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Religious Miscellany.

Bury thy Sorrow.

Bury thy sorrow;
The world hath its share;
Bury it deeply,
Hide it with care.

Think of it calmly,
When curtained by night;
Tell it to Jesus,
And all will be right.

Tell it to Jesus,
He knoweth thy grief,
Tell it to Jesus,
He'll send thee relief.

Gather the sunlight
A glow on thy way;
Gather the moonbeams,
Each soft, silver ray.

Hearts grow weary
With heavier woe,
Droop 'mid the darkness;
Go comfort them, go.

Bury thy sorrow;
Let others be blest;
Give them the sunshine;
Tell Jesus the rest.

For the Provincial Wesleyan.

The Gospel.

"Behold I bring you good tidings of great joy." How sweet to listen to those angelic utterances. What a delightful theme! Never before did an angelic being deliver such a message to the human race. If the hosts of heaven are capable of realizing fresh waves of bliss, we may well believe that the messenger as well as the message, on that occasion was full of pleasing thought.

Never did human ears listen to a better sermon, and never did a choir of singers, exceed the music, which accompanied that brief yet profound discourse.

In thought we have oft visited the "mount that burned" and heard with solemn awe the voice of "legislative God." We have also listened to the stirring tones of one "crying in the wilderness, prepare ye the way of the Lord." Other voices have also saluted our ears, awakening every variety of emotion; but no communication from any part of the wide universe, has thrilled our hearts with such gladness as those words of the angel on Bethlehem's plains,—"Blessed are the people that know the joyful sound." It is adapted for the removal of human misery. And wherever received by the children of men, dispenses and perpetuates the purest enjoyment. Its effects on perverted humanity are wonderful and glorious. It elevates the grovelling, enlightens the benighted, corrects the erring, sanctifies the unholy, and comforts the sorrowful.

It enriches the poor man—makes him an "heir of God." The rich man it humbles,—no other influence can do this. It imparts to the weak a surprising energy. It has produced more real heroes than all the wars of earth. Would you upon the noblest specimens of heroism, go not gaze to the pages of profane history, or to the annals of bloody warfare; but seek among the disciples of the meek and lowly Jesus, and you will behold them; not in all cases, the distinguished ones of earth, for the undistinguished great are more numerous, than the distinguished great.

The gospel fully developes and employs the remarkable powers or capacities of humanity. It is cheering to read the gospel; it is very refreshing to hear it; but to see it in the words and deeds of life is still more beautiful and impressive. The eloquence of the pulpit is often neutralized, by the more effective language of conduct. How many profess to love the gospel, whose lives indicate their self-deception! Many seem anxious to spread it abroad, but in vain their anxiety until they feel its power at home. And it is powerful, yes, even "power of God, unto salvation, to every one that believeth." It is stronger than sin; more beautiful than nature. It is sweet, yes, sweeter than honey. It is adapted to the learned, as well as to the unlearned; to the kitchen as well as to the parlor. It is the best life-preserver at sea; and the safest fortress on the land,—a better guide than was the cloudy pillar to God's ancient people. It divests solitude of its loneliness, and checks the frivolity of society. It gives zest to the glow of perfect health, and pours consolation into the bosom of the afflicted. It remains true, when seeming friends prove false; safely guides the young, and cheers the aged. It never grows old. Like its author, Jesus, it never loses its youth, vigor and beauty. It forsakes us not in the hour of death, but lights up the otherwise gloomy valley. It attends us to the tomb, and sweetly sings in our cemeteries, of him "who is the Resurrection and the Life." It takes us by the hand, on the other shore, and conducts us to the prepared mansion in our Father's house.

O, glorious gospel! I will bind thee to my heart. Away with empty, unmeaning ritualism. O ye false teachers! put off your sacerdotal vestments, Jesus is Priest—"the Great High Priest of our profession."

"My guilty conscience seeks
No sacrifice besides."

O God continue among us the loving, saving, purifying gospel of thy Dear Son.

G. O. H.

Lunenburg, April, 1868.

For the Provincial Wesleyan.

Biblical Criticism.

Psalms cx. 3, "Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou has the dew of thy youth."

Every person sees a difficulty in this passage as it thus stands, for it is impossible to parse it, because it has no objective case; or as logicians express it, it is a subject without predicate. "Thy people *shall be* willing in the day of thy power," is the subject of a verb; but there is no verb in the sentence. Sometimes indeed a verb is inserted and the text is *made* to say, "Thy people *shall be* willing" to be converted "in the day of thy power," and by the perversion this beautiful passage is made to speak arrant nonsense in order to sustain the anti-scriptural doctrine of "irresistible grace." You may possibly make a man do a thing which he dislikes to do; but you cannot make him *willing* to do it.

To explain the text we would request the English reader to notice the two italicised words *shall be*, and we beg to inform him, that there is nothing in the original to justify their insertion. If these words be omitted, the difficulty seems at first sight increased, for it will then read; "Thy people willing in the day of thy power," which in the abstract conveys no meaning whatever.

Is anything wrongly translated? We say no, not a single word: but the adjective "Nedaboth" while correctly rendered "willing," yet it is in our version precisely in the position that it has in the original, which is not in accordance with the idiom of our language. The Hebrew reads "*ammeka nedaboth*." "Thy people willing—in the day of thy power," and this is how it reads in the English Bible; whereas the adjective should be placed before the noun, when the sentence will read; "Thy willing people in the day of thy power." Still the difficulty remains of the want of the predicate. To understand it we must go to the previous verse,—the last part of which reads, "rule thou in the midst of thine enemies." But while in the third verse we have a subject without a predicate, here we have predicate without a subject, for "in the midst of thine enemies," is not the subject of the verb "rule thou," but the locality, so to speak, where his sway shall be exercised. But if the two verses be connected, and the period at the end of verse be disregarded, the whole difficulty will not only disappear, but the whole passage will be beautiful in the extreme. It will read thus: The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies, "thy willing people in the day of thy power, in the beauties of holiness, from the womb of morning—thou hast the dew of thy youth."

The whole Psalm has reference to the mediatorial kingdom of Christ. It is affirmed

1. That the Gospel should be first preached in Jerusalem,—"The LORD (Jehovah) shall send the rod of thy strength (the gospel) out of Zion."

2. That the church of Christ shall exist and flourish in the midst of opposition:—"rule in the midst of thine enemies."

3. Those whom Christ shall "rule" will be a "free, liberal, noble and willing people," for *Nedaboth* includes all this and much more, and true philanthropy exists no where else except in christianity;—"rule thou in the midst of thine enemies thy willing people in the day of thy power."

4. That Christ shall rule his people, and conquer his enemies by the power of holiness: "rule thou—in the beauties of holiness.

5. That for number, the members of the church shall be like particles of dew, "more than the womb of the morning; thou has the dew of thy youth." Parkhurst renders this last sentence "more than (the dew from) the womb of the dawn shall be the dew of thy progeny," that "is abundant and numerous."

In the reading Psalms in the Book of Common Prayer, the third verse reads, "In the day of thy power shall the people offer thee free-will offerings with an holy worship."

W. WILSON.

Sir David Brewster's Death Bed.

As death drew more and more nigh, the one idea of his Saviour, and of his being speedily and eternally with Him, grew stronger and more absorbing. His loving daughter arrived from a great distance, about twenty-five hours before he died. "He often," she writes to me, "during that time spoke of different members of his family whom he would meet in heaven.

On one of these occasions he paused, and seemed to gather up his strength to say, with a wonderful power and emphasis, 'I will see Jesus—Jesus who created all things—Jesus who made the worlds—I shall see Him as He is.' I said, 'You will understand everything then,' and it seemed to me as if the 'Oh yes' of his answer came out of the very fullness of content. Once I said to him, 'I wish all learned men had your simple faith.' Again there was the pause, and each word was dropped out with a never-to-be forgotten weight of meaning: 'I have had the light for many years, and oh! how bright it is. I feel so safe, so perfectly safe, so perfectly happy.'"

A near connection, but not a relative, who in former years often lived in his house, and latterly formed one of the loving watchers by his death-bed, writes me this characteristic and striking anecdote:—"When we were living in his house at St. Andrews, twelve years ago, he was much occupied with the microscope, and, as was his custom always, he used to sit up studying it after the rest of the household had gone to bed. I often crept back into the room on pretence of having letters to write or something to finish, just to watch him. After a little he would forget that I was there, and I have often seen him suddenly throw himself back in his chair, lift up his hands, and exclaim, "Good God! Good God! how marvellous are thy works.'"

On Sunday morning I said to him that it had been given to him to show forth much of God's great and marvellous works; and he answered, "Yes, and I have found them to be great and marvellous,—and I have felt them to be His."

As a physician, I have often watched by the dying, but I have never seen a death-bed scene more full of pure love and faith than our late President's was. His death-bed was indeed a sermon of unapproachable eloquence and pathos. For there lay this grand and gifted old philosopher, this hoary, loving votary and arch-priest of science, passing fearlessly through the valley of death, sustained and gladdened with the all-simple and all-sufficient faith of a very child, and looking forward with unclouded intellect and bright and happy prospects to the mighty change that was about to carry him from time to eternity. "I feel," writes the lady whose note I have last quoted—"I feel that word expresses very little of that death-bed, for the marvellous triumph of mind over matter, of grace over nature, was shown not so much in words as in the whole spirit of the scene. I never saw a soul actually pass away before, but I thank God I have been present when his passed away. The sight was a cordial from Heaven to me. I believed before, but now I have seen that Christ has truly abolished death."

Sir David Brewster appears to have left for us all a strong and touching and marvellous lesson alike in his life and in his death. In his life he has shown us what a gifted and gigantic intellect can effect, when conjoined with industry and energy, in the unveiling and unfolding the secret laws and phenomena of nature. In his death he has shown us that one possessing an intellect so gifted and so gigantic could possess and lean upon the faith of a pure and simple-hearted Christian. That faith made to him the dreaded darkness of the valley of death a serene scene of beauty and brightness. May God grant that it do so to every one of us.—His spirit even now seems to me to be beckoning on the votaries of literature and science, here and elsewhere, along that path which he has so gloriously trod, upward and heavenward and Christward.

The Mountain in the Plain.

AN ALLEGORY.

There was once a mountain in the midst of an extensive plain. The plain was a wild common, on which lived many people, some of them very hard wrought, some of them wicked, and most of them very wretched. They busied themselves rooting out the furze, the thistles and the briars, that grew in plenty on the plain. But it was amazing how fast these weeds grew up again, and what scanty crops repaid their toil. And besides all this, hardly a day went by, but some one was torn by wild beasts, which infested the neighboring forest, or plundered and beaten, and possibly murdered, by robbers who haunted there. Yet they took little notice of the mountain. Its sides were rugged. None of the people in the plain had ever been on the top of it. They remarked that a perpetual sunshine settled on its summit, and they inferred that it must be a very genial clime; for, by the help of their prospect glasses, they could make out golden fields and gardens, bright with blossoms, and over the mountain's edge folded thick bunches of verdure, heavy with purple fruit. Still nobody had ever been on the top and few had paid much attention to the mountain in the plain. One day as a man was musing on the common near its foot, and was grudging to think what a perilous, toilsome life he was leading, he heard a solemn whisper in his ear. It was such a startling whisper that it raised him to his feet. It said, "Tarry not in the plain," and he felt an instant force upon him. He began to move before he had time to deliberate. He cast an eye at the mountain, and as he saw, high up and far away, some of its inhabitants walking in its light, he said to himself, "Happy people! would that I were with you." And he wandered round and round the hill, but found no-where that he could go easily up. At last he came to a sort of gully, or ravine, that promised to take him to the top. He went winding up some way without much difficulty, till suddenly he came out upon a ledge which overhung a dark lake far below. But still the rocky path promised to conduct him higher, and, determined not to look down if he could help it, he again began to clamber upward, till at last he found himself in a niche of a rock beyond which he could not go. He looked up, and saw cliff hanging over cliff, and not even a thread of pathway by which to scramble higher.—He looked down, and the moment he did so the sweat began to ooze from his finger-points, and his heart to flutter with faintness and fear, for he was clinging by a jutting crag, and he had scarcely courage enough to draw a single breath, lest it should loosen his slippery hold, and send him and the rock spinning to the lake below. Just then the same voice which had startled him on the plain, whispered softly in his ear, "Cast thyself down hence." The proposal was a strange one, but the voice was so friendly and encouraging that he almost hesitated whether he should not comply, when it spoke again in a sweet whisper, as before; but this time such a secret went with it that the man could not refuse, though he almost wondered at himself. "Cast thyself down." And he let go his hold, when instead of bolting down to the abyss, a powerful arm caught hold of him; he felt securely borne, and wafted upward on viewless wings, was landed safe on the mountain's crown, and as soon as the amazement of deliverance had somewhat subsided, he flung himself on a fragrant bank where some fruits newly shaken from the tree, were lying. That evening one of the people of the plain, passing near the mountain, thought he heard the voice of an old neighbor singing far up on the summit. But it was a new song, not known there-away, and except one verse, the man could remember none of it:

"He took me from a fearful pit,
And from the miry clay.
And on a rock He set my feet,
Establishing my way."

'Rock of Ages, Cleft for me.'

In the pleasant county of Devon, and one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn, where an illiterate layman was preaching—but preaching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment the gospel wielded all the powers of his brilliant and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in fathers and reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and, in some respects, bear, the impress of his over-ardent spirit. In the pulpit's milder agency, nothing flowed but balm. In his tones there was a commanding solemnity, and in his words there was such simplicity that to hear was to understand.

Both at Broad Hembury, and afterwards in London, the happiest results attended his ministry. Many sinners were converted; and the doctrines which God blessed to the accomplishment of these results, may be learned from the hymns which Toplady has bequeathed to the Church—'Rock of Ages, cleft for me;' "A Debtor to Mercy alone;" "When Languor and Disease invade;" and "Deathless Principle Arise" hymns in which it would seem as if the finished work were embalmed, and the living hope exulting in every line.

During his last illness, Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry he answered, with sparkling eye, "O, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." And within an hour of dying he called his friends, and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "O, what a blessing that you are willing to give me over into the hands of my Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, cleft for me."

"Open Thou my Lips,"

There is a deep experience indicated by the above words of the Psalmist. Conscious guilt seals the lips. The disobedient child stands mute before its parent; the criminal is silent before the judge; and it is on this principle that, at the final day, every mouth shall be stopped, because, all the world will be guilty before God.

