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Poetry.

Jacob's Ladder.

Extract from a recent prize poem of the University of Oxford—by Rev. Wm Alexander:

Ah! many a time we look on starlight nights
Up to the sky, as Jacob did of old,
Long looking up to the eternal lights,
To spell their lines in gold.

But nevermore, as to the Hebrew boy,
Each on his way the angels walk abroad,
And nevermore we hear with awful joy,
The audible voice of God.

Yet to pure eyes, the ladder still is set,
And angel visitants still come and go;
Many bright messengers are moving yet,
From the dark world below.

Thoughts that are red-crossed, Faith's out spreading wings,
Prayers of the church are keeping time and tryst—
Heart-wishes making bee-like murmurings,
Their flowers, the Eucharist—

Spirits elect, through suffering rendered meet
For those high mansions—from the nursery floor
Bright babes that climb up with their clay-cold feet,
Unto the golden door.

These are messengers, forever wending
From earth to heaven, that faith alone may scan;
These are the angels of our God, ascending
Upon the Son of Man.

Religious Miscellany.

"Thy Kingdom Come."

How brief the petition,—how vast and comprehensive its import! Do we as Christians, and Christian ministers, grasp its import; when, as taught by our Lord, we repeat this part of his immortable prayer before the mercy seat?

"Thy kingdom come." Not an earthly but a heavenly kingdom; not of this world, but spiritual in its reign, subjects and immunities. Not a kingdom subject to mutation and decay, but a kingdom unchanging in the principles of its government, and everlasting in its duration.

"Thy kingdom come." A kingdom of light, to dissipate the world's darkness; to "fill the earth with the knowledge of the glory of the Lord as the waters cover the sea." To reveal the true God and Jesus Christ whom he hath sent. A kingdom of power to put down all rule, and all authority, that would make void, or trample in the dust, the great law of love: to subjugate all intellects, and all hearts to the blessed and only Potentate—King of kings, and Lord of lords. A kingdom of peace,—to close forever the temple of Janus, to hush the din of war, to bring order out of confusion, till earth shall rival heaven.

A kingdom of righteousness,—to rebuke and reverse the world's injustice; to end "man's inhumanity to man," to plead the cause of the fatherless and the widow, to break the bands of the captive, and "let the oppressed go free."

A kingdom of purity,—to wash away the world's pollution, and give earth back to heaven redeemed and sanctified.

A kingdom of joy and thanksgiving,—to wipe tears from all eyes, to remove sadness from all hearts, to turn earth's blasphemies into hallelujahs, and feast the world's poverty at the banquet of love.

"Thy kingdom come." Blessed God! it has come;—

"We hear its rumbling wheels, and cry
Triumphant Lord, appear."

Already is this kingdom established in the earth. Already has it won many trophies from the kingdom of Satan. Its victories are all but world-wide, and its immunities sighed after by every son and daughter of Adam. Yet, alas! millions know not the light of this kingdom, they grope in gross darkness, and stumble at noon-day. Millions know not its power to deliver from the bondage of sin, and the galling vassalage of the devil. Talk we of physical slavery—there is slavery yet more degrading and deadly! the slavery of the intellect, of the heart, and of the conscience. Millions there are thus enslaved; utter strangers to the freedom of this spiritual kingdom, and to the truth which makes free indeed; and millions more who know not the righteousness, peace, and joy in the Holy Ghost of this kingdom When shall they be made the happy recipients of these blessings? Were they not provided for all? Why, then, are they limited to so few? Ought not the dominion of this kingdom to be universal?—Why, then, is it so circumscribed—and why are its universal conquests delayed? Is the arm of the Lord shortened, that he cannot save? Is his ear heavy, that he cannot hear the prayer of faith? Hath he forgotten his covenant? Will he not avenge his own elect which cry day and night unto him, though he bear long with them? He will avenge them speedily, suddenly, unexpectedly. He will honor his covenant; he will vindicate his faithfulness, and the faithfulness of his own elect, who when just about to despair, because the Lord delays his coming, shall be suddenly and unexpectedly answered, to the joy of their desponding hearts, and the enlargement of his kingdom in the earth.

"Nevertheless, when the Son of man cometh, shall he find faith in the earth?"—Ah! here is the danger. Not that God will forget his covenant; not that he will turn from his gracious purpose toward our race; but the danger is, that the elect will grow weary, yield to doubt, restrain prayer, and thus prove unfaithful. "Lord increase our faith." "All things are possible to him that believeth." "Have faith in God."—"Lord, I believe, help my unbelief."

"Courage, my soul, on God rely—
Ye that are of fearful hearts be strong."

Our God is in the heavens, and still our Jesus reigns. The word of the Lord endureth forever, nor shall his promise fail forever more. Then is our duty as Christians manifest. Prayer, mighty prayer—the prayer of faith—that tells in heaven, and tells on earth, should be offered without ceasing by the church at the throne of grace, that the kingdom of our God and his Christ may come, and his "will be done on earth as in heaven."

"Lord teach us to pray." "Awake awake, put on strength, O arm of the Lord; awake as in the ancient days in the generations of old." O, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." What saith He? "I have set watchman upon thy walls, O Jerusalem, which shall not hold their peace day nor night. Ye that make mention of the Lord keep not silence," "And give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." Will not the faithful respond, "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "Be not wroth very sore, O Lord: neither remember iniquity forever; behold, see, we beseech thee, we are all thy people." "O, Lord, revive thy work." "Thy kingdom come." J. B.

Rockford, Aug. 12, 1856.

Spiritual Things Spiritually Discerned.

"The natural man threceive not the things of the Spirit of God; for they are foolishness with him: neither can he know them, because they are spiritually discerned." 1 Cor. ii: 14.

Two men are walking upon the same plain, and each turns his face towards the sky. The light of the sun is shining upon both, but one sees no sun, while the other sees not only light, but the face of the sun, and his eye is overpowered with its glory. What makes the difference between the two? Not that one is in darkness, and the other in light; not that one is near the sun and the other far away; not that one has an eye differently constructed from the other; but simply that there is a thin cloud between heaven and the one, and no cloud between it and the other. The latter can not only trace evidence that there is a sun, and that he is up, but has the presence of that sun before his face, and his glory filling his eye. So two men stand in relation to the universal and all-present God. One believes, infers, intellectually knows, that He is; ay, that He is present; yet he discerneth him not: it is a matter of inference, not of consciousness; and though believing that God is, and that He is present, he sins Another spiritually discerns, feels His presence; and he learns to "stand in awe, and sin not."

Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He had heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city At first he is delighted-dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and is entraptured; but on reflection finds that night covers the earth and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky, than all question is at end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul; it enjoys all lights; yet amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father and He lifts up upon it, the light of his countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—*Rev. Wm. Arthur.*

A Mother's Tears.

A member of the senior class at ——— college, in 1826, was spending the first part of his closing term at home. He was a gay and jovial fellow, full of life and mischief, though not inclined to vice. The truths and ordinances of religion he treated with a decent respect, but he was careful to debar it from any approach to his heart; and on this ocasion he was not unwilling to be absent from college at this time, as there were special manifestations of the presence of the Spirit there. His pious room-mate gave him in a letter some account of what was passing, but made no direct appeal to him except to quote at the end of the letter the words: "It is appointed unto men once to die, but after this the judgment." His mother wishing to see the letter he passed it to her; and after reading it, she expressed a mother's solicitude for the salvation of his soul.

Our young friend did not sympathize in his mother's anxieties; but unmoved alike by her entreaties and his room-mate's appeal, he went quietly on with his studies.—At length the hour for his return to college came, and he stood in the doorway grasping his mother's hand. She tried to say, "Farewell, my son; may God bless you!" but in vain; her deep and strong emotions precluded all expression, save the quivering lip, and the tears streaming, an unwonted sight, down her cheeks. Quickly he turned on his heel, unwilling to have tears seen in his own eyes, and took his place in the empty stage. His ride to college was a solitary one, and he had ample time to reflect on his mother's farewell.

Arriving at his room in the evening, he found his room-mate absent—probably at a prayer-meeting in the recitation room over his head, where he could hear the voice of supplication and the hymn of praise. Leaving this uncongenial spot, he tried to find some of his former gay companions in the same building, in order to recover his spirits in their society. But his search was fruitless; every one seemed to have gone to the prayer-meeting. Returning to his room in disgust, he considered with himself whether he should not at once withdraw, and go home without reporting himself to the President; but the thought of his mother made him waver.

Ere long his room-mate and several pious class-mates came in, and welcomed him back. He was firmly resolved to have nothing to do with the religious students, if they would let him alone; but if they spoke to him of his own salvation, he resolved, to defend himself as best he could. To his surprise they now said nothing to him personally about religion, though their minds were full of it. Turning this over in his thoughts after retiring, it occured to him that they considered him as so fully set in impenitence that expostulation would be useless. Sleep fled from his eyes. All that night he saw nothing but his mother's quivering, tearful face. The second and the third night were passed in the same way. He strove in vain to shake of serious thoughts. God had given his mother's tears a power over his heart never exerted by arguments, entreaties, or threatenings. He could stand out no longer. His easy unconcern was gone; he began to enquire, "What must I do to be saved?" he sought counsel of Christian friends, and ere long could cheer his mother's heart by the assurance that he too had found the Saviour.

Pious mother, often disheartened, full of fears, and read to despair, hold fast upon your wayward child by the strong bonds of unconquerable love. If anything has special power to touch the heart of our great High Priest, it is the yearning mother's agony in behalf of her child. Great too is its restraining and guiding power over him. Let him see and know there is a barrier between him and perdition, that *never will give way;* and that if he will destroy himself, he must force his way through it. Let him not fail of being early brought to the Saviour, for lack of such love, such prayers, and such tears.

Religious Intelligence.

Interview between an American Missionary and the Great Mogul.

Rev. Mr. Woodside sends to the Boston Presbyterian the following account of a visit to the ex-King of Delhi since he became a prisoner:

"On the morning before I left Delhi I had an interview with the ex-King. In order to procure admittance into the quarters where he was imprisoned, I had in company with a medical friend, applied to the Commissioner on the previous day, and without difficulty obtained a written order to the officer in charge. Accordingly, at the appointed hour, we proceeded to the place, and were at once introduced. The house in which we found him was a small upper-storied building, in the street leading to the Delhi gate of the palace. The lower story had no connection with the upper, but had been used as shops. The room in which we found his Majesty was about sixteen feet wide, by twenty-five or thirty in length. I could not observe the dimensions precisely, as the greater part was cut off by a screen, which concealed forty of the royal ladies who were close prisoners in the same apartment.

"The part alotted to the king was not more than six feet by sixteen. He was not however always confined to this space, as there was a little room adjoining, in which he slept. When we entered we found him seated on a cushion in one corner smoking the buggah, with a little fire of charcoal in front of him to keep him warm. (You must remember that a December morning even in Delhi, renders the neighborhood of a fire not disagreeable) I could scarcely believe when I saw him, that I was in the presence of the Great Mogul! He is a small man, considerably stooped, of a pleasing countenance, showing that when younger he must have been handsome. His color is fair compared with that of the common Hindostani, his nose decidedly Roman, and his old grey beard sparse and uncared for. He wore a cotton quilt around his shoulders, and a common white turban on his head.—He is said to be over eighty-five years of age, and consequently his old body is shrivelled up into half its former dimensions.—He held up his arm to show us that he is fast withering away, and seemed to care little now what become of him. I entered into conversation with him regarding his present condition in the sight of God, and his future prospects. I could not resist the desire to tell him and the ladies (who heard all that was said, though shut off by the screen) of the way of salvation through a crucified Redeemer. I referred to the atrocities that had been committed in Delhi with his sanction and in his name and told him that tho' he might escape punishment from man, there was a tribunal coming, where king and subject where on a level, and where injustice could not be done. I then told him of the love of God to sinners, however vile and polluted, and pointed out how that love was manifested in the gift of the Saviour, and urged him to believe in Christ, assured him that if he did so, he would attain a kingdom, a throne, and a crown, infinitely superior to all he had lost.

"During this discourse, he frequently assented to what I said, saying, 'Barbagg,' 'Barbagg' True, True. At one point in the discourse, where I was speaking of the future judgement, the Queen, Zinat Mahal, (or, treasure of the palace,) interrupted me with the question, 'What shall be done to those who are innocent?' She had been listening attentively to all I said—close to my side, though I could not see her. Her question gave me an opportunity of showing that none were innocent in the sight of God, but that every son and daughter of Adam was guilty, and was worthy of eternal death.

"She expressed herself highly pleased with all I said, and begged that I would call again and speak with her I told her that it was impossible, that I was a traveler, and that perhaps I should never again meet her until we met at the bar of God, where I should see her, not as then under a screen, but face to face, and where she would remember that all I had said was true.—While I spoke, the King's two sons were also present, the one about sixteen years of age, and the other about twelve. The wretched old man would, under other circumstances, have excited sympathy, but I could not but feel that his present degradation was but the just and legitimate consequence of his deeds. To show you how little he really felt that degradation, it is only necessary to mention that his conversation is usually most frivolous, and one request he made of the officer in charge was that he would procure him a cat to keep his company.

"A European sentry with charged bayonet stood day and night on each side of him, and a strong European and Ghoorka guard were st[illegible] entrance. His trial is now progressing and the disclosures there made, show the active part he took in the rebellion, and the massacre of the Europeans. His life, however, has been guaranteed, and the heaviest punishment likely to be inflicted, will be transportation or imprisonment for the few remaining months of his worthless life. I myself saw enough proof, when at Delhi, to warrant his execution, but at the same time I could not but feel since my interview with him, that he may simply have been a tool in the hands of his ambitious wife and sons, and that therefore, after all, the sparing of his life might not be so culpable an act."

In this hoary old sinner dies the last vestige of the Mogul dynasty; a power that for centuries held the key of Asia, and before which princes and potentates have trembled; before which, the English too, first appeared as humble suppliants, and from which they were content to receive permission to exist on the soil of India. Thus it ever has been in the history of the world. God puts down one and sets another up. The house of Timur has fulfilled some purpose in the divine mind, and now that this work is done they are rejected, and the kingdom and the power has been given into other hands. One could not witness the spectacles that Delhi now presents, without deriving from it a wholesome lesson regarding the transitory character of all human greatness."

Open Protest Against Romish Idolatry.

Thursday, the 3rd instant, having been the Festival of Corpus Christi, great numbers were to be seen entering Tuam to witness the usual procession of the "Host."—About one o'clock the procession appeared; the Host was carried by Dr. McHale, under an ornamental canopy borne by four ecclesiastics, surrounded by a few priests in rich vestments, preceded and followed by trains of nuns and young girls. When the procession approached the leading entrance, accompanied by a large crowd of persons with hats off, it was met by the Rev. C. H Seymour, holding a Testament in his hand, who, when the procession drew near the gate, advanced towards Dr. McHale, and said "I am the Minister of Jesus Christ in Tuam, and as such I do solemnly protest against this idolatrous ceremony, in the name of the Father, and of the Son, and of the Holy Ghost. I do also declare that God is a spirit, and that those that worship Him must worship him in spirit and in truth; and that every one who is a sharer in this idolatrous ceremony is guilty of a sin which will keep him from the kingdom of heaven." On this, an official said, "This is the Ark of the covenant," and another, "We have Jesus Christ here." Mr. Seymour replied, "Jesus Christ is in heaven at the right hand of God, and not there, and it is idolatry to worship God under an image." An attempt was now made to close the gate by order of some person in the crowd. This order was afterward countermanded, and the gate thrown open. When the procession returned towards the chapel an animated conversation took place between Mr. Seymour and some of the people, while others hooted.—Much attention was paid while Mr. Seymour proved it was his duty to act as he did, and repeated several texts of Scripture pointing out the way of salvation and the value of the Word of God. As the people continued hooting, Mr. Seymour remarked it was easy to shout, but Dr MacHale or any of his priests, might come forward, and he was ready to meet them, All was comparatively quiet until a mob came from the chapel, who, in the usual way of Romish tactics, commenced throwing stones, hooting and shouting vociferously. Soon after Mr. Seymour left without having been assaulted by a single person in the crowd. Too much praise cannot be given to the constabulary on this occasion for their efforts to restrain the violence of the mob.—*London Watchman.*

Educational.

Wesleyan Education in England.

The supreme importance of a sound education for youth, is universally admitted; but regarding the means by which this great object is to be attained there exists a degree of diversity and conflict of opinion the wide world over, such as perhaps has been engendered by no other subject of public interest and discussion. The appeal is constantly made for Legislation; but Legislation is paralyzed by the variety and opposition of sentiment which is found to prevail. While this is the case, the cause itself goes on, and it is at once gratifying and instructive to mark the results of denominational enterprize in this direction. In England, especially, the education of the people appears to be committed to the various religious bodies, aided in a liberal manner by the State. No less a sum than six hundred and sixty-three thousand pounds will this year, it is said, be spent in assisting education in the parent land. Our own denomination is doing excellent service, as will be gathered from the following extracts which we give from the report of a meeting on Wesleyan Education, lately held in London.

The Right Honorable W. F. Cowper, late Minister of Public Instruction, occupied the chair, and delivered a speech, full of sound sense and practical suggestions. In the course of his address he said:—"The Wesleyan body have been particularly zealous and active of late in erecting new buildings, and in improving existing schools; and this fact is illustrated by comparing the amount of public grants which have been received by different educational bodies in the year 1857 with the preceding year 1856; for, upon comparing the increase of grants which each body has obtained in these two years, I find that the increase obtained by the Wesleyan body is the largest of all. In the year 1857, schools in connection with the Wesleyan body received grants to the amount of £32,000, having, in 1856, received grants to the amount of £22,000—being on increase of £10,000 in one year; and that is a larg[illegible] than any other o[illegible] claimed and receiv[illegible] pointed by the [illegible] have been made, and the success that has attended those efforts, in support of the Wesleyan schools. One of the Inspectors, Mr. Laurie, has pointed out as a school which deserves particular attention, and which may be held up as a model, a school at Goxhill in Lincolnshire, under a master by the name of Hopwood; and in the mining districts of South Staffordshire, and in Lancashire, are schools in which very great and successful efforts have been made by persons connected with this Society."

The character of the education afforded at the institutions under Wesleyan control, may be gathered from the remarks of the Rev. F. A. West, President of the British Conference. "Sir," said he, "the end of education is not, as some apprehend, the mere principle or power of acquiring knowledge for mere intellectual gratification. It is not enough, either, that our end in education should be, to qualify individual youth, men and women, for the duties of social life. Many seem satisfied if, by education, we can raise the general average of intellectual attainment and power, so that the franchise may be safely put into the hands of the mass of the people because they have been thus intellectually trained. That is too low a view to be taken by this Institution. That we are anxious to prepare the youthful mind committed to our care, for social life, we freely admit; and we make it a matter of earnest solicitude. Our instruction, I am bold to say,—and I know what I say,—is of a character that will fit both boys and girls, young men and young women, the men and the women of a future age, for the station which God's Providence has authorized them to fill. That there are many duties which we cannot train them for, we admit; but if we can give them such an amount of instruction as shall awaken their curiosity and attention,—if we can draw them out,—we are doing as much as our circumstances will permit; and they, thus excited and empowered, will be able to do the rest. I may refer to such ordinary duties, as are, it is well known, very imperfectly understood, and still more imperfectly practised, among the labouring poor,—the duties of the household,—that which is the very foundation of all English comfort,—that which the class of children we take especially under our care ought to have thoroughly enforced into their minds, that when they come to maturity,—to womanhood especially,—they may be fitted to make a comfortable home for their husbands, by which they may be reclaimed from the public-house,—that they may be able to manage the affairs of the family, so that the husband can do that which it is always the wisest thing for him to do, if he has a fitting wife,—cast all the product of his labour on a Saturday night into her lap, and let her take it and manage it. Unless they be trained to a proper knowledge of these duties, depend upon it, there will be a wide chasm; at the very basis of society there will be found mischiefs, the full import and results of which not one of us can comprehend. In our Institution such lessons as these are taught. Cooking a plain pudding is to my mind and taste a most admirable thing; and to have a potatoe well boiled, is, to me, a very essential part of my life. I am well aware, and most of us are aware, that things thus spoken of as "common" and "every day" in their character, can be well and easily done; but I don't often find them well done,—I don't mean at home, of course,—there all is perfect. But unless children's attention be directed to matters of a common sort, those to which you, Sir, have so properly alluded in your address, depend upon it, there are and will be evils ahead. This is one of the matters which press upon my mind with great force. I cannot now, however, go into it at length; for I remember, that I owe it to succeeding speakers that I should be brief. But, any one considering the condition of the dwellings of the poor—any one who regards the comfort of home—the place where the best virtues flourish and where the worst vices grow,—and whoever remembers, again, how necessary it is that all those affections which should subsist between parents and children should be cultivated by the blessing and comfort of home,—will see that this is a matter of great importance; and it is also a matter of comfort to us to know that it is not at all neglected in the Westminster Normal Institution. I will take one illustration of the importance of these household things,—the duties which are owing to the sick. Much, not merely of the question of life and death, depends upon the manner in which a sick room is managed, but the length and duration of the disorder, the comfort of the patient, the spread of the disease, and rigour of the constitution after the disease is rooted out;—these greatly depend on the manner in which the wife or mother has managed and kept the sick apartment.

