HE SCIENCE OF HEALTH.
very Man his own Physician
HOLLOWAY'S PILLS,
And Holloway's Ointment!
Disorders of the Stomach, Liver and Bowels.
The Stomach is the great centre which influences health or disease of the system; abused or de-ranged by excess—indigestion, offensive breath, physical prostration are the natural consequences. Allied to the brain, it is the source of headaches, mental depression, nervous complaints, and refreshing sleep. The Liver becomes affected, generates bilious disorders, pains in the side. The bowels sympathise by Costiveness, Diarrhœa and Dysentry. The principal action of these is on the stomach, and the liver, lungs, bowels and kidneys participate in their recuperative or regenerative operations.
Erysipelas and Salt Rheum
two of the most common virulent diseases prevalent on this continent. To these the ointment is especially antagonistic; its 'modus operandi' is first to eradicate the venom and then cure.
Old Legs, Old Sores and Ulcers
cases of many years standing, that have persistently refused to yield to any other remedy, ointment, have invariably succumbed to a few applications of this powerful unguent.
Eruptions on the Skin,
arising from a bad state of the blood or chronic diseases, are eradicated, and a clear and transparent skin regained by the restorative action of the ointment. It surpasses many of the costliest toilet appliances in its power to eradicate other disfigurements of the face.
Female Complaints.
Whether in the young or old, married or single, at the dawn of womanhood, or the turn of life, these tonic medicines display so decided an influence that a marked improvement is soon perceptible in the health of the patient. Being purely vegetable preparation, they are a safe and suitable family for all classes of Females in every condition of health and station of life.
Piles and Fistula.
Every form and feature of these prevalent and long-born disorders is eradicated locally and constitutionally by the use of this emollient; warm fomentations should precede its application. Its healing qualities will be found to be thorough and invariable.
*The Ointment and Pills should be used in the following cases:*
Bronchitis, Coughs, Colds, Stiff Joints, Wounds of all kinds, Scalds, Burns, Bunions, Chilblains, Sore Throats, Sore Breasts, Sore Legs, Sore Heads, Sprains, Tetter, Ulcers, Venereal Sores, Scurvy, Rheumatism, Lumbago, Sciatica, Gout, Lumbago, Sciatica, Gout, Erysipelas, Scald Head, Ringworm, Skin Diseases, Swelled Glands, Piles, Fistula, Coxbones, Mercurial Eruptions, Chilblains, Chapped Hands, Corns, Bunions, Scurvy, Rheumatism, Lumbago, Sciatica, Gout, Erysipelas, Scald Head, Ringworm, Tetter, Ulcers, Venereal Sores, Piles, Fistula, Coxbones, Mercurial Eruptions, Sprains, Bruises, Burns, Scalds, Stiff Joints, Wounds of all kinds.
CAUTION!—None are genuine unless the "Holloway, New York and London" are discernible as a Water mark in every leaf of the book. Directions around each pot or box; the same can be plainly seen by holding the leaf to the light. A handsome reward will be given to any one who may give such information as may lead to the detection of any party or parties counterfeiting the medicines, or selling the same, knowing them to be spurious. Sold at the manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine throughout the civilized world.
N.B.—There is considerable saving by taking larger sizes.
N.B.—Directions for the guidance of patients in every disorder are affixed to each pot and box. Dealer in my well-known medicines can obtain Show-Cards, Circulars, &c., sent FREE ON APPLICATION, by addressing Thos. Holloway, 80 Maiden Lane, N.Y.
Nov 6
MOOSEWOOD BITTERS
PERRY DAVIS'
Vegetable Pain Killer
The Great Family Medicine of the Age!
TAKEN INTERNALLY, CURES Colds, Coughs, &c, Weak Stomach, Debility, Nursing Sore Mouth, Canker, Complaint, Dyspepsia or Indigestion, Cramp in the Stomach, Bowel Complaint, Pain, Asiatic Cholera, Diarrhœa and Dysentery.
TAKEN EXTERNALLY, CURES Burns, Boils, and Old Sores, Severe Bruises, Cuts, Bruises and Sprains, Swellings, Ringworm and Tetter, Broken Limbs, Frost Bitten Feet and Chilblains, Tootache, Pain in the Face, Neuralgia and Rheumatism.
THE PAIN KILLER is by universal consent allowed to have won for itself a reputation unparalleled in the history of medicinal preparations. Its instantaneous effect in the entire eradication of PAIN in all its various forms, has endeared it to the human family, and the unsolicited and verbal testimony of the masses, are its own best advertisements. The ingredients which enter into the Pain Killer, being purely vegetable, render it the safest and efficacious remedy taken internally as for external application, when used according to directions. The slight stain upon the skin in external applications, is readily removed by washing in a little alcohol.
This medicine, justly celebrated for the mitigation of the afflictions incident to the human family, has now been before the public over twenty years, and has found its way into almost every part of the world; and wherever it is known its opinion is expressed of its real medicinal worth.
Any attack where prompt action upon the system is required, the Pain Killer is invaluable. Its instantaneous effect in Relieving Pain is wonderful; and when used according to directions, is true to its name.
A PAIN KILLER
in truth, a Family Medicine, and should be in every family for immediate use. Parties going to sea should always have a bottle of the Pain Killer with them. It is not unfrequently the case that persons are attacked with disease, and have no medicine at hand and can be procured, the patients in many instances have died before a physician could be procured. Captains of vessels should always supply themselves with a few bottles of the Pain Killer before leaving port, as by doing so they will be in possession of an invaluable remedy at all times ready to in case of accident or sud en attacks of Pain. It has been used in
Severe Cases of the Cholera,
where all else has failed in a single case, where it was promptly applied on the first appearance of the disease.
Those who have so long used and proved the virtues of our article, we would say that we shall endeavor to prepare our Pain Killer of the best and purest materials, and that it shall be every way worthy of their approbation as a family medicine. Price 25 cents, 50 cents, and $1 00.
PERRY DAVIS & SON,
Manufacturers and proprietors, Providence, R.I.
Sold in Halifax by Avery Brown, & Co, Bros & Co, Cogswell & Forsyth. Also, by all principal Druggists, apothecaries and Grocers.
Sept 12.
THE PROVINCIAL WESLEYAN,
ORGAN OF THE
Wesleyan Methodist Church of E. B. America.
Rev. John McMurray.
Printed by Theophilus Chamberlain.
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Large and increasing circulation of this paper, a most desirable advertising medium.
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## Religious Miscellany.