David had sinned grievously: his soul was stained with blood-guiltiness; and though the prophet charged home upon him his crime, he was ready to confess his guilt, yet this did not remove his sense of it. He was dumb; he opened not his mouth when God visited upon him his iniquity, because he was conscious that the chastisement was deserved. But neither chastisement nor confession, nor sacrifice could remove the sense of guilt which shuts the lips to that joyful praise and adoration which he had been accustomed to render God. Hence he prayed, 'Open thou my lips.' Remove this sense of guilt which shuts my lips and palsies my tongue. Neither tears nor burnt offerings could do it. God only could do it by such a renewed manifestation of his love as gave assurance that the sin was pardoned. That done, and his tongue should sing aloud of God's righteousness.

This is among the deepest experiences of the human soul. Bunyan's piligrim experienced it when, at the sight of the cross, his burden fell from off his back; the broken-hearted sinner experiences it when God manifests himself to him as reconciled through the death of his Son; and the wandering Christian experiences the same when God brings him back from his wanderings, and restores unto him the joy of his salvation. How readily, then, does the heart burst forth in praise! The soul is humbled in the dust before God, but its crushing sense of guilt is removed, and though the voice may not be heard, yet the soul leaps for joy.

How many professing Christians need to offer this prayer of the Psalmist! How many have their lips sealed by a consciousness that they have wandered from God! They cannot praise him as they once could; they cannot speak to others of the love of Christ; they cannot call upon them to taste and see that the Lord is good, as they once did. And they never again will do this, unless God opens their lips. It is not a work which either men or angels can do. The guilt of one sin is sufficient to sink a world to hell: to cancel such guilt requires the sacrifice of the cross; to remove a sense of it from the soul requires the infinite love and compassion of God. 'Against thee, thee only have I sinned,' is the cry of the spirit, and none but God can take away its anguish. When he does this, when he removes the guilt of a whole life, and ordains praise from lips defiled with cursing and bitterness, what a wonderful work does he perform!—*Recorder.*

Faith—What is Faith?

I have never heard but three definitions that satisfied me. One of course, stands upon a level infinitely above our poor criticism, that is, the inspired definition of the Apostle, "that faith is the substance," that is, the confident realization of "things hoped for, the evidence,' that is a conviction reaching to demonstration, "of things not seen." But there is another definition which I have often spoken of, which from from its exceeding simplicity, has thoroughly satisfied my mind; it is the one of the old Scotch woman, who heard persons disputing long as to what faith was. She answered:—"Well, to me it seems a very simple thing, it is to take God at his word." And yet there is another definition which struck my own mind very much; it is that of an Irish child. I had this from the lips of a missionary who was examining the school. He was asking what faith was, and one child said, "Trust," while another said, "Belief," and so on. At last he saw a thoughtful girl, and she said, "I think, sir, I can tell you what it is." What is it my child?" he asked. "It is the Holy Ghost," said she, "moving the soul to lean upon Jesus Christ." I think, my friends, that is a beautiful definition of faith—the Holy Ghost moving the soul to lean upon Jesus Christ.

Broken Boxes.

Somebody compares a rich christian, who waits till he makes his will before he does anything for God and the poor, to a Christmas box, which receives many gifts, but has to be broken to pieces before anything can be gotten out of it. Though quaint, the comparison is truthful. The closely fastened box represents the selfishness which says, it is mine, just as long as it can be made to minister to my own pleasure or pride. The voice of God never has been able to unloose his grasp on his hoarded wealth, and the cry of distress has failed to stir his sympathies. With each appeal he has tightened his hold upon it, and only when death has unnerved his fingers will he let it go. He can't take it with him; and under the illusion that it will, if thus invested, meet him in the other world, he gives it reluctantly to some good work. It is better to do a good deed from questionable motives than to neglect them altogether, and the offerings made in this eleventh hour had better be made than to pass into eternity with the consciousness that neither in life nor in death the claims of God and humanity have been recognized; yet, how much nobler the deed when we offer wealth which we can still enjoy, and answer the demands of charity because our hearts are warm with love to God, and grow tender when we hear the cry of human suffering, than to have it wrung out of our pockets by the cold hand of death.—*Texas Ad.*

Religious Intelligence.

Ceylon.

Extract of a Letter from the Rev. John O. Rhodes, dated Jaffna, Dec. 24th, 1867.

Little of special importance has happened in connexion with our educational department here during the past quarter. There has been some really hard work done by the boys; and I believe our head master said with perfect truth the other day, that all the native teachers have toiled as though the school was their own.

The local examinations, Government examinations, something similar in character to those of the same name connected with the Oxford and Cambridge Universities, came off the week before last.

There were about one hundred candidates from the whole of Ceylon; from Jaffna central we sent up twenty-two. There were eight boys in the province who sat last week at the matriculation examination; of these eight, four were ours.

Amidst the worry of these examinations, we have not ceased to keep prominently before us our great object, that of bringing these poor Hindu lads to Christ.

That the "seed of life" is at least taking some root in their minds, may perhaps be judged from the fact that of the forty boys in the two classes I have named, nobody failed to pass in a purposely testing Scripture examination; and three or four nominal heathens reached as near the *maximum* as possible.

But I am fully satisfied that the "truth as it is in Jesus" has also touched some of their hearts. Two of our first class boys have been baptized lately; so that now there are in it as many Christians as heathens. Of most, if not all of the latter, I have hope; but that hope is very much sobered down by the knowledge that they are now leaving us without having made a determined stand on the Lord's side. I have spoken to each one of them in private as earnestly and pointedly as I could.

One case is a sample of all the rest. A fine young man, twenty years old, came to bid me "good bye" the other night. I asked him why he was not a Christian. He replied that in heart he was, though he dared not be baptized. I reminded him of what Jesus said of those who did not confess Him before men. And, very much affected, he said,—"Sir, our family is purely Sivite; no member has, according to our people's idea, disgraced it. My uncle who hates the very name of Christianity, has kept me at school eight years, and I am still dependent on him. If I am baptized, I shall be branded as ungrateful. I shall be left unemployed, homeless and propertyless; and yet now my widowed mother and sisters look to me for support. What *can* I do? May I not pray and read the Bible, as I do morning and evening, and be a Christian without being baptized?" Of course I told him he must risk all, leave all, if he would be Christ's disciple; and that if he did not make up his mind soon, he would get involved in business and marriage relationships, and be lost forever. But still, when we remember how weak is the faith of many, called believers, at home, when faith demands sacrifice, should we not wonder that so many, rather than so few, of these people, just emerging from the felt darkness of a false religion, should be constrained to make so great a venture? I think, small as the cloud may seem, it is the sign of the coming of one of those monsoon floods. Glory be to God, there is at least "the sound of abundance of rain;" and I do believe that soon this "wilderness and solitary place shall be glad, this desert shall rejoice and blossom as the rose."

Now the case to which I have referred is by no means singular. My conversations with the other young men who are leaving have been much to the same effect. But they are now going from our influence; and, once away, the fearful probability is that, though spoiled for heathenism, and of that none can for a moment doubt, they will "neglect the great salvation."

Many go to Colombo and Kandy; and if we had Tamil Missions in those places, they might be laid hold of just when impressions were fresh and obstacles removed. But though there are seventy thousand Tamilians in Colombo, numbers of whom are Jaffna boys, there is but one Missionary of the Church of England labouring amongst them; and, since those who go from here are not decided enough to seek him out, and he cannot possibly seek them out, they are lost not only to us, but to Christ. I do pray that something more may be done for them before long.—*Miss. Notices.*

West Indies.

BARBADOES.

Extract of a Letter from the Rev. Thos. Broadbent, dated George Town, Jan. 6, 1868.

You will be glad to hear that the closing services of the old year, and the opening ones of the new, have been attended with more than usual interest and blessing.

Trinity chapel was quite filled on Christmas Day morning, at half-past four o'clock.

The watch-night services, both in town and country, were very encouraging. At Trinity, the streets surrounding the chapel were filled with people by eight o'clock, who were anxiously waiting for the doors to be opened. At nine o'clock, when they were admitted, there was a regular rush, and every available place (including aisles and communion-rails) was soon filled; and it was calculated that an ordinary Sunday congregation had to go home, there being no chance of their getting near the chapel doors. Although we had such a crowded chapel, consisting of all classes, there was marked attention, and a good holy influence pervaded the service throughout.

Yesterday was a blessed day in nearly every place in the Circuit, and the covenant services were seasons never to be forgotten. At Trinity and Kingston the gracious influence of the Spirit were felt and realized. At Mocha and Rome where I laboured, I had much encouragement. The covenant services were times of solemn power and deep feeling, and the congregations at both places were large, at Rome especially; so much so, that the friends had to bring in benches, chairs, &c. At five o'clock we held three open-air services in three different parts of the village; and at each place we had great numbers of people, many of whom never go to any house of prayer. There were several penitents at the evening service in two or three places in the Circuit; and at Kingston alone eighteen persons surrounded the communion-rail seeking mercy. The Lord has been very good to us during the past year in giving us good health, and making us strong to labour for Him; and with such favourable opening services in the new year, we take them as an earnest and pledge of what God is going to do for us in the future.

BARBADOES.

Extract of a Letter from the Rev. Henry Hurd dated Barbadoes, Jan. 9th, 1868.

I have been so busy for the last three weeks that I have scarcely had time to read my letters, much less to reply to them. The arrival of the Rev. W. Taylor on Friday, the 20th ultimo, took me by surprise. He landed at midnight, and went to an hotel. A boatman came just as it was light to inform me of his arrival, and I soon found him out, and brought him to the Mission House, where he still remains. How many times, since reading, at our Missionary prayer-meetings, the letters of the brethren in South Africa, have I wished that Mr. Taylor would visit the West Indies! And now at a time when we least expected him, but perhaps when we most needed him, God has sent him to us. We thank God and take courage. Mr. Taylor commenced his labours at James Street, on Sunday the 22nd ultimo. I was at Speight's Town that day, but learnt, on my return home, that the congregations were good, especially in the evening; indeed, on getting home, I found the prayer-meeting still going on, and the chapel nearly full. Many were awakened, and expressed their desire to flee from the wrath to come, and save their souls. We could not do much during the week in consequence of the Christmas holidays; but on Thursday and Friday evenings he met the Leaders at James Street and Bethel, and we had an earnest of good things to come. On Sunday, the 29th ultimo, he preached three times at James Street, to very large and attentive congregations; and again the power of God was manifested in the awakening and conversion of sinners. The services have been held every day since then; at noon and at 7 o'clock in the evening. The noon-day prayer-meeting is very largely attended; while at night the chapel will not hold the people, and hundreds remain outside. A blessed influence is resting upon us; many believers have been quickened and sanctified; and many sinners have been awakened and converted. Among the latter are several remarkable cases, to which I cannot more particularly refer just now. Mr. Buzza has been taking notes from day to day; but like myself, he is so much engaged by persons calling, who have been awakened at the services, that he is not able to put them in anything like form by the present mail. I think I may safely say that more than one hundred have been converted from the error of their ways, and the work is only just begun. Next week services will be held at Bethel, then a fortnight will be given to the Ebenezer Circuit, then two or three days will be spent at Speight's Town; and then about the 4th of February, Mr. Taylor will leave us for Demerara.—*Ib.*

"Where are Boggs and Stubbs?"

The above inquiry is made by one of the Boston papers when speaking of the announcement, which appeared in one of the dailies of that city, that Bishop Eastburn would preach in the "Old Congregational Church" on Sabbath evening. The appointment was duly filled by the good Bishop, who, without gown or band, but in plain citizens' garb, officiated at the appointed hour; offered an extemporaneous prayer; "spoke of the house where they were worshiping as the temple of God," and "in place of the usual prayer for Bishops and clergy, prayed for all ministers of the gospel and the congregations committed to their charge." It seems that there is some difference between the usage of New York and Boston. In New York a Presbyter is reprimanded for the practices which the Bishop in Boston approves. We see it stated by the *New York Observer* that the Rev. Mr. Nicolson, the rector of one of the principal Episcopal Churches in Boston, has recently preached several times for Dr. Nehemiah Adams—the two clergymen conducting the services jointly.

The Baptist Missions are prospering in China. Twenty baptisms were reported by Dr. Dean. Mr. Johnson speaks of the baptism of three candidates in a village where such a scene had never been witnessed before. The pond used for this purpose belonged to the acting magistrate, who said when told of it:

"I wish there had been three hundred of them; for all who enter Jesus' doctrine become better people."

A noble testimony from such a source.

A city missionary, engaged in the east end of London, says that among a great many Jews there is a gradual admission of the truth of the New Testament history, while many now look upon Jesus of Nazareth, as the person in whom they can alone find rest. When the veil is taken away, and the Man of Calvary is accepted by the sons of Abraham, who are scattered among all the nations, they will wield an influence for the good of Christianity which we cannot now estimate. The finger of prophecy points to that day, and Christians who pray for the prosperity of Zion, should make their conversion a special object of prayer and effort.

Rev. Edward Payson Hammond has been conducting revival Meetings during last month in Glasgow, Scotland. The services have been mainly held in Mr. Bonar's Free Church, and have been specially adapted to interest the children, large numbers of whom have professed conversion.

THE RIGHT SPIRIT.—A gentleman in Montreal proposes to the American Board that he will pay, in gold, $800 per annum, for ten years, or during life, to support a missionary in China, in addition to those already in the field. He is now looking out for the man. The earnestness and distinctness of the true missionary spirit is manifest in this proposal. How many men in the various churches are able to send out a missionary?

TEN missionaries of the American Board are about to sail for different stations, eight of whom are new laborers. Three of these go to the Bulgarians.

General Miscellany.

The Spirit of Progress.

The gloomy night is breaking;
E'en now the sunbeams rest,
With a faint, yet cheering radiance,
On the hill-tops of the west.

The mists are slowly rising
From the valley and the plain,
And a spirit is awakening,
That shall never sleep again.

And ye may hear, that listen,
The spirit's stirring song,
That surges like the ocean,
With its solemn bliss along.

"Ho! can ye stay the rivers,
Or bind the wings of light,
Or bring back to the morning
The old departed night?

Nor shall we check its impulse,
Nor stay it for an hour,
Until Earth's groaning millions
Have felt its healing power!

That spirit is Progression,
In the vigor of its youth;
The foeman of oppression,
And its armor is the truth.

The Unsatisfied Wife.

BY AUGUSTA MOORE.

Temple Brent was a good husband. So people said, and so he thought. He was careful that his house was kept well repaired, and well furnished. Everything for his wife's convenience was promply done, and she never had to *tease* for money for anything she or the children needed. Temple Brent was not the man to give his wife, grudgingly, fifty cents one day, and ask her for the change the next. He did not *like* it, (hear! hear!) If he found that Mrs. Brent was hesitating to ask for money to buy anything she wanted. Take note, her wants were always reasonable ones. With such a husband as this, how came it that Mrs. Brent's face was a sad, unsatisfied one? Surely she must have had a very unhappy disposition. Wait a minute. Mr. Brent was one of those cold, calm, stern—yes *grim*, righteous souls who regard all affectionateness of word and act as foolish and unbecoming; except in and toward children.

