing with ease from "minion." The *convenience* of this arrangement is, no dazzling globe or jet pains your eyes, for there is no light on the pulpit, or on the gallery, or on the side walls of the church. The comfort is in its agreeableness to the church, all being reflected from above, and equally diffused, and nobody is able to get in your light. The economy is in the absense of expensive gas fixtures, which are a nuisance during the day, and an eyesore at night, and in the ability to get as much light, and of a better quality, from nearly one-third of the burners that are necessary on the old plan.—This is an improvement worth looking at, and as the church is open every Sabbath evening, the pastor being engaged in a course of lectures, the editors of the Times and its readers would be pleased with the sight. No notice has been taken of this new arrangement by the press—probably because it is not known. In my judgment it is a fine affair, and when seen, cannot fail of being admired.—*New York Daily Times.*

CARDINAL WISEMAN IN ROME.—The last three Sundays in November have each had its own attractions in Rome, the two former in the shape of the beatification of two saints, and the latter (after the ascent in a balloon, which attracted an immense crowd of all classes of Romans) in a sermon preached by Cardinal Wiseman, in the Church of St. Andrea delle Frati, near the Propaganda. Among other topics his eminence congratulated the Roman Catholics on the schisms among the various dissenting bodies in England, and especially on the difference of opinion in the Church of England on the subject of baptismal regeneration, which he considered betokened the speedy dissolution of that establishment; adding that more converts had been made to the Roman Catholic Church in England during the last ten years than in three hundred previously. He then enlarged on its immutability, and the delight he experienced on returning to Rome after an absence of ten years, during which time the whole world had been shaken by revolutions, but without any effect or alteration being produced here; forgetting the presence of a French garrison, without which Pio Nono would probably have remained the guest of the King of Naples, and to whose bayonets the Roman Catholic religion owes its present existence even in its own capital. The cardinal's sermon (says another account) was, in fact, more ornamental than argumentative, and wound up with a piece of tautology which seemed to surprise his auditors greatly. "In fine, my brethren, said he, "you must contemplate Rome as the city of God's apostles—consequently, as the city of the apostles of God"—a variation of the same sentiment difficult to express in any other than the English language. A select band of pickpockets exercised their predatory arts upon the congregation the whole time, delighted to have to do with such respectable and unsuspecting victims.—*London Watchman.*

A CASE FOR SYMPATHY.—Some three years ago a young man accompanied by a young lady to whom he was devotedly attached, stopped at Springfield while on a travelling excursion, and engaged a horse and buggy at one of the livery stables there, to be absent some days. The stated number of days having gone by, and the young man failing to appear, caused the owners of the team to be alarmed, and they immediately issued a handbill, headed "stop thief!" In the meantime the young man made his appearance, and judge of his suprise to find himself at once seized by the officers of justice. He endeavoured to reason and expostulate with the owners of the horse and carriage, assuring them that he was, wholly innocent of any criminal intentions, and offered them the full price of the establishment to be released' All this proved unavailing to the hardened wretches. Rather than suffer the ignominy of a trial which would have resulted in the exposition of the young lady and his highly respectable connections, he gave an assumed name and plead guilty. He is now in our state prison, sick and emaciated, serving out his sentence, which expires in about twenty days. He never disclosed the above facts until yesterday, nor would they now be known but for his being in such a debilitated state as to make him feel alarmed for his life. May his future days be crowned with happiness.—*Boston Post.*

KNAVE AND KING.—Intrigues of state, like games of whist, require a partner, and in both, success is the joint effect of chance, and of skill; but the former differ from the latter in one particular—the knaves rule the kings. Count Stackelberg was sent on a particular embassy by Catherine of Russia, into Poland; on the same occasion Thurgut was despatched by the Emperor of Germany. Both these ambassadors were strangers to each other. When the morning appointed for an audience arrived, Thurgut was ushered into a magnificent saloon, where, seeing a dignified looking man seated and attended by several Polish noblemen, who were standing most respectfully before him, the German ambassador (Thurgut) concluded it was the king, and addressed him as such, with the accustomed formalities.—This dignified looking character turned out to be Stackelberg, who received the unexpected homage with pride and silence Soon after the king entered the presence chamber, and Thurgut, perciving his mistake, retired, much mortified and ashamed. In the evening, it so happened, that both these ambassadors were playing cards at the same table with his majesty. The German envoy threw down a card, saying, "The king of clubs!" "A mistake!" said the monarch, "it is the knave." "Pardon me, Sire," exclaimed Thurgut, casting a significant glance at Stackelberg. "This is the second time to-day, I have mistaken a knave for a king!" Stackelberg, though very prompt at repartee, bit his lips, and was silent.