Every one of us, who may have suffered sickness, knows that there is so gentle and gracious a balm in the right administration of all the duties within the sick room, as to make sickness little formidable, comparatively speaking,—according to the amount of gentle, womanly, and rational attention which we may receive in the hour of sickness. In our Institution, you may hear, occasionally, a lesson given on all the particular duties which devolve upon a woman having the care of the sick,—and, I hold, it is a grand thing, that that Institution circulates a knowledge of common things, and thus puts that into children's minds which they can never forget, because their own interest is connected with it; and that that Institution is therefore doing a great good to society, and, on that ground, deserves the support of all philanthropists, of all who long to see the social condition of society greatly improved But if we stop here, we should be imperfectly discharging our duty There are great moral duties to be enforced; literature, philosophy, science, will do nothing for any country where moral instruction is not imparted. All the beauties and tastes of classical Italy,—what have they done for Italy? Or the learning, so acute and so deep, of Germany, what has it done for Germany? What will any of the advantages by which any nation is distinguished, do for it, unless it be based upon religious truth, and filled with the life of moral power? As you observed, Sir, it is here where our great moral powers lie,—that we are able to our schools to impart the knowledge of those rules of Eternal truth which is above all wealth,—[illegible]

and lies at the basis of all science and of all sound philosophy—that which is the only true code of ethics, and which alone furnishes a law to the conscience,—that which alone can give powerful motives to the heart,—and that which God has put his own stamp and signature upon, as being the vehicle of gracious influences. The Bible is an open book with us. I cannot imagine how or why people should object to the study of the Sacred Scriptures by all children, and, I was going to say, especially, by the very youngest. If the mind were a blank sheet of paper as it came into the world, there are plenty of influences to write evil upon it Those influences come early enough,—so early, indeed, that, I am sure we may not be afraid of being too early in the impartation of truth. Error will find a congenial soil,—vice will luxuriate in the heart,—there needs no foreign influence to make it productive of all that is evil to the individual, of all which lessons the strength of the nation, and provokes the curse of God. We must be early in our operation upon the mind of the children and infants to be taken charge of. This is taken care of in our Institution; and this, we conceive, is one of the greatest boons which we can confer upon society. Many of the parents of these little ones are unable to instruct them. Many will not do so. Many will just cast them loose upon society, and leave them to the providence of the philanthropist. I hold that the duty of religious instruction is an obligation which primarily rests with the parent, and that that duty cannot be transferred. No parent, no head of a family, is at liberty to transfer the primary religious instruction of his children to another, if he is able to impart it,—and even those who are unable to impart it can not turn the responsibility of the charge of their children upon teachers, whether gratuitous or paid. I owe to my children a duty which I cannot tranfer to another; and there are points of contact, and modes of instruction, and degrees of influence, and there are religious and moral benefits which I can bestow, which no teacher on earth can bestow, and I owe them to my children. But if we find parents neglecting their children, or incompetent to perform it, our obligation as Christians is, clearly, to take hold of such minds as early as possible; because there is dang r that

If good's not planted, vice will fill the mind,
"For as the twig is bent the tree's inclin'd."

I rejoice in this Resolution, as I have no doubt,—taking those early associations of their mind, and viewing them in connection with these facts,—that the bringing them under the influence of teachers who, from the love of Christ, love these little ones, and seek to embue all their lessons with the gentle spirit of Christ, and who by their own faith and their own prayer, can bring blessings upon their neighbours, by such methods in such hands I may expect the highest possible results. I am satisfied that our schools will be thus made a national blessing, as I am sure they are a Connexional blessing; and I trust that through the blessing of God, we shall see immediate, full, and spiritual benefits, far exceeding our hitherto most sanguine expectations.—I have great pleasure in proposing for the adoption of this meeting the Resolution which I have been very incoherently and imperfectly speaking to. I can state what will be an ample apology for my not doing justice to it, as I could have wished, that the great labours of the past day and night have quite unfitted me for the task I must, however, testify my own admiration of the Institution,—the conduct and spirit of the Teachers, so far as I have observed them, and the general effects of our schools through the length and breadth of the land. I rejoice that we are thus fulfilling the definition of education given by the judicious Hooker, who says:—Education is the means by which our faculty of reason is made both the sooner and the better to judge rightly between truth and error, good and evil."

Obituary Notices.

Died, at Burin, on March 21st, Mr. Thomas Hallett, in the 88 h year of his age. About forty years ago he was brought to an experimental knowledge of true religion, by the blessing of God upon the labors of the first Wesleyan Missionary in this Circuit. The reality of the change wrought in him by the Holy Spirit was evidenced in his subsequent life. He strove not only to believe the Gospel, but to adorn it, and thus recommend it to the attention and acceptance of others. The Saviour was his only trust, the rock of his hope; and he sought to be clothed with the mind of Christ; to take him as his great exemplar. Religion was regarded by him as the one thing needful, as that which being once obtained must be retained till the journey of life is over. It was in his view a garment not to be reserved for special occasions only, but to be constantly worn—as an appendage which could not be dispensed with—as an ornament which must always be arraying the inner man—as a roll which must be kept in safe custody. His desire was to "die the death of the righteous;" and in order to this he believed that he must "live soberly, righteously, and godly, in the present world." Our departed friend was permitted to live to an old age, and in his case was proved the truth of Holy Writ, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon; they shall still bring forth fruit in old age, to show that the Lord is upright,—he is my rock, and there is no unrighteousness in him." The Almighty was pleased to deal very kindly with his aged servant—the tabernacle was taken down gently and gradually. Though for about a year confined to his bed he was spared much suffering. In his affliction and decay of nature he realized the support and consolation of Divine grace—the rod and staff of the shepherd were his comfort. Patiently did he endure his confinement to the sick bed, waiting [illegible] he summons: he murmured not at t[illegible] Stable and [illegible] the heavenly Bridegroom; the [illegible] last few years, [illegible] was his. About three weeks [illegible] upon application [illegible] AGE 11 STARR, EXECUTOR. death a marked change passed [illegible] sical frame, the decree went [illegible] shall die and not live," and it [illegible] those around him that the [illegible] had been so protracted was [illegible] In his last days Jesus was [illegible] thereof; and at last the Saviour wafted his happy spirit to "the realms of the blest." And on the twelfth Sabbath of the year he entered upon the unbroken Sabbath of eternity.

On April 20th in her 76th year, Martha, relict of the above. She was a native of England and was accustomed to attend the services of the Anglican Church in the place of her birth. Though outwardly moral in her conduct it was not till sometime after her arrival in this land that she experienced the religion of the heart. According to her own statement she was first convinced of sin under a sermon preached by the Rev. Mr. Grantham an Episcopal Minister, who occasionally visited Burin.—In this state of mind she continued for some time, when it pleased Almighty God to make the Rev. Mr. Lewis the instrument of leading her to apprehend the plan of salvation. Taught by the blessed Spirit she saw the truth and embraced it. Casting her soul on the atoning blood of Jesus she felt its soul renewing power and could rejoice in Him as her Saviour.

Her subsequent life was given to the Lord, she endeavoured to serve Him in the discharge of the various duties of life. As a wife she was loving and affectionate, as a parent she strove to set before her children an example of piety, to bring them up "in the nature and admonition of the Lord."—Nor did she labour in vain, having the happiness before she left this world of seeing all her children walking in the truth. As a christian her aim was to "Let her light shine before men that they might see her good works and glorify her father which is in heaven." Her last years were marked by an adherence to Christ: she trusted in Him and was not confounded, she felt his love shed abroad in her heart, and rejoiced "in hope of the glory of God." He was with her in her declining years and while thankful for the past she was enabled to trust in him for the future, regarding death not as a "King of terrors" but as a welcome messenger.

As she felt that she was approaching the house appointed for all living, she thought that she would be the first to sever the tie that had so long bound her and her husband together—but in this she was mistaken; she was called to witness the last moments of her dear husband, and though she could not help feeling the stroke, she was wonderfully supported, and expressed her conviction that they would not be long separated.

Though suffering great pain, she was always cheerful and re-signed. She knew that Jesus did all things well, and would not put upon more than she was able to bear.—The word of God and prayer were highly prized; and thus continuing to live, she went quietly down the dark valley. At length the weary wheels of life stood still, and she entered the spirit land just thirty days after her husband. In life they were united in holy affection, and in death they were not long divided. Remembering that in the midst of life, we are in death, may we prepare to meet our God. Amen.

James Dove.

Burin, May, 1858.

Died, in the Milltown Circuit, on the 27th of May, 1858, Mr. Robert Hitchings, in the ninety-second year of his age. This father in Israel was converted to God upwards of sixty years ago. He was convinced of sin, and awakened to a sense of his lost condition, whilst listening to that faithful minister of Christ, the Rev. Duncan McColl, preach from Joshua, 24 h chapter, and the last clause of the 15 h verse, "But as for me and my house we will serve the Lord." He was in the woods when he found deliverance to his captive soul—the light from heaven shone into his mind, forcibly reminding him, he said, of the light which shone round Saul of Tarsus when on his way to Damascus, and he then felt that God, for Christ's sake, had forgiven all his sins, and made him happy in his pardoning love. Soon afterwards he joined the Methodist Society, and continued a faithful and consistent member thereof until his death. He was a true Wesleyan, both in principle and practice, but he loved all of every name who loved our Lord Jesus in sincerity and truth. Our beloved friend retained his faculties in a remarkable manner up to his last affliction, and even until he breathed his soul away into the arms of his Saviour. I repeatedly visited him during his last illness, and can truly say he was the happiest man on his death bed I ever saw; he wanted all who came to see him to pray with him, and to praise God on his account his: death was indeed triumphant. Mr. H. was the most affectionate man I ever knew. Very frequently after I had prayed with him he would put his arms about me and embrace me in the most affectionate manner, and say how often he had listened with comfort to the voice of his dear minister.

His family has lost a kind and tender father, the Methodist Society one of its old-est and best members, but our loss is his infinite and eternal gain. In the recent blessed revival with which the Lord has been pleased to favor us he took a deep interest, he said it rejoiced his heart to see what God was doing amongst his neighbors, that was what he had often prayed for, and he could say, "Lord now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation."

At one o'clock on the morning of the same day on which Brother Hitchings departed this life his daughter Ann, who was taken sick several days after himself, died in the next room to his. She was forty-nine years of age, was converted to God when the Rev. I. Sutcliffe was on this Circuit, and ever after was a member of the preacher's Class. In her last affliction she was Divinely supported, felt sweet peace, and was fully resigned to the will of her heavenly Father; just before her death she broke out in praising God, and died happy in her Saviour's love. It was an affecting sight to see them in their coffins in the same room and buried together [illegible] side. Truly in life they were [illegible] under death they were not divided [illegible] The Rev. E B[illegible] hearing [illegible] most [illegible] "with mys[illegible]ating upon those [illegible] W. [illegible] tously [illegible] bly [illegible] member [illegible] vours w[illegible] and other [illegible] welfare a[illegible] God of all [illegible] session opened [illegible] Smith. [illegible] tish Conference to [illegible] British America

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Poetry.

Jacob's Ladder.

Extract from a recent prize poem of the University of Oxford—by Rev. Wm Alexander:

Ah! many a time we look on starlight nights
Up to the sky, as Jacob did of old,
Long looking up to the eternal lights,
To spell their lines in gold.

But nevermore, as to the Hebrew boy,
Each on his way the angels walk abroad,
And nevermore we hear with awful joy,
The audible voice of God.

Yet to pure eyes, the ladder still is set,
And angel visitants still come and go;
Many bright messengers are moving yet,
From the dark world below.

Thoughts that are red-crossed, Faith's out spreading wings,
Prayers of the church are keeping time and tryst—
Heart-wishes making bee-like murmurings,
Their flowers, the Eucharist—

Spirits elect, through suffering rendered meet
For those high mansions—from the nursery floor
Bright babes that climb up with their clay-cold feet,
Unto the golden door.

These are messengers, forever wending
From earth to heaven, that faith alone may scan;
These are the angels of our God, ascending
Upon the Son of Man.

Religious Miscellany.

"Thy Kingdom Come."

How brief the petition,—how vast and comprehensive its import! Do we as Christians, and Christian ministers, grasp its import; when, as taught by our Lord, we repeat this part of his immitable prayer before the mercy seat?

"Thy kingdom come." Not an earthly but a heavenly kingdom; not of this world, but spiritual in its reign, subjects and immunities. Not a kingdom subject to mutation and decay, but a kingdom unchanging in the principles of its government, and everlasting in its duration.

"Thy kingdom come." A kingdom of light, to dissipate the world's darkness; to "fill the earth with the knowledge of the glory of the Lord as the waters cover the sea." To reveal the true God and Jesus Christ whom he hath sent. A kingdom of power to put down all rule, and all authority, that would make void, or trample in the dust, the great law of love: to subjugate all intellects, and all hearts to the blessed and only Potentate—King of kings, and Lord of lords. A kingdom of peace,—to close forever the temple of Janus, to hush the din of war, to bring order out of confusion, till earth shall rival heaven.

A kingdom of righteousness,—to rebuke and reverse the world's injustice; to end "man's inhumanity to man," to plead the cause of the fatherless and the widow, to break the bands of the captive, and "let the oppressed go free."

A kingdom of purity,—to wash away the world's pollution, and give earth back to heaven redeemed and sanctified.

A kingdom of joy and thanksgiving,—to wipe tears from all eyes, to remove sadness from all hearts, to turn earth's blasphemies into hallelujahs, and feast the world's poverty at the banquet of love.

"Thy kingdom come." Blessed God! it has come;—

"We hear its rumbling wheels, and cry
Triumphant Lord, appear."

Already is this kingdom established in the earth. Already has it won many trophies from the kingdom of Satan. Its victories are all but world-wide, and its immunities sighed after by every son and daughter of Adam. Yet, alas! millions know not the light of this kingdom, they grope in gross darkness, and stumble at noon-day. Millions know not its power to deliver from the bondage of sin, and the galling vassalage of the devil. Talk we of physical slavery—there is slavery yet more degrading and deadly! the slavery of the intellect, of the heart, and of the conscience. Millions there are thus enslaved; utter strangers to the freedom of this spiritual kingdom, and to the truth which makes free indeed; and millions more who know not the righteousness, peace, and joy in the Holy Ghost of this kingdom When shall they be made the happy recipients of these blessings? Were they not provided for all? Why, then, are they limited to so few? Ought not the dominion of this kingdom to be universal?—Why; then, is it so circumscribed—and why are its universal conquests delayed? Is the arm of the Lord shortened, that he cannot save? Is his ear heavy, that he cannot hear the prayer of faith? Hath he forgotten his covenant? Will he not avenge his own elect which cry day and right unto him, though he bear long with them? He will avenge them speedily, suddenly, unexpectedly. He will honor his covenant; he will vindicate his faithfulness, and the faithfulness of his own elect, who when just about to despair, because the Lord delays his coming, shall be suddenly and unexpectedly answered, to the joy of their desponding hearts, and the enlargement of his kingdom in the earth.

"Nevertheless, when the Son of man cometh, shall he find faith in the earth?"—Ah! here is the danger. Not that God will forget his covenant; not that he will turn from his gracious purpose toward our race; but the danger is, that the elect will grow weary, yield to doubt, restrain prayer, and thus prove unfaithful. "Lord increase our faith." "All things are possible to him that believeth." "Have faith in God."—"Lord, I believe, help my unbelief."

"Courage, my soul, on God rely—
Ye that are of fearful hearts be strong."

Our God is in the heavens, and still our Jesus reigns. The word of the Lord endureth forever, nor shall his promise fail forever more. Then is our duty as Christians manifest. Prayer, mighty prayer—the prayer of faith—that tells in heaven, and tells on earth, should be offered without ceasing by the church at the throne of grace, that the kingdom of our God and his Christ may come, and his "will be done on earth as in heaven."

"Lord teach us to pray." "Awake awake, put on strength, O arm of the Lord; awake as in the ancient days in the generations of old." O, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." What saith He? "I have set watchman upon thy walls, O Jerusalem, which shall not hold their peace day nor night. Ye that make mention of the Lord keep not silence." "And give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." Will not the faithful respond, "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "Be not wroth very sore, O Lord: neither remember iniquity forever; behold, see, we beseech thee, we are all thy people." "O, Lord, revive thy work." "Thy kingdom come." J. B.

Rockford, Aug. 12, 1856.

Spiritual Things Spiritually Discerned.

"The natural man receive not the things of the Spirit of God; for they are foolishness with him: neither can he know them, because they are spiritually discerned." 1 Cor. ii: 14.

Two men are walking upon the same plain, and each turns his face towards the sky. The light of the sun is shining upon both, but one sees no sun, while the other sees not only light, but the face of the sun, and his eye is overpowered with its glory. What makes the difference between the two? Not that one is in darkness, and the other in light; not that one is near the sun and the other far away; not that one has an eye differently constructed from the other; but simply that there is a thin cloud between heaven and the one, and no cloud between it and the other. The latter can not only trace evidence that there is a sun, and that he is up, but has the presence of that sun before his face, and his glory filling his eye. So two men stand in relation to the universal and all-present God. One believes, infers, intellectually knows, that He is; ay, that He is present; yet he discerneth him not: it is a matter of inference, not of consciousness; and though believing that God is, and that He is present, he sins. Another spiritually discerns, feels His presence; and he learns to "stand in awe, and sin not."

Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He had heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city At first he is delighted-dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and is enraptured; but on reflection finds that night covers the earth and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky, than all question is at end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul; it enjoys all lights; yet amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father and He lifts up upon it, the light of his countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—*Rev. Wm. Arthur.*

A Mother's Tears.

A member of the senior class at ——— college, in 1826, was spending the first part of his closing term at home. He was a gay and jovial fellow, full of life and mischief, though not inclined to vice. The truths and ordinances of religion he treated with a decent respect, but he was careful to debar it from any approach to his heart; and on this ocasion he was not unwilling to be absent from college at this time, as there were special manifestations of the presence of the Spirit there. His pious room-mate gave him in a letter some account of what was passing, but made no direct appeal to him except to quote at the end of the letter the words: "It is appointed unto men once to die, but after this the judgment." His mother wishing to see the letter he passed it to her; and after reading it, she expressed a mother's solicitude for the salvation of his soul.

Our young friend did not sympathize in his mother's anxieties; but unmoved alike by her entreaties and his room-mate's appeal, he went quietly on with his studies.—At length the hour for his return to college came, and he stood in the doorway grasping his mother's hand. She tried to say, "Farewell, my son; may God bless you?" but in vain; her deep and strong emotions precluded all expression, save the quivering lip, and the tears streaming, an unwonted sight, down her cheeks. Quickly he turned on his heel, unwilling to have tears seen in his own eyes, and took his place in the empty stage. His ride to college was a solitary one, and he had ample time to reflect on his mother's farewell.

Arriving at his room in the evening, he found his room-mate absent—probably at a prayer-meeting in the recitation room over his head, where he could hear the voice of supplication and the hymn of praise. Leaving this uncongenial spot, he tried to find some of his former gay companions in the same building, in order to recover his spirits in their society. But his search was fruitless; every one seemed to have gone to the prayer-meeting. Returning to his room in disgust, he considered with himself whether he should not at once withdraw, and go home without reporting himself to the President; but the thought of his mother made him waver.

Ere long his room-mate and several pious class-mates came in, and welcomed him back. He was firmly resolved to have nothing to do with the religious students, if they would let him alone; but if they spoke to him of his own salvation, he resolved, to defend himself as best he could. To his surprise they now said nothing to him personally about religion, though their minds were full of it. Turning this over in his thoughts after retiring, it occured to him that they considered him as so fully set in impenitence that expostulation would be useless. Sleep fled from his eyes. All that night he saw nothing but his mother's quivering, tearful face. The second and the third night were passed in the same way. He strove in vain to shake of serious thoughts. God had given his mother's tears a power over his heart never exerted by arguments, entreaties, or threatenings. He could stand out no longer. His easy unconcern was gone; he began to enquire, "What must I do to be saved?" he sought counsel of Christian friends, and ere long could cheer his mother's heart by the assurance that he too had found the Saviour.

Pious mother, often disheartened, full of fears, and ready to despair, hold fast upon your wayward child by the strong bonds of unconquerable love. If anything has special power to touch the heart of our great High Priest, it is the yearning mother's agony in behalf of her child. Great too is its restraining and guiding power over him. Let him see and know there is a barrier between him and perdition, that *never will give way;* and that if he will destroy himself, he must force his way through it. Let him not fail of being early brought to the Saviour, for lack of such love, such prayers, and such tears.

Religious Intelligence.

Interview between an American Missionary and the Great Mogul.

Rev. Mr. Woodside sends to the Boston Presbyterian the following account of a visit to the ex-King of Delhi since he became a prisoner:

"On the morning before I left Delhi I had an interview with the ex-King. In order to procure admittance into the quarters where he was imprisoned, I had in company with a medical friend, applied to the Commissioner on the previous day, and without difficulty obtained a written order to the officer in charge. Accordingly, at the appointed hour, we proceeded to the place, and were at once introduced. The house in which we found him was a small upper-storied building, in the street leading to the Delhi gate of the palace. The lower story had no connection with the upper, but had been used as shops. The room in which we found his Majesty was about sixteen feet wide, by twenty-five or thirty in length. I could not observe the dimensions precisely, as the greater part was cut off by a screen, which concealed forty of the royal ladies who were close prisoners in the same apartment.