He *would* take his babe and hug and kiss it, and talk a few words of love nonsense, which, if 't's sincere, is the dearest, sweetest *sense* in all the world—to it; but to its mother, though perhaps he did love her; (he used to look as though he did before he married her, and sometimes she would see the same expression in his clear gray eyes, even years afterwards); but never had he uttered 'I love you' in his life.—Scarcely did he ever kiss her, unless going from or returning home. There was seldom any tenderness in his voice, unless when she was sick in bed. Poor soul! she would have been willing to be so all her days to have him as he was *one* day when he thought she was going to die. Once from clear starvation of spirit, aggravated, too, by having heard a happy neighbor express her wifely satisfaction and delight in her husband's tenderness both of heart and manner, she plucked up courage and complained to Mr. Brent of what was a heavy sorrow to her, and bowing low beside him, she took his hand and kissed it, and begged of him to *love her* and to *tell-her* that he did so. Astounded Temple Brent! for a moment, while he started in amazement, his power of speech forsook him. Then in a tone most of anger, he said.

"Good dame, art *crazy?* What do you suppose I marrried you for, if I *did not like* you? Let's have no more of such twaddlesome nonsense.

Poor little Mrs. Brent; she blushed painfully and crept away and cried herself into a headache; then took her babe from its cradle and fondled that, and it returned all her caresses. But was her heart satisfied? Well, she has gone now where such rebuffs are never known. She died one day, at evening, and over her still, cold form Mr. Brent was heard to say—(did she hear him even then? Perhaps so.) O Mary, Mary! true and tender wife! I love thee, *love* thee.'—Whether she heard or not, she now looks sad no more, her soul at last is "satisfied."

Hyper-Criticism.

Hiram Powers, the famous sculptor, first showed his genius by making some excellent wax figures for Dorfeuil's Museum, a well-known place of amusement in the West at that time.—Among other figures he made one of Alexander Drake, a popular comedian in that section thirty years ago. Some of Powers' friends were so much pleased with his work that they invited the Queen City journalists to look at it—among them one notorious for his hyper-criticism, and believed to be something of a pretender withal. The particular critic came in the evening when the Museum was dimly lighted, and took his position before the glass case. After gazing at the figure very intently for five minutes, he said to Powers, who was at his elbow: "There are some good points about this, Hiram; but it has some extraordinary defects. The nose is too long entirely; and the mouth has a queer twist. One arm is longer than the other. The position, too, is unnatural. No man could stand that way if he tried. It would be impossible. I don't see, Hiram, how you could have made such a blunder." Powers laughed and inquired of the figure: "What do you think about it, Drake?" The figure immediately stepped out of the case, and bursting into a loud laugh, said: "I think the position pretty natural myself." The critic did not hear the last of the jest to his dying day, and never afterward spoke to the facetious sculptor.

"Yes—But."

Bishop McTyeire gives in the *Nashville Advocate* the following picture of Southern discontent as met with in Texas:—

The discontent of many of the inhabitants is profound, and would be strongly against the country, if one did not consider the underlying cause. With certain persons, in the absence of some one good—nothing is good. One pines for an apple-orchard; his wife can't have any preserves, as she used to. Another cannot for-

get the convenience of light-wood knots and spring-water, and longs for a Carolina sand-bank, where he can make five or six bushels of nubbin corn per acre. Some have more considerable objections. Here is the substance of a conversation with a well to-do person:

"This is a great country you live in," said I

"Yes, but it's so far to town or anywheres,' was the reply.

"You have fine roads; I never saw their equal."

"Yes, but it's terrible travelling when it rains."

"I never saw better beef than yours."

"Yes, but people don't want to eat nothing but beef."

"Such a delightful climate—your health is good."

"Yes, but the Northers are hard on the constitution."

"Your land is rich; it produces abundantly."

"Yes but the grasshoppers have eat up my greens-patch."

"Your hogs will fatten on the grasshoppers."

"Yes, but it worries 'em to death to catch the things."

"Your chickens are lively—they can catch 'em."

"Yes, but it makes their meat taste, so they say."

By this time there was a twinkle of humor in the turn things had taken, and I took leave—"Good-by, my inconsolable friend—may you come to a more cheerful mind—good-by, till we meet again."

"Yes, but we may never meet again in this world."

And I rather hope we won't. Deliver me from the *yes-but* generation—a people who love to be miserable, and who take pleasure in taking the other side against Providence.

Provincial Wesleyan.

WEDNESDAY, MAY 13, 1868.

Notes on certain passages in a recent Roman Catholic tract.

"IS IT HONEST TO SAY THAT THE CATHOLIC CHURCH PROHIBITS THE USE OF THE BIBLE—

"When every body who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the Bishops of the Catholic church, with the Pope at their head, encouraging Catholics to read the Bible, in these words:—'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

I.

The Council of Trent declares that if the Holy Bible, translated into the vulgar tongue, is indiscriminately allowed to every one, more evil than good will arise from it; but that Bishops, &c., may give a written permission to read the Romish version "to those persons whose faith and piety they apprehend will be augmented, and not injured, by it." "But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary."

Various Papal bulls and briefs of more recent date refer to the above decree. In the censure addressed by Pius VII. to the Archbishop of Mobilow we read: "You ought carefully to have kept in view what our predecessors have always prescribed, namely, 'that if the Holy Bible in the vulgar tongue, were permitted everywhere without discrimination, more injury than benefit would thus arise.'"

The bull Unigenitus condemns Quesnel's proposition that "it is useful and necessary, at all times, in all places, and for all sorts of persons, to study and know the spirit, piety and mysteries of the Scriptures. The reading of the Holy Scriptures is for every body;" and declares it to be false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious, blasphemous." By such teaching does the Church of Rome "encourage and excite" her adherents throughout the world to read the Word of God!

II.

It is acknowledged that the influence of the Romish clergy over the members of their flocks is very great. Since then their policy, "always the same," has been and is to encourage and excite Catholics to read the Bible, how extensive must be its circulation among them, especially in those countries where their church has been dominant for ages! In Italy, Spain and Ireland, for example, the "Bishops with the Pope at their head" have no doubt succeeded in introducing a copy of the New Testament, at least, into every house, and the people are well instructed in the blessed Book, and its texts are "familiar in their ears as household words!" Let us take a few facts in illustration.

In 1837, says Rev. J. Spaulding, "a gentleman, a Catholic, with no great faith in Missionary operations, remarked to me that he did not believe there were 400 Bibles in the Brazils—among a population of at least five millions."

In 1838, Rev. J. A. Clark writing from Rome remarks: The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes which are filled with Popish commentaries."

More recently, we have the testimony of Rev. W. Arthur in his "Italy in Transition." Inquiring for a Testament at a book-store in Milan, the bookseller "pulled down a musty volume, which was one of eight. Instead of a Testament, it was a commentary upon it, without the text." He had no other. At another shop he was offered a copy of Martini's Bible for £2 8s. stg., and a copy of the Vulgate, "in two beautiful quartos," for about the same.

The Romish Prelates who were examined before a Parliamentary Committee in 1825, stated that they sanctioned the circulation of the Bible with explanatory notes, and exhorted their flocks to read it; and that they were then bringing out a sterentype edition, of a small print, and low price, to circulate among all. The *cheap* edition came out at *sixteen shillings sterling a copy!*

Roman Catholic Missionaries, men of ardent zeal, and sometimes of extensive learning, are in every part of the world. In how many instances since the Council of Trent, have they translated the Bible for the common people?

III.

One Pope denounces the Bible Society as "a most crafty device by which the very foundations of religion are undermined," a "pestilence," a "defilement of the faith most dangerous to souls." Of course it may be alleged as a reason for this that the Society not only translates the word of God into the vulgar tongue, but circulates a version of which the Church does not approve. Let it be remembered, however, that when, years ago, the British Bible Society proposed to publish the Douay Bible, without note or comment, for the use of the English Romanists—the Roman Catholic clergy objected. Dr. Cahill's opinion was recorded in the "Tablet," that it were much better for Romanists to read immoral works than the English Bible. "Well, well,"—remarks Doran,—"we should not like to catch a confessor of this school sitting near our daughter at dinner, and intimating that Holywell-street literature was better reading than the English version of the "Sermon on the Mount."

The copies of the Bible which have been routed out of the French parishes through the agency of the Confessional, and burned by the hands of the priest, have been copies of the Catholic version of DeSacy; the Polish version, circulated by the Bible Society in 1816, but denounced in a furious bull from the Pope, was, word for word, a copy of a version published two centuries before with the approbation of two Popes; and the Italian Bible that has been excluded from the States of the Church, and the reading or possessing of which has been forbidden and punished by the Pope's own authority, has been in many cases the Italian version of Martini, published with the sanction of Pope Pius VI.

Bull after bull has denounced the work of the Bible Societies as a work of Satan in circulating a faulty Bible. How often has the mouth of the Pope been opened to excite the Catholic church to meet it by circulating a true one?

The plain fact of the matter is evidently this. The translation of the Scriptures into modern tongues and the printing, selling, buying and reading of them have generally been attended with hindrance, opposition and deadly persecution from Rome whenever and wherever she had power and prospect of success. Of the early translators of the Bible into English, how many paid for their holy labours with their blood!—How often was their work carried on in secret, or even in exile, for fear of the Bishop or Inquisitor! As long as Rome could, she kept the Bible from her people; but, when she finds that she can do this no longer, she would rather have them read her own translation with her own notes than the better, more correct translation of the Bible society without note or comment. She gives it grudgingly when and where she can withhold it no longer, and then claims credit for encouraging the reading of the Scriptures.

It is therefore honest to say that the Romish—not the Catholic church has ever discouraged the circulation and study of the Word of God among the common people. Policy teaches her what course to adopt in the United States; but what has she done to "excite and encourage" the Romanists of Spain and Brazil to acquaint themselves with the sacred writings?

Dr. Dens, a high Romish authority, cites the prohibition above referred to, but adds:—"Where catholics live among heretics, greater indulgence is allowed." Why?

Rev. W. Morley Punshon, A. M.

Respecting the departure of this gifted Minister from England a correspondent of the *Watchman* remarks:—

"The prayers of all the Churches will follow the voyager. All the auspices seem favourable; the skies are sunny, the winds light, the ship good. All things wear a smile—all things but the faces of Mr. Punshon's friends. As they accompanied him to the ship they deeply felt that in consenting to this "transfer"—to use Mr. Arthur's word—they were offering to Canadian Methodism a very precious proof of love; in fact, making a sacrifice the extent of which is as yet but imperfectly appreciated on either side of the water.

Americans will find Mr. Punshon the various man they suppose him to be; they will find in him all those rare public qualities for which they have coveted him; but let us tell them, what they have yet to learn, that these are the least part of him. May he be with them what he has been among ourselves—not only a man much admired, but a man greatly beloved!"

Upon Mr. Punshon's arrival in New York, his services were immediately called into requisition to assist in a church opening. The *Methodist* contains the following notice of the sermon on that occasion:—"Every word is in its place, and the first sentence drops from his lips like a gold coin from the die, exact in symmetry and significance. With that first sentence he has seized the entire auditory, with the first unconspicuous gesture he has fastened their eyes, and for fifty-three minutes they sit magnetized, and never stir nor turn their heads, except to exchange momentary glances with each other. His introduction is perfect in form and adaptation. He states his theme, and all see that no other can so justly be taken from the text. At one stroke it falls into three divisions—natural, evangelical, and cumulative. Immediately he is into the first, and it opens riches at every stroke. His diction is marvellous, short, complete; nervous sentences leap after each other with increasing rapidity as he warms a little in his theme. The rhetorical and logical progression of his theme satisfies the justest rules of art, yet he is neither wholly rhetorical nor wholly logical. Now and then there is a deeply subjective introspection, but objectivity is the characteristic of his thought. He deals in things mentally and morally actual rather than speculative. The mind of speaker and hearer is directed to the real in Christian experience and work rather than to the ideal. In fact, we almost wish a little more of the inner man poured forth. There is little of set and amplified illustration. The style is attractive and graphic, but not pictorial. 'To be brought to Jesus is equally the want of the man who knows but one language, and hardly that, and of the man who has graduated the stars and unbraided the light;' such sentences, polished, sparkle all along, yet not excessively. Allusions to the classics, short and apt, occur here and there. The preacher has remembered his Homer wonderfully well, and to good purpose; but his favorite exemplifications are Scriptural, 'comparing spiritual things with spiritual.' His gesticulation is kept well in hand, rather 'close-reefed,' but always appropriate and forcible.

"All this, however, is but the surface of his style. Under this is a gospel warmth and earnestness that draw all hearts. Touches of tenderness make many tears fall at times. Sometimes his voice drops from the oratorical down to a soft, familiar tone, like that of a friend.—Then it rises and swells, but never to the trumpet-call. At some of his delineations of the Christian's joy and assurance, hearty amens arise from his Methodist hearers. When he dwells on the soul's conscious discovery of the God-man in Jesus, and cries, 'We have found him, of whom Moses in the law and the prophets did write,' there is shouting all around.

And so the hour is gone like a dream, and the people draw a long breath as they fall back into self-consciousness. The organ-tones begin to roll over the congregation;

'Praise God from whom all blessings flow,"

bursts from a thousand hearts; the benediction is pronounced, and we are on the pavement, under the stars. Is that all? No. We cannot escape the feeling that the preacher we have heard was elegant, earnest, and magnetic, but to-night, at least, he was not on fire. There was rich, loving, human thought, but little of the kindling power. We shall wait and hear him again. One thing is clear: a noble preacher of the Gospel of Jesus has come among us, and he is thrice welcome to our shores."

The Montreal *Witness* in furnishing a *resume* of Mr. Punshon's Lecture in that city, "Daniel in Babylon," which occupied nearly an hour and a half in the delivery, says, "It would be impossible to find space for the many beautiful illustrations, the graphic descriptions, the shrewd observations, showing a deep practical knowledge of human nature and of human life; the pathos, the humor, the art,—felt rather than seen,—both in composition and delivery, with which it abounded. We say, it would be impossible to give these; and it might perhaps be added, to do so would be also unjust. The lecture must have cost great labor, and is really literary property, although not protected as such by copy-right. Those who heard it last night will not wonder at Mr. Punshon's popularity in his own land, and will certainly augur for him an equal reputation and prestige in this, when, by the hearing of the ear, it shall have satisfied itself of the foundations of his fame."