HOW TO PUT UP SHIRT BOSOMS.—We have heard ladies express a desire to know by what process the fine gloss observable on new linens, shirt bosoms, &c., is produced, and in order to gratify them, we subjoin the following receipt for making Gum Arabic starch:

Take two ounces of fine white gum arabic powder—put it into a pitcher, and pour on it a pint or more of boiling water, according to the degree of strength you desire,) and then having covered it, let it set all night. In the morning, pour it carefully from the drugs into a clean bottle, cork it, and keep it for use. A table spoonful of gum water poured into a pint of starch made in the usual manner, will give the lawns (either white or printed) a look of newness, when nothing else can restore them after washing. It is also good (much diluted for thin white muslin and bobinet.

VALUE OF A PLOUGH.—Among the Caffres, agriculture is considered to be a labour unworthy of a warrior, and is therefore left entirely to the women. When they first saw a plough at work they gazed upon it for a time in astonished and delighted silence; at last one of them gave utterance to his feelings in this exclamation—"See how the thing tears up the ground with its mouth! It is of more value than five wives?"

OZONE.—This remarkable substance which is sometimes, but not universally, present in the atmosphere, but which has been hitherto regarded when observed to be anotropic condition of oxygen, has been discovered by a German chemist at Bon, not to be so, but a distinct substance existing as teroxide of oxygen, thus continuing the series of the compound of oxygen with hydrogen. The details of the process by means of which the discovery was effected have not yet transpired.—*Medical Circular.*

WASHING

MADE EASY AND PLEASANT BY THE USE OF BOSTON

Chemical Washing Powder.

THIS Soap Powder, prepared by a practical Chemist is superior for washing clothes, cleaning paint work removing grease from woollens and takes the place of other soaps for cleansing purposes. One package with five minutes labor makes two gallons of pure soft soap Thousands of families have adopted its use and give it the preference over all other saponaceous compounds.

Manufactured by Beck & Co., No. 120, Washington Street, Boston.

Retailed by Grocers and Druggists generally.

D. TAYLOR, Jr., 45, Hanover street, Boston, general Agent for the Provinces to whom all orders must be addressed.

Sold in Halifax wholesale and retail by W. M. Harrington, John Harrington, John Eason & Co., John Lithgow, Alex. McLeod, GROCERS, and by Morton & Co., John Naylor, Avery, Brown & Co., DRUGGISTS, and by dealers generally.

November 17.

(BY SOLE LICENCE.)

LAWRENCE & COMPY'S PATENT

Improved Flesh Gloves and Straps.

FOR producing a healthy state of the system by friction, without the risk of tearing the skin, as all the ordinary Horse Hair Gloves are liable to do.—The great value of the Horse-Hair Renovator as a therapeutic agent, when applied to the human body, is now too well known to every one who has paid the least attention to the importance of a healthy action of the Skin, to require further comment.

The superior advantages of the Patent Flesh Gloves and Straps manufactured under this Patent, are that, by a peculiar process in the machinery employed in their manufacture, the points of the Hair are brought perpendicularly to the surface, thereby removing the liability to tear the skin (a very general complaint against the ordinary kind,) rendering them more pleasant to use, at the same time enabling the process of friction to be much more effectually performed; they are, indeed, a positive luxury to use, apart from their salutary effects.

The peculiar fabric manufactured expressly for the use of Ladies deserves their special attention; it has been highly recommended by the most eminent of the medical profession, and given universal satisfaction to those who have used it.

For Sale by

ROBT. G. FRASER, Druggist,

June 23. No 319, Granville Street

EXTRA FAMILY FLOUR.

60 BBLS Superior for Pastry

W. M. HARRINGTON.

December 8.

TOILET PREPARATIONS.

ISAAC BABBITT'S

SUPERIOR

TOILET SOAPS.