"The part alotted to the king was not more than six feet by sixteen. He was not however always confined to this space, as there was a little room adjoining, in which he slept. When we entered we found him seated on a cushion in one corner smoking the buggah, with a little fire of charcoal in front of him to keep him warm. (You must remember that a December morning even in Delhi, renders the neighborhood of a fire not disagreeable) I could scarcely believe when I saw him, that I was in the presence of the Great Mogul! He is a small man, considerably stooped, of a pleasing countenance, showing that when younger he must have been handsome. His color is fair compared with that of the common Hindostani, his nose decidedly Roman, and his old grey beard sparse and uncared for. He wore a cotton quilt around his shoulders, and a common white turban on his head.—He is said to be over eighty-five years of age, and consequently his old body is shrivelled up into half its former dimensions.—He held up his arm to show us that he is fast withering away, and seemed to care little now what become of him. I entered into conversation with him regarding his present condition in the sight of God, and his future prospects. I could not resist the desire to tell him and the ladies (who heard all that was said, though shut off by the screen) of the way of salvation through a crucified Redeemer. I referred to the atrocities that had been committed in Delhi with his sanction and in his name and told him that tho' he might escape punishment from man, there was a tribunal coming, where king and subject where on a level, and where injustice could not be done. I then told him of the love of God to sinners, however vile and polluted, and pointed out how that love was manifested in the gift of the Saviour, and urged him to believe in Christ, assured him that if he did so, he would attain a kingdom, a throne, and a crown, infinitely superior to all he had lost.

"During this discourse, he frequently assented to what I said, saying, 'Barbagg,' 'Barbagg' True, True. At one point in the discourse, where I was speaking of the future judgement, the Queen, Zinat Mahal, (or, treasure of the palace,) interrupted me with the question, 'What shall be done to those who are innocent?' She had been listening attentively to all I said—close to my side, though I could not see her. Her question gave me an opportunity of showing that none were innocent in the sight of God, but that every son and daughter of Adam was guilty, and was worthy of eternal death.

"She expressed herself highly pleased with all I said, and begged that I would call again and speak with her I told her that it was impossible, that I was a traveler, and that perhaps I should never again meet her until we met at the bar of God, where I should see her, not as then under a screen, but face to face, and where she would remember that all I had said was true.—While I spoke, the King's two sons were also present, the one about sixteen years of age, and the other about twelve. The wretched old man would, under other circumstances, have excited sympathy, but I could not but feel that his present degradation was but the just and legitimate consequence of his deeds. To show you how little he really felt that degradation, it is only necessary to mention that his conversation is usually most frivolous, and one request he made of the officer in charge was that he would procure him a cat to keep his company.

"A European sentry with charged bayonet stood day and night on each side of him, and a strong European and Ghoorka guard were stationed outside the original entrance. His trial is now progressing and the disclosures there made, show the active part he took in the rebellion, and the massacre of the Europeans. His life, however, has been guaranteed, and the heaviest punishment likely to be inflicted, will be transportation or imprisonment for the few remaining months of his worthless life. I myself saw enough proof, when at Delhi, to warrant his execution, but at the same time I could not but feel after my interview with him, that he may simply have been a tool in the hands of his ambitious wife and sons, and that therefore, after all, the sparing of his life might not be so culpable an act."

"In this hoary old sinner dies the last vestige of the Mogul dynasty; a power that for centuries held the key of Asia, and before which princes and potentates have trembled; before which, the English too, first appeared as humble suppliants, and from which they were content to receive permission to exist on the soil of India. Thus it ever has been in the history of the world. God puts down one and sets another up. The house of Timur has fulfilled some purpose in the divine mind, and now that this work is done they are rejected, and the kingdom and the power has been given into other hands. One could not witness the spectacles that Delhi now presents, without deriving from it a wholesome lesson regarding the transitory character of all human greatness."

Open Protest Against Romish Idolatry.

Thursday, the 3rd instant, having been the Festival of Corpus Christi, great numbers were to be seen entering Tuam to witness the usual procession of the "Host."—About one o'clock the procession appeared; the Host was carried by Dr. McHale, under an ornamental canopy borne by four ecclesiastics, surrounded by a few priests in rich vestments, preceded and followed by trains of nuns and young girls. When the procession approached the leading entrance, accompanied by a large crowd of persons with hats off, it was met by the Rev. C. H Seymour, holding a Testament in his hand, who, when the procession drew near the gate, advanced towards Dr. McHale, and said' "I am the Minister of Jesus Christ in Tuam, and as such I do solemnly protest against this idolatrous ceremony, in the name of the Father, and of the Son, and of the Holy Ghost. I do also declare that God is a spirit, and they that worship Him must worship him in spirit and in truth; and that every one who is a sharer in this idolatrous ceremony is guilty of a sin which will keep him from the kingdom of heaven." On this, an official said, "This is the Ark of the covenant," and another, "We have Jesus Christ here." Mr. Seymour replied, "Jesus Christ is in heaven at the right hand of God, and not there, and it is idolatry to worship God under an image." An attempt was now made to close the gate by order of some person in the crowd. This order was afterward countermanded, and the gate thrown open. When the procession returned towards the chapel an animated conversation took place between Mr. Seymour and some of the people, while others hooted.—Much attention was paid while Mr. Seymour proved it was his duty to act as he did, and repeated several texts of Scripture pointing out the way of salvation and the value of the Word of God. As the people continued hooting, Mr. Seymour remarked it was easy to shout, but Dr. MacHale or any of his priests, might come forward, and he was ready to meet them, All was comparatively quiet until a mob came from the chapel, who, in the usual way of Romish tactics, commenced throwing stones, hooting and shouting vociferously. Soon after Mr. Seymour left without having been assaulted by a single person in the crowd. Too much praise cannot be given to the constabulary on this occasion for their efforts to restrain the violence of the mob.—*London Watchman.*

Educational.

Wesleyan Education in England.

The supreme importance of a sound education for youth, is universally admitted; but regarding the means by which this great object is to be attained there exists a degree of diversity and conflict of opinion the wide world over, such as perhaps has been engendered by no other subject of public interest and discussion. The appeal is constantly made for Legislation; but Legislation is paralyzed by the variety and opposition of sentiment which is found to prevail. While this is the case, the cause itself goes on, and it is at once gratifying and instructive to mark the results of denominational enterprize in this direction. In England, especially, the education of the people appears to be committed to the various religious bodies, aided in a liberal manner by the State. No less a sum than six hundred and sixty-three thousand pounds will this year, it is said, be spent in assisting education in the parent land. Our own denomination is doing excellent service, as will be gathered from the following extracts which we give from the report of a meeting on Wesleyan Education, lately held in London.

The Right Honorable W. F. Cowper, late Minister of Public Instruction, occupied the chair, and delivered a speech, full of sound sense and practical suggestions. In the course of his address he said:—"The Wesleyan body have been particularly zealous and active of late in erecting new buildings, and in improving existing schools; and this fact is illustrated by comparing the amount of public grants which have been received by different educational bodies in the year 1857 with the preceding year 1856; for, upon comparing the increase of grants which each body has obtained in these two years, I find that the increase obtained by the Wesleyan body is the largest of all. In the year 1857, schools in connection with the Wesleyan body received grants to the amount of £32,000, having, in 1856, received grants to the amount of £22,000,—being on increase of £10,000 in one year; and that is a larger proportionate increase than any other of the Denominations has claimed and received. The Inspectors appointed by the Privy Council to the Battersea [illegible] have been made, and the success that has attended those efforts, in support of the Wesleyan schools. One of the Inspectors, Mr. Laurie, has pointed out as a school which deserves particular attention, and which may be held up as a model, a school at Goxhill in Lincolnshire, under a master by the name of Hopwood; and in the mining districts of South Staffordshire, and in Lancashire, are schools in which very great and successful efforts have been made by persons connected with this Society."

"The character of the education afforded at the institutions under Wesleyan control, may be gathered from the remarks of the Rev. F. A. West, President of the British Conference. "Sir," said he, "the end of education is not, as some apprehend, the mere principle or power of acquiring knowledge for mere intellectual gratification. It is not enough, either, that our end in education should be, to qualify individual youth, men and women, for the duties of social life. Many seem satisfied if, by education, we can raise the general average of intellectual attainment and power, so that the franchise may be safely put into the hands of the mass of the people because they have been thus intellectually trained. That is too low a view to be taken by this Institution. That we are anxious to prepare the youthful mind committed to our care, for social life, we freely admit; and we make it a matter of earnest solicitude. Our instruction, I am bold to say,—and I know what I say,—is of a character that will fit both boys and girls, young men and young women, the men and the women of a future age, for the station which God's Providence has authorized them to fill. That there are many duties which we cannot train them for, we admit; but if we can give them such an amount of instruction as shall awaken their curiosity and attention,—if we can draw them out,—we are doing as much as our circumstances will permit; and they, thus excited and empowered, will be able to do the rest. I may refer to such ordinary duties, as are, it is well known, very imperfectly understood, and still more imperfectly practised, among the labouring poor,—the duties of the household,—that which is the very foundation of all English comfort,—that which the class of children we take especially under our care ought to have thoroughly enforced into their minds, that when they come to maturity,—to womanhood especially,—they may be fitted to make a comfortable home for their husbands, by which they may be reclaimed from the public-house,—that they may be able to manage the affairs of the family, so that the husband can do that which it is always the wisest thing for him to do, if he has a fitting wife,—cast all the product of his labour on a Saturday night into her lap, and let her take it and manage it. Unless they be trained to a proper knowledge of these duties, depend upon it, there will be a wide chasm; at the very basis of society there will be found mischiefs, the full import and results of which not one of us can comprehend. In our Institution such lessons as these are taught. Cooking a plain pudding is to my mind and taste a most admirable thing; and to have a potatoe well boiled, is, to me, a very essential part of my life. I am well aware, and most of us are aware, that things thus spoken of as "common" and "every day" in their character, can be well and easily done; but I don't often find them well done,—I don't mean at home, of course,—there all is perfect. But unless children's attention be directed to matters of a common sort, those to which you, Sir, have so properly alluded in your address, depend upon it, there are and will be evil ahead. This is one of the matters which press upon my mind with great force. I cannot now, however, go into it at length; for I remember, that I owe it to succeeding speakers that I should be brief. But, any one considering the condition of the dwellings of the poor—any one who regards the comfort of home—the place where the best virtues flourish and where the worst vices grow,—and whoever remembers, again, how necessary it is that all those affections which should subsist between parents and children should be cultivated by the blessing and comfort of home,—will see that this is a matter of great importance; and it is also a matter of comfort to us to know that it is not at all neglected in the Westminster Normal Institution. I will take one illustration of the importance of these household things,—the duties which are owing to the sick. Much, not merely of the question of life and death, depends upon the manner in which a sick room is managed, but the length and duration of the disorder, the comfort of the patient, the spread of the disease, and vigour of the constitution after the disease is rooted out;—these greatly depend on the manner in which the wife or mother has managed and kept the sick apartment.

"Every one of us, who may have suffered sickness, knows that there is so gentle and gracious a balm in the right administration of all the duties within the sick room, as to make sickness little formidable, comparatively speaking,—according to the amount of gentle, womanly, and rational attention which we may receive in the hour of sickness. In our Institution, you may hear, occasionally, a lesson given on all the particular duties which devolve upon a woman having the care of the sick,—and, I hold, it is a grand thing, that that Institution circulates a knowledge of common things, and thus puts that into children's minds which they can never forget, because their own interest is connected with it; and that that Institution is therefore doing a great good to society, and, on that ground, deserves the support of all philanthropists, of all who long to see the social condition of society greatly improved But if we stop here, we should be imperfectly discharging our duty. There are great moral duties to be enforced; literature, philosophy, science, will do nothing for any country where moral instruction is not imparted. All the beauties and tastes of classical Italy,—what have they done for Italy? Or, the learning, so acute and so deep, of Germany, what has it done for Germany? What will any of the advantages by which any nation is distinguished, do for it, unless it be based upon religious truth, and filled with the [illegible] of moral power? As you observed, Sir, it is here where our great moral power lies,—that we are able in our schools to impart the knowledge of the laws of Both, that truth which is above all wealth,—that which exalts [illegible] and lies at the basis of all science and of all sound philosophy—that which is the only true code of ethics, and which alone furnishes a law to the conscience,—that which alone can give powerful motives to the heart,—and that which God has put his own stamp and signature upon, as being the vehicle of gracious influences. The Bible is an open book with us. I cannot imagine how or why people should object to the study of the Sacred Scriptures by all children, and, I was going to say, especially, by the very youngest. If the mind were a blank sheet of paper as it came into the world, there are plenty of influences to write evil upon it Those influences come early enough,—so early, indeed, that, I am sure we may not be afraid of being too early in the impartiation of truth. Error will find a congenial soil,—vice will luxuriate in the heart,—there needs no foreign influence to make it productive of all that is evil to the individual, of all which lessons the strength of the nation, and provokes the curse of God. We must be early in our operation upon the mind of the children and infants to be taken charge of. This is taken care of in our Institution; and this, we conceive, is one of the greatest boons which we can confer upon society. Many of the parents of these little ones are unable to instruct them. Many will not do so. Many will just cast them loose upon society, and leave them to the providence of the philanthropist. I hold that the duty of religious instruction is an obligation which primarily rests with the parent, and that that duty cannot be transferred. No parent, no head of a family, is at liberty to transfer the primary religious instruction of his children to another, if he is able to impart it,—and even those who are unable to impart it can not turn the responsibility of the charge of their children upon teachers, whether gratuitous or paid. I owe to my children a duty which I cannot tranfer to another; and there are points of contact, and modes of instruction, and degrees of influence, and there are religious and moral benefits which I can bestow, which no teacher on earth can bestow, and I owe them to my children. But if we find parents neglecting their children, or incompetent to perform it, our obligation as Christians is, clearly, to take hold of such minds as early as possible; because there is dang r that

If good's not planted, vice will fill the mind,
"For as the twig is bent the tree's inclin'd"

I rejoice in this Resolution, as I have no doubt,—taking those early associations of their mind, and viewing them in connection with these facts,—that the bringing them under the influence of teachers who, from the love of Christ, love these little ones, and seek to embue all their lessons with the gentle spirit of Christ, and who by their own faith and their own prayer, can bring blessings upon their neighbours, by such methods in such hands I may expect the highest possible results. I am satisfied that our schools will be thus made a national blessing, as I am sure they are a Connexional blessing; and I trust that through the blessing of God, we shall see immediate, full, and spiritual benefits, far exceeding our hitherto most sanguine expectations.—I have great pleasure in proposing for the adoption of this meeting the Resolution which I have been very incoherently and imperfectly speaking to. I can state what will be an ample apology for my not doing justice to it, as I could have wished, that the great labours of the past day and night have quite unfitted me for the task I must, however, testify my own admiration of the Institution,—the conduct and spirit of the Teachers, so far as I have observed them, and the general effects of our schools through the length and breadth of the land. I rejoice that we are thus fulfilling the definition of education given by the judicious Hooker, who says:—Education is the means by which our faculty of reason is made both the sooner and the better to judge rightly between truth and error, good and evil."

Obituary Notices.

Died, at Burin, on March 21st, Mr. Thomas Hallett, in the 88th year of his age. About forty years ago he was brought to an experimental knowledge of true religion, by the blessing of God upon the labors of the first Wesleyan Missionary in this Circuit. The reality of the change wrought in him by the Holy Spirit was evidenced in his subsequent life. He strove not only to believe the Gospel, but to adorn it, and thus recommend it to the attention and acceptance of others. The Saviour was his only trust, the rock of his hope; and he sought to be clothed with the mind of Christ; to take him as his great exemplar. Religion was regarded by him as the one thing needful, as that which being once obtained must be retained till the journey of life is over. It was in his view a garment not to be reserved for special occasions only, but to be constantly worn—as an appendage which could not be dispensed with—as an ornament which must always be arraying the inner man—as a roll which must be kept in safe custody. His desire was to "die the death of the righteous;" and in order to this he believed that he must "live soberly, righteously, and godly, in the present world." Our departed friend was permitted to live to an old age, and in his case was proved the truth of Holy Writ, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon; they shall still bring forth fruit in old age, to show that the Lord is upright,—he is my rock, and there is no unrighteousness in him." The Almighty was pleased to deal very kindly with his aged servant—the tabernacle was taken down gently and gradually. Though for about a year confined to his bed he was spared much suffering. In his affliction and decay of nature he realized the support and consolation of Divine grace—the rod and staff of the shepherd were his comfort. Patiently did he endure his confinement to the sick bed, waiting for the summons: he murmured not at the delay of the heavenly Bridegroom; the Lord's time was his. About three weeks before his death a marked change passed over his physical frame, the decree went forth "thou shalt die and not live," and it was evident to those around him that the journey which had been so protracted was nearly ended. In his last days Jesus was felt precious to [illegible] thereof; and at last the Saviour wafted his happy spirit to "the realms of the blest." And on the twelfth Sabbath of the year he entered upon the unbroken Sabbath of eternity.

On April 20th in her 76th year, Martha, relict of the above. She was a native of England and was accustomed to attend the services of the Anglican Church in the place of her birth. Though outwardly moral in her conduct it was not till some time after her arrival in this land that she experienced the religion of the heart. According to her own statement she was first convinced of sin under a sermon preached by the Rev. Mr. Grantham an Episcopal Minister, who occasionally visited Burin.—In this state of mind she continued for some time, when it pleased Almighty God to make the Rev. Mr. Lewis the instrument of leading her to apprehend the plan of salvation. Taught by the blessed Spirit she saw the truth and embraced it. Casting her soul on the atoning blood of Jesus she felt its soul renewing power and could rejoice in Him as her Saviour.

Her subsequent life was given to the Lord, she endeavoured to serve Him in the discharge of the various duties of life. As a wife she was loving and affectionate, as a parent she strove to set before her children an example of piety, to bring them up "in the nature and admonition of the Lord."—Nor did she labour in vain, having the happiness before she left this world of seeing all her children walking in the truth. As a christian her aim was to "Let her light shine before men that they might see her good works and glorify her father which is in heaven." Her last years were marked by an adherence to Christ: she trusted in Him and was not confounded, she felt his love shed abroad in her heart, and rejoiced "in hope of the glory of God." He was with her in her declining years and while thankful for the past she was enabled to trust in him for the future, regarding death not as a "King of terrors" but as a welcome messenger.

As she felt that she was approaching the house appointed for all living, she thought that she would be the first to sever the tie that had so long bound her and her husband together—but in this she was mistaken; she was called to witness the last moments of her dear husband, and though she could not help feeling the stroke, she was wonderfully supported, and expressed her conviction that they would not be long separated.

Though suffering great pain, she was always cheerful and resigned. She knew that Jesus did all things well, and would not put upon more than she was able to bear.—The word of God and prayer were highly prized; and thus continuing to live, she went quietly down the dark valley. At length the weary wheels of life stood still, and she entered the spirit land just thirty days after her husband. In life they were united in holy affection, and in death they were not long divided. Remembering that in the midst of life, we are in death, may we prepare to meet our God. Amen

James Dove.

Burin, May. 1858.

Died, in the Milltown Circuit, on the 27th of May, 1858, Mr. Robert Hitchings, in the ninety-second year of his age. This father in Israel was converted to God upwards of sixty years ago. He was convinced of sin, and awakened to a sense of his lost condition, whilst listening to that faithful minister of Christ, the Rev. Duncan McColl, preach from Joshua, 24th chapter, and the last clause of the 15th verse, "But as for me and my house we will serve the Lord." He was in the woods when he found deliverance to his captive soul—the light from heaven shone into his mind, forcibly reminding him, he said, of the light which shone round Saul of Tarsus when on his way to Damascus, and he then felt that God, for Christ's sake, had forgiven all his sins, and made him happy in his pardoning love. Soon afterwards he joined the Methodist Society, and continued a faithful and consistent member thereof until his death. He was a true Wesleyan, both in principle and practice, but he loved all of every name who loved our Lord Jesus in sincerity and truth. Our beloved friend retained his faculties in a remarkable manner up to his last affliction, and even until he breathed his soul away into the arms of his Saviour. I repeatedly visited him during his last illness, and can truly say he was the happiest man on his death bed I ever saw; he wanted all who came to see him to pray with him, and to praise God on his account his: death was indeed triumphant. Mr. H. was the most affectionate man I ever knew. Very frequently after I had prayed with him he would put his arms about me and embrace me in the most affectionate manner, and say how often he had listened with comfort to the voice of his dear minister.

His family has lost a kind and tender father, the Methodist Society one of its oldest and best members, but our loss is his infinite and eternal gain. In the recent blessed revival with which the Lord has been pleased to favor us he took a deep interest, he said it rejoiced his heart to see what God was doing amongst his neighbors, that was what he had often prayed for, and he could say, "Lord now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation."

At one o'clock on the morning of the same day on which Brother Hitchings departed this life his daughter Ann, who was taken sick several days after himself, died in the next room to his. She was forty-nine years of age, was converted to God when the Rev. I. Sutcliffe was on this Circuit, and ever after was a member of the preacher's Class. In her last affliction she was Divinely supported, felt sweet peace, and was fully resigned to the will of her heavenly Father; just before her death she broke out in praising God, and died happy in her Saviour's love. It was an affecting sight to see them in their coffins in the same room and buried together side by side. Truly in life they were as one, and in death they were not divided.

The Rev. E Botterell and the Rev. W. Elder with myself and a numerous assembly met at the house, where the religious services were conducted on this deeply solemn occasion. I pray all his children may be converted to God, and at last meet their dear father and beloved sister.

Provincial Wesleyan

THURSDAY, JULY 8, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

Conference Proceedings.

(COMMUNICATED.)