Letter from the United States.

AN INTERESTING COURSE OF LECTURES.

Rev. Matthew Hale Smith is delivering a course of Sabbath evening lectures in Tremon Temple, Boston, on the Work of the London Christians among the masses. They are full of interest and exceedingly instructive. Such men as Weaver, Muller, and Spurgeon are noticed, and their wonderful success in reaching the degraded masses. He noticed particularly the success of theatre and lay preaching. Last Sabbath evening, he noticed Spurgeon,—his work and manner of preaching. He said that a great change had been wrought in England during the last ten years on the subject of religion. Rev. Charles H. Spurgeon had much to do in bringing about this change, whose wonderful popularity as a preacher had not been sought by himself, for he was a modest and unpresuming man, but it was the result of his earnest and untiring efforts in the cause of his Lord and Master.

"He had risen from comparative obscurity, and while preparing for college his attention was turned to the subject of Christianity. He did not pursue his intended collegiate course, but at once gathered a few children together in the capacity of a Sabbath school. In a short time adults began to attend his meetings, and soon a Bible class for adults was formed, and when he was only nineteen years of age he was a regularly ordained Baptist minister, preaching the Gospel not in any stated place or to any regular congregation, but wherever he could find a people willing to listen to him. His fame soon spread, and he received a call to the pastorate of a church in London, which he at first refused by reason of his innate modesty, and the position was only accepted after repeated and urgent solicitation. He found the church in a low state of prosperity, its numbers were small, and its vitality not apparent; but soon the seats began to be filled by an attentive congregation, and in a few months the city of London became intensely interested in this youth of small stature and unassuming manners. But he was maligned, ridiculed, and caricatured for giving expression to sentiments not in harmony with the preconceived religious ideas of the professedly Christian population. He pursued his own course, independent and straightforward, believing most sincerely in the importance of the salvation of souls, and by his sincerity and perseverance he has now the largest congregation to be found in any evangelical church in the world, composed of all elements in society, from the nobility to the peasant, and to all he presents aims alike the richness of Christ's salvation. His church will comfortably seat five thousand people, and every Sabbath, wet or dry, it is packed to its utmost capacity.

The church building was purchased by money raised by his own individual efforts. He appointed his own deacons, laid out their work, and they did not lay out his. He looked after the pew rents, managed his own financial matters and superintended the disbursement of all moneys. Each pew holder in the church has a ticket of admission to the church on the Sabbath, and if not there fifteen minutes previous to the hours of worship he loses his seat. So great was the desire to hear him that an iron fence seventeen feet in height had been erected to keep the people out until the hour of worship.

His manner of preaching was peculiar. He usually spoke fifteen minutes without notes and then paused for a few minutes to rest and allow his congregation to rest, after which he resumed his topic for fifteen minutes, and another rest was made, and so on for an hour. There are 3800 members in his church, 300 of whom are regularly employed as lay preachers in different parts of London; and through his efforts a college has been established in his society to educate young men for the ministry, and it now contains ninety-three students, who, at the end of six months, are employed as preachers, to test their capacities, and if not competent, they are rejected. One woman in his society commenced a Bible class of four persons, which now contains over seven hundred regular pupils, and there is also a large class for men, and one hundred and twenty-five prayer meetings are frequently held in one week in connection with this large church.

The elements of Spurgeon's success were defined to be his wonderful voice, his executive ability, his devotional spirit, his untiring perseverance, his trust in God and his remarkable power in prayer. One of the peculiar features of the working of his church was that its members went out among the lowly and wretched, the poor and vicious, and not only gave Christian counsel, but also contributed to their bodily necessities, thus creating a bond of love and friendship between them."

Mr. Smith is an earnest speaker, and the large spacious Temple, has been filled to overflowing to listen to his very interesting and instructive lectures.

A GOOD MOVEMENT

The world moves it is said, and we rejoice to know that the Church moves, and moves in the right direction. Bishop Eastburn of Massachusetts recently preached in the "Old South," Boston,—a Congregational Church—without "gown" or "bands," and offered an extemporaneous prayer for all ministers and their congregations. This is encouraging, and will be a good lesson to Bishop Potter of New York, who censured Mr. Tyng for preaching in a Methodist pulpit, and Bishop Clark of Rhode Island, who wrote a letter to Mr. Hubbard, remonstrating against his exchanging pulpits with a Baptist clergyman. Bishop Eastburn is an excellent, devoted christian minister, and was brought up a Methodist, his father being a Methodist minister. Dr. Nicholson, a rector of one of the Episcopal churches in Boston, has preached in Dr. Adam's pulpit, (Congregational) the two ministers jointly conducting the services. These are new movements in the Episcopal church, and show the tendency of things in the low Church party. Should the High church party pursue their present course, there must be a division of the parties into two Churches at no distant day.

MRS. HARRIET BEECHER STOWE

This lady, well known as the author of "Uncle Tom's Cabin," is again before the public, as author of a most interesting and valuable work, entitled "Men of our Times; or leading patriots of the day. Being narratives of the lives and deeds of Statesmen, Generals and Orators." It includes biographical sketches and anecdotes of eighteen distinguished men of the country, all of whom are now in active service except two, President Lincoln, and John A. Andrews, late Governor of Massachusetts. A beautiful steel portrait is given of each subject.

These sketches from the pen of the distinguished authoress, are sprightly, racy, life-like, giving the most prominent and striking traits of character of each subject, and as the subjects have been prominent actors in the history of the nation for a few years past, the sketches give us a bird's eye view of that history, and especially do they bring out the great anti-slavery struggle, which resulted in the late war and in the emancipation of the slaves. The book will be read with great interest, and will add to the authoress' celebrity as a writer. It is issued in the best style of the art by the *Hartford Publishing Co., Hartford, Connecticut.*

REV. JAMES CAUGHEY.

This distinguished revivalist has given the world two additional vols., entitled, "*Glimpses of Life in Soul Saving*," and "*Arrows from my Quiver*," both of which are valuable contributions to the revival literature of the Church. Caughey is a wonderful man—earnest, devoted to our work—saving souls—and his success has been remarkable. Perhaps no man since the apostolic age has been more signally honoured of God in the conversion of sinners, and in leading the Church to the highest Christian attainments. His success has been marvellous. These vols, as well as those previously published, give an inside view of his successes and triumphs. These works, together with the most of his previous works, are issued by W. C. Palmer, jr., of New York, publisher of the "Guide to Holiness" His previous works had an immense sale, and we trust these will have equally an extensive circulation.

WORKS OF JONATHAN EDWARDS.

The works of Jonathan Edwards, the great metaphysician and divine, have been republished by *Messrs. Robert Carter & Brothers*, New York. It is a beautiful edition, in four vols., with valuable additions and a copious index. Jonathan Edwards, as a casuistic, didactic, and polemical writer, has but few, if any, equals and his writings will always be held in the highest estimation by the Church. The publishers have done themselves great credit in bringing out this very neat and convenient edition of his works, and they offer the edition at a price bringing it within the reach of nearly all desiring such a work.

REV. WM. MORLEY PUNSHON

Arrived in New York on the 22nd ult, and made his first appearance as a preacher in this country at the dedication of the St. John's M. E. Church, Brooklyn. *The Methodist* gives a very full account of Mr. Punshon and of his sermon. The following from the account speaks of the preacher:—

"There he stands, simply a burly Englishman; height, say five feet eight inches; weight, above two hundred pounds, certainly; stout build, inclining to corpulency; chest and shoulders deep, round and massive, with a look of prodigious muscle there had it been cultivated; an arm like a blacksmith's, ended by a smallish but compact hand. Of neck, there is not much to speak of in length, but the sturdy thickness which gives English John the balance of his nickname The head belongs with the body; it has a broad, deep foundation. The face is emphatically English. The eyes are probably a light blue, but seem small, deep-set, and can hardly be seen for a tendency in the red cheeks to rise up in a sort of intermittent puffiness behind. Over all is the hair—light brown, dry, thin to semi-baldness in front, long at the sides and behind, rolling, and not even as well dressed as Beecher's. There's your preacher and orator, given in an untouched photograph, severely true, as he stood for the first time before an American audience. Is it prepossessing? Not very; and yet, as your eye runs up and down the figure, and over his strong, yet pleasing head, the presence is impressive. You see, moreover, that the man is entirely at his ease, and betrays at once the well-seasoned veteran."

We trust before he returns to England, he will preach in our principal cities. His sermon in Brooklyn was an able, eloquent effort. Our people generally are very anxious to hear him.

THE GENERAL CONFERENCE

Is now in session at Chicago, and we are watching its doings from day to day with great solicitude. May the Lord direct in its deliberations and decisions!

CECIL.

May 7, 1868.

Take Care of the Converts.

Christian friend, allow me to ask you, Have you duly considered what is your duty in caring for the young convert? The revival season of the past winter has in many places added largely to the Church, and with this addition comes a large increase of responsibility. These "lambs" now under the watch-care of the Church must be cared for, tenderly cared for, or many will fall away. It is a sad fact that young converts are so often neglected by both ministers and members; very saddening to the true Christian heart that so many, judging by the past, go back to the world. And how may we so care for and aid them as to prevent their backsliding? A few suggestions will be offered.

INSTRUCT AND COUNSEL THEM.

The combined powers of self, the world, and Satan, are against the young Christian. When the extra means of the revival cease—when he is no longer waited heavenward by its atmosphere of prayer and praise, and when the sympathy and enthusiasm which then prevailed are withdrawn—then comes the time of testing. Evil habits and passions again struggle for the mastery; the searching and unfriendly air of the world is about him; then comes its rushing tide of evils, its temptations; all these, with the power of Satan, combine to discourage and dismay the young convert. He should not be left to struggle alone in this great conflict. Look back, fellow-Christian, to your early religious experience and see how much you needed aid. Then give the young disciple the advantage of your experience. Instruct and counsel him in the way. Much more should be said on this subject by ministers as well as members; in the pulpit as well as out of it. It is a pity that so many ministers rarely, if ever, preach to young converts, although Christ, who knew its importance, plainly says, "Feed my lambs" before attending to the wants of the older members of the flock. Such books as Wise's "Path of Life," and "Counsels to Young Converts," by George, are truly valuable as aids and counsellors, and should be read by all young Christians. But above all, advise the convert not only to read, but to study the Bible, praying for the divine light and teaching of the Holy Spirit. This is the best instructor and counsellor.

ENCOURAGE.

Especially encourage the young convert by your sympathy and love. Give them the warm grasp of the hand, a heartfelt "God bless you," when you meet them. Inquire of them how they prosper spiritually. O how many lambs of Christ's fold have longed for a sympathizing, a Christian friend, and have at last been driven back to the world by the selfishness, the cold indifference shown to them by professing members of the Church! Woe unto those that so "offend these little ones!" And who can tell the injury done to our holy cause, the reproach brought upon the name of Christ by those who thus go back to the world? God save us from blood-guiltiness, and from bringing dishonour upon His name!

Again I would say, Encourage the young disciples. Let them feel by the love you have for them that if not in full connection with the Church they are in full fellowship. And do not indulge in harsh remarks about spurious conversions. Though they may not now be truly converted, yet they may be earnestly desiring "to flee from the wrath to come." Neither should you be predicting that the young convert will backslide within six months. If you do they may think that you are so wise and fore-seeing that you ought to know, and they may not try to do much to prevent your evil prophesy from coming to pass.

POINT OUT THEIR DUTIES AND PRIVILEGES.

The young convert should know that it is necessary not only to attend the regular ministrations of the Word, but also the social meetings of the Church. Especially should he be faithful in attending the class and the prayer meetings. The duty of self-examination and closet devotion should also be enforced; but especially should the young Christian be impressed with the great necessity of doing something for God and his cause. The command to "do good," to "bear fruit," is not to be disregarded. It is absolutely necessary to spiritual growth and the enjoyment of God's favour. And there is work enough to do for every one that would labour; such as visiting the widow and the fatherless, consoling the afflicted, aiding the distressed, distributing tracts, circulating good books, working in the Sunday-school, and striving to win all with whom you mingle by a loving influence and example to the Saviour. The young disciple should also be urged to seek the "higher Christian life," to go on to perfection," to seek "to be filled with all the fullness of God." Let the young Christian, then, be earnestly exhorted to strive for, to attain this, the highest of aims, the most exalted of privileges, to become "eminent for piety."

Dear Christian friend, allow me again to ask, Have you fully considered what is your duty to the young convert? Do they have your counsel and encouragement, your earnest prayers? Do you assure them by word and deed that you love them that you still have a deep interest in their spiritual welfare, or was your solicitude only felt at the time of their conversion, and have you none now for their final salvation? O how many Christians thus let their love for souls, their zeal for Christ's cause, die with the revival! But for which should you feel the most anxiety, the starting point, or the final triumph? To labour for a soul's conversion is a great object, a blessed work; but to labour for a soul's final salvation is an object much greater, a result more glorious. And how many souls might, hough our instrumentality, be finally saved if we did what we could to prevent their backsliding! God help us to do our whole duty, especially in trying to aid the young Christian on the way to glory!—*Cor. N. Y. Ad.*

Removal of Church Members.

The New Orleans Advocate thus talks about "transplanting" in spiritual husbandry. Many, who once flourished on the parent tree, where those who loved them in childhood and shared the trials and joys of riper years were joined to the same stock and drew sap and support from the roots, when severed from it, and fail to connect themselves with another, wither away and spend thereafter a fruitless life.

"Sometimes people defer uniting with the Church on the ground that their sojourn is temporary, or from other flimsy reasons it is delayed until the certificates of membership are worn out or lost, or become so old that they are ashamed to produce them.

The experiment of living out of the Church, for ever so short a time, is very dangerous. It is like taking a tree from the soil and expecting it will retain its life without being immediately reset. If life is preserved, it has sustained an injury that may never be wholly cured. How much harm negligent christians sustain by the presumption of living for a time out of the Church, can not be estimated. And the loss to them is greater from the fact that the restraints and helps of their old associations are broken off, and they are now among those who do not know them as the children of God. In their homes they were known as members of the Church; the watchful solicitude of pastors and brethren were thrown around them; but in their new domiciles they are not recognized as of the household of faith, and cannot be until they exhibit their credentials and publicly connect themselves with the people of God.

It is here that many have fallen and have been lost to the Church and to heaven. They have been torn away from long accustomed religious associations, and before new ones are formed the sap and life of their religion is gone. All the records of backsliding and apostacy attest the fearful danger of delay in renewing our fellowship with the church. However specious the reasons for it, and plausible at the same time, there is serious risk in it. It is a temptation of the devil, and the disposition to yield to it foreboades shipwreck and ruin. From long and careful observation we are convinced that many souls are lost from this single cause, and that multitudes of members are lost to the Church by changes of residence and the failure to promptly renew their religious communion."