CYTHEREAN CREAM OF SOAP, PANARISTON SHAVING CREAM, PANARISTON SHAVING SOAPS, IN SOLID ROLLS, PANARISTON SOAP FOR MEDICAL USES, AND SHAVING POWDER.

These choice Soaps and creams enjoy the highest fame for their superior excellence, both in this country and in Europe. Medals have been awarded from the best institutions, and testimonials of their virtues by thousands who have used them.

CYTHEREAN CREAM OF SOAP, for Ladies, softens the skin, removes freckles, purifies the complexion, and is free from all impure or irritating properties, and is admired by all who use it.

PANARISTON SHAVING CREAM takes the place of all other Soaps as a preparation for the razor, and those who use it once will never after use any other.

PANARISTON ROLLS are put up in a neat portable style suited to travellers convenience.

The following are a few from the many testimonials received:—

Rev. John Pierpont says of the Shaving Soap, "it is unequaled as a preparation for the razor, by anything that I have found." Dr. A. A. Hayes, State Assayer, says of the Cytherean Cream, "I have never met with any Soap Compound, which, in cleansing the most delicate skin, would, like this, leave it perfectly moist, soft and healthy." Dr. Walter Channing says, "I have no memory of so good an article." Dr. Luther V. Bell, Superintendent of the McLean Asylum, says, "it is superior to any other saponaceous compound I have kin ed." Hon. Horace Greely, of the N. Y. Tribune, says, "we have tried it, and found it perfect; no other soap is worthy of being mentioned the same day." Dr. Baily, editor of the National Era, says "it is in all respects the very best soap we have used." Mrs. Swisshelm, editress of the Pittsburg Saturday Visitor, says, "it is superior to anything in the soap line either soft or hard." Mr. Prentice of the Louisville Journal, says, "the Cytherean Cream of Soap is probably the best for preserving the purity of the skin which has yet appeared" The New York Literary World, says, "Mr Babbitt will be the Soyer of soap, the great regenerator."

Sold wholesale and retail by Beck & Co., proprietors, 120 Washington street, Boston.

Manufacturers of Toilet Soaps of all kinds, Colognes—Perfume Extracts—Dentifices—Hair Oils and Hair Dyes. General Agents for Dr. Adam's Colcassian Ambra—a Hair Preservative.

Retailed by Druggists and Traders generally, throughout the United States and Canada.

D. TAYLOR, Jr., Boston, General Agent to whom orders must be directed.

Sold in Halifax by Morton & Co. John Naylor, H. A. Taylor, and T. Durney.

November 17.

50,000 Cures without Medicine!

DU BARRY'S Delicious REVALENTA ARABICA FOOD is the natural remedy which has obtained 50,000 testimonials of cures from the Right Hon. the Lord Stuart de Decies, Archdeacon Stuart of Ross, and other parties, of indigestion (dyspepsia,) constipation, and diarrhoea, nervousness, biliousness, liver complaint, flatulency, distention, palpitation of the heart, nervous headache, deafness, noises in the head and ears, excruciating pains in almost every part of the body chronic inflamation and ulceration of the stomach, irritation of the kidneys and bladder, gravel, Stone, strictures, erysipelas, eruptions of the skin, impurities and poverty of the blood, scrofula, incipient consumption, dropsy, rheumatism, gout, heartburn, wind, and sickness during pregnancy, after eating, or at sea, low spirits, spasms, cramps, epileptic fits, spleen, general debility, asthma, coughs, inquietude, sleeplessness, involuntary blushing, paralysis, tremors, dislike to society, unfitness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, and many other complaints. It is, moreover the best food for infants and invalids generally, as it never turns acid on the weakest stomach, but imparts a healthy relish for lunch and dinner, and restores the faculties of digestion, and nervous and muscular energy to the most enfeebled.

BARRY, DUBARRY & Co., 77 Regent-street, London.

A FEW OUT OF 50,000 TESTIMONIALS OF CURES ARE GIVEN BELOW.

Analysis by the Celebrated Professor of Chemistry and Analytical Chemist, Andrew Ure, M. D., F. R. S., &c., &c. *London, 16, Bloomsbury Square, June 6, 1849.*—I hereby certify, that having examined DUBARRY'S REVALENTA ARABICA, I find it to be a pure vegetable Farina, perfectly wholesome, easily digestible, likely to promote a healthy action of the stomach and bowels, and thereby to counteract dyspepsia, constipation and their nervous consequences.