On Thursday the 24th ult., the morning session was opened with prayer by the Rev. Mr. Addy. The Question upon which the Conference had been engaged the previous afternoon, viz., Who are now proposed as Candidates for our Ministry? was again taken up and disposed of. It will be regarded as a most gratifying indication of the prosperity of our Connexion, that no fewer than ten young men, recommended by their respective District Meetings, were admitted on trial. The Rev. Stephen Humphrey, B. A., of the M. E. Church, was also admitted into this Conference.

In answer to the question, "What ministers have died during the year?" the name of the venerable WILLIAM BENNETT was announced, eliciting various expressions of respect and affection from the senior Brethren present. A brief but interesting memoir of this devoted minister of Christ, who was very fitly regarded as a connecting link between the past and the present centuries of Methodism, will be found in the printed Minutes of this year's Conference. By the Divine mercy this was the only record of death which we were required to make.

The character of all our Ministers and Preachers on trial was then investigated, and it was deemed matter of devout gratitude to Almighty God that no objection involving moral obliquity was made to any of them.

With reference to the Question, "Do any of our Preachers become Supernumerary at this Conference?" the Revs. J. F. Bent, and C. Gaskin, were permitted to retire from the regular work of the ministry for one year, with the hope that improved health will then enable them to enter upon its active duties.

The numbers in Society then came under review, and the gratifying fact was reported of an increase of full and accredited members of 768, and of 2030 on trial for membership.

Friday 25th. The Conference was opened with prayer by Rev. I. Sutcliffe. An obituary notice of the late Rev. Jas. Horne, whose death occurred last year, was read and adopted for insertion in the Minutes.

The next question considered by the Meeting had respect to the Children's Fund, and this occupied the remainder of the forenoon.

The afternoon session opened with prayer by the Rev. G. O. Huestis. The affairs of the Book Room and Conference Office were then brought forward, and the Reports of the various departments under the care of the Book Steward were received, and by the unanimous vote of the Conference adopted. On motion of Dr. Pickard it was further resolved, that the Book Steward be elected for a term of three years, subject to the revision of the Conference from year to year; and the Rev. C. Churchill was thereafter re-elected to that office, according to to the above regulation.

The examination of the Candidates for ordination was appointed to take place on Monday forenoon.

Saturday 26th Morning Session opened with prayer by Rev. R. E. Crane. The editor of the Provincial Wesleyan was reappointed for the ensuing year, by the unanimous vote of the Conference.

The Report of the Committee of the Mount Allison Educational Institution was read by the Rev. W. Temple the Secretary of that Committee. The Revs. H. Pickard, D. D. and J. Allison, B.A. also read the reports of their respective departments. A committee was appointed to prepare a minute for insertion in the printed minutes of Conference, embodying the conclusions in respect to the Mount Allison Academy; and another to prepare for publication in the Provincial Wesleyan, an account of the late annual examination. The above Reports elicited expressions of approbation from several of the Brethren, and were adopted unanimously.

The Conference then listened to a statement having reference to the formation of a College proper, including a Chair for Theology, at Sackville, N. B. An animated conversation followed, at the close of which it was moved by Rev. C. Churchill, and seconded by Rev. R. Morton, and resolved, That, in the opinion of this Conference, the time has fully arrived when arrangements should be made in order that the proposed Collegiate Institution may go into operation at the earliest practicable period. The Conference also resolved that a public meeting should be held on Tuesday evening with reference to this subject. There was no afternoon session on Saturday.

Monday 28th. The Conference was opened with prayer by Rev. J. S. Peach. The Report of the Sabbath School Committee was then read and adopted, and it was further resolved that the Committee prepare a minute for publication. The report of the Fund for the Education of Ministers' Children was also read and adopted.

The examination of the Brethren Avery, Milligan, and T. B. Smith was then conducted by the President, and each of these Brethren was received into full connexion by the unanimous vote of the Conference. Several matters connected with the Committees were then adjusted, and the session closed in the usual way.

The afternoon session opened with prayer by Rev. W. McKinnon. The Secretary of the Conference read a communication from Dr. DeWolf inviting the members of the Conference to visit the Provincial Lunatic Asylum, recently erected in Dartmouth, and it was arranged to comply with the invitation on Wednesday at 3 P. M. The remainder of the afternoon was taken up in hearing Committee Reports, and deliberating upon them.

Tuesday 29th, Morning session opened with prayers by Rev. R. Smith.

The address of the British Conference to the Conference of Eastern British America was read by the Journal Secretary. The deputation appointed last year to represent this Connexion in the British Conference, consisting of the Secretary, Dr. Pickard, and Rev. C. Churchill, then gave a deeply interesting account of their mission. A resolution expressive of the thanks and good wishes of the Conference respecting these Brethren was then unanimously adopted, and presented to them.

The Revs. H. Daniel, T. Davies, and E. Botterell were appointed a committee to prepare a reply to the Address of the British Conference. At this stage of the proceedings, the Rev. Henry Pope Sen. addressed the Conference. He expressed his regret at being unavoidably prevented from closely attending the sittings of Conference, and referred to his recently experienced bereavement. He also avowed his strong confidence in God, his undying love to the brethren, and his increasing desire to glorify Christ, and to see his cause in prosperity. The President and Co-delegate of the Conference made suitable replies, reciprocating the affectionate sentiments which had just been uttered, and conveying the sympathy of all the Brethren with Brother Pope in his affliction.

The Question respecting the Collegiate Institution was then entered upon, and after various remarks, the minute prepared by the Secretary of Conference was adopted, and the Treasurers and Secretary for the ensuing year were appointed.

The Pastoral Address to our Societies, as prepared by Rev. J. Allison, B. A. was then read and adopted.

Afternoon session was opened with prayer by Brother Milligan.

The minute prepared by the Committee for that purpose, regarding the Sackville Academy, was read and received. The Board of Trustees for the ensuing year, was then appointed.

The Reports of the Secretary and Treasurer of the Supernunerary and Ministers Widows Fund were read and accepted by the Conference. After making several arrangements respecting the Committee for the next year, Conference adjourned.

Wednesday 30th, Session opened with prayer by Rev. R. E. Crane.

The Secretary read the Report of the Committee of the Contingent Fund, which was unanimously adopted. Various Committees reported, and several alterations and appointments were made for the year ensuing. At the conclusion of the forenoon session, the Conference adjourned till Thursday morning, in order to allow its members to visit the Lunatic Asylum.

Thursday, July 1st, the Conference was opened in the usual way. The business transacted was generally of a routine character. One item, however deserves particular attention. It will be best understood by the following Resolution which passed with great cordiality. "The Conference has heard with peculiar satisfaction that at New Canaan, in the Sussex Vale Circuit, a Chapel has been built on an ample and convenient site, by Mr. George Perry and his sons who have presented the edifice free of debt, and duly vested the premises in trustees, for the use of our Connexion. The Conference therefore resolves, that our thanks are justly due, and are hereby presented to Mr. George Perry and his sons, for this considerate and exemplary act of Christian Beneficence."

The afternoon session was opened with prayer by Rev. Mr. Angwin. A memorial from the Protestant Alliance of Nova Scotia was read, and a committee was appointed to prepare a reply. A memorial from the Sons of Temperance was also read, and remitted to a committee. The Address to the British Conference was read by Rev. T. H. Davies, and adopted by the Conference. It was decided that the next meeting of Conference should be held in Charlottetown, P. E. Island, on the 3rd Wednesday in June, 1859.

The Report of the Committee on the minutes of the Newfoundland District was then read, and the following resolutions were, after various observations, adopted.

That the designation of Home Mission be added to the title of our Contingent Fund, and that when this collection is taken up, the mission to Labrador shall be brought before the notice of our people, and that special subscriptions be solicited, for the purpose of establishing and sustaining such mission.

That the Conference request the aid of the Parent Missionary Committee, for the purpose of sending one or more Missionaries to Labrador.

Friday, 2nd. The Conference was opened with prayer by Rev. Dr. Knight. The committee appointed to prepare a reply to the memorial of the Protestant Alliance, reported, and the Secretary was instructed to transmit the reply of Conference.

The report of the committee on Connexional property was read, and adopted. Other committees reported, and the remainder of the day was occupied with business of a miscellaneous character.

The evening session was opened with prayer by Rev. J. Snowball. The committee to whom the memorial of the Sons of Temperance was submitted gave in their report, and a reply to that memorial was adopted, to be transmitted in the usual way.

The following resolutions were then passed unanimously:—

1. That this Conference aware, at least to some extent, of the great care and pains which the Rev. C. Churchill, M. A., and the Rev. James England, the Superintendents of the Halifax North and South Circuits, must have taken, to make arrangements for the holding of its present session in this city, tenders its cordial thanks to those esteemed Brethren, for this labour of love, and begs to assure them of its great satisfaction with the arrangements which they were enabled to effect for its convenience and comfort.

2. That this Conference, entertaining a most grateful sense of the kindness of all those friends in Halifax who have gratuitously and so hospitably entertained its members at this session; and of the endeavours which those friends, their families, and others, have so kindly made for their welfare and comfort, offers prayer to the God of all grace, that he may accept the free-will offering of his servants, and cause the love of His people to be returned into their own bosoms in good measure, pressed down, and running over.

The following resolutions were also unanimously adopted:

1. That the very cordial thanks of the Conference be presented to the Rev. M. Richey, D. D. for the faithful and very efficient manner in which he has discharged his arduous duties as President, during the past year, during which he has visited and most acceptably laboured in preaching the Gospel in various and widely separated portions of our work, including the Islands of Bermuda and Newfoundland.

2. That the respectful thanks of the Conference be given to the Co-Delegate, the Rev. R. Knight, D. D., for his devoted attention to the duties of his office during the past year. The Conference also desires to record its gratitude to Almighty God, for the recovery of Dr. Knight from his late severe, though brief indisposition.

3. The very cordial thanks of the Conference are due, and are hereby presented to the Rev. H. Pickard, D. D., for his laborious, efficient, and highly appreciated services as the Secretary of the Conference.

4. That the respectful thanks of the Conference be given to the Rev. R. Morton, the Journal Secretary, and to the Assistant Secretaries, for their very useful services.

REPRESENTATION TO THE BRITISH CONFERENCE.

It having been intimated to the Conference that our beloved President, the Rev. M. Richey, D. D., intends to be in England during the sittings of the parent Conference, it was unanimously resolved that he be respectfully and affectionately requested to be the Representative of this Conference to that venerable body.

Resolved unanimously, that the Conference entertains a deep sense of the kindness of Dr. DeWolf, the medical superintendent of the Provincial Lunatic Asylum, in providing for its members the agreeable facility for visiting that important institution, for which it tenders its grateful acknowledgments to that gentleman.

On Saturday, the 3rd instr the business of the Conference was brought to a close. After the transaction of some miscellaneous affairs, the Minutes were read by the Secretary, and signed by the President and Secretary, a Hymn was sung, the parting prayer was offered, and the fourth annual meeting of the Wesleyan Conference of Eastern British America terminated. We may safely say that gratitude for the mercies of the past year swelled the hearts of all the brethren; and we doubt not but large and blessed hopes were generally entertained with reference to the year upon which we are now entering. May the Lord cause His own work to prosper in the hands of His servants.

Ordination Service.

On Monday evening, the 28th of June, three young men, SAMUEL L. AVERY, G. S. MILLIGAN, A.M., and THOMAS B. SMITH, were solemnly set apart for the holy work of the Ministry. The impressive service was held in the Brunswick Street Church, and was commenced by the President of the Conference giving out the hymn on the 670th page.—The opening prayer was offered up by the Reverend EDMUND BOTTERELL after which the hymn on the 672nd page was sung.—The President then addressed the congregation, stating the qualifications demanded by the Wesleyan Methodist Church of those who were candidates for the ministry, and the conviction in his own mind and the minds of the other members of the Conference that such qualifications were possessed by those who were about to be ordained. The candidates for ordination were then severally presented by the Secretary and addressed the congregation:—

Rev. S. AVERY said:—I was blessed with God fearing parents, who early taught me the evil and danger of sin, and the necessity of loving and serving God. The innate tendencies to evil, however, rendered inefficient their well-meant counsels, and for years I remained a rebel against God.

At the age of thirteen years, I came to reside in this city. A wayward youth, and impatient of restraint, I heeded not the counsel of those who felt interested in my welfare; but rushed madly into every form of vice. I bless God that he did not then cast me away from His presence, and forever take his Holy Spirit from me. For more than four years I continued to love and pursue the ways of ungodliness, not, however, without being frequently arrested by the Holy Spirit, and made to feel the guilt and danger of my position.

In my eighteenth year the Spirit of God wrought powerfully upon my mind, causing me to feel the necessity of turning to God, and inducing in me the determination that at a certain specified time I would seek the Lord. And, my friends, I well remember when that Sabbath morn to which I had looked forward came. I rose from my bed, and thought of my promise, but had not strength to perform it. I went to church that morning, but had no satisfaction, for the remembrance of my unperformed vow was present to me. After dinner I wanted sincerely to seek God, but knew not how. I then took a Wesleyan Hymn Book with which I had furnished myself a few days previously, and looked over it to find some prayer suited to my condition. I came to that one commencing,

O that I could repent,
With all my idols part,
And to thy gracious eyes present
An humble, contrite heart.

A heart with grief oppress,
For having grieved my God,
A troubled heart, that cannot rest
Till sprinkled with thy blood.

Jesus on me bestow
The penitent desire;
With true sincerity of woe
My aching breast inspire.

I prayed it over, and God, in mercy, answered the prayer. I went to my own room, fell down on my knees, and sought the Lord with strong crying and tears. For days following I continued earnestly to seek God's blessing, and in passing along the streets held my eyes from looking upon surrounding objects, lest my mind should be diverted from its purpose. During this period a kind friend, who noticed my concern, gave me suitable advice, and placed in my hand a little book, entitled "Come to Jesus." This book I read with serious and prayerful attention, and it was while searching out the proof texts referred to by it, and reading the words "Seek ye the Lord while He may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon," that light broke in upon my mind, and I felt my sins forgiven. That evening I attended family worship with feelings such as I never knew before; and on retiring to rest, felt "I am not afraid to die to night." I bless God that from that time to this I have been serving the Lord, though not, I acknowledge with shame, with that earnestness, zeal and fidelity that should have characterized a disciple of Christ.

It was not long after my conversion that it was impressed on my mind that I ought to preach the gospel, and often as I passed through these streets and heard the language of blasphemy, my soul yearned over poor sinners and longed to lead them to the Saviour. At first I could not entertain the thought that I could be called to so important an office as the Christian Ministry, and moreover there seemed to be insuperable difficulties in the way of undertaking so responsible a work. I sought Divine guidance and never, for at least twelve months, bowed myself before God in secret, without earnestly imploring Him to direct me in this matter that I might not run without being sent, nor refuse, if really called of God.

The difficulties referred to were removed providentially, while the conviction that I ought to give myself wholly to the work of preaching the gospel became so deep that I felt my own salvation depended upon my engagement in it. I could no longer resist, but decided to offer myself as a candidate for this work.

Four years ago, I was received by a District Meeting held in Yarmouth, as a preacher on trial, and have since been preaching Christ to my fellow men; and I bless God for the measure of success with which he has crowned my feeble and imperfect labors.

I bless him also, for the support which he has vouchsafed to me in trial and labor, and especially for the comfort and consolation afforded me in a period of recent severe affliction, when my friends thought I would never again preach Christ.

I thank God that even then I felt, "This sickness is not unto death, but for the glory of God, I shall not die, but live, and declare the works of the Lord"; and O, my Christian friends I cannot tell you with what inexpressible feelings of joy, I found myself again able to proclaim the good tidings of salvation. And now I desire to give myself anew to God and his work.

"I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent for those
Who have not yet my Saviour known
Fully on these my mission prove,
And only breathe, to breathe God's love

Rev. GEORGE S. MILLIGAN spoke in substance as follows:—

I was the subject of deeply serious impressions at a very early period of life. Almost as far back as memory serves I felt the power of the Holy Spirit upon my heart, convincing me that it was an evil and bitter thing to sin against God I distinctly recall times at which I felt the smitings of conscience for having violated what was well understood by me to be the law of God, and trembled for the consequences of my transgressions. I also well remember times at which, when deeply interested in the reading of the biography of men eminent for their firm adherence to truth under the most trying circumstances, my youthful heart was led to applaud their zeal for God, and steadfastness to his cause, and earnestly to wish that should such circumstances transpire in the period of my life, I should be found having like precious faith, and ready to imitate their example. It was not, however, until I was fourteen years of age that I became acquainted with the true nature of regeneration Hitherto I had regarded the work of Christianity in the soul of the believer as something imperceptible in its origin, and necessarily very gradual in its progress. Whatever instructions I may have received from any in my early days on this important subject, for which I desire to cherish the most highly filial or grateful respect, I do not remember that it had ever occurred to my mind up to this period that it was the privilege of individuals in general to know their sins forgiven, and to realize that, as in a moment of time, they had passed from death unto life. In the good Providence of God I was about this time introduced into a Methodist community, where it was my privilege to form a special acquaintance with some pious persons, who kindly and earnestly commended to my immediate attention the salvation of my soul. I was soon led to observe in them a disposition to converse on religious topics, graced, as I was led to believe, with an example corresponding with their profession, and it was but a short time before I became solicitous about my own salvation. In May, 1843, on a Saturday eve, I believe I sought and found pardon through the blood of the Lamb. That night I fell sweetly asleep with the full assurance that if I should never see the light of another morn my spirit would be happy with the Lord.

Being of retiring habits I did not purpose acquainting any person with my experience, but God in His gracious Providence did not so determine, for next morning a young friend was led to inquire in such a way concerning my spiritual state that I could not well avoid declaring what I thought the Lord had done for my soul. I was invited to attend a Prayer Meeting that morning, where special prayer was offered on my behalf. My evidence became clearer, so that in a Class Meeting immediately following I ventured to disclose my conviction that by the mercy of God I had become a new creature in Christ Jesus. Much encouragement was offered me by the Class Leader,—his quotation of 1 John iii. 14—"We know that we have passed from death unto life because we love the Brethren," was especially encouraging, as I felt persuaded I had at least that part of the witness in myself.

Such a love obtained in my heart towards those assembled on that occasion, that I was disposed to say, "If not *this*, at least *such*, a people, shall be my people, and their God shall be my God. On returning to my boarding place I opened the Bible, and read one of the Psalms, which seemed exactly as if written to describe the circumstances in which I was placed. The scales had evidently fallen from my eyes, so that being able to read my title clear to mansions in the skies, I could with the Psalmist say, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God." All nature appeared that afternoon to be eloquent, in every object there seemed to be a tongue, and that engaged in hymning the praise of Him whom at length my soul had learned to love.

On the following Sabbath I heard the Rev. Wm. Allen preach from Phil. iii. 8: "Yea doubtless and I count all things but loss, &c.—The subject was peculiarly appropriate as it served to confirm me in the determination at all hazards to serve the Lord. Shortly after I obtained permission from my respected father to seek admission into the Wesleyan Church. In due time I was received, and up to the present I have retained my connection with her, regularly availing myself of the peculiar privileges which her economy affords. I regret to say, however, that my course in the Divine life has not been always progressive. For some years after my conversion I enjoyed much sweet intercourse with God, and leaving the principles of the doctrine of Christ, pressed on towards perfection.—Subsequently, however, I lost the ardour of my first love, and my mind becoming too much occupied with my intellectual pursuits, and too much influenced by the business of the world, my peace with God became very unsettled, and my spiritual enjoyment at least very much diminished. About five years ago I entered upon a new era in my experience. At that time Brother Thomas B. Smith, now with me on the platform, commenced a series of meetings, near to the locality in which I resided, and while rendering him some assistance in a very humble manner in trying to promote a revival of religion my own soul was blessed, and receiving a fresh baptism of the Spirit, I was enabled to take a new start for the Kingdom. Since that period I trust I have been enabled with a good degree of stedfastness to persevere in the way that leads to glory and to God. For some time my mind was much perplexed in reference to the doctrine of Christian holiness. I saw it to be clearly revealed in the Scriptures, as my blood-bought privilege, but seemed unwilling or unable to present an unreserved offering of myself to God. About ten months ago, however, I believe I received the attestation of the Divine Spirit that "the blood of Jesus Christ cleanseth me from all sin." I am but a weak and unprofitable servant; but trust that I can say with the humility and sincerity of Peter, "Thou knowest all things, thou knowest that I love Thee." I desire ever to remember I am bought with a price, and that it becomes me to glorify God with my body and with my spirit which are His. In referring to my call to the Ministry, I may say that some of my earliest religious impressions were closely identified with thoughts upon this subject. In my youth I was induced, from various considerations—some of which I think were commendable, to encourage the hope that in future life I should fill the honourable position of a Christian minister. At my conversion, however, in some important respects there was a complete revolution of sentiment in my mind. I then became fully sensible of the wickedness of any running into the sacred office before they are sent of God. I now had an earnest desire to warn sinners to flee from the wrath to come, but was not fully decided in my mind that God required me, otherwise than he does all Christians, to preach the gospel. My mind was for a length of time much exercised on this subject. As however I weighed the responsibilities of an ambassador for Christ, and the commanding talents which seemed essential to usefulness, I shrank from concluding that I could be chosen of God for this purpose. At length, losing the vitality of my religion, I abandoned the idea altogether.

When I was enabled to drink afresh of the fountain of living waters to which I have referred, the impression returned to my mind that it was my duty to preach the gospel; and now I might say that it was conviction. Insuperable difficulties now appeared to shut me out of the Wesleyan Ministry—and no other could I desire. Several conversations with some of my fathers and brethren now before me, led me to conclude that it was not wholly impracticable.—Receiving afterwards very marked Providential confirmation as to what was the will of God concerning me, I offered myself as a probationer for our ministry.