Instrumental Music in Churches.

Bishop Kingsley of the Methodist E. Church, has given the following thoughts on this subject:—The dispensation of instrumental music, some hail as the beginning of a musical millennium, others bewail it as the precurso of decline and spiritual apostasy. Both are wrong. It will neither do all the good, nor all the harm that has been predicted. If instrumental music were to banish congregational singing; it would certainly be a vast calamity. But there is no necessity whatever for this. Probably the best congregational singing in the United States is found in connection with the organ. When the singers lean on the organ, and fail to utter distactly the words sung so that they may be heard and understood by the congregation, the instrument does more hurt than good.—But after all this is not the fault of the instrument. Some of the most distinct and best enunciated singing in the United States is in connection with the organ. An instrument is often a great advantage when the singing is weak, on account of the few that can join advantageously in the service. It then becomes a kind of leader and educator of the congregation. The question is not whether the Church would be just as well off, or better, without instrumental music, if the people only thought so. The matter of fact is, the people do not think so, and will not think so, at least until they have an opportunity of trying what virtue there is in instruments. And it is better, as it seems to me, to allow the experiment to be fairly made, and submit to it in good nature, than to live in a constant storm. If our hearts are right, God will prosper us with or without instrumental music; and it is worse than idle for any man to pretend that he cannot enjoy religion in a house of worship which holds an organ or melodeon. In such cases the devil is not in the instrument, but he has managed to get into the heart of the party complaining. He is not a very valiant soldier who can be vanquished by a little wind from an organ. The heart that reposes confidence in Jesus Christ can enjoy the love of God even if singing is not exactly to the taste.

When a man is tempted to leave Church because an instrument has been introduced into it, it may be set down certain that Satan is at work with him. Does any man in his senses believe that God has left the Church? Are not the accomplished results of the Gospel plain proof that God is still with us? May we not still know the tree by its fruits? If, then, God has not forsaken the M E Church, cannot a poor weak, sinful man afford to stay when God can afford to stay? Suppose the singing is not in our judgment the best that we can desire, is that any reason why we should quit serving the Lord? That will only ruin our own souls without at all helping the Church music. It is melancholy, indeed, to see for what reasons some people will deliberately determine to sever their connection with the Church of God. Such a movement usually ends in perdition.

The Cares of Business Men.

Our business men are scolded too much, and receive too little sympathy from Ministers of the Gospel. Many of them have cares which would sink some of our strongest ministers, cares which tax to the uttermost their piety, and all the powers of their bodies and minds. Thousands of good men struggling for success on 'Change, and in the rush of bussiness, go weary to bed every night, and begin every day with anxiety. And even after success is won business men have often such responsibilities and troubles, that one can scarcely envy them, and certainly ought not harshly to judge them.

There are times in business which try men's souls in every way. Temptations to dishonesty are fearful, and thousands yield to wicked and unscrupulous advisers, and by fraud and swindling, try to gain advantages over their competitors.

Our reverence for an honest, straightforward, successful business man has greatly increased as we have become more intimately acquainted with the perils and perplexities of trade. Every successful merchant, banker, lawyer or mechanic, who has made himself rich by his honest toil and patient industry, deserves the respect of his fellow men, especially if with his success he has not grown covetous. God has given the church many noble laymen, who employ their talents for Christ just as much as ministers do, though they may not make the personal sacrifices that ministers often make.

The cares of business often become terrible and drive men to insanity and suicide. Sensitive men, strictly honest, sometimes find their bank account unsatisfactory, notes coming due, which they cannot meet without taxing to the utmost their credit and their resources, and then after having exhausted all possible means, their notes are protested and they are lost. We believe that such men need the sympathy of good men, of their pastors and Christian friends.

They need the best advice, the most careful treatment, lest discouragement fasten upon and destroy them. We have known men to fail in business, to be denounced as dishonest, to be abused by their neighbors, and after all to struggle against misfortune, rise again, and pay off all claims against them, and show by indisputable proof their perfect honesty. Our business men need the power of our holy religion, the sweet influence of the prayer meeting, the blessed unction of the Sabbath services.

The pastor should know his flock, and dealtenderly with all. Needless denunciations of men devoted to business may do more harm than good. It is true they should be as truly devoted to Christ as ministers are, but it should be understood that they have great cares and trials, which few ministers ever experience.—God has not called them to preach, and they lawfully enter upon business. We should pray for them, understand them, minister to them, and try to save them. Many of them are noble, and true to Christ and his cause, and these deserve our praise.—*Central Ad.*

Spirit of the Press.

THE VISIT TO IRELAND.

We acknowledge that this Royal visit ought only to be accepted as an instalment. We hold, with Mr. Goldwin Smith, that much more is due to Ireland, and we trust that the warmth of the Prince's reception will induce his Royal Highness to give serious consideration to the question, whether it would not be right and wise to form a closer personal connection with that beautiful land, and with that excitable and susceptible people. Mr. Godwin Smith strongly urges the propriety and the expediency of a Royal establishment there; a palace, and an actual residence there, of some of the Royal family, for two or three months in every year. And we are quite disposed to agree with him.—*Morning Advertiser.*

The Prince of Wales will enjoy all the popularity that follows upon England's new resolutions of justice and good will. But let none of us deceive ourselves. Mere royal favor and courtesy, however charming and gracious, however adapted to win the Irish heart, can never heal a one the wounds from which Ire and still inly bleeds. Let there be no more evasion or insincerity; no patchings-up, no faint presumptions that "perhaps this visit may do some good." It will do good, and great good, if it is seen to mean hereafter what the Irish take it to mean now. We demand no partisanship of the Prince. We applaud his gentle courtesy, and are well satisfied with his good intentions. But we urge on the Parliament of England to lose no time in following up these amenities with acts of solid justice and beneficence, so that the gaiety of to-day may melt naturally and gracefully into the gratitude of to morrow.—*Morning Star.*

ASSASSINATION OF WESTMEATH DEPUTY LIEUTENANT.

About half-past nine o'clock on Wednesday night, when the illuminations were brightest in the Irish metropolis, when a light-hearted multitude was crowding the streets, delighted with the "day's proceedings," and when the electric telegraph was transmiting the pleasing information that "everything was remarkably peaceful and happy," Mr. Featherstone-Haugh was crossing a lonely tract of country between Kilucan and Bracklyn Castle. In this wild region—not, we believe, fifty miles from the metropolis he had left behind him two hours before—this gentleman was dragged from his trap by a band of men who lay in wait for him, and deliberately murdered. The assailants were armed with guns. Several shots were fired at this Deputy-Lieutenant and landed proprietor's body, and the effect was, as it was intended to be, instantaneously fatal. Such are the leading incidents of this terrible tragedy. There were deliberation, design, and co-operation. As soon as the deed was done the band of assassins dispersed, leaving the servant whom they had not attempted to harm to put his master's dead body in the carriage and drive it home. We must wait until the full details are received before we attempt to pronounce confidently on the reasons which induced a number of men in a presumedly civilized country to commit so shocking an outrage. It is clear, however, that the object was not plunder. There does not appear to have been any robbery committed; and the impunity of the servant shows that the act was not indiscriminate, but personal. Every Irishman anxious to promote the welfare of his country, and jealous for its reputation through the world, cannot but feel humiliated and sad. The land which is polluted by such outrages is really accursed. So long as they continue, we cannot boast of our humanity, of our civilization, of the virtues of the poor. It is a mockery to call Ire and a religious country while men can be found to perpetrate such deeds, and the peasantry of a country-side can combine together to screen the murderers from the pursuit of justice.—*Northern Whig.*

THE IRISH CHURCH.

It required a Fenian insurrection, a chronic suspension of the Habeas Corpus Act, and several executions, to arouse the attention of the House of Commons to the necessity of abolishing the Irish Church. We confess that we look for something very different from the new and Reformed Parliament, with its electoral element permeating all classes everywhere down to the very poorest. We do not believe that, in the future, great national wrongs and evils will be passed over unconsidered; or, if abstractly condemned, allowed to remain forgenerations unredressed and unrelieved. The fact that the Irish Church, tried, condemned, and sentenced a generation ago, is found alive and pugnacious to day, is indeed, the fault of the House of Commons, but it is even more the fault of our old electoral system. A good Reform Bill ten years ago would have meant the disestablishment of the Irish Church a year after.—*Morning Star.*

Mr. Disraeli cannot find a decent pretence wherewith to defend his position. He attempts "to fling the dead horse" of religious bigotry, and his inspired allies are even more zealous in their frantic efforts; but their labors are in vain. There is a unanimity of apathy as striking as the unanimity of enthusiasm, and both enforce the conviction that the formal disestablishment of the Irish Church will be the first work of the Reformed Parliament.—*The Times.*

WHIGS AND RADICALS.

The *Morning Herald* (April 20) exposes the designs of the Radicals. They seriously and honestly wish to extinguish the House of Lords, or turn it into such a Senate as one may see in France or America; seriously and honestly wish to alter, not only the constitution of the constituencies, but also that of the House of Commons—not only to give votes to working men but to send working men to Parliament; seriously and honestly wish to destroy the Royal supremacy, to secularize the universities, to destroy the union between Church and State—in a word, to Americanize the land and its institutions. The Whigs, on the other hand, do not seriously and honestly wish to accomplish these results, but they pretend to wish to accomplish something like them—something that shall be thought by one set of people to help to bring them about, and by another set of people to be put to stave them off—in order to keep themselves politically going. That is why they are invariably so anxious to get hold of Radical schemes, to toy with them, to parade them to pretend to be, half in favour of them, all the while, that they cut their claws, stop their growth, and virtually immure them. No doubt they thought to do this with the question of the Church in Ireland. But this time the Radicals evertook them, and were not to be trifled with. The cub had to be dropped—the Irish Church question had to be surrendered to its real parents. In Radical hands it now is, and naturally enough is growing apace. Let there be no mistake. It is not the Whigs who are the real parents of the famous resolutions. They were conceived by Mr. Bright and Mr. Miall; and it is by them, and in obedience to their instincts, that the joint production of revolution and Nonconformity is let loose upon the empire.

THE CHURCH IS IN DANGER.

We should not be at all surprised to hear that some of the more astute of the Roman Catholic prelates are a little apprehensive of what may follow the destruction of the grievance which binds their flocks together. A test example is sufficient to settle the point, and it was furnished by Lord Mayo in the recent Irish debates. Is the Irishman in the Colonies and in the American Union more or less submissive to his priest than the Irishman in Ireland? The answer is notorious. The Irish Catholics in America are numerous, and have not entirely lost the devout reverence for their creed which they brought with them from the Isle of Saints, but it is a constant source of complaint with the Roman Catholic bishops in America that they cannot keep the Irish descendant in the second generation faithful to the religion of his fathers. . . . . .

As everybody is aware by the state of Canada has its bar-room established by the Hon. Joseph Senate's President. The Temperance the Uppper Provinces, exclaim agitation, and Mr. President has policy as to order that only Senators at the bar. It was here that Wilmot himself by stimulating drinks McGee.—*Tel.*

The Dominion Government closed a large number of Brewers County, Ontario, the proprietors with making false returns of It is believed that the revenue has them of many thousands of dollars.

Mr. P Ryan, Esq., was elected tion on Thursday last for Montreal late Mr. McGee's constituency. Irish Roman Catholic merchant vative in politics. He will support ment.—*Ib.*

OTTAWA, May 7.—Mr. Savard Bill providing that the Nova Scotia issue notes of any denomination amount consistent with the that Chapter 83, Revised Statutes tial be repealed. Mr. Chambers petition from Mr. Ramsay, Q. praying for the impeachment of mond, on a charge of malfeasance against the petitioner in connection Lamirande affair; also, of drunkard, and an insolvent and tor. Mr. Ramsay also petitioned ment of Justice Lafontaine, on incapacity, falsifying records falcation of Government money impeachment grounded on the provided and presented to the mons. Information has been land that the British Government that the Dominion authorities cense Fee of $2 a ton on American vessels in Canadian waters, the hitherto given to American vessels with.

OTTAWA, May 8.—Beginning next, there will be three sittings daily—one from 11 to 2; one the third from half-past 7, Saturday from 12 to 5. It is the session next week, if possible.

In the Commons, Mr. Rose regulating the rate of interest that private individuals in N be permitted to charge 7 per tario and Quebec 8 per cent. imum recoverable by law on House then went into Committee and passed several items in 1869.

OTTAWA, May 9.—Last MacDonald introduced a bill pony. House of Commons Committee on Supply and passed for 1869

House finally determined to Americans shall be two days that vessels contravening the on the first offence. The resolution firmed by Imperial Government set the Dominion Government out.

The House of Commons

above us—a confederation for God, our Queen and country. (Great cheering). In order to be in a position to defend it we must prepare, and this required time and pains, unless, indeed, we should be content, if attacked by marauders, to wage a mere guerilla warfare. He had recently had the pleasure of seeing the English volunteers assembled at Wimbledon and such marching he never witnessed before. That column of ten thousand men moved as though it was one man. Not only were the motions simultaneous but the same spirit seemed to throb in every bosom. And Old England had 150 000 such men! In the middle ages when Archery was in vogue, she excelled in that mode of warfare. When the arrow fell into disuse England lost some of her ancient prestige, as the centuries rolled along, and in Napoleon's time her people were taunted by him with being merely "a nation of shop-keepers?" Shopkeepers they were, but they were determined to guard their shops and they soon learned how to do it. Such shooting as now annually takes place at Wimbledon had never been equalled, much less surpassed. One year the Scotch were victors, another the English, and the friendly rivalry continued between the Rifle representatives of the three kingdoms. He was sorry there were not more young men present whom he could address on this subject. Though sixty winters had passed over his head and the frosts were gathering there (pointing to his whiskers which are now assuming a silvery aspect) it was summer there (pointing to his heart) nay it was mid-summer! At Wimbledon he had learned that the Ladies' prizes were always most sought after, and he hoped it would be so here, and that each young man would regard himself as adding a unit to the national strength. It was this spirit which fired the British soldier in the great historic battles which had cast a halo of glory on the army of the United Kingdom, and he sincerely trusted that the same spirit would ever animate their descendants.