ANDREW URE, M. D., F. R. S. &c., Analytical Chemist.

Dr. Harvey presents his compliments to Messrs. BARRY, DUBARRY & Co., and has pleasure in recommending their "Revalenta Arabica Food;" it has been singularly useful in many obstinate cases of diarrhœa, as also of the opposite condition of the bowels and their nervous consequences. London, Aug. 1st, 1849.

2, Sidney Terrace, Reading, Berks, Dec 3, 1847.

GENTLEMEN,—I am happy to inform you, that the person for whom the minute quantity was procured, has derived very great benefit from its use. distressing symptoms of dropsy of long standing having been removed, and a feeling of renewed health induced. Having witnessed the beneficial effects in the above mentioned case, I can with confidence recommend it, and shall have much pleasure in so doing whenever an opportunity offers, &c. &c. I am, gentlemen, very truly yours,

JAMES SHORLAND, late Surgeon 96th Regt.

CERTIFICATE FROM DR. GATTIKER.

Zurich, 3 Sept 1853.—I have tried DuBarry's Revalenta Arabica for a complaint which had hitherto resisted all other remedies—viz.; CANCER OF THE STOMACH; and I am happy to say, with the most successful result. This soothing remedy has the effect not only of arresting the vomiting, which is so fearfully distressing in Cancer of of the Stomach, but also of restoring perfect digestion and assimilation. The same satisfactory influence of this excellent remedy I have found in all complaints of the digestive organs, it has also proved effectual in a most obstinate case of habitual flatulence and colic of many years standing. I look upon this delicious Food as the most excellent restorative gift of nature.

DR. GRATTIKER.

PRACTICAL EXPERIENCE OF DR. GRIES IN CONSUMPTION.

Magdeburg, 10th Sept, 1853.—My wife, having suffered for years from pulmonary complaint became so seriously ill at the beginning of this year, that I looked daily for her dissolution The remedies which hitherto had relieved her remained now without effect, and the ulcerations of the lungs and night sweats debilitated her fearfully. It was in this, evidently the last and hopeless stage of pulmonary consumption, when every medicine combined powerless in even affording temporary relief,—that I was induced by a medical brother from Hanover, who makes pulmonary consumption his special study and treats it with DuBarry's Revalenta Arabica, to try this strengthening and restorative food, and I am happy to be able to express my astonishment at its effects My poor wife is now in as perfect state of health as ever she was, attending to her household affairs and quite happy It is with pleasure and the most sincere gratitude to God for the restoration of my wife, that I fulfil my duty of making the extraordinary efficacy of DuBarry's Revalenta, in so fearful a complaint, known; and to recommend it to all other sufferers. GRIES, M. D.

Cure No 71, of dyspepsia from the Right Hon the Lord Stuart de Decies:—"I have derived considerable benefit from Du Barry's Revalenta Arabica Food, and consider it due to yourselves and the public to authorise the publication of these lines.—Stuart de Decies.

Cure, No. 49,832.—"Fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach and vomiting, have been removed by Du Barry's excellent Food.—Maria Jolly, Wortham Lime, near Diss, Norfolk.

Cure, No 47,121.—"Miss Elizabeth Jacobs, of Nazing Vicarage, Waltham-cross, Herts: a cure of extreme nervousness indigestion, gatherings, low spirits, and nervous fancies."

Cure No 46,314.—"Miss Elizabeth Yeoman, Gate-street near Liverpool: a cure of ten years' dyspepsia and all the horrors of nervous irritability."

Plymouth, May 9th, 1851.—For the last ten years I have been suffering from dyspepsia, headaches, nervousness, low spirits, sleeplessness, and delusions, and swallowed an incredible amount of medicine without relief. I am now enjoying better health than I have had for many years past. You are quite at liberty to make my testimonial public.

J. S. NEWTON.

Devon Cottage, Bromley, Middlesex, March 31, 1849.

GENTLEMEN,—The lady for whom I ordered your food (six months advanced in pregnancy, and was suffering severely from indigestion, constipation, throwing up her meals shortly after eating them, having a great deal of heartburn, and being constantly obliged to physic or the enema, and sometimes to bleed. I am happy to inform you that your food produced immediate relief. She has never been sick since, had little heartburn, and the functions are more regular, &c.