The results of four years experience confirm me in the conclusion that it is my duty to proclaim the message of salvation. I can say with the Apostle, "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea woe is unto me if I preach not the gospel." Each year the Lord has given me fruit of my ministry, and each successive year more abundantly. I cannot doubt that God has made use of my feeble instrumentality in bringing scores of my fellow-sinners to Christ. I thank God and take courage, assured that His promise will be fulfilled, "Lo I am with you alway, even to the end of the world."

"Happy, if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death
Behold! behold the Lamb!"

Rev. THOMAS BERTON SMITH said:—

Christian Friends,—It is a matter of devout thankfulness, on my part, that very early in life, through the instructions received at home and at Sabbath School, I was induced to seek the favor of God. Although my subsequent course was not marked with that fidelity which should have characterized it, I may safely say, for upwards of thirteen years I have enjoyed more or less "the peace which passeth all understanding."

Very early, also, I was the subject of a strong desire to make known the way of salvation to others, and felt willing, if God should so direct, to preach the Gospel of his Son. As years elapsed, the conviction became settled that it was my solemn duty to devote myself to the work of the ministry. I received my first invitation to preach from Rev. Wm. Temple, in the Fredericton Circuit, and since that time have been endeavoring to call sinners to repentance.

In seeking now to be more fully set apart to the work of an evangelist, I can safely say, it is not the prominence of the position, its peculiar honor, its worldly advantage, in any respect, that moves me, but its adaptedness to the great end of bringing glory to God and salvation to man. God forbid that I should glory, save in the cross of our Lord Jesus Christ.

I congratulate myself that my ministerial recognition is to be given by the Wesleyan Methodist Church. She has been to me a nursing mother. Her Sabbath Schools, her Class Meetings, Love Feasts, Prayer Meetings, as well as her public services, have been its sources of spiritual enjoyment and edification. Her doctrine, I believe to be the doctrine of the Apostles; her discipline to be admirably arranged to secure the important objects of Church organization. And although I am less a Wesleyan than a Christian, and would pray God to speed all who are engaged in extending his dominion, I may without blame give the preference to the itinerant ministry, in which, with all its sacrifices, its labors, its frequent severings of agreeable associations, I desire to be engaged.

I shall feel happy if I may have the prayers of these my honored fathers in the ministry—some of whom have been the instructors and counsellors of my earlier days,—that I may be one of those who shall be counted worthy to assume their position in the propagation of Gospel truth when they are engaged in the exercises of the Church triumphant. I ask your prayers also, dear Brethren and friends, that I may ever be an humble and useful minister of our Lord Jesus Christ.

After the foregoing statements the lessons appropriate to the occasion were read by the Rev. CHARLES CHURCHILL, A. M. The examination was then conducted by the President, who, after prayer, proceeded, accompanied by the Co-Delegate, Secretary, and the senior ministers, to recognize, by the imposition of hands, as co-laborers in the work of the ministry the brethren thus set apart.

THE CHARGE.

The Rev. Dr. KNIGHT being called upon by the President, rose, and addressed the candidates in substance as follows:

My beloved brethren, (or I might say beloved sons,) in the gospel; the position which you now occupy is one of deep responsibility, and needing an earnest piety and a zealous watchfulness, successfully and honorably to discharge its important duties. You have given in the presence of your brethren, and of this assembly, a clear and satisfactory relation of your conversion to God; of your conviction that you have been called by the Holy Spirit to the work of the ministry; and it is with much delight that we have heard that your labours as probationers in the work, have not been *in vain in the Lord*. You will be sustained and encouraged, when you consider that you are going forth under the direction of the churches, and under the guardianship of Divine Providence, and relying upon the promised presence of God, the Spirit. In offering you some hints for your direction and conduct, permit me to say, in the outset, that no degree of preparation for the sacred office, whether of piety or of education, will supply the place of experience in the performance of your high and diversified duties; and if I may be able to assist you in your work by any advice I now offer, it will be the result of some forty two years experience in the ministry throughout the whole circuit (or nearly so) of what comprises our conference.

I would strongly urge you, above all things, in your intercourse with your fellow-helpers, social or official, to cultivate a spirit of unity and brotherly love. Ever be ready to render that respect and honor which is due to those of your brethren who are your seniors in the work, which they may justly claim from their age and experience; remembering the trite though true adage, that they best are fitted to rule who have learned how to obey, and in this point of view the cultivation of such a disposition is conducive to your own honor and happiness.

Consider seriously that as regards the chief objects of your ministrations, you are going forth as messengers of the Churches,—as stewards of the mysteries of redemption—as ambassadors of God—and as, if you are faithful to your trust, *the glory of Christ*. As watchmen on the walls of Zion, you are to guard all its avenues with unsleeping vigilance, never forgetting that if you fail to warn in the hour and occasion of danger, the blood of those who perish under your neglect will be required at your hands.

Let me earnestly entreat you to live *near to God*. In proportion as you live holily you may expect to be successful in winning souls to Christ.

I would also strongly impress you with the importance of a faithful attention to pastoral duties; as visiting the sick and dying, and endeavoring with kindness and attention to inspire those indifferent to religion with a desire for its possession. I have through all my experience as a minister of the gospel found attention to this duty to be the certain introduction to the hearts of the people.

I must urge you to apply with diligence to your studies, that you may be better fitted to expound and enforce the truths of the Gospel. You must not suppose that your trials and difficulties have for the most part terminated. You will meet them in every step of your career, and you will need a large measure of faith and holy patience, till you, if blessed with health "your charge lay down, and cease at once to work and live."

Be encouraged by that principle of compensation which runs through the web of human experience, that together with peculiar trials there are to be found peculiar delights.

I will conclude with heartfelt prayers and wishes that you may be useful. May God bless you! And when you shall have finished your work upon the earth, may you be able in joyful faith to say with the sainted Bunting, who has but just joined the glorious company above, "I am in the hands of God—I have great peace—I have fought a good fight." Again I say, God bless you!

The touching allusion to the death of Dr. Bunting made by the Co-Delegate, was followed by an affectionate tribute to his memory by Dr. Richey, who then gave out the hymn on the 40th page, and called upon the Rev. G. MILLER to offer up the concluding prayer.

Educational Meeting.

On Tuesday evening, 29th ult., a public meeting was held in the Brunswick Street Church for the purpose of communicating information respecting the Institutions at present in existence at Sackville, and the plans proposed for the formation of a College Proper. The Rev. Dr. Knight, Co-Delegate, presided, and the statistics of the enterprise were luminously presented by the Rev. Dr. Pickard, whose statement was followed by stirring addresses from the Rev. John Allison, B. A., and Rev. J. R. Narraway, A. M. From Dr. Pickard's statement we gathered that to accomplish what is deemed necessary in the conduct of the contemplated College, an annual income of at least *one thousand pounds* will be required. To secure this it is proposed to derive, if possible, at least £500 from College Scholarships, subscriptions of £10 per annum each for a period of seven years, or until a permanent Endowment Fund may be provided, and £500 from the establishment of a Conference Fund for the promotion of suitable training of Candidates for the ministry.

Mr. Allison spoke with thrilling effect of the unsatisfied aspirations of the youth of these provinces for a superior education, and of the numbers from New Brunswick and Nova Scotia who were to be found scattered through the Universities of the United States, seeking in a foreign land that culture of the intellect which they could not obtain at home.

Mr. Narraway enforced with powerful and persuasive eloquence the great duty and immediate necessity of a proper provision for the right educational training of Candidates for the ministry.

Dr. Richey added a few words in commendation of the objects of the meeting.

At present we must be content with the mere mention of the meeting and the plan submitted. Our readers will be prepared, we trust, for a hearty and liberal response to the appeal which must ere long be made to them for pecuniary aid to the enterprise.

The satisfactory condition of the Institutions now in operation at Sackville will be found amply stated in a communication which appears in our columns to-day.

List of Stations.

The following is a correct list of the stations of the Ministers in connection with the Conference of Eastern British America for the ensuing year:

MATTHEW RICHEY, D. D., *President of the Conference.*
RICHARD KNIGHT, D. D., *Co-Delegate.*
HUMPHREY PICKARD, D. D., *Secretary.*

I. HALIFAX DISTRICT.

Halifax North,—Roland Morton; Chas. Churchill, A M., (who is our Book Steward).
Halifax South, S. W. Sprague; H. Pope, Supernumerary.
Dartmouth, John S. Phinney; to exchange with the Halifax Ministers every third Sabbath.
Musquodoboit Harbor, Alex. W. Tuttle.
St. Margaret's Bay, Theophilus S. Richey.
The Halifax Ministers to visit this Circuit quarterly.
Lunenburg, Joseph Hart; John Marshall, Supernumerary.
Petite Riviere, Charles DeWolfe, A.M.
Mill Village, Alexander B. Black.
Liverpool, John S. Addy.
Port Mouton, John L. Sponagle.
Windsor, Charles Stewart, James Likely; Brother Likely to reside in Falmouth; Wm. Croscombe, Supernumerary.
Newport, Arthur McNutt.
Kempt, George B. Payson.
Maitland, William Tweedy.
Bermuda, Wm. T. Cardy, John Cassidy, A. McNeill, *Chairman.*
R. Morton, *Finan. Sec.*

II.—ST. JOHN DISTRICT.

St. John, South, Edmund Botterell, Wm. Wilson, T. M. Albrighton.
St. John, North, John Snowball.
St. John, West, Richard Smith.
St. Andrew's, George Johnson.
St. Stephen's, John B. Brownell.
St. David's, Jeremiah V. Jost.
Mill Town, William Smithson.
Sussex Vale, Wm. Allen, Wm. Alcorn.
Greenwich, James Burns.
Upham, Henry Holland.
E. Botterell, *Chairman.*
T. M. Albrighton, *Finan. Sec.*

III.—TRURO DISTRICT.

Truro, John McMurray, W. Perkin.
River Philip, Robert E. Crane.
Wallace & Pugwash, Robert A. Temple, Fletcher H. W. Pickels.
River John, George S. Milligan, A.M.
Guysboro' & Canso, George O. Huestis, Joseph Sutcliffe, John J. Teesdale.
Middle Musquodoboit, W. C. McKinnon.
Sydney, C. B., Frederick W. Moore, Stephen T. Teed.
Ship Harbor & Port Hood, Stephen F. Huestis.
Margaree, John Howie.
J. McMurray, *Chairman.*
R. A. Temple, *Finan. Sec.*

IV.—P. E. ISLAND DISTRICT.

Charlottetown, Ingham Sutcliffe.
Little York & Cornwall, Henry Pope, 2nd, Wm. Perkins; Bro. Perkins to reside at Cornwall.
Pownal, Alexander M. DesBrisay. The Brethren on the Little York and Pownal Circuits to exchange with Charlottetown, each once in eight weeks.
Bedeque, George M. Barratt.
Newgate, Richard Johnson.
King's County, Wm. Ryan, Visiting Missionary under the superintendance of Bro. Sutcliffe.
I. Sutcliffe, *Chairman.*
H. Pope, Jr., *Finan. Sec.*

V.—FREDERICTON DISTRICT.

Fredericton, John Brewster, George Butcher.
Sheffield, R. Knight, D.D., Co-Delegate.
Woodstock, John Prince, Robert Wasson, T. Watson Smith.
Andover, John Read.
Nashwaak, William C. Brown.
Gagetown & Burton, Hezekiah McKeown, David B. Scott; Bro. Scott to reside at Oromocto.
Miramichi, William Smith.
Bathurst, Wesley C. Beals.
Dalhousie, To be supplied quarterly from Bathurst.
R. Knight, D.D. *Chairman.*
J. Prince, *Finan. Sec.*

VI.—SACKVILLE DISTRICT.

Sackville, James. R. Narraway, A.M., Stephen Humphrey, A.B.

MOUNT ALLISON INSTITUTION.

Principal of the Male Branch, Humphrey Pickard, D.D.,
Principal of the Female Branch, John Allison, A.B.
Point deBute, Thos. H. Davies, Douglas Chapman.
Moncton, William Temple.
Coverdale, Isaac Thurlow; under the superintendence of Bro. Temple; Charles Gaskin, Supernumerary.
Hopewell, James Buckley,
Richibucto, Duncan D. Currie.
Amherst, William McCarty.
Parrsborough, Richard Weddall, James Tweedy.
T. H. Davies, *Chairman.*
Wm. McCarty, *Finan. Sec.*

VII.—ANNAPOLIS DISTRICT.

Annapolis, Frederick Smallwood.
Bridgetown, Michael Pickles; George Miller, Jos. F. Bent, Supernumeraries.
Wilmot, Samuel Avery.
Aylesford, Thomas Angwin.
Horton, Jas. G. Hennigar.
Cornwallis, Jas. Taylor, John Lathern.
Digby, Geo. W. Tuttle.
Yarmouth, Jas. England, Thos. B. Smith.
Barrington, Robert Duncan.
Shelburne, Robert Tweedy.
Thomas Angwin, *Chairman.*
James Taylor, *Finan. Sec.*

VIII.—NEWFOUNDLAND DISTRICT.

St. John's, Henry Daniel, John Winterbotham.
Harbor Grace, Wm. E. Shenstone.
Carbonear, Christopher Lockhart, James A. Duke.
Brigus, Thos. Smith.
Port deGrave, Thos. Fox.
Black Head, Elias Brettle.
Island Cove, John S. Peach.
Old Perlican, Alexander W. Nicholson.
Hant's Harbor, A. Nightingale.
Trinity Bay, Vacant.
Bonavista, Thos. Harris, Wm. S. Shenstone.
Green Bay, Paul Prestwood.
Burin, Jas. Dove.
Grand Bank, Thos. Gaetz.
Western Shore, Charles Comben.
H. Daniel, *Chairman.*
Jno. S. Peach, *Finan. Sec.*

Holloway's Pills.—The fables of an ignorant age may become facts in an enlightened one, through the instrumentality of science. Eastern romance introduces magic as the agent of a thousand cures; and sober fact, in the nineteenth century, points us to countless diseases all curable with *absolute certainty* by Holloway's Pills. In the most fearful cases of chronic liver complaint, dyspepsia, physical prostration, and life-consuming diarrhœa, we find the health of the sufferers restored with wonderful celerity by this world-famed remedy. Such is the magic of science.

Mount Allison Educational Institution.

MR. EDITOR.—Among the many interesting subjects which have occupied the attention of the Conference during its present session, not the least important is that of our valuable Educational Institute at Mount Allison, its great success, its rich promise of increasing excellence, and its superior claims upon the sympathies, the prayers, and the patronage of our church.

A report from the Principal of each branch of the institution having been submitted to the consideration of the Conference, disclosing their religious, literary and financial position, the members of Conference expressed their great gratification in view of the facts thus exhibited; and as the undersigned were personally cognizant of many of those facts—both of us having witnessed the examination and other exercises during the year, and one of us residing on the spot with full knowledge of the system of education pursued, the discipline maintained, and the literary and moral good resulting,—we have been desired by the Conference to present a fresh to the public generally, and to our Church in particular, the high claims upon yet more extended support, of these excellent institutions of learning.

Notwithstanding the commercial depression prevailing throughout the colonies during the year, the number of students attending has been encouragingly large.—In the male branch the total number of students was 97. In the Female branch 116. The number of students in the different classes of the Male branch, was,

Geography,	42	" Theology,	8
English Grammar,	55	Chemistry,	11
Arithmetic,	54	Geology,	9
Physical Geography,	20	Astronomy,	10
History,	17	Rhetoric,	7
Book-keeping,	23	Mental Philosophy,	7
Mensuration,	23	Moral, "	5
Surveying and Navigation,	20	Elements Criticism,	6
Algebra,	24	Evidence of Christianity,	6
Geometry,	12	French,	28
Trigonometrical Analysis	5	Latin,	44
Calculus, &c,	1	Greek,	12
Natural History,	10	Vocal Music,	35
" Philosophy,	14	Instrumental Music,	11

In the Female branch the number in each study was as follows:—

LANGUAGES.		Writing,	68
French,	73	Reading,	66
German,	11	Grammar,	42
Latin,	10	Analysis,	19
Greek,	5	Geography,	30
MATHEMATICS.		Physical Geography,	25
Arithmetic,	75	History,	40
Algebra,	56	Composition and Elocution,	108
Geometry,	21	FINE ARTS.	
SCIENCES.		Instrumental Music,	69
Mental Philosophy,	17	Vocal Music,	72
Moral Philosophy,	12	Oil Painting,	16
Natural Theology,	10	Grecian Painting,	10
Zoology,	33	Water Colors,	8
Botany,	42	Black Crayon,	20
Astronomy,	25	Colored Crayon,	15
Natural Philosophy,	10	Pencil Drawing,	36
ENGLISH BRANCHES.		Wax Work,	24
Spelling,	50		

The closing examination, and the anniversary exercises of the Academic year were in a high degree satisfactory, and passed off with much eclat. The examination of the male students gave evidence that the course of tuition aimed at leading them to a thorough mastery of the varied subjects of study, and was calculated to elicit the amount of knowledge and mental training to which the pupil had attained We were impressed with a conviction that Principal Pickard, to whose energy, systematic diligence, thorough business tact and sustained zeal, the flourishing condition of Sackville Academy in previous years is greatly to be attributed, was, with the well qualified staff of instructors associated with him, imparting an education solid and thorough.

The exercises connected with the ladies' branch were as creditable, and as full of interest as those of the male department.—The young ladies examined in the subjects to which their attention had been severally directed,—in Greek, Latin, German and French,—in mental, moral and mathematical science, evince an intelligence, a readiness and a comprehension, as eulogistic of those who had guided their studies, as they were pleasing to the friends of elevated female education. Principal Allison and his gifted and judicious lady, the chief Preceptress, were receiving the high reward of their pains-taking and conscientious performance of duty in their most responsible situation, in the decided success which had been achieved by their efforts.

But a very inadequate estimate of the value of the Mount Allison Institutions would be formed, were the literary and scientific elements alone to be regarded.—Moral culture is still more important than mental training—they ought never to be disjoined. Happily for the claims of the Sackville Academies, and thrice happy for many who within their walls during the past year found the pearl of great price, mental and moral culture have been delightfully blended in these halls of learning.—Throughout the entire academical year, in each branch a gracious religious influence has prevailed among the students, a large portion of whom have given hopeful evidence of being in possession of the heart-renewing power of the Holy Spirit.

The Institutions have averaged a high degree of healthfulness during the year. In the female branch, where especial care of its inmates is needful, strict attention is given to all controllable circumstances bearing on the question of health—to ventilation, exercise, diet, methodical habits, and the maintenance of a cheerful spirit, so important to the vigorous performance of the vital functions. In this connection the name of the chief Preceptress is worthy of especial and grateful mention.

In conclusion, we rejoice to be able unhesitatingly to recommend these noble Institutions to the parents and guardians of youth, as possessing in these colonies unsurpassed, we might perhaps venture to add unequalled, facilities for the acquirement of a superior education in strict alliance with careful moral training, wholly untainted by sectarian bias.

JOHN McMURRAY.
JAMES R. NARRAWAY.

Halifax, June 29th, 1858.

King's College, Windsor.

The Encænia has just been celebrated at this College, and has afforded decisive evidence of the increasing estimation in which the institution is held. Three candidates, Messrs. Mitchell, Hanckle, and Ruggles, were examined for the degree of Bachelor in Arts. Each received a "satisfactory." The Cogswell Scholarship and sundry prizes were allotted to the parties entitled to them. The annual meeting of the Alumni was held on Wednesday, 23rd June. The attendance at it was unusually large. Three Governors of the College were elected—Jas. Cogswell, Esq., of Halifax, Dr. H. King of Windsor, and Dr. Almon of Halifax. Sixteen new members (an unusual number) were admitted to the incoporated Association of the Alumni. The discussions at this meeting were carried on in a spirit of harmony; and several important resolutions were passed among the rest, one to sanction immediate efforts to collect funds for the erection of a stone or brick building, for a College Library, Hall and Chapel. The Encænia took place on the following day, and afforded much gratification to those who witnessed its ceremonies. At half past nine in the morning, the President, accompanied by the Bishop of Nova Scotia, the graduates and under graduates proceeded to the Parish Church, where the morning prayers were read by the Rector. After the second lesson, the infant grandson of the President was baptized by the Bishop; and, at the conclusion of the Prayers, a very excellent sermon from the 13th verse of Psalm 77, was preached by the Rev. G. Hill, Professor of Pastoral Theology. At the conclusion of the services, "God save the Queen" was most cordially sung by the choir and congregation. The Collegiate body, accompanied by a large number of spectators, then proceeded to the College Hall, where a heart-stirring oration was emphatically delivered by the President, producing a deep impression upon the audience. The Lord Bishop afterward addressed the meeting upon the propriety of conferring the degree of D. C. L. upon General Sir J. E. W. Inglis, K. C. B., the magnanimous defender of Lucknow. The President afterwards proposed the subject to the house of Convocation, and accompanied it by a very neat and forcible address in latin. The proposition was, of course, unanimously assented to. Dr. Stiefelhagen then delivered a well composed, practical essay upon the study of Modern Languages, after which the conferring of degrees was proceeded with. The Rev. J. J. S. Mountain and J. R. Hea, Esq., were admitted to the degree of Doctor in Civil Law; the Rev. C. Bowman, Rev. T. D. Ruddle, J. N. Ritchie, Esq., and T. C. Desbarres, Esq., to the degree of Master in Arts; the Rev. J. W. Forsythe, B. A., of Trinity College, Dublin, was admitted *ad eundem*; and L. H. Bliss, Esq., the Rev. J. Hill, and the Rev O. M. Grindon, to that of Bachelor in Arts.