McALPINE'S NOVA SCOTIA DIRECTORY, for 1868 and '69, is to appear in October. Mr. McAlpine's experience in this branch of business, is a guarantee that the work he now has in hands will be to the entire satisfaction of the public. In addition to the large amount of information in the former issue of this work, there will be a classified business Directory of Montreal, Quebec, and Toronto; St. John, and Fredericton, N. B; Charlottetown and Summerside, P. E. I, and St. John's, N. F. Agents are employed in each of the above places, as well as in all parts of Nova Scotia, collecting information, and any aid that can be rendered to them in the several localities, as tending to render the Directory in all respects accurate and complete, will be thankfully received by the Agents and by the Publisher and Proprietor. Merchants, and other business men, will find the Nova Scotia Directory an excellent advertizing medium, as it will have a wide circulation not only throughout the Province, but also in the several cities and towns above named.

The Methodists of this place intend erecting a new church shortly. At a meeting a night or two ago a subscription paper was opened and $1960 subscribed at once, $1340 of which were in province money. One liberal minded gentleman put down a lump sum $1000.—*St. Croix Courier.*

A man named Popping, belonging to St. Andrews was killed on Messrs. McAdam & Sons wharf on Monday. His foot tripped while carrying a board on his shoulder and he fell dislocating the vertebra of the neck, death ensuing almost instantly.—*Ib.*

We learn that a revival is now going on in the Milltown Methodist Church, under the ministrations of the Rev. Howard Sprague.—*Ib.*

Hereafter there is to be a daily train between St. Stephen and Richmond. The increased traffic on the St. Stephen Branch has rendered this arrangement necessary.—*Ib.*

As everybody is aware by this time, the Senate of Canada has its bar-room, it having been established by the Hon. Joseph Cauchon, the Senate's President. The Temperance body of the Uppper Provinces, exclaimed against the institution, and Mr. President has so modified his policy as to order that only Senators may drink at the bar. It was here that Whelan prepared himself by stimulating drinks for the murder of McGee.—*Tel.*

The Dominion Government has seized and closed a large number of Breweries in Waterloo County, Ontario, the proprietors being charged with making false returns of their product. It is believed that the revenue has been cheated by them of many thousands of dollars.—*Ib.*

Mr. P Ryan, Esq., was elected by acclamation on Thursday last for Montreal West, the late Mr. McGee's constituency. Mr Ryan is an Irish Roman Catholic merchant, and a conservative in politics. He will support the Government.—*Ib.*

OTTAWA, May 7.—Mr. Savary introduced a Bill providing that the Nova Scotia Banks may issue notes of any denomination and for any amount consistent with their charter; and that Chapter 83, Revised Statues of Nova Scotia, be repealed. Mr. Chamberlain presented a petition from Mr. Ramsy, Q. C., of Montreal praying for the impeachment of Justice Drummond, on a charge of malicious proceeding against the petitioner in connection with the Lamirande affair; also, of being a notorious drunkard, and an insolvent and fraudulent debtor. Mr. Ramsay also petitions for impeachment of Justice Lafontaine, on charge of forgery, incapacity, falsifying records of court, and defalcation of Government money. Articles of impeachment grounded on these charges will be provided and presented to the House of Commons. Information has been received from England that the British Government have agreed that the Dominion authorities may place a License Fee of $2 a ton on American fishing vessels in Canadian waters, the three warnings hitherto given to American vessels to be dispensed with.

OTTAWA, May 8.—Beginning from Tuesday next, there will be three sittings of Parliament daily—one from 11 to 2; one from 4 to 6; and the third from half-past 7, with a sitting on Saturday from 12 to 5. It is intended to close the session next week, if possible.

In the Commons, Mr. Rose explained the bill regulating the rate of interest. He proposed that private individuals in Nova Scotia should be permitted to charge 7 per cent.; that in Ontario and Quebec 8 per cent. would be the maximum recoverable by law on mortgages.

House then went into Committee of Supply, and passed several items in the estimates of 1869.

OTTAWA, May 9.—Last night Sir John A. MacDonald introduced a bill relative to economy. House of Commons then went into Committee on Supply and passed all estimates for 1869

House finally determined, that fishing licenses to Americans shall be two dollars per ton, and that vessels contravening the Law may be seized on the first offence. The regulations are confirmed by Imperial Government which will assist the Dominion Government in carrying them out.

The House of Commons, after an exciting and protracted debate, passed a resolution to provide 1 000,000 pounds sterling for building fortifications.

The new Patent bill will only allow the citizens of Canada to take out patents.

Bill to reduce the Governors salary from fifty thousand to thirty-two, passed second reading in the House of Commons.

European.

LONDON, May 7, (even.)—There was a large attendance at the session of the House of Commons, and great interest taken in the proceedings. Soon after the House came to order, Mr. Gladstone rose and said he proposed after the House had acted upon the resolves, relative to the Irish Church Establishment introduced by himself, to offer a suspensory act, which should if passed, remain in force until the first of August, 1869. He then proceeded to explain the purport and intent of his second resolve, and moved that it be put on its passage. Mr. Gathorne Hardy said, that the opposition intended to destroy the Irish Church, and that the ministry wishes to alter it for the better, but that after the recent vote on the first resolve they would make no resistance to succeeding one, and ask for division on its passage. The second was then adopted. Mr Gladstone then moved the passage of the third resolve, and after a discussion and protest of all the various amendments moved, nearly all of which were rejected, it was adopted in substance as follows:—"Resolved, that an address be presented by the House to Her Majesty the Queen, promptly praying that to prevent by Legislation at this session, or by the Crown of new personal interests through the use of the public patronage, that she would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of all the dignities and benefices of the Church of Ireland

Mr. Whitehead, member for Bedford, moved a resolution for the withdrawal of the grant of £30,000 to each of the Roman Catholic Colleges of Maynooth, and to abolish *Regium Donum* and the grant of the Presbyterians, after the disestablishment of the Irish Church, which was agreed to

The Reform Bill for Ireland was read a second time.

DUBLIN, May 8.—The case of Geo. Francis Train was before the Bankruptcy Court to-day In reply to a question, Train said he had no property himself, and no control over that pertaining to his wife He was recommitted for further examination.

LONDON, May 9.—Official despatches have been received at the Indian office from Gen. Napier, dated Talanta, Abyssinia, on 21st of April After the capture of Magdala, thirty guns and mortars were destroyed, and the town razed completely to the rock on which it stood Gen. Napier reports that the Queen and heir apparent to the throne are in camp. The army will reach the Red Sea coast during May, all the troops are well, and the army trains were up with the advance guard of the returning forces.

The *alibi* claimed by John Bright and others in the case of Barrett, recently convicted of complicity in the Clerkenwell crime, has been disproved by further government enquiry. The death sentence will therefore be carried out. Messrs. Nugent and O'Connor, the "Jacmel Packet" prisoners, are still in confinement, and will be tried at an early day.

The betrothal of the Crown Prince of Denmark to Princess Louise of England is denied

The prosecution of the Jews in Moldavia has has been stopped by the authorities. Those who were compelled to flee from their homes have been allowed to return.

A Sydney letter of March 1st, states that despatches had just been received from the Foreign Secretary in London, ordering that the Anti-Fenian Treason Felony Act should be put force in Sydney.

LONDON, May 10.—Henry, Lord Brougham, the eminent Reformer, and ex Chancellor of England died at his residence, Cannes, (France) yesterday, in his 90 th year.

The case of Barrett, a convicted Fenian excites considerable interest. On petition, the prisoner has been reprieved for a week further. Government enquiry into the case will be made.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

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

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

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

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

August 14 1y

A NEW AND GRAND EPOCH IN MEDICINE.

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

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

Jan 1 6m.

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

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

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

Messrs. SETH W FOWLE & SON.

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

Yours truly, W. Y. ARCHARD.

IT CURES TROUBLESOME COUGHS

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

Messrs. S. W. FOWLE, & SON.

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

Yours truly, THOMAS LITTLE.

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

April 15. 1m.

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

☞ Beware of imitations! Sold by all Druggists.

PERRY DAVIS & SON, *Proprietors,*

April 17 3m. MONTREAL.

"Time Tries all Things," and has proven that Wistar's Balsam of Wild Cherry is *the* remedy *par excellence,* for the cure of coughs, colds, croup, whooping cough, bronchitis, asthma, phthsic, sore throat, influenza, and last, but not least, consumption.

Halifax District Meeting.

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

M RICHEY, *Chairman.*

Windsor, May 6th, 1868.

Notice.

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

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

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

ROBERT DUNCAN
President.

MOUNT ALLISON WESLEYAN ACADEMY and COLLEGE.

EXAMINATION AND ANNIVERSARY EXERCISES

May 21st-27th. A.D., 1868.

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

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

H. PICKARD.

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

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

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

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

Letters and Monies.

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

Rev. R. Tweedy ($4 for G. Fund, P.W., J. Fullerton $1—5) Rev. J. R. Hart (P.W., E. Smith $2, Jas Green $1, W. McAuley 68cts—$3 68), Rev J Tweedy (P.W., Jas. Smith $2, W. Rogers $2, H Kyte $1 I. Bacon $2, T. O. Kinne, new sub. $2—$9), Rev. J S. Addy, Rev. R. Weddall, J. W Price, W. Johnson, G. Nelson for S. S $30, Rev. W. Sargent (P W, L. Nickerson $1.50, Jno. Knowles $1.50—$3), Rev. A. E. LePage.

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

If there is a general remedy for which the people ought to be thankful, it is Johnson's Anodyne Liniment. It is curious to notice the enthusiasm with which some people speak of it, more particularly our returned soldiers, to whom it has been a friend indeed.

We hazard the opinion that no unprejudiced person can use Sheridan's Cavalry Condition powders without being fully satisfied with the results.

Marriages

By the Rev. G. O. Huestis at Ritcy's Cove, on the 30th ult. Capt Edward Strum, of Mahone Bay, to Miss Ritcy of Ritcy's Cove

On the 28th ult. by the Rev. Charles M. Grant, Mr Robert W. McDonald, to Miss Alice Miller, both of this city.

Deaths.

At Lunenburg, on the 17th ult., aged 75 years, Mr. John Herman, for more than half a century a consistent member of the Methodist Society During the last few years of his life he was the subject of severe mental affliction, but in the midst of all his trials, he did not forget his God.

At Burlington, Newport, on the 10th ult, Mrs Esther Harvey, relict of the late Mr Stephen Harvey, aged 82 years.

At Port La Tour, on the 18th ult, in the 79th year of her age, Sarah, widow of the late Jas. Snow, Esq, of the above named place.

On the 3rd inst, George Adolphus Tulloch, in the 29th year of his age.

At Oidham, on the 3rd inst, in the 23d year of her age, Sabine wife of Henry McKwen

On the 4th inst, Ann, wife of Samuel Hollett, in the 52nd year of her age

Shipping News.

PORT OF HALIFAX.

ARRIVED.

WEDNESDAY, May 6

Brigts Kingston, Wood, Barbadoes; Sarah, Sterling, Porto Rico; H Porter, West. Cienfuegos; schrs Southern Cross, George New York; Native Port, Cashin, Boston; Onward, Portland; Sophia, P E Island.

THURSDAY, May 7

Steamer City of New York, Rossell, Liverpool; schrs Lilly Dale, Canso; Mary Lois, Robertson, Cape Canso, S Jones, Delory, Margaree, Messenger do; Margaret Ann, Lee, Sydney; Rapid, LeBlanc, Sydney; Perseverance, Fougere, Sydney

FRIDAY, May 8

Steamer City of Cork, Philips, New York; barque S Palmer, Liverpool.

THURSDAY, May 9

H M S Royal Alfred Bermuda, H M S Minstrel, do, barque Rose M. Harding Cuba; brigts Golden Patterson, Ponce; Secret, Anderson, Barbadoes; Annette Wainwright St Jago; schrs Sunny South, Bermuda; Four Brothers, LeBlanc, Boston; Catherine, Martell, Gowrie Mines.

MONDAY, May 12

Steamers Carlotta, Magune, Portland; Alhambra, Boston.

CLEARED

May 12—Barque Rose M Harding, Queenstown; schrs Arouse Crowell, Newfld; Princess Royal, McJean P E Island, Union, Crispo, Harbour Bouche, Belle, Smith, Barrington; Argo, Smith, Arichat; Southern Cross, George, Windsor.

CARD.

DR. MACALLASTER, in retiring from the practice of his profession in this city, would announce that he has disposed of his office and practice, at 120 GRANVILLE STREET, to

Drs. MULLOWNEY & HALEY

whom he has much pleasure in introducing to his friends and patients as gentlemen of much professional and private worth They have both studied under men eminent in the profession; and Dr Haley has the honour of being the first graduate of a Dental College to practice in this province.

jan 22—1y

New Advertisements.

Dartmouth Wesleyan Bazaar.

THE Ladies of the Wesleyan Congregation in Dartmouth intend, D. V. holding a Bazaar of useful and fancy articles in the Mechanic's Institute on Thursday the 4th June next; the proceeds to aid in completing the repairs about the Wesleyan Church.

A Refreshment table will also be provided.

Contribution or donation of refreshments &c. will be thankfully received by the Members of the Committee.

Mrs. Dart,	Mrs Staples,
Mrs. Lyle,	Miss Russell.
Mrs. Connors,	Miss Angwin.
Mrs Holliday,	Miss Pearce.

may 13

Your Children will not suffer with Worms if you use

Woodill's Worm Lozenges!

THEY are perfectly safe. They act immediately without physic They are palatable, and are eagerly taken by children, thereby possessing every advantage over the vermifuges now in use, which are so nauseous and troublesome to administer to children They are warranted to contain nothing that would injure in the slightest degree the youngest or most delicate infant; so *simple is their composition,* that they can be used as a simple *purgative,* instead of *Castor Oil or Powders,* &c.

They are made with great care from the purest Medicines and are especially recommended for their safe and speedy action, and

Freedom from all Mercurial Agents

which so often prove injurious to children. They are prepared without regard to economy and contain the purest and best vegetable Medicine known. Worms cause nearly all the ills that children are subject to and the symptoms are too often mistaken for those of other complaints,—but with very little attention, the mother cannot mistake. Amongst the many symptoms of

WORMS IN CHILDREN

are the following; a pale and occasionally flushed countenance; dull heavy eyes; irritated, swelled and often bleeding nose; headache, slimy and furred tongue, foul breath; variable, and sometimes almost voracious appetite; vomiting, costiveness, uneasiness and disturbed sleep, and many others; but whenever the above are noticed in children the cause invariably is worms, and the remedy——WOODILL'S WORM LOZENGES. A cure is certain in every case when a faithful trial is given

Were it necessary certificates from prominent medical men could be published, and thousands from those who have used them personally we however prefer to offer them on their own merit, feeling confident that to those who use them they will give entire satisfaction.