You are liberty to publish this letter if you think it will tend to the benefit of other sufferers. I remain, gentlemen, yours sincerely. THOMAS WOODHOUSE.

Bonn, 19th July, 1853.—This light and pleasant Farina is one of the most excellent, nourishing, and restorative remedies, and supersedes in many cases, all kinds of medicines. It is particularly useful in confined habit of body, as also in diarrhoea, bowel complaints, affections of the kidneys and bladder, such as stone or gravel; inflammatory irritation and cramp of the urethra, cramp of the kidney and bladder strictures, and hæmorrhoids. This really invaluable remedy is employed with the most satisfactory result, not only in bronchial and pulmonary and bronchial consumption, in which it counteracts effectually the troublesome cough; and I am enabled with perfect truth to express the conviction that DuBarry's Revalenta Arabica is adapted to the cure of incipient hectic complaints and consumption.

DR. RUD. WURZER.

Counsel of Mdicine and practical M. D. in Bonn.

In canisters, suitably packed for all climates, and with full instructions—½ lb 1s. 9d.; 1 lb 3s. 6d.; 2 lb 5s 8d; 5 lbs 13s 9d., 12 lbs 27s. 6d.

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SURPRISING CURE OF A CONFIRMED ASTHMA AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Middleton, of Scotland Road, Liverpool.

SIR,—Your Pills have been the means, under providence, of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most dreadful attacks of Asthma, frequently of several weeks' duration, attended with a violent cough, and continual spitting of phlegm intermixed with blood. This so shook my constitution that I was unfitted for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored tone and vigour to the chest and digestive organs

I am, Sir, your obedient Servant,

Dated Jan 1st, 1853. (Signed) H. MIDDLETON.

A PERMANENT CURE OF A DISEASED LIVER OF MANY YEARS' DURATION.

Copy of a Letter from Mr. Gamis, Chemist, Yeovil, to Professor Holloway.

Dear Sir,—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Bilious Complaints I may mention the following case. A lady of this town with whom I am personally acquainted, for years was a severe sufferer from disease of the Liver and digestive organs; her medical attendant assured her that he could do nothing to relieve her sufferings, and it was not likely she would survive many months. This announcement naturally caused great alarm among her friends and relations, and they urged her to make a trial of your Pills, which so improved her general health that she was induced to continue using them, and she received a perfect cure. This was twelve months ago, and she has not experienced any symptoms of relapse. I can often declares that your Pills have been the means of saving her life. I remain, Dear Sir, yours faithfully,

November 23rd, 1852. (Signed) J. CAMIS

AN ASTONISHING CURE OF CHRONIC RHEUMATISM, AFTER BEING DISCHARGED FROM THE HOSPITAL, INCURABLE.

Copy of a Letter from Mr. W. Moon, of the Square, Winchester.

TO PROFESSOR HOLLOWAY.

SIR,—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended, and was attended by one of the most eminent Surgeons in this town; but received no relief whatever, and fearing that my health would be entirely broken up, I was induced to go into your County Hospital, where I had the best medical treatment the institution afforded, all of which proved of no avail, and I came out no better than I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed I have felt no return of the complaint.

I am, Sir, your obliged Servant,

October 8th, 1852. (Signed) W. MOON

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist Goole, dated February 15th, 1853.

TO PROFESSOR HOLLOWAY,

SIR,—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CARTER JACKSON, of this place, was afflicted with dropsy, on upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel became necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail, until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it.

I am, Sir, yours respectfully,

(Signed) G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague,	Female Irregularities,	Scrofula or King's evil,
Asthma,	Fevers of all kinds,	Sore throats,
Bilious Complaints,	Fits,	Stone and Gravel,
Blotches on the skin,	Gout,	Secondary Symptoms,
Bowel complaints	Headaches,	Tic Doloreux,
Colics,	Indigestion	Tumours,
Costiveness	Inflammation,	Ulcers,
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Consumption,	Liver Complaints,	Worms, all kinds.
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Dropsy,	Piles,	
Dysentery,	Rheumatism,	
Erysipelas,	Retention of Urine	

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JOHN NAYLOR, Halifax.

General Agent for Nova Scotia,

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January, 1853.

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