At the conclusion of the ceremonies, the audience proceeded, as usual, to the residence, and shared the hospitality, of the Rev. the President by partaking of a sumptuous repast.—*St. John Church Witness.*

We understand that Dr. Hea presented the Associated Alumni with a donation of £25.

General Intelligence.

Colonial.

Domestic.

THE GALWAY STEAMER.—The steamship *Indian Empire* arrived off this harbour on Thursday night, and delayed for a few hours to land the British North American mails, after which she proceeded to New York. It appears that after a miraculous escape from shipwreck on the San Margauritze rock, and being only a few days from port, she broke her port piston, but still continued her course with only one engine. On the 24th, she encountered a gale which lasted for 24 hours. Off Cape Race passed a large number of icebergs. Reports no tidings of the Atlantic Telegraph fleet. This steamship sailed from Galway on the 19th ult., with fifty passengers.

We understand that Mr. John Orrel Lever, the projector of this line, with Thomas Howard, of Manchester, a large manufacturer of cotton, and others—principally Manchester men—are determined to have a successful line of fast and powerful steamers. We hope and trust they are able to accomplish it, and we shall take an early opportunity of looking at the capabilities and prospects of the route, and the great advantages of the line to the trade of Nova Scotia.—*Morning Chronicle.*

Canada.

TORONTO, June 1858.—The present season of the year is distinguished for the gatherings of ministers and members of the different churches, which according to their order, meet to consult upon the affairs of their denomination. It were difficult to overrate the importance of these meetings, acting as they do, so closely upon the religious interests of nearly all our population, and it may be questioned whether Parliament itself, with all its turmoil, is really more influential or more worthy of attentive observation.—Indeed, it hardly admits of question, for the religious interests of men are vastly more important than their temporal, and though the matters which come under discussion at synods, conferences and conferences are often what may be called the secularities of the churches still, as connected with that kingdom which cannot be moved, they assume very great importance. The Synod of the United Presbyterian Church met lately in Hamilton; the Conferences of the Primitive and New Connexion Methodists were held not long ago in Toronto, while that of the elder or Wesleyan body held its sitting in Montreal. Last week we had the Synod of the Church of England in session here, in which two things were specially worthy of note,—the first being the determined stand taken by Bishop Strachan for the right of veto upon all the proceedings of the Synod; he declaring that he never would consent to be *degraded* to the position of moderator of a Presbyterian Synod; the second, the advance made towards the establishment of separate Church of England Schools. This last measure is strongly advocated by the High Church party, and they seem determined to keek up the agitation. If they succeed in their object, it will be a most serious blow to our school system. The meeting of the Congregational Union was held this year at Brantford. Notwithstanding recent commercial disasters, the churches of this body show increase of contributions for almost every object; there is also increase of hearers, of communicants, and of ministers; a decrease only having taken place in the number of removals Brethren of the United Presbyterian and other Churches were present, and presented fraternal greeting and counsel; one who had attended the U. P. Synod as delegate presented a report of his reception. It was resolved to extend the missionary operations of the churches to New Brunswick and Nova Scotia.

The position and prospects of the "Canadian Independent," the semi-weekly newspaper of the denomination, were gone into, and it was resolved to change its form into that of a monthly magazine, to be published, as heretofore, in Toronto. The recently organized Widows' and Orphans' Fund was subjected to an elaborate scrutiny, and amendments made in its constitution.

In the House of Assembly business is proceeding apace. A lively debate took place on the bill of the Attorney General East to give summary juisdiction to magistrates in Quebec and Montreal in cases of offences by sailors and persons keeping or frequenting disorderly houses. The bill proposed to do away with the trial by jury in such cases; the reason alleged for this being that sailors, when committed for trial, easily found bail, and then sailed away from the port. It was stated to be a common thing for sailors to commit assaults or get uproros on purpose, that they might be committed, and thus be released from their engagements. Persons from the district of Quebec were nearly all in favor of summary jurisdiction in such cases. The proposal to deprive of trial by jury excited a good deal of opposition, and gave rise to several amendments, but none were carried.

The Election Committee of the House has several times been stopped proceeding by the absence of members, and last night when Mr. Ferguson excused his absence on the ground that he had been to the meeting of the Orange Society in London, notice was very properly taken of it. Members have sometimes very loose notions about their obligation in such matters, and it is too bad that important inquiries such as those now before the election committees, enquiries affecting the rights of thousands of electors should be set aside because an M. P. chooses to attend an Orange Lodge, or a meeting of a City Council.

The Committee of Public Accounts have had the Inspector General under examination this week The financial budget, too, has been opened, but these matters are so important that they demand notice in a separate letter.

The weather for this week past has been fine and hot, and the country looking exceedingly well, Much depends on the next five or six weeks, but we are in the hands of One who doeth all things well.—*Corr. Montreal Wit*

United States.

The despatches from England respecting the complaints of this government in regard to the aggressions of British cruisers on our vessels in the gulf of Mexico, are, most unexpectedly, satisfactory in every particular. The Executive, no doubt, anticipated this frank and prompt disavowal, but belligerent Congressmen did not.

The material for war speeches is entirely cut off—and what is worse—at a time when it was most in demand for consumption on the 4th of July. I perceive, however, that the special dispatches from Washington keep up the farce, and make out that the two old gentlemen who conduct our foreign affairs are brim full of fight.

On the contrary, I have reason to believe that the President and Secretary of State are delighted at the result of their remonstrances against the aggressions of the British cruisers. It is noticeable, however, that the representations referred to were written two days before the despatches from Lord Malmesbury were communicated to this government. That does not of itself account at all for the erroneous understanding of the despatch in question, and we are compelled to ano her, and that is a want of proper comprehension of the subject involved in the despatch

The despatch from the Earl of Malmesbury, which that Minister, in the late Parliamentary discussion, said he had directed Lord Napier to communicate to this government, and which he hoped would prove satisfactory, was communicated on Monday, and was received, to my certain knowledge, with great satisfaction.

It remains for this government to reply to the proposition of the British Foreign Secretary for the adoption of some mutual arrangement whereby African slaves may be overhauled, no matter under what fa se colors they may sail.

Some agreement might be entered into, as the British Secretary believes, that will prevent the recurrence of such acts as have given so just cause of complaint to the United States, and yet be effectual for the purpose of suppressing the slave trade.

General Cass is now very closely engaged in preparing a reply to this offer or suggestion. With his well-known views on the subject, it is not probable that he will agree to the concession of any right to England for questioning a vessel under our own flag. But as to that we shall see.

It is enough for the present that the British government have disavowed the acts of their naval officers, and offered reparation therefor.—*Correspondence of N. Y. Commercial Advertiser.*

A telegraphic report from Washington to the associated press says:—

A private letter from Gov. Cumming lays much stress upon the importance of the Mormons being induced to return to their homes and employments. He is opposed to their going to Sonora, and confirms the statement heretofore made that they are divided into peace and war parties, and thinks it the duty and policy of the Government to support the former and break down the latter. He speaks of Brigham Young as a man of great perseverance, intellect and experience, and withal vested with authority to announce the terrors awarded those who sin against the Holy Ghost. There is, says Gov. C, a division in the ranks of the Mormons, all fearing Young, while many hate him, because of the pacific measures with which he is charged. Governor Cumming plainly says that his chief hope of control over the Mormons is exerted through Young, and that if anything should happen to thwart his (Cumming's) efforts to avert the perils of a collision between the army and the Mormons, the country may reasonably expect a guerilla war of several years' duration, and at an expense of many millions of dollars, while the war wou d be visited upon those least deserving of its terrors.

On the subject of the "Search question" the Boston Journal says:—

"It seems almost too bad to deprive our warlike orators of a great theme and stimulus just as the Fourth of July is coming round But there is no help for it, according to all accounts. The British government has acceded to all the practical demands of our government respecting the late outrages in the Gulf. The operations of the British cruisers are stopped, denounced, and apologized for, and pecuniary recompense will be awarded in every case of damage. Lord Malmesbury is said with his own hand to have endorsed the justice of the demands and views recorded in Gen. Cass' note of the 10th of April. Nothing more, therefore, seems to be required. We do not understand that by this action Great Britain formally renounces the claim of a right of visitation. Nor do we see that this step is necessary to the complete redress of our grievances. What we object to, is not the maintenance of a wrong theory, but the exercise of an untoward claim against our shipping. If England disavows and makes adequate reparation for this wrongful exercise, we can have little concern with her general theories or her particular application of them to other nations. The only room remaining for negotiation, in the present case appears to have relation to the suggestions said to have been laid before our government by Lord Malmesbury, in relation to future joint efforts towards suppressing the slave trade. We trust that on this topic our government will not show itself behind that of Great Britain in magnanimity, enlarged public spirit and energetic devotion to the ends of strict justice."

THE BIBLE IN THE PUBLIC SCHOOLS.—In view of the recent discontinuance of the reading of the Bible in the schools of the Fourth and other wards, the Board of Education have, by a vote of twenty-eight to two, adopted, the following preamble and resolution:

Whereas, In the judgment of this Board, it is due to the healthful moral training of the pupils that the Bible, without note or comment, be read at the opening of our schools; therefore.

Resolved, That this Board most cordially recommends to the various local boards of school officers that this practice be observed in the ward, grammar, and primary schools in this city, within their jurisdiction respectively.

The *American Traveller* of June 26th says, the alarm which has prevailed respecting the state of the crops at the West has in a great measure subsided. There is now no longer any fear felt by reasonable persons that the great overflow will have a bad effect on the production of cereals. The bright sunshine that has lately prevailed has done very much to dispel the gloom which rested on a large section of our country.

A terrific tornado and thunder shower passed over New York city and Brooklyn on Monday afternoon, which, though it lasted but thirty minutes, was the occasion of much damage. In the former city a new church was blown down, trees uprooted, &c.; at Hunter's Point, Long Island, the west wing of a glass factory was thrown down, killing two and wounding seven of the operatives. Four persons lost their lives in its progress through Brooklyn.

RELATIONS OF THE UNITED STATES IN CENTRAL AMERICA.—It is probable that our government has taken measures to act in a decided manner with Nicaragua, as well as the others States of Central America, in regard to the treaties concerning the right of transit and other matters, which have been blocked so suddenly and completely by the intriguing French Monsieur, who answers to the name of Belly.—It is not for one moment to be supposed that the government of the United States will allow this vagabond Frenchman, or stock jobber from the Paris Bourse, to baffle its negotiations, set aside its treaties, and defeat its cherished policy of shutting out European interference from this continent, and we therefore look for some stringent and decisive measures on the part of our government, which, if this Frenchman is really an emissary of the French government, will lead to no little excitement.

Monsieur Belly, who has actually set aside our Minister on the Isthmus, and is closeted with the Presidents of the five States, feasting and being feted, proposes that French and English capital shall construct a ship canal, through the Credit Mobilier, those governments being allowed to protect their own interests.

He professes to be empowered to offer millions of francs, and supposes that it will require twenty years to accomplish it, but declares that Napoleon has the plan all complete and is willing to carry it out. Such an expenditure must bring a tide of wealth into the country wh e going on, it is agreed, and perhaps will ultimately build up such a centre of commerce, somewhere in Central America, as the world never dreamed of.

It is not at all probable that either France or England will ever engage in a work of such immense cost. It would be of far greater importance to the United States than to any of all the European powers. The property passing through such a canal would, nine-tenths of it, belong to the United States, and of course it would be essential that the United States should be sure that the work was not to be placed within the control of parties who might operate to the injury of our commerce.—*American Traveller.*

Editor's Table.

We have received the LADIES' REPOSITORY, for July,—a very entertaining number.

Mr. Fuller has placed upon our table HARPERS' MAGAZINE, GRAHAM'S ILLUSTRATED MAGAZINE, and the ATLANTIC MONTHLY.—The last of these is a decidedly able periodical. We are glad to notice a very evident improvement in its general tone on religious topics.—"Harper" is well established in popular favor.

REID'S GEOGRAPHY OF BRITISH AMERICA.—Mr. Reid has issued a seconnd edition of his "Elements of Geography, adapted for use in British America." It evinces care and industry, and will be found a useful manual.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

[The current volume is from No 416 to 468.]

Rev. J. R. Narraway (5 new subs., 255s for P.W, for George James 10s, Jno Harris 10s, Jno Bowser 10s, Edward Dixon 10s, C. Dixon 10s, Jos Allison 10s, A. Commerford 15s, Jos. Bowser 20s, C. Boultenhouse 10s, Wm. Humphrey 10s, Ruth Palmer 10s, John Fawcett 10s, Wm. Fawcett 10s, Tim. Richardson 10s, Geo Bulmer 10s, Robt Bowser 10s, H. Gallaghar 20s, Albert Truemun 5s, John Towse 10s, Wesley Chapman 5s, Marcus Palmer 5s, Wm. Turner 10s, John Weldon, Senr, 5s, Thos. Welden, Senr, 10s), Rev. G. S. Milligan (30s for P. W, for G. Bignell 10s, John Hinds 5s, Thos. Harbun 10s, Wm. Perrin 5s), Rev. W. Smith (35s for P.W, no names), Rev. R. Smith (90s. for P.W, for G. D. Gove 10s, John Longley 20s, Isaac Olive 10s, R. Salter 10s, J. Sullivan 10s, John Taylor 10s, John Thompson 10s, Jos. Webster 10s), Rev. R Morton (5s, for P.W. for John Scott), Rev. W. Tweedy (55s, for P.W, for John Faulkner 10s, R. Faulkner 10s, R. Smith 10s, W. Smith 10s, Geo. Fielding 10s, Wm. Hooper 5s). Mrs. Evening (5s for P.W), William Gammon (5s for P.W), Mrs. R Butler, Yarmouth, (5s for P.W), Rev. J. G. Hennigar, (265s for P.W.), Rev. G. O. Huestis (30s for P.W,—for J. Lyle 10s, T. Taylor 10s, J. Keough 10s), Miss Jost, (20s for P.W, per J. G. H.), Rev. T. H. Davies, 120s for P.W.,—for Silas Trueman 10s, Robt. Trueman 10s, Nelson Beckwith 10s, Wm. Allen 10s, Ed. Wood 10s, S. Oulton 5s. J. Avard 10s, Lewis Wells 10s, C. VanBuskirk 10s, D. Carney 10s, Thompson Trueman 10s, Wm. Trueman 10s, Ed. Trueman 5s,) G. H. Brown, (87s 1d for P.W.,—for J. Stoneman 10s, R. P. Butler 14s 7d, E. Richan 5s, Mrs E. Black 17s 6d, John Young 10s, J. Goldfinch 20s, S. Gowan 10.) Rev. G. O. Huestis, (5s for T. Johnson.) H. Graham, (10s for P.W.), Rev. J. V. Jost, (56s 10½d for P.W., for T. Baxter 6s 10½d, Mrs. Dean 10s, J. Gibson 10s, A. McAllister 10s, J. Young 10s, R. Young 10s,—42s 4d on book ac.,) Rev. M. Pickles (56s 10d for B. R.) Rev. H. McKeown, (40s on book ac.—30s for P.W., for Joshua Calkins 10s, M. E. A. Burpee 10s, Wm. Stephenson 10s,) Rev. J. L. Sponagle, (20s for P.W., for T. Richardson 10s, J. E. Leslie 10s,) Rev. T. Richey (25s for P.W., for S. Smith 10s, J. Greenwood 5s, G. Greenwood 10s,) Geo. Squires (10s for P.W).

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, July 7.

Bread, Navy, per cwt.	17 6d *a* 19s
" Pilot, per bbl.	17s 6d *a* 20s
Beef, Prime Ca.	60s
" " Am.	70s
Butter, Canada, "	1s
" N. S. per lb.	11d *a* 1s 6d
Coffee, Laguyra, "	8½d *a* 9d
" Jamaica, "	9d
Flour, Am. sfi. per bbl.	30s *a* 32s 6d
" Can. sfi. "	28s 9 *a* 30s
" State, "	26s 3d *a* 27s 6d
" Rye "	22s 6d
Cornmeal "	22s 6d
Indian Corn, per bush.	none
Molasses, Mus. per gal.	1s 6d
" Clayed, "	1s 4d
Pork, prime, per bbl.	$18
" mess "	$22
Sugar, Bright P. R.	43s 9d *a* 46s 3d
" Cuba	40s *a* 42s 6d
Bar Iron, com. per cwt.	15s *a* 16s 3d
Hoop "	22s 6d
Sheet "	23s
Nails, cut "	22s 6d
" wrought per lb.	3½d *a* 6d
Leather, sole "	1s 4d *a* 1s 6d
Codfish, large	20s
" small	15s
Salmon, No. 1,	$20 *a* 20½
" 2,	19 *a* 19½
" 3,	16
Mackarel, No. 1,	18
" 2,	11 *a* 12
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings, No 1,	25s
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	27s 6d
Firewood, per cord,	17s 6d

Prices at the Farmers' Market, corrected up to 4 o'clock, Wednesday, July 7.

Oats, per bushel	3s *a* 3s 3d
Oatmeal, per cwt.	18s
Fresh Beef, per cwt.	$8 *a* 10
Bacon, per lb.	7½d
Cheese, "	6½d *a* 7½d
Calf-skins, "	7d
Yarn, "	2s 6d
Butter, fresh "	1s
Veal, "	3d *a* 4d
Potatoes, per bushel	3s 6d *a* 4s
Eggs, per dozen	8d
Homespun Cloth (wool) per yard,	3s
Do. (cotton and wool) "	1s 9d

WILLIAM NEWCOMB
Clerk of Market.

It is not generally conceded that liver complaint, or a deranged state of the Liver, is the cause of most of the summer and bowle complaints that visit us during this season of the year. Yet some of our first Physicians consider the Liver the principal cause of these diseases, or in other words, when it performs its functions properly it enables the system to resist or throw of diseases of the stomach and bowels, and when they are deranged the surest cure is to cure the Liver of its disease and cause it to perform its proper functions. There is nothing in the whole world that so quickly stimulates the Liver to a proper performance of its functions as Dr. Sanford's Liver Invigorator which almost instantly checks Diarrhœa, Dysentry, or any complaints of the bowels.

The Invigorator acts as a gentle cathartic, yet it checks all looseness of the bowels from the time it is taken till the regular operation of the medicide some eighteen hours after, when the cause of the complaint is removed, the liver is invigorated, and health soon follows. The Invigorator may be taken with perfect safety in all cases of Dysentry, as it has been tried and used for years for such complaints by a largely practicing physician.

G E MORTON & CO., Agents. July 1. 2s

Modern skill has culminated in Ayer's Pills.—Invention did its best in this production. A masterly art has combined the subtle essences of remedials into a compound that penetrates to the foundations of disease, and expels the very seeds of disorder from the blood. Such a remedy was needed and since we have it we want our readers to know what it is. July 1, 5w.

PROF. WOOD'S HAIR RESTORATIVE.—In our advertising columns is to be found an advertisement of this popular restorative. We know nothing of its merits save what we read, but that is sufficient, particularly when we see such testimony of its efficacy as the following, which we clip from the Ottawa *Free Trader*.

"Having tried successively sundry highly recommended 'hair tonics' on our own bald denuded crown, we about lost all confidence in nostrums of that sort, until a week ago we met a distinguished politican of this State, whom we had seen three years ago with thin hair, and as 'grey as a rat,' but now boasting as fine a head of hair as one could wish. We demanded the secret of his improved appearance when he readily accounted for it by ascribing it to the virtues of Prof. Wood's Hair Restorative. We shall try that next.—[Rock River Democrat. July 1, 2w.

Marriages.

On the 24th ult., by the Ven. Archdeacon Willis, Mr. W. S. FRASER, to BESSIE, third daughter of Jos Bennett, Esq.

On the 30th ult., by the Rev George Boyd, John McCULLOCH, to MARY JANE, eldest daughter of the late Robert Kerr, Esq.

At the Chapel of Ease, Windsor, N. S., on Tuesday, the 6th inst. by the Rev. Joseph Clarke, A. M., Chaplain of H. M. S. Indus assisted by the Rev. T. Maynard, A. M., Stephen V. SPAIN, Esq., Master of H. M. S. Indus, to MARIA BAYARD, eldest daughter of E. F. Harding, Esq., M. D., of Windsor.

At Kempt Cottage, on Thursday evening, 1st inst by the Rev C. Churchill, Henry KEDY, Esq., to Miss Maria SPEARWATER, both of Mahone Bay.

Deaths.

On the 30th ult, ARTHUR ALBERT, infant son of John T. Edwards.

On the 30th ult., CHARLOTTE, the beloved wife of John T. Edwards, and second daughter of the late Wm G. Chapman.

On the 30th ult., HARRIETT, aged 18 years, daughter of Mr James Cleary, Eastern Passage.

On Monday, the 5th inst., in the 23rd year of his age, CHARLES, fourth son of Mr. Michael Phelan.

On Monday, 5th inst, Mr. Thomas KELLY, aged 27 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, June 30.

Brigts Gen Williams, Dosne, Turks Island.
Annette, Rudolf, Baltimore.
Schrs Alice, Stoddart, Magdalen Isles.
John Thomas, Gallant, Fortune Bay.
Morning Light, Westhaver, Baltimore
Billow, Boutilier, Sydney; Mary Ann, Grant, Canso.
Meredian, Crowell, New York; Wren, Cox, do.
Wm Henry, Kemp, Newfld.

THURSDAY, July 1.