They can be had of most dealers in medicines throughout the provinces. Should the one you deal with not have them, by sending one dollar to address as below, 5 boxes will be forwarded to any address, free of postage. Made only by

FRED B. WOODILL,
(late Woodill Bros.)
at the Factory and Laboratory,
122 Hollis St, Halifax, N. S.

EMPLOYMENT!

To do Good and get Paid for it!

TAKE AN AGENCY for the *Indispensable Hand Book. How to Write, How to Talk, How to Behave, and How to do Business.* One vol Sample copy, first post $2 25,

S. R. WELLS, Publisher

☞ Agents wanted. 386 Broadway, New York. may 13

LANDING ex CARLOTTA.

May 11th.

Choice Canadian Flour.

400 bbls Pomona
100 bbls Nottawa
IN STORE

200 bbls No. 2

FLOUR.

R. C. HAMILTON & CO.
119 Lower Water Street

may 13 exp cit rep.

THE

Rev. W. Morley Punshon, A.M

AT THE

WESLEYAN BOOK ROOM,

FOR SALE,

Punshon's Sermons in one volume,
" Lectures " "

—ALSO—

Punshon's "Sabbath Chimes," Meditations in Verse for the Sundays of a Year.

May 13, 1868.

CUSTOMS DEPARTMENT,

OTTAWA, 20th March, 1868.

Authorized discount on American Invoices until further notice; 28 per cent.

R. S M BOUCHETTE,
Commissioner of Customs.

☞ *The above is the only notice to appear in newspapers authorized to copy.*

may 6 3 ins.

MRS. J. B. BENNETT,

Private Boarding House,

No. 11 Poplar Grove,

HALIFAX, N. S.

may 6

Floor Oil Cloths.

New Patterns and good quality at 2s 6d per yard

Super Do 4-4, 5-4, 6-4 & 8-4 wide,

—AT THE

Commerce House,

144 *GRANVILLE STREET.*

june 19. R. McMURRAY & CO.

The Singer's New Style Letter A

Family Sewing Machine,

Dispenses with all unnecessary complications!—is at once the most reliable, simple, tasteful, elegant, beautiful, and withal the most useful piece of Sewing Machine mechanicism ever introduced.

It has often been characterized by thorough mechanics as "a marvel of simplicity," and unsurpassed for grace and beauty of finish, great range of work, rapidity and quietness of action, as well as for the great strength and durability of the material used in its construction.

It astonishes every one at all familiar with the ordinary Sewing Machine mechanism; to such the vast advantages of the Singer's improvement become apparent at the first glance. Mechanics will understand its value when we inform them that all its movements are POSITIVE, which places it at once in the foremost rank of ALL Family Sewing Machines, as the best and cheapest ever introduced. The Prospectus Gratis. Instruction Free.

april 22 H. A. TAYLOR, Agent.

WOODILL'S

German Baking Powder

—AND—

Worm Lozenge

Factory and Laboratory

122 HOLLIS ST.,

(PARISH'S BUILDING)

HALIFAX, N. S.

Address all orders to F B WOODILL.

mar 11

GOVERNMENT HOUSE, OTTAWA,

Monday, April 6th, 1868.

COMPRISING:

His Excellency the Governor General in Council

On the recommendation of the Honorable the Minister of Customs and under and in virtue of the authority given and conferred by the Act passed during the present session of the Legislature, entitled; "An Act respecting the Customs,"—His Excellency in Council has been pleased to make the following Regulation—

In addition to the Warehousing Ports mentioned in the Act passed during the present session of the Parliament of Canada, and intituled, "An Act respecting the Customs," and also in addition to the ports named in a Minute signed by the order of His Excellency, the Governor General in Council of the 24th December, 1867 and of the 5th March 1868 respectively, passed under the authority of the said Act, the following Port be included in the list of Warehousing Ports in the Dominion viz:—

PROVINCE OF NOVA SCOTIA,

Port Mulgrave, Strait of Canso.

W. H LEE,
April 29 3ins Clerk Privy Council.

GOVERNMENT HOUSE, OTTAWA,

Monday, 6th April, 1868.

PRESENT:

His Excellency the Governor General in Council.

WHEREAS, by the 81st section of the Act 31 V c. Chap 6, instituted: "An Act respecting the Customs," it is enacted that—"Except in cases which by any regulation to be made by the Governor in Council, may be excepted from the operation of this section, all spirits (unless in bottle and imported from the United Kingdom, or in Bond from a Bonded Warehouse in some British possession) brought into Canada, in casks and packages of less size than to contain one hundred gallons "shall be forfeited"

And whereas Brandies and other Spirits are usually imported from Europe in Casks or other packages containing less than 100 gallons, where by such goods, when imported into Canada would become liable to forfeiture as aforesaid, unless excepted from the operation of the Act referred to,—Therefore His Excellency in Council, on the recommendation of the Honorable the Minister of customs, and under the authority given by the said Act, has been pleased to make the following "Regulation"

"All importations of spirits made direct to Canada from European Ports shall be and they are hereby exempted from the operation of the 81st section of the Act 31 Vic., Cap 5., intituled, "An Act respecting the Customs."

WM. H. LEE, Clerk Privy Council,

ap 29 3ins

1868 MAY 1868.

INLAND ROUTE.

St. John, Portand, Boston. &c.

THE STEAMER EMPRESS will leave WINDSOR for ST JOHN during the month of MAY as follows:

Saturday, 9th	1 30 P. M.
Wednesday, 13th	5 00 P M.
Saturday, 6th	7 00 P. M.
Wednesday, 20 h	10 30 A M
Saturday, 23rd	12 noon.
Wednesday, 27th	4 00 P. M.
Saturday, 30th	6 30 A. M.

Connecting at St John with the International Company's Steamers, which leave every Monday and Thursday morning at 8 o'clock.

At Portland with the Grand Trunk Railway for all parts of Canada and the West

At Boston with the Bristol Lin for New York.

FARES:

Halifax to St. John	$4 00
Do Portland	7 00
Do Boston	8 00
Do New York	12 00
Do Montreal	15 50
Do Toronto	17 50
Do Ottawa	16 75

Through Tickets and any further information can be had on application to

A & H CREIGHTON,
may 6 Agents, Ordnance Square.

A Great Reduction in Prices

—ON THE STOCK OF—

DRY GOODS,

NOW SELLING OFF

AT THE

'COMMERCE HOUSE,'

144 *GRANVILLE STREET.*

The whole of his large stock of Valuable Good is now offered AT COST without any reserve.

In the Dress Department are a number of large lots of Fashionable Goods Poplins, Reps, Suitanas, Puritans, All Wool Serges, Winceys, Coturgs French Merinoes and Delaines, Barathieas, Striped Checked and Fancy Lustres.

BLACK AND COLORED SILKS.

500 Ladies and Childrens' Mantles & Jackets, Blk Cloth, Satarrah, Astrican, Porcupine, Velvet Pile, Whitney and Waterproof—Great Bargains in this Lot.

Mantle Cloths, Waterproof Cloakings, and Silk Mantle Velvets.

Bonnets and Hats, a few very handsome London made, to be sold at half-price, and a large variety of cheaper styles.

Furs, Muffs Collarettes and Boas

aisley and Cloth Shawls, Hosiery and Glovess Fancy Goods and Trimmings, Shirtings and Sheetings of the best make, Plain and Fancy

Flannels.

Carpets and Curtain Damasks, Broad Cloths, Beavers and Coatings.

Ready Made Clothing,

and Mens' Outfitting Doeskins and Tweeds

An immense variety of the above Goods and a large lot of Remnants. Customers are invited to call and examine the prices.

Please remember it is a Cash Sale

jan 22 R. McMURRAY & CO.

FURTHER ARRIVALS,

PER CITY OF CORK.

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

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

—ALSO—

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

A. J. RICHARDS & CO.,
may 6 145 Granville Street.

99 Granville Street. 99

MOURNING GOODS.

THE attention of the city trade is particularly invited to the stock of MOURNING Goods always on hand, which includes all the newest Black Materials.

GOOD BLACK CRAPES,

And the very best

Black Kid Gloves.

Just received ex *City of Cork,* our Spring supply of

HORROCKS' SHIRTINGS,

JOSEPHINE KID GLOVES, Drab, Mauve, White, &c.

SMITH BROTHERS.

may 6

PUBLIC BENEFACTRESS.

Mrs. S. A. Allen,

A LADY OF WORLDWIDE REPUTATION.

MRS. S. A. ALLEN'S

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

TO ITS ORIGINAL YOUTHFUL COLOR.

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

MRS. S. A. ALLEN'S

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

FOR LADIES AND CHILDREN.

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

THE RESTORER REPRODUCES AND THE HAIR DRESSING CULTIVATES AND BEAUTIFIES.

Sold by all Druggists throughout the World

Principal Sales Office, 198 Greenwich Street, New York City.

Aug 14

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

Colonial and Foreign Assurances.

AN amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the business of the United Companies will henceforth be conducted under the title of the

Standard Life Assurance Company.

The Annual Revenue of the Standard Company is now upwards of £650,000, and the Accumulated Funds amount to upwards of £3,500,000. Stg. The New Business transacted during the past year amounted to the large sum of £1,375 000 stg., the corresponding Premiums amounting to £45,337 per annum.

Moderate Rates charged for residence in the Colonies, India and other places abroad.

Local Boards and Agencies in all the British Colonies, where every facility will be afforded in the transaction of business, and where premiums may be received and claims paid.

PROFITS divided every five years.

The New Colonial and Foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home and abroad.

WM. THOS. THOMSON,
Manager and Actuary.
D. CLUNIE GREGOR,
Colonial and Foreign Secretary.

HALIFAX, NOVA SCOTIA.

Office....227 Hollis, Street.

Board of Management

The Hon M B Almon, Banker.
Charles Twining, Esq., Barrister.
The Hon Alex. Keith, Merchant.
J. J. Sawyer, Esq., High Sheriff, Halifax.

Secretary and General Agent for Nova Scotia and P. E. Island—MATTHEW H. RICHEY.

Medical Adviser—D. McNeil Parker, M. D.

no 6 6 n

132, BRITISH WOOLLEN HALL, 134

WHOLESALE AND RETAIL.

KNOX & JORDAN

Beg leave to announce they have opened their SPRING AND SUMMER IMPORTATIONS, which will be found large and well assorted.

And can assure their numerous customers that goods will be sold at such prices as will defy competition.

LADIES' DRESS GOODS, in Great Variety,

In Plain and Colored Coburgs, Lustres, &c., Striped, Mottled and Figured Alpaceas, &c.

Black Silk and Cloth Mantles

in all the newest styles, and made up to order.

Waterproof Mantles and Cloths,

350 pieces of FLANNELS in White, Scarlet, Grey and Fancy Colors, 65 pieces of Wove do., newest patterns,

And keeping the largest Stock of

Ready Made Clothing

In the City, we are enabled to offer great inducements to buyers in style and finish, and for

CHEAPNESS UNSURPASSED.

HOUSE FURNISHING GOODS.

In Plain and Twilled Sheetings, Towelling, Lace, Leno and Muslin Curtains,

MARSELLIES QUILTS,

in all sizes; an immense stock of Broad Cloths, Cassimeres, Scotch and West of England Tweeds, and Dominion do. Gent's Underclothing, Collars, Ties, Braces, Gloves, Hats, Caps, and no end of small wares.

PRINTS, GREY AND WHITE COTTONS,

WHITE BUFF AND GREEN WINDOW HOLLANDS.

N. B.—Being early in the English market, and purchasing our Cottons before the late rise, we are determined our customers shall have the benefit, saving them at least from 10 to 15 per cent., an object these hard times.

NO SECOND PRICE!

April 29 KNOX & JORDAN.

A large stock of Linen Damask and Cloth Table Covers, cheap.

Scotch 2 and 3 ply Carpets, Hearth Rugs, Door Mats, and Floor Oil Cloths.

UNION MUTUAL

Life Insurance Company, of Maine.

Directors' Office: 80 Washington Street, Boston, Mass.

HENRY CROCKER, President; W H. HOLLISTER, Secretary; ROBERT AYRES, General Manager.

ASSETTS DECEMBER 31st, 1866	$2,188,429 20
LOSSES PAID TO DATE	1,074,393 00
DIVIDENDS PAID IN CASH TO DATE	439 615 00
AMOUNT INSURED ON 9073 POLICIES	20,967,095 00

Special Provision for Women and Minor Children.

The Charter of this Company provides that—"The said Company may issue Policies of Insurance upon the life of any person, expressed to be for the benefit of any Married Woman, Widow, Minor or Minors, and the same shall insure to the sole use and benefit of such person or persons so expressed as aforesaid, independently of the one whose life may be thus insured, as well as of his or her creditors and of the creditors of such married woman, widow minor or minors."

This Company offers Peculiar Advantages to persons intending to insure their lives:—In
Its Safety and Stability, acquired in its seventeen years' experience—In
Its Assets, which without its Capital of $100 000) amount to over TWO MILLION DOLLARS, being more than Half a Million Dollars in excess of its liabilities for the Re-insurance of all its outstanding risks.—In
The Facilities presented in its accommodating system of payments of Premiums.—In
The Division of Profits annually apportioning to each Policy its own contribution thereto—In
The Prompt Payment of all Losses, this Company being subject to no contested or expedable claims.

BOARD OF REFERENCE

ST. JOHN, N. B.—Hon A McL. Seeley, President Commercial Bank; George P Sancton, Esq., Cashier Commercial Bank; Thos Hatheway, Esq., Agent Union Line of Steamers; Zebedee King, Esq., Merchant and Shipowner; Jeremiah Harrison, Esq., Firm of J & W F Harrison, and James Harris, Esq., Iron Founder.

FREDERICTON—Spafford Barker, Esq Merchant.

SACKVILLE

The Family.

To my Departed Father.

BY STONEWALL JACKSON.

As dim the embers on the hearth,
And o'er the floor the shadows fall,
And creeps the chirping cricket forth,
And ticks the death watch on the wall,
I see a form on yonder chair,
That grows beneath the waning light,
There are tha wan, sad features—there
The pallid brow and locks of white.

My father! when they laid thee down,
And heaped the clay upon thy breast,
And left thee sleeping all alone
Upon thy narrow couch of rest;
I know not why I could not weep—
The soothing drops refused to roll—
And oh! that grief is wild and deep
Which settles tearless on the soul.