Steamer Eastern State, Killam, Boston & Yarmouth.
Brigts Cordelia, Mars, Havana.
Planet, Parry, Liverpool, G. B.
Niger, McLeod, Sydney.
Star, Hopkins, Philadelphia.

FRIDAY, July 2.

Schrs Villager, Watt, Miramichi.
John Benson, Spearwater, Newfld.
Adelaide, Pam, River Philip

SATURDAY, July 3.

Schrs Mercy Taylor, Nickerson, New York.
Triumph, Byrnes, Labrador
Remembrance, McDonald, Margaree.
Algerine, Kenny, Wallace.

SUNDAY, JULY 4.

Brig Beauty, Creighton, Boston, 3 days.

MONDAY, July 5.

Barques Joseph Dexter, Sutton, Glasgow, 34 days.
Major Norton, Boston, 3 days.
Brig Eclipse, Sydney.
Brigts. Leander, Fletcher Montreal, 17 days.
George Washington, Sydney
Government Schr. Daring, O'Brien, Sable Island, No wrecks
Schrs Julia, Simpson, St John, N B
Gold Coast, Newfld; Water Lily, LaPoile.
Rambler, Chadsey, Ragged Islands

TUESDAY, July 6.

Steamer City of Baltimore, Leitch, New York—bd to Liverpool.
Brigts Dasher, Dowsler, Porto Rico.
Gen Washington, Longard, Prospect.
Schr Isabell Maria, Phillips, Porto Rico.

CLEARED.

June 30—Brigt Onward, Lassen, B W Indies; schrs Kossuth, Messervey, Bay St. George; Mountaineer, Delong, Bathurst.
July 1—Steamers Arabia, Stone, Boston; Delta, Hunter, Bermuda and St Thomas; Osprey, Sampson, St. Johns, Nfld; schrs Gold Hunter, Kenny, Bay Chaleur; Volant, Newell, do; Susan, Park, North Bay; Adelaide, Quebec; Forest, Jollota, Labrador; J C Archibald, Martell, Sydney; Integrity, McDonald, Sydney; Eliza, Cook, North Bay.

MEMORANDA.

Boston, June 28—Arrd Mary, Morehouse, Pictou; Northern Light, Ganion, do; Return, Eagles, Windsor; Ellen Nancy, Crane, Parrsboro. 29—Exemplar, Davidson, Windsor; Sea Park, Lockhart, do; Bellona, Boute, Parrsborough; Satellite, Thomson, do; Active, Clare; Operant, Purdy, Digby; Helen Gilmore, Dakin, do; Canning, Clarke, Cornwallis.

Philadelphia, July 2—arrd brigt Stanley, Davidson, Cienfuegos.

Kingston, Jam, June 10—Arrd Harriet Ann Crowell, Baltimore. 13th—Magnet, Doat, Halifax; Vivid, Mann, do; Sea Lark, Banks, do.

Spoken, on the 14th June, brigt Macassar, of Windsor, from Baltimore for Glasgow. Wished to be reported.

BRITISH
Woollen Hall,
142 and 148
GRANVILLE STREET.

WE have now completed by the several ships from Great Britain, our usual varied Stock of DRY GOODS, suitable for the present and approaching seasons, comprising—
Manchester Goods, Bradford Stuffs, &c.,
Coventry RIBBONS,
Glasgow and Paisley SHAWLS,
Leeds Woollens, Nottingham Goods,
Luton and Dunstable Hats and Bonnets,
Irish Linens and Table Cloths, &c.
Also—a large variety of
London Fancy Goods,
Silk Capes, &c.
Printed MUSLIN DRESSES, the largest and best variety ever imported by us, direct from the Printers and Manufacturers.
LONDON MADE CLOTHING,
In Mens', Youths', & Boys',
Every garment of selected material; and made to order in a superior manner.
Carpets, Druggets, Stair Oil Cloths, Wool and Hemp Carpeting. Cotton Warp, a superior article we believe to anything imported.
In offering our Stock of the Season to our friends and customers, and soliciting new friends, we do so, confidently feeling assured that from the reduction of our present Stock and from the *peculiarly favourable circumstances* of buying our Goods for Cash, and also from the fact of our buyer having been very early in the Markets, when Goods were at the lowest, we are now from these *advantageous circumstances* enabled to sell Goods second to none. ☞ One price.
JORDAN & THOMSON.
Observe the Nos. 142 & 143 (Stone Building.
Halifax, May 20, 1858 2m.

NEW GOODS.
CHEAP AND PLENTY.
By R. M. Steamer ARABIA.
PLEASE call at CHIPMAN'S in Granville Street.
JUST OPENED
150 Silk and More Mantles, from 4s. 6d up.
3198 yds all colors Balzarines for Ladies Summer Dresses, from 5d. per yard.
Mohair Clene Cross over—Chintz printed Balzarine's Printed Balzarine Flounces,
50 Robes a quille DRESSES, 6s 3d a dress.
Silk Warp colored Ariel Barages.
Brown Moore Parasols, from 3s 4d up.
Ladies White Straw Hats,
Ladies Drab Straw Hats
Some more of those very cheap Brooches.
July 1. 3w. E. W. CHIPMAN & CO.

Per Arabia.
June 30th, 1858.
WIDE Black Glace SILKS,
Black Coburgs and Lustres,
Velvet RIBBONS, all widths,
Edged Blond Quillings,
Blond Laces and EDGINGS,
Parasols, Ribbons, Trimmings, &c.
NO. 4 GRANVILLE STREET.
July 1. 3w.

NOTICE TO FARMERS.
THE Subscribers are prepared to take orders for "Manneys" "Heath's," and "Ketchums" Mowing and Reaping Machines Farmers wishing to procure these Valuable Machines this season had better send in their orders immediately, as we are now ordering our stock.
July 1. GAMMELL & TUPPER.

New Advertisements.

☞ *Advertisements intended for this Paper should be sent in by 12 o'clock on Wednesday morning of the latest.*

"STAR"
Life Assurance Society,
CHIEF OFFICE
48 Moorgate Street, London.
THE Annual income of this Society from all sources exceeds £400,000.
The reserve fund is upwards of £225,000.
Extract of report on securities—
"It must therefore be very gratifying to all interested in the "Star" to know that the Committee, having thoroughly examined all the securities, not simply with a view of ascertaining their general correctness, but investigating the terms on which they were advanced, they were found to be in every respect satisfactory." On the funds advanced to Wesleyan Chapels, the Committee reports that each case was separately and thoroughly scrutinized and that on a review of the whole question, the committee congratulate the Board and the Society on the very favourable class of securities under which their funds are invested.
Notwithstanding the large bonus to assurers Policy holders declared every five years. Next division of profits December 1858. The rates of premium as low as those of any other responsible offices, and
A full information may be obtained at the office of the Agent, Corner of Granville and Duke Streets.
R. S. BLACK, Jr., N. G. BLACK, Jr.,
Halifax, July 1. Agents.

COMMISSARIAT.
THE Deputy Commissary General will receive tenders, in duplicate, addressed to the undersigned, on SATURDAY the 17th inst. from all persons willing to enter into contract for three years, from the 1st of August next ensuing, for removing the PRIVATE SLOP from the different Cess Pits in this garrison, and the Barrack Pools, viz
The Citadel,
Artillery Hospital,
Royal Artillery and Engineer Square,
South Barracks,
Guard House and Public Buildings also
Sambro,
Camperdown,
York Redoubt,
Point Pleasant,
North West Arm,
Fort Clarence,
Sackville
Tenders will be received for the above services in Halifax and the Harbor Posts, either separately or together; and in Halifax the Contractor will be supplied with Carts by the Barrackmaster.
The rates to be stated in Sterling in words at length at a much per annum, and the service to be performed as often as the Contractor may be required, in writing, by the Barrackmaster
No Tender will be noticed, unless made on the printed Forms to be obtained at this office, and they must have the names affixed of two persons, engaging to become bound, with the Party tendering, in the penal sum of £50, for the due execution and fulfilment of a contract to above, and security will be made quarterly, by Bills at par on Her Majesty's Treasury if the sum exceeds £50 Stg., and otherwise in Specie at the army rate.
Further information may be obtained at the office of the BARRACKMASTER
Commissariat, Nova Scotia,
Halifax, 7th July 1858

Nova Scotia Railway Office.
HALIFAX, 6th July, 1858.
THE Board of Commissioners are prepared to receive Tenders for the erection of a Passenger Shed at Truro The Plans and Specifications can be seen on application at the Engineer's office
The Tenders must be handed in on or before TUESDAY, the 20th inst. at 12 o'clock, noon
JAMES McNAB,
July 8

Poetry.

The Old Folk's Room.

The old man sat by the chimney-side,
His face was wrinkled and wan;
And he leaned both hands on his stout, oak cane,
As if all his work was done.

His coat of good old-fashioned gray,—
The pockets were deep and wide,
Where his "specs" and his steel tobacco-box
Lay snugly side by side.

The old man liked to stir the fire,
So near him the tongs were kept,
Sometimes he mused as he gazed at the coals,
Sometimes he gazed and slept.

What saw he in the embers there?
Ah! pictures of other years;
And now and then they wakened smiles,
But oftener started tears.

His good wife sat on the other side,
In a high-back, flag-seat chair,
I see 'neath the pile of her muslin cap
The sheen of her silver hair.

There's a happy look on her aged face,
As she busily knits for him,
And Nellie takes up the stitches dropped
For grandmother's eyes are dim.

Their children come and read the news,
To pass the time each day;
How it stirs the blood in the old man's heart,
To hear of the world away.

'Tis a homely scene, I told you so,
But pleasant it is to view;
At least I thought it so myself,
And sketched it down for you.

Be kind unto the old, my friend,
They're worn with this world's strife,
Though bravely once, perchance they fought
The stern, fierce battle of life.

They taught our youthful feet to climb,
Upward life's rugged steep;
Then let us lead them gently down
To where the weary sleep.

Agriculture.

Muck as Manure.

As most of the hard fisted farmers of New England are not inclined to lie idle long after they have finished their haying and secured their grain, I would beg leave to suggest to them the importance of securing for Winter and Spring use, a good supply of muck. I believe it to be one of the very best and most profitable fertilizers we have at our disposal. Farms are without deposits of this valuable ingredient for manure; I am aware it is coming into more general use than formerly, but were its intrinsic worth known, I am quite sure no farmer would be without his compost heap. There are a variety of ways for preparing it. The best for practical use among farmers of small means is, I think, to mix it with barn manure. He should commence his compost heap at least as soon as he is done haying, scraping together what lies scattered about his yard, and piling it, with three or four parts of muck to one part of manure; a little salt thrown in occasionally will do it no harm, and the judicious farmer will never fail to pour upon his compost heap his suds on washing day. In this way many loads of excellent manure may be made, which will be found quite acceptable at the next planting.

In the Winter we should always have a pile of muck in our hovels, to spread beneath our cattle, to absorb all fluid manure, a large portion of which is lost without this precaution. Muck, to be used in the Winter, should be thoroughly dried before cold weather, or it will become so hard by freezing as to prevent its use for bedding for cattle. But there are many other ways for preparing muck for manure. A very good one is to mix it with lime, plaster, ashes, &c., in the Spring, and pile it up till it ferments thoroughly, after which it is fit for use. One of our best farmers in this vicinity, who has had much experience in manuring with muck, informs me that the best method he has ever found for preparing it is the following, viz: He draws his muck to the field where he intends to use it, in the Summer, Fall, or Winter, when he can best attend to it; and in the Spring of the year, about two weeks before he intends to use it he draws his green manure from his barn yard to the same place, mixing about one load of barn mixture with two of muck.

In mixing this way he soon gets the steam up; it ferments, rots, and becomes completely pulverised, and is soon fit for use. This compost is excellent to put in the hill for corn. This person told me he had tried this method repeatedly, and had never failed to get more corn from an acre when he had manured with this compost, than when he had put an equal number of loads of barn manure. If farmers will attend to manure making, as the importance of the subject demands, few of their cribs will ever be free from the golden ears of corn, and much less number of swine will go to the pork barrel half fattened; the sleek and glossy coats of the neat stock and heavy fleeces of the sheep will indicate plainly enough, that they too have felt the effects of the compost heap.—*Cor. Boston Cultivator.*

Concrete Cellar Bottoms.

The facility and cheapness with which the bottoms of cellars may be made clean, sweet, and impervious to water, is generally but little known to house owners; nor the ease and certainty with which water may be excluded from cellars where it is difficult to drain.

In soft and pervious soils, this process is best performed by paving with small stones, laid in sand; but in common, compact soils, the natural surface, well leveled, will answer all purposes. Make a thin mortar with water-lime and sand, of the consistency called *grout*, or so thick that it can be poured from a pail on the ground. Commence with a portion of about eight or ten feet at one end, and throw on sufficient to cover it an inch or more thick, and with a scraper or rake head, spread it evenly and smooth; then throw on as much clean, coarse gravel as it will absorb, and so continue until it is finished. In twelve hours, or as soon as it has set, sweep the overplus gravel evenly on the surface, and ramp it down with a short plank and pounder, until it is smooth and compact, and in a few days of good weather, it will become like a solid rock. It assists its durability and firmness, to give it several good dashes of water after it is dry.

To render the sides impervious to water, where drainage is difficult or costly, requires that the wall should be laid with mortar generally; and at the time of constructing the bottom, a good well-proportioned water-lime mortar should be plastered on, a little higher than the source of water, and well and firmly stucked down when about half dry, and followed by another coat of the same; when, if a proper time intervenes before there is any outward pressure of water, it becomes as tight as a barrel or tub; it is always sweet, clean, and cool; and no vermin can enter nor find lodgment.

The sand used in the grout and mortar should be coarse, clean and sharp, and the gravel from the size of walnuts down to coarse sand.—*Rural New Yorker.*

New Variety of Corn.

A correspondent of the *Rural New Yorker* gives the following description of a new variety of Indian corn, exhibited at a recent county fair in the state of New York:

It is white, eight rowed; the kernel large, but the ear below the medium size of the ordinary eight-rowed yellow variety. This corn was exhibited by Amos Dann, Esq., of Livingstone county, who thus speaks of it in a note to Mr. Seelye, secretary of the society: "I send you for exhibition, a half dozen ears of the *Early Arctic Pearl Corn*, introduced into Western New York by me a few years since. I procured it at the head of Lake Superior, of a travelling missionary who brought it from near Red Lake. It is said to be grown as far north as Hudson's Bay. It is two weeks earlier than any corn I have known—will be fully ripe the first day of August. It is very delicate, and first-rate for the table, green or ground. It should be planted in rich warm soil—if in hills, about two and a half feet apart, and will not rot in the ground, should the weather, after planting, prove cold and inclement. I have a few bushels which I think of committing to the seedsmen of your city."

Miscellaneous.

Dissection of a Thunder Cloud.

Some of the most surprising results yet known to the scientific world, are related in a recent article in the *British Quarterly*, on Andrew Crosse the electrician:

In visiting his seat at Broomfield, the splendid apparatus he employed for extracting electricity from the atmosphere would first arrest the attention. Fancy the electric telegraph of our railways stretching across a forest, with its posts mounted on the tops of the highest trees, and the reader will be enabled to form some idea of the scene in Mr. Crosse's park. Far overhead ran wires supported by poles which rose from the summits of the trees, and were provided with an insulating arrangement to prevent the dispersion of the fluid. The duty of these wires was to fetch in the electricity of the clouds and fogs, so that it might be examined at ease by the owner of the mansion. Within the building there was a large room with an arched roof, originally intended for a music hall, but now occupied by voltaic batteries, galvanic piles, electrical jars, and other implements of philosophy. It was a place where strange processes were in progress, and where subtile streams of fluid, flowing in silent but ceaseless currents, where busily employed in piling up huge mineral fabrics, and compelling the obedient atoms to fashion themselves into exquisite forms of crystal architecture. But it was a place, also, where the same element might be seen in its pride, and where it might also be heard in its wrath; for all those wires could be made to pour their supplies in a large brass conductor, fixed and insulated on a table in the organ gallery, and fittingly inscribed with the words, *Noli me tangere.* Not far from this conductor was another brass ball, forming the extremity of a metallic arrangement by which the electricity might be conveyed out of the building into the moist ground around. There was a contrivance, too, by which the current, when its strength became perilously great, or when its services were not required, might be turned off altogether, and discharged into the soil without entering the apartment. But if the magician wished to observe the play of the fiery element, it was easy to increase or diminish the distance between the two brass knobs, and thus to regulate the charge to be received by the huge battery employed. Then, if there were any electricity astir in the atmosphere, those balls would be sure to reveal the fact, and a succession of sparks and explosions, augmenting in rapidity as the commotion increased, would enable the observer to see into the storm as it were, and to listen to its doings related in its own voice.

The results were surprising. With this noble, searching apparatus, Mr. Crosse succeeded in obtaining an insight into the composition of a thunder-cloud, such as no one else had done before him. Imagine a dense mass of vapor approaching the electrical observatory on a sultry summer's day. No sooner does its margin arrive overhead the exploring wire than the brass balls begin to announce the commencement of the fray. A spark is seen, a detonation heard, and these heralds of the tempest are followed by a series of mimic flashes and explosions somewhat slowly delivered, for they may not perhaps exceed nine or ten during the first minute of the convulsion. Then there is a pause, but after awhile the apparatus gives forth another set of sparks and snappings, equal in number, and equal also in force to those which have just been exhibited, but differing in this particular—that if the first consisted of negative electricity, the second will consist of the contrary description. Another pause takes place, and then the sparks begin to leap from ball to ball, but with greater vigor and rapidity than before; these are discharges of negative electricity, as at the outset, and when they have passed, a similar set of positive eruptions invariably ensues. Again the apparatus becomes silent, but it is only for a short interval. A more numerous and brilliant succession of flashes soon announce that another zone of negative vapor is sweeping aloft, to be followed, after a brief respite, by a corresponding zone of positive electricity. The intervals of repose now grow shorter, and at length a stream of fire is seen to pour from one conductor to the other, broken only by the change from one kind of fluid to its opposite.

When the centre of the cloud has reached the spot, and the exploring wires are sucking the lightnings from its heart, the effect is inconceivably fine. With the thunder roaring around the building, the windows rattling in their frames, the rain dashing against the panes, the electric fire bounding madly from ball to ball, and bursting incessantly, as if enraged at the presumptuous mortal who had dared to drag it from its native sky, his must be a stout heart who could witness such a scene without some feeling of awe or even of alarm; for there is death in every discharge, if those conductors were rashly approached, and and thousands of Richmans might perish in the emptying of a single cloud. But as the excited vapors roll on, the explosions begin to slacken in number, and a series of twin eruptions, alternating with periods of repose, show that the latter half of the cloud corresponds in its electrical arrangements with the former. Finally, the languid spark and lazy snap announces that the hurly-burly is nearly done, or that the storm is traveling with the remnant of its wrath to some neighboring locality.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these PILLS are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

AS A FAMILY PHYSIC.

From Dr. E. W. Cartwright, of New Orleans.

"Your PILLS are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

FOR JAUNDICE AND ALL LIVER COMPLAINTS.

From Dr. Theodore Bell, of New York City.

"Not only are your PILLS admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of *bilious complaints* than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

DYSPEPSIA — INDIGESTION.

From Dr. Henry J. Knox, of St. Louis.

"The PILLS you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and *indigestion* with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

DYSENTERY — DIARRHŒA — RELAX.

From Dr. J. G. Green, of Chicago.

"Your PILLS have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, *for bilious dysentery and diarrhœa.* Their sugar-coating makes them very acceptable and convenient for the use of women and children."

INTERNAL OBSTRUCTION—WORMS—SUPPRESSION.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your PILLS, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

CONSTIPATION — COSTIVENESS.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your PILLS for the cure of *costiveness.* If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from this complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your PILLS affect that organ and cure the disease."

IMPURITIES OF THE BLOOD — SCROFULA — ERYSIPELAS — SALT RHEUM — TETTER — TUMORS — RHEUMATISM — GOUT — NEURALGIA.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your PILLS *purify the blood.* They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system.

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

FOR HEADACHE—SICK HEADACHE—FOUL STOMACH—PILES—DROPSY—PLETHORA—PARALYSIS—FITS—&c.

From Dr. Edward Bogel, Baltimore.

"DEAR DR. AYER: I cannot answer you *what* complaints I have *cured* with your PILLS better than to say *all that we ever treat with a purgative medicine.* I place great dependence on an efficient cathartic in our daily contest with disease, and believing as I do that your PILLS afford us the best we have, I of course value them highly."

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for COUGHS, COLDS, HOARSENESS, ASTHMA, CROUP, WHOOPING COUGH, BRONCHITIS, INCIPIENT CONSUMPTION, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, CHERRY PECTORAL is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon any thing, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

Prepared by Dr. J. C. AYER,
PRACTICAL AND ANALYTICAL CHEMIST,
LOWELL, MASS.

AND SOLD BY

Halifax,—Morton & Cogswell, and John Richardson Jr.; St. John, N. B.—Thos. Walker & Son; Sydney, C. B.—P. F. Archibald; Charlottetown, P. E. I.—Desbrisay & Son, and Druggists and Merchants generally throughout the Provinces.

THE BOSTON REMEDY.

REDDING'S RUSSIA SALVE
VEGETABLE OINTMENT.