But when I saw thy vacant chair—
Thine idle hat upon the wall—
The book—the pencil'd passage—where
Thine eye had rested last of all:
The tree beneath whose friendly shade
Thy trembling feet had wandered forth—
The very prints those feet had made
When last they feebly trod the earth—

I thought while countless ages fled
Thy vacant chair would vacant stand,
Unworn thy hat, thy book unread,
Effaced thy footsteps from the stand
And widow'd in this cheerless world
The heart that gave its love to thee,
Torn like the vine whose tendrils curled
More closely round the falling tree.

Oh, father, then for her and thee
Gushed madly forth the scalding tears,
And oft and long and bitterly,
Those tears have gushed in later years,
For as the world grows cold around,
And things assume their real hue,
'Tis sad to find that love is found
Alone above the stars with you.

Sun and Moon.

"Beautiful, glorious sunshine!" cried Lily, on a bright Sabbath morning, as she sat with her mother on a grassy bank, waiting till the sound of the bell should tell them to prepare to go to church.

"O mamma, how glad I am that the winter has gone, and that the sun has turned back to smile on us again!"

"It was not that the sun had turned from us, but we had turned from the sun," said Mrs. May.

"What should we do without the sun!" exclaimed Lily, glancing upward.

"What should we, indeed!" said her mother. "Without the sun there would be no colour in the flowers; nay, not a single flower would grow. There would be no grass in the meadows, no corn in the field, no life anywhere upon earth. Therefore it is that in the Bible the sun is shown to be a type, a kind of image of our blessed Saviour Himself. As the sun is made to give beauty and joy and life to nature, so the Lord Jesus gives every blessing to His people. Do you remember any verse which speaks of the Lord as a sun?"

"The Sun of Righteousness shall arise with healing in his wings."

"When, said Mrs. May, "you feel the warm beams of the sun, and rejoice in his cheering light, think, my child, if the sun be so glorious, what must He be who made the sun, and set it on high to give light to the world!"

"And mamma, don't you love the moon, too—the pretty, soft silver moon?"

"But all her beauty she owes to the sun."

"O, no, indeed," said Lily, "for she shines in the night, when the sun is not seen."

"Not seen by us, Lily; but the sun is shining full upon the moon, or she would have no brightness at all."

"I don't see how that can be. The sun had set yesterday long before the moon rose."

"Have you not seen the windows of the house on the hill gleaming bright in the sun when all our valley lay in the shade."

"Yes, often and often, mamma," said Lily.

"But," said Mrs. May, the winnows in the distance shone with a reflected light; the sun's rays reached them, though those rays did not shine upon us. So it is with the moon; the sun's rays reach her when our side of the earth is in darkness, she reflects them back, and they alone make her appear so lovely and bright."

"That rather disappoints me, mamma. I thought the moon was an immense lamp in the sky, carrying her own light in herself; I did not think that she borrows it all from the sun. Now, when next I see her I shall say, 'Ah, beautiful moon, you have nothing to be proud of. If you look so silvery bright, it is because the sun is smiling upon you."

"We may learn something from this, my Lily. The Church (that is all God's true servants) has been compared to the moon. All that is good and lovely in the conduct of Christians comes from the Lord, their Sun of Righteousness. In themselves they are nothing: their light is reflected from Him. The best and holiest being on earth has nothing in himself to be proud of."

"What! not even my own dear papa? He is so good that I always think of him when I hear the verse, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.'"

"Your father's character shines brightly indeed, my love, but, it is because the Grace of God's Holy Spirit rests upon him, as the sun's beams upon the moon."

"If I prayed very hard for God's grace, would it make my character shine too, mamma?"

"Yes, it would make my darling gentle, obedient and kind—the joy of her parent's heart."

"I should like to be as the gentle moon; her light is very beautiful, although it is not her own.—*Family Treasure.*

The Lost Boy.

A Paris letter tells the following story of a Twelfth night *fete* in that city:

A wealthy family in the aristocratic boulevard Malesherbes were amusing themselves in seeking the king's portion, as the ring in the festival cake, when a lady of the company says to the hostess; "I wish my portion to be given to the poorest little boy we can find in the streets. The servant was dispatched on this freezing night, and not far from the house he found a ragged urchin, trembling with cold and hunger, He brought him up, and he was ordered into the gay saloon, where a thousand lights glittered, and a sparkling fire gladdened and surprised. He drew his portion which the benevolent lady had promised, and as luck would have it, the little fellow found the "ring" (beans they use in Paris instead), and of course he was "king." They all shouted out that being a king, he must choose a queen. He was asked so to do, and looking round the company he chose the very lady who had promised to cede her portion of cake. He was asked why he chose her. He said. "I don't know! she looks the most like mother?" "Mother, whose mother?" "My mother! I never knew her, but was stolen away from her, and here is her portrait!" With this he drew from out his ragged coat a likeness which proved to be that of the very lady herself, who, in Italy, had had her child stolen from her, and now he turns up, a poor little ragged Savoyard, dragging along a miserable existence in Paris, while his mother, by an intuition, perhaps, felt that in the air near to where she was was one so dear to her.

Temperance.

The Drunkard's Daughter.

Go, feel what I have felt,
Go, bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold proud world's scorn—
Thus struggle on from year to year,
Thy sole relief the scorching tear.

Go, weep as I have wept,
O'er a loved father's fall,
See every cherished promise swept,
Youth's sweetness turned to gall;
Hope's faded flowers strewn all the way,
That led me up to woman's day.

Go, kneel as I have knelt,
Implore, beseech and pray—
Strive the besotted heart to melt,
The downward course to stay—
Be cast, with bitter tears, aside,
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold the livid brow;
Go, catch his wondering glance, and see
There mirror'd, his soul's misery.

Go, hear what I have heard,
The sobs of sad despair,
As memory's feeling fount hath stirr'd,
And its revealing there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go, to my mother's side,
And her crushed spirit cheer,
Thine own deep anguish hide,
Wipe from her cheek the tear—
Mark her dimm'd eye, her furrowed brow,
The gray that streaks her dark hair now,
Her toil-worn frame, her trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth—
But who, foresworn, hath yielded up
This promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there, 'mid want and strife,
That lowly thing, a Drunkard's wife,
And stamp'd on childhood's brow so mild,
That withering blight, a Drunkard's child.

Go, hear and see and feel and know,
All that my soul hath felt and known—
Then look upon the wine cup's glow,
See if its brightness can atone.
Think if its flavour you would try,
If all proclaimed—"'Tis drink and die!"

Tell me I hate the bowl!
Hate is a feeble word—
I loathe, abhor—my very soul
With strong disgust is stirr'd
When e'er I see, or hear, or tell
Of that dark beverage of hell!

Is there no Remedy?

If the theory of some men of science is correct—that drunkenness is a disease—then its victims should receive the kindest commiseration from every generous heart; and if aid can be rendered to rescue them from their terrible condition, no human person can withhold it. The man who would deliberately import small-pox, yellow fever, or cholera, into the country for pay, were such a thing possible, would be considered a monster. He might grow rich amid the sufferings of his victims, but as they sickened and died, his own heart must feel the decay of all noble and generous impulses; and while rioting in ill-gotten wealth, rottenness and death will possess his moral nature. The heart is hard indeed which looks along the pathway of the epidemic, and, while he aids its spread, can coolly calculate the dollars it secures him. The terror it insires, the agony of heart when loved ones are stricken down, and the fearful ache of suspense as we bend over their postrate forms, the pall, the tomb, the terrible scenes of desolation which makes us forget our own danger, are scenes which men cannot look upon with indifference, much less aggravate, if any of the elements of humanity are left in the heart. Men surely do not reflect on their deeds when, for wealth, they spread temptations in the paths of their fellows. A husband is stricken down, and they stimulate instead of staying the disease, and send him reeling home to his wife and children to pollute the family circle with the example and breath of a drunkard. The hopes of parents are withered as they see traces of the malady on the countenance of their boy; and yet, there are those who eagerly drown all his aspirations and generous resolves in the fiery bowl, and laugh when the wild delirium tells that their victim rushes on to his doom. It is horrible work, and the strangest thing about it is the fact that those engaged it in, and society which looks calmly on, are oblivious of its nature, though not ignorant of its results. His the wife no remedy as she beholds the poison placed before her infatuated husband? Has the parent no refuge for his child? Has the inebriate, over whose soul a deep horror is gathering as he feels himself yielding to the demands of an insatiable thirst, no escape from those who surround his path with temptations, and grow rich while he buries his manhood in the grave of the sot? A remedy is needed, but where can it be found?—*Texas Ad.*

H. W. Beecher on Tobacco.

There are many liberties that men may take for themselves which it seems to me a wise consideration of their influence upon those around about them should lead them to avoid. I rank among these the use of tobacco. * * My father was remarkable for total abstinence from the use of tobocco. There was not, perhaps, an ounce of tobacco consumed by my father and the children of the first family. I cannot tell how much I owe my father, I cannot express my sense of obligation to him in this respect. When I grew old enough to be foolish, I wanted to smoke because other boys smoked; and I did, at last, bestride a cigar; and I got my first reward. I remember that the experience was followed by something sharper than narcotic influence or unconscious influence. I remembered feeling separated from my father. I revered him; I almost worshipped him, and I threw away the weed. From that day to this I have never touched tobacco in any form.

Now, I perceive a great many men that are employing narcotics in their families, excusing themselves because it does not hurt them; and they are bringing up white-skinned children as the result. We are living in an age in which, by constitution, children receive an overplus of nervous influence. We are living in a climate that is stimulating. We are living under institutions that tend to accuminate every nerve and intensify all cerebral influences. We are just the people that do not need any added stimulus. And yet, I see a great many parents who are bringing up their children so nervous that if one or two things of this kind be added, their destruction or injury will be sure; and they will not put them away. They will have no consideration of the influence they are exerting upon their children. I am satisfied that the fathers themselves in many of those cases are strong enough to maintain moderation in the use of these stimulants, but ye that are strong bear with the weak. I perceive the same thing taking place sometimes among clergymen. I am happy to believe however, that the custom is going out of use. I do not believe that a clergyman can be thoughtful, at any rate, I cannot conceive how one can be thoughtful on these things, and not suppose that his example will be a temptation and bewilderment to those that are weak.

"Do you say, 'I am not going, because there are weak men in this world, to deny myself of any lawful and proper pleasure.' Then you are not fit to be a preacher and a disciple of the Lord Jesus Christ.

"We ought to lay aside everything that will be a stumbling block to another. We ought to lay aside everything that will provoke anybody; but anything that will lead a brother to stumble; that will corrupt his stomach; that will defile the secretions of his body: that, above all will fire the nervous system in such a way as to take hold almost certainly on other stimulants, and as likely as not lead to intoxication and utter destruction—this, we ought by all means to lay aside. The risk of not doing it is more than any one ought to take on himself who is a follower of Christ. It is a perilous thing for a man by his example to fire arrows which he knows will poison whomsoever they hit. And it would be a sweet and blessed thing if, in addition to all a man's positive works of good in life, he could say when he comes to die, 'I have not consciously done a single thing in eating, or drinking, or pleasure, that I thought had a tendency to mislead or stumble to their destruction any of those who are around about me.

Agriculture.

Salt as a Fertilizer.

One of the drawbacks to the cultivation of wheat is its liability to be ruined by rust. After all that has been done to secure a crop, and when the prospect has been most promising up to within a very short period before the ripening of the grain, the rust attacks the stalk, and the hopes of the farmer are blasted.

For a long time in England, and to some extent in this country those who have tried the experiment claim that it is nearly an effectual remedy for the rust to sow salt on the land put in wheat. An English farmer says he applies it as a top-dressing to all his grain crops by sowing it broadcast in April or May, at the rate of four bushels to the acre. He gets a much heavier crop of wheat from the salted than from the unsalted soil, and finds that he not only obtained a bolder, brighter, and heavier sample, but the crop is *entirely free from rust, blight and smut* in that part of his farm where salt had been used, at the rate of from seven to ten bushels per acre, sown broadcast as long before the planting as circumstances will permit, in order that the salt may, in the different washings of the land, get thoroughly incorporated with the soil; and he finds that grubs and wire-worms avoid land treated in this way. A correspondent of the Farmer and Gardener says:

"Two years since I noticed in one of my agricultural papers, that a mixture of salt and lime would stiffen the straw of the growing wheat, and to a certain extent prevent it from lodging. I resolved to try the experiment. I made a mixture in the proportion of two parts (weight) of lime to one of salt. I permitted the mixture to lie in the heap some three or four weeks before applying it. I then spread it over a part of the field at the rate of a ton and a half to the acre. The result was, that in that part of the field, my wheat all stood well, while in the remainder it went down before the heads were filled."

John Johnson, near Geneva, New York, sowed five bushels per acre upon sixty acres of wheat, in the autumn of 1858, and it is reported that he said he believed every bushel of salt used produced him an extra bushel of wheat. But this was only a new item in the account of profit. The great advantage was in hastening the ripening several days, by which he escaped the ravages of the wheat midge, while his immediate neighbors suffered great losses. It certainly stiffens the straw and gives it more vigor, and is consequently one of the best preventives known for rust.

The proper application of salt is five to eight bushels per acre, sown broadcast immediately after the wheat is drilled or harrowed in. If it is possible to cause wheat to ripen even a few days sooner than it otherwise would, and protect it from rust, giving it at the same time a stiffer stalk, the fact is surely worth knowing.—It will certainly pay to experiment somewhat in reference to the subject.

Sprouting Potatoes.

It is quite desirable to have a few early potatoes for home use, if not for market, and in order to secure this result it becomes necessary to start them at once, that when they are planted in the field they may not be long in coming up. Market gardeners make a bed of home manure, and then cover them over with sand to the depth of two or three inches. These must be covered during the cold nights that may come along before the time of setting To the tenth of May these potatoes are carefully taken up and set out in hills or rows prepared for them. By this method the crop is secured quite early. The next best way that we know of is to place the potatoes in a bowl or some other vessel and place them in some warm place, say down celler near a furnace, or up stairs in a warm closet, and let them make sprouts half an inch or more long, before the time for planting. This is better than not to start them at all. Among best sorts for early are the Goodrich, Sebec, and Jackson White.

Early Peas.

In order to secure an early crop of peas the seed should be sown just as soon as the ground is dry enough to be worked with plough and hoe; use rather fine manure and cover the peas about two inches deep. Some writers have within a few years recommended covering them five or six inche sdeep, giving as a reason that they would withstand drought much better. As the early peas are usually sown on dry and rather poor soil, it is true that they sometimes suffer in a dry season; but deep planting does not save them, as experience has shown, while it retards their growth so that there will be a week or ten day's difference in favour of those covered the usual depth of one and a half or two inches. Among the best early varieties are the Dan O'Rourke, Hill's Early, Hovey's Extra Early. There is a new English sort called Carter's First Crop, that is said to be very early and fine.

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