IS perfectly free from mercurial matter or injurious particles, and in no case, will its application interfere with the remedies that may be prescribed by a regular physician. The Medical Faculty, throughout the Union, are unanimous in its praise. It has been used in the New England States during the past 30 years, and the more its virtues are known the greater is its demand. It may truly be considered and indispensable article of household necessity—being used alike by rich and poor. The length of time it has been before the public is conclusive proof that it is no "catch-penny" preparation, put forth to have a fictitious popularity, and then sink to rise no more.

REDDING'S RUSSIA SALVE is one of the best and surest remedies for all those numerous bodily afflictions as—

Burns, Scalds, Felons, Old Sores, Flesh Wounds, Piles, Chapped Hands, Chilblains, Erysipelas, Sore Nipples, Frost Bitten Parts, Sprains, Corns, Wens, Cancers, Ulcers, Festers, Whitlows, Warts, Bunions, Sties, Ringworm, Sore Lips, Sore Eyes, Nettle Rash, Salt Rheum, Mosquito Bites, Spider Stings, Fleabites, Shingles, Cuts, Boils, Pimples, Eruptions, Ingrowing Nails, Freckles, Sunburn, Blisters, Tan and all Cutaneous Diseases and Eruptions generally.

☞ Redding's Russia Salve is prompt in action, removes pain at once, and reduces the most angry looking swellings and inflammation, as if by magic,—thus affording immediate relief and a complete cure. Many persons have received great benefit from its use during the Summer, as it will remove *Freckles and Sunburn* and produce that soft appearance of the skin so much desired.

This salve is put up in metal boxes, three sizes, at 25 cents, 50 cents, and $1,—the largest containing the quantity of six of the small lest boxes, and is warranted to retain its virtues in any climate. Each wrapper has a picture of a wounded soldier, with an army surgeon stooping over him—his horse standing by; and the signature of REDDING & CO., immediately above.

REDDING & CO.
Proprietors, Boston.

For sale in Halifax by Geo. E. Morton & Co., Avery, Brown & Co., Morton & Cogswell, H. A. Taylor, Langley & Johnson, and all respectable dealers in the Provinces.
June 24

Seeds, Seeds.

THE Subscribers have received their usual supply of FRESH SEEDS, Garden and Flower, which they believe to be good and true to their kinds, as their Seed Merchants write that the Seeds are "all of a quality that will no doubt, after so fine a season as the last in England give the utmost satisfaction."

Catalogues to be had at the London Drug and Seed Store, Hollis Street.

LANGLEY & JOHNSON.
April 2. 2m.

THOMAS A. TEMPLE,
(Son of Rev. W. Temple,)
COMMISSION MERCHANT,
71 Water Street,
NEW YORK.
June 10. tf.

CARD.

M. F. AGNEW,
DENTIST,
SOMERSET HOUSE—PRINCE ST.,
Opposite South End Province Building,
HALIFAX, N. S.
June 3. tf.

The Cheapest and most Correct
MUSIC!
To be had at the LONDON BOOK STORE.

ENGRAVED and printed in the best style—sold at Less than a quarter the price of other Music.

Over two thousand different pieces—by the most eminent composers—consisting of the newest and most popular Quadrilles, Waltzes, Polkas, Schottisches, Redowas Varsovia as, Galops, &c. Piano Forte pieces with Variations—Songs and pieces from the New Operas—Sacred Music, Glees, Duets, &c. Easy music for young pupils.

This beautiful and correct Music is sold at the extraordinary low price of 4d and 5d each piece.

☞ Complete Catalogues can be had gratis.

A liberal discount to wholesale purchasers and to Professors.

J. ANDREW GRAHAM.

PROSPECTUS

The Journal
—OF—
Education & Agriculture,
FOR NOVA SCOTIA.

EDITED BY THE REV. ALEX. FORRESTER, D. D
Superintendent of Education and Principal of the Normal School.

THE Legislature having sanctioned the publication of a Monthly JOURNAL OF EDUCATION AND AGRICULTURE, Dr. Forrester begs to intimate to Teachers, School Boards Trustees, Parents and others, that the first number will be ready to be issued on the first of July next.

The JOURNAL will be divided into two departments, the EDUCATIONAL and the AGRICULTURAL, each occupying a larger or smaller space, according to circumstances.

In the EDUCATIONAL DEPARTMENT will be discussed all topics appertaining to the theory and practice of education, whether in the primary or advanced stages, the qualifications, the duties, the difficulties, and the rewards of the Teacher, with a compendious summary of Educational Intelligence, Reviews of New School Books, &c.

In the AGRICULTURAL DEPARTMENT will be considered the various Sciences that bear most directly on the cultivation of the Soil, such as Geology, Vegetable Physiology and Organic Chemistry,—the best and the surest method of securing the largest amount of produce at the smallest expense and with the least injury to the soil,—the present condition of Agriculture in the Province, with suggestions for its improvement—all illustrated by the operations carried on by the Experimental Garden and Farm connected with the Normal School—together with a short monthly statement of all that is going on in those countries where the interests of Agriculture occupy the position to which they are entitled.

In one word the Journal shall have for its aim the unfolding of those principles on which all real progress in these two branches of a nation's welfare depend, as well as the applying of the same to the condition and circumstances of the Province of Nova Scotia.

This Periodical with be published the first week of every month, and will contain 16 quarto pages. The price will be ONE DOLLAR per annum, *payable in all cases in advance.*

This Journal will furnish a good medium for all advertisements connected with Education and Agriculture. Advertisements not exceeding six lines, inserted for 2s. 6d.; those exceeding six lines, at a proportion rate.

This Periodical will be published by Messrs. A. & W. MACKINLAY, Booksellers, Halifax, to whom all communications and orders may be addressed.
June 9. Jy 1. 6 w.

Langley's Antibilious
Aperient Pills.

THE great popularity acquired by these Pills during the Twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to, by puffing advertisements—no certificates published respecting them.

These Pills are confidently recommended for Bilious Complaints, or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the digestive organs. Also as a general Family Aperient. *They contain no Calomel* nor any mineral preparation, are perfectly safe, yet so gentle in their operation, that they may be taken at any time, with perfect safety, by persons of both sexes; nor do they, as do many Pills, necessitate the constant use of Purgative medicine, the ingredients of which they are composed effectually obviating the common difficulty.

Sold in Boxes. PRICE 1 SHILLING, by
LANGLEY & JOHNSON, Chemists,
January 7. 1y Hollis Street Halifax.

Ohio Flour, Rice, &c.

Now landing ex brig River Belle, and schr Isaac Cohen Hertz, from New York.

200 BARRELS Fine FLOUR, at 25s per Bbl.
100 bbls Ohio Sup rfine Flour, 26s per bbl.
200 bbls Extra State 28s per bbl.
5 Tierces Choice RICE,
20 bbls DRY APPLES, very choice.
50 boxes assorted Confectionary
50 M SEGARS.
200 dozen Brooms, from 10s. 6d to 15s per doz
100 sides Sole Leather, New York.
100 dozen PAILS,
10 bbls FLUID,
100 boxes Raisins, 50 drums Figs.
50 do Salerstus, 100 boxes No. 1 SOAP,
50 do CANDLES,
50 bbls SUGAR,
100 chests Choice TEA.
For sale at low rates for Cash by
May 6. 2m. J. & R. B. SEETON.

CHRISTIAN BAPTISM—Spiritual not Ritual, by Robert McNaire, M. A., formerly of Charlottetown, P. E. I. Copies of this work (3s. stg, for sale in Halifax at the Book and News agency of G. E. Morton & Co.

Also received as above—The Book and its Story, a narrative for the Young, by L. N. R., 4s. stg.

The Chinese—a Book for the day, 1s
The Family Bible, in elegant bindings, 50s.
The Douay do, with notes by Hay Cook.
The Reason Why, a volume of Information, $1.
The Levathan Steamship pamphlet, 6d. stg.
Illustrated History of the Indian Revolt, in Nos. 10d.
Family Herald—complete files.
London Times Illustrated—$1 per quarter.
50 doz Illustrated Newspapers, odd numbers, suitable for Scrap Books, Screens, &c., for sale low, at the News Agency of G. E. MORTON & CO.

MORE FRESH SEEDS—1858—Received ex barque Scotia, carefully selected in the best market, and recommended as fresh and true to their kinds—Flower Seeds in great variety. A choice lot of Agricultural Seeds, Swede and other Turnips at low prices. Catalogues furnished on application—Halifax, 39 Granville Street.
May 20. G. E. MORTON & CO.

London Drug Store.

THE Subscribers have now completed their Spring Supply of **DRUGS, MEDICINES,** Patent Medicines, Chemical and Pharmaceutical Preparations, Glass Ware, Perfumery, Fancy Soaps, Toilet articles, and the Miscellaneous articles usually kept by Druggists, all of which they trust are of the same good quality as ever. As they have spared no pains in procuring them, and to which they respectfully invite the attent on of Physicians and the Public generally. Particular care given to the Dispensing Business. Persons from the Old Country bringing prescriptions with them may rely upon having them made up with the best material and in good style. They herewith return their sincere thanks to their friends for the liberal support given them during the present year, and solicit a continuance of the same. Agents for "Commons Areca Nut Tooth Paste," a celebrated English preparation.

Proprietors of Langley's Antibilious PILLS, Cordia Rhubarb, Vegetable Bitters, &c.

LANGLEY & JOHNSON,
June 3. 1m. Chemists & Druggists

B. A. FAHNESTOCK'S
VERMIFUGE,
A SAFE AND SURE REMEDY FOR
WORMS,
IN CHILDREN AND ADULTS, INCLUDING,
TAPE WORMS.
RETAIL PRICE, 25 CTS.
PREPARED AND SOLD BY THE *sole proprietors,*
B. A. FAHNESTOCK & Co., Pittsburgh, Pa.,
AND
B. A. FAHNESTOCK, HULL & Co., Philadelphia, Pa.,
New-York City,
WHOLESALE DRUGGISTS, 51 CLIFF ST.
Buy of respectable dealers only!
Examine the initials of the name to be sure you get the
Only Genuine B. A. FAHNESTOCK'S VERMIFUGE!!

Cheap Stationery.
Wholsale Prices at the
LONDON BOOK STORE.

CREAM WOVE POST, 6s 3d a ream.
" " " Ruled, 7s 6d a ream.
" " Note, 5s
" " " Ruled, 6s 3d "
Foolscap fine Yellow Wove, 9s "
" " " Ruled 10s 6d a ream.
Stationery of every description SCHOOL BOOKS &c. &c., sold at similar low prices.
J. ANDREW GRAHAM.

REMOVAL.

THE Subscriber begs leave to acquaint his friends and the public generally, that he has removed his place of business to his residence North end of Brunswick Street, where he hopes by strict attention to business still to merit a share of Public patronage.

EDWARD BOAK.
N. B.—All orders left at Mr. George McLeod's, Carver, Jacob Street will receive immediate attention.
May 29 1y. E. B.

FOR COUGHS, COLDS, ETC.

GUM DROPS, assorted in boxes. Also—five dozen pound bottle's Weatherspoon's PEAR DROPS; Tom Thumb's Manchester Buttons, &c. Pure Rock Candy, Spanish Liqurice, &c.

At the Italian Warehouse.
March 18. W. M. HARRINGTON & CO

Musical Instruction Books.
For every Instrument.

CZERNY'S celebrated Instructions for Piano Fortes sold at less than half former prices, at the
LONDON BOOK STORE.
Cooke's celebrated Instruction Book in Singing, Hunter's Method for the Piano Forte.
J. ANDREW GRAHAM.
January 7. 6m.

SPRING IMPORTATIONS
—OF—
HARDWARE, CUTLERY, &C.

THE Subscribers have received per recent arrivals from GREAT BRITAIN and the UNITED STATES, a large and varied assortment of all kinds of

HARDWARE GOODS.

BRITISH AND FOREIGN IRON, STEEL, PAINTS, & OILS; SHEET LEAD, LEAD PIPE, SHOT, NETS, LINES AND TWINES;

Domestic Manufacture CUT NAILS, all of which they will sell Wholesale and Retail AT VERY Low PRICES FOR CASH or APPROVED CREDIT.

DAVID STARR & SONS,
Iron and Hardware Merchants,
49 Upper Water Street,
Halifax, N. S.
May 13.

Spring Importation.
145 GRANVILLE STREET.
Ex Roseneath, White Star, George Bradford and Jessie

THE above named arrivals will enable the Subscriber to offer for the inspection of wholesale and retail purchasers, an extensive and select Stock of

STAPLE AND FANCY
Dry Goods.

Particular attention is requested to the
FANCY DRESS DEPARTMENT,
——In which will be found——
Rich two and three Flounced Barege Robes,
" Tissue, Silk, Satin, and Moire Antique Dresses,
Printed Balzarine and Muslin do,
Newest style Military Stripe do,
Dress Material in Silk, Satin, French Orleans, Barege, &c.
Silk and Barege Tissue Long Shawls,
Plaid Paisley and Cashmere do
Silk Rich Moire Antique and Cloth Mantles,
Worked and Traced Muslin Goods—in newest styles and designs.
Also—Ladies' French Kid Gloves, per steamer Europa.
Which, with the usual large Stock of English and Scotch Staple Goods, has been selected with great care to secure satisfaction to customers.
May 20. 6w. SAMUEL STRONG.

1858.
SPRING SUPPLIES.

THE Subscribers have completed their Stock, ex White Star, London, George Bradford, Liverpool, and Roseneath, Glasgow, consisting of—

English Pickles and Sauces, Anchovy Paste, Potted Yarmouth Bloaters, Soup and Boulit MUSTARD, Curry Powder, Curry Paste, Mullagatawny do, Bengal Chutney, India Soy Salad Oil, bottled Fruits, Capers and Olives, Catsup, Jarragona and Chili Vinegar, MARMALADE, Essence Coffee, Calves Foot Jelly, Vermicilla and Maccaroni, Preserved and Dried GINGER, Prepared Barley and Groats, Gelatine, Tapioca, Pearl Sago, Jams assorted, Gloucester and Cheshire CHEESE, Starch, Blue, Paris Whitening, Soda, Washing Powders, Cream Tartar and Baking Soda, Spices, Pearl Barley, Split Peas, Scotch OATMEAL, Hair Brooms, Dusters, Scrubbers, Blacklead Brushes, Shoe do, Polishing and Furniture Paste, Blacking, Brunswick Black, Candle Ornaments, Tapers, Wax Moons, Sperm and Patent CANDLES, Basket Salt, Double Superfine Mustard, Malt, Baking Powders, Scotch Assorted Biscuits, Cut and Twist TOBACCO, GREEN TEA, White Wine VINEGAR, Noyau, Marischino, Curacoa, Sardines, &c., &c.,—with various other articles, all warranted of first quality. For sale by

May 27. W. M. HARRINGTON & CO.

OPERATIONS ON TEETH.

Drs. Macallaster & Paine,

DENTAL SURGEONS, (formerly of Boston,) have opened a new and complete Dental Establishment at No. 4 GRANVILLE STREET, (over the Christian Messenger Office,) where they are prepared to perform all operations pertaining to the Dental Profession

ARTIFICIAL TEETH from one to an entire set inserted in any desired manner and warranted to fit the mouth perfectly. Specimens may be seen at the Rooms.

PARTIAL SETS OF TEETH inserted on the Atmospheric Pressure Principle by the use of the "New Central Cavity Plate" and in many cases without extracting the roots or fangs of the old teeth.

Drs. M. & P. have many improvements of their own which they are introducing into their practice, and will be happy to explain their different methods of inserting teeth to those who may favour them with a call. Filling, Cleansing, Extracting, &c., carefully performed.

Terms moderate for good practical operations.

At the sign of the Golden Tooth, 49 Granville Street.
April 15. 1y.

MINERAL VARNISH.

A Superior Brilliant Blacking

FOR Stores, Register Grates, Iron Mantlepieces, Iron Fire Boards, Coal Hods, and all kind of Iron Furniture. Also for Iron work of Waggons and Sleighs, and for every description of Iron work that requires to be kept black and polished.

This Varnish is rapidly taking the place of all other preparations for the above purposes and requires only to be tested to secure general and continued use.

It is just the article that is required in the Spring of the year for Stores, Pipe, &c., giving a fine polish with a Bronze shade, and preventing the action of the atmosphere. Put up in cases of one dozen bottles with directions for using on each bottle.

Sold by WILLIAM ACKHURST, wholesale Agent for Halifax.

Manufactured and sold at Liverpool by the Subscriber.
April 1. 1y GEORGE PAYZANT.

Dr. D. Jayne's
Family Medicines.
CONSISTING OF

Jayne's Expectorant, for Cough's, Consumption, Asthma and other Pulmonary Affections.
Jayne's Tonic Vermifuge, for Worms, Dyspepsia, Piles, General Debility &c.
Jayne's Specific for the Tape worm. It never fails.
Jayne's Carminative Balsam, for Bowel and Summer Complaints, Cholera, Cramps, Cholera, &c.
Jayne's Alterative, for Scrofula, Goitre, Cancers, Diseases of the Skin and Blood, &c.
Jayne's Sanative Pills, a valuable Alterative and Purgative Medicine.
Jayne's Ague Mixture, for the cure of Fever and Ague.
Jayne's Liniment, or Counter Irritant, for Sprains Bruises, &c.
Jayne's Hair Tonic, for the Preservation, Beauty, Growth and Restoration of the Hair.
Jayne's Liquid Hair Dye, also American Hair Dye, (in Powder) each of which will change the Hair from any color to a beautiful black.

Agents, at the City Drug Store,
63 Hollis Street, Halifax
JAMES L. WOODILL,
May 6. Successor to DeWolf & Co.

English and American
Shoe Store.
GORHAM & RICKARDS.

HAVE just opened a large variety of Ladies SLIPPERS which we offer at very low prices from 1s. 6d.; superior Patent and Bronze Opera Slippers, 4s. 6d.; Cashmere Elastic Side and front shoes; Red Morocco, Leather, Prunella Felt and Web Slippers; Satin Francais, Black and Cold Boots; Cashmere Elastic side, Albert Cord, Prunella and Moire Antique Boots

Misses and Childrens' Cashmere and Satin Francisa Elastic side Boots—French style, very neat and cheap; Prunella, Albert Cord, Cashmere and cold and black Boots; superior Patent and Bronze Strap Shoes, Patent and Bronze Slippers—Opera, Plain Leather Strap and Lace Shoes—double and single sole; Boys' and Gents' Coat, Patent and Stout Brogans; Mens' Wellington, Prince George Prussian Boots; French Kid Elastic side and Balmoral Boots; Morocco, Kid, Cloth Button, Enamel and Calf Elastic side Boots, Calf Bluchers, Patent and Coat Brogans, Lace Shoes and Pumps, stout Kid and Grain Boots. Wholesale and Retail

These Goods are very superior and made expressly for this market. We feel assured that cheaper or better cannot be obtained in the city. We find it necessary to inform our friends and the public that we have not MOVED but are to be found at

NO. 15 DUKE STREET,

☞ One door below Dechezeau & Crow's.
June 10.

PARAFFINE OIL.

FOR brilliancy and economy of its light that of Paraffin Lamp oil is superior to Coal Gas, or any oil or fluid, is free from all danger of explosion; it does not ignite even if a lighted match is placed directly in the oil; it does not waste on exposure to the air. Gives as steady and fine a light as the Moderator Lamp at half the cost.

The best Office reference given as to the economy and brilliancy of the Paraffine Light.

Lamps and Oil for sale by
ROBERT G. FRASER, Agent.
Next door to Messrs. T. & C. Kenny's Granite Store, opposite West Front Province Building.
Terms Cash.
A liberal discount to the trade. March 18.

• Pro. Mohr's
GERMAN
Rat and Roach Exterminator.
For the sure destruction of
Rats, Mice, Cockroaches, Ants, &c.

THIS preparation differs also, in its effects, from all others, as the Vermin

Do not Die in their Holes,

But instantly leave the premises in the quiet possession of the occupants, and in 19 every instance Warranted. All vermin and insects on this preparation with avidity and it can be used with safety under all circumstances—Price 25 cents per box.

☞ M. S. BURR & CO., General Agents for New England and the British Provinces. No 1 Cornhill Boston July 23

Coffee for the Million.

THE sale of **COFFEES, SPICES,** &c., at SUTCLIFFE & CO'S. is such, that they have been obliged to get a *Steam Engine* to procure *Ground Coffees, Spices, &c.,* sufficient for their customers. They are now in a position to supply the *public* with any quantity of the above articles. *All* of which they *Warrant Genuine.*

GREEN COFFEE, at 9d. 10d. 1s. and 1s. 3d. per lb
ROASTED or GROUND, 1s. 1s. 3d. & 1s. 6d do.
Peppers, Rice, Gloves, Allspice, Cayanne, &c., ground on the premises.

E. W. SUTCLIFFE & CO.
June 3. 37, Barrington St.

COLONIAL BOOKSTORE!

BOOKS and Stationery! — Colonial Bookstore.
Wesley's sermons, — Colonial Bookstore.
Watson's sermons, — Colonial Bookstore.
Life of Wesley, — Colonial Bookstore.
Autobiography of Cartwright, — Colonial Bookstore.
CATECHISMS, — Colonial Bookstore.
HYMN BOOKS, all sizes, — Colonial Bookstore.
Bibles with Wesley's Hymns appended, — Colonial Bookstore.
All kinds of STATIONERY, — Colonial Bookstore.
Everything necessary to a Sabbath School, — Colonial Bookstore.
All the requisite books for a Pastor, — Colonial Bookstore.
Colonial Bookstore, — Colonial Bookstore
Colonial Bookstore! All that is necessary!
Colonial Bookstore! To complete the Spring Stock!
Colonial Bookstore! Of Books and