### Prayer.

BY ARCHBISHOP TRENCH.

When prayer delights the least, then learn to say,
Lord, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

Welcome, warm sun, and ripen my late fruits;
Come, genial showers, down to my parched roots.

My soul is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won;
Withdrawn from thence, 'tis cold and hard anon.

Flowers from their stalks divided presently
Droop, fail, and wither in the gazer's eye.

The largest river from its fountain head,
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

Skirts extended of thy mantle hold,
When angel-hands from heaven are scattering gold.

### Good Men that Won't Work.

Being in committee, not long since, in connexion with one of our benevolent societies, in the prosecution of whose plans a domiciliary visitation of the town was proposed, the question was asked by the President, "Who will undertake this work?" A number of hands were required for the self-denying task, but only all present declared themselves so occupied that they could not render any assistance. Members were then requested to suggest the names of suitable parties outside the committee who would be likely to engage in it, and a number of persons were successively nominated. But almost every new nomination, some one present would interpose the objection, "A very suitable person, but I'm afraid he won't undertake it;" or, "He's a man, but—but he won't work."

How frequently was this repeated that we began to inquire within ourselves, what kind of goodness could be to which these men and women nominated "won't work." Good for what? Surely, not for, turning up our New Testament in the hope of solving the question, we found ourselves more mystified than ever; for nowhere, in any of our Saviour's discourses, or in the writings of the Apostles, could we discover any commendation of this anomalous class of church members. We met with words of cheer and loving approval of faithful servants,—for sowers, and reapers, and builders, and fishers of men, and laborers of every kind in the vineyard of our Lord;—also of rebuke and condemnation for "wicked and slothful servants," who hide, instead of using their Lord's money,—for those who "stand all the day idle, or who, like the barren fig-tree, only cumber the ground;—but bring either good or bad, of good men that "won't work." And we concluded, therefore, that the New Testament did not recognize that style of Christian character at all.

Then we turned from the volume of Revelation to that of Nature, but here again we found the same truths taught as under other forms;—the bees which gather no honey, and trees that bear no fruit, and clouds that bring no rain, are regarded as anything but good; and that the great universal law of the animal and vegetable kingdoms is, work, increase!

Until we did not like to give it up. Charitably disposed people called these idlers good men, and we did not wish to dissent from their judgment. So, finding no present solution of the mystery, we at last left it, along with many others, to be cleared up by the light of a better day, often wondering, however, what the verdict of the Master will be, who said, "My meat is to do the will of Him that sent me and to do his work," and whether He whose life was such an unwearying round of benevolent activity would recognize these do-nothing Christians as his followers?

Unfortunately, this description of good people is not confined to any one locality. We are continually of Sabbath schools languishing for want of teachers, of Sabbath breaking children, upon whom it is somebody's duty to endeavor to gather in, of the poor people never invited to church, of cities and towns almost without a distributor, of the intemperate and the fallen, left to perish without a warning voice or a hand stretched out to help them, of the fatherless and widows, unassisted in their affliction—in fine, of abundance of work to be done and but here and there one willing to do it.

This cannot arise from any lack of natural energy, for these good men are often preëminent for their earnestness and enterprise in regard to material interests. They toil early and late in the pursuit of their own worldly advantage; not only in regard to "the things that are Christ's" that they are thus apathetic. In fact, it is urged that business is so absorbing and its demands on man's time and attention so exacting, that active engagement in Christian work, after the labors of the day are past, or even on the Sabbath, is out of the question.—Anything of interest in your Sabbath school class?" we asked innocently the other day of one whom we had long known as an earnest and successful teacher. "Oh! I am not teaching now," was his reply; "I am so overdone on Saturday nights, that I need Sunday to rest, and have given up my class. It was not the only occasion on which we have received a similar answer.

Now, assuming this case to be a valid one, are we not fairly entitled to ask whether it can be right to allow ourselves to become so engrossed and exhausted with attention to business, as to leave no time or strength for works of love and mercy! Ought we not be prepared to suffer worldly loss, if need be, rather than forego altogether the pleasure and advantage of engagement in some christian work? Better do a little than nothing at all! Much as the cause of God needs our active cooperation, the loss we sustain by such neglect is far greater than the loss we inflict by it. No christian man or woman can afford to be idle. Our spiritual, like our physical strength depends upon our appetite, and then, again, depends largely upon the amount of exercise we take; so that we should scarcely feel as if we were taking an unwarrantable liberty with the Apostle's language were we to read it, "if any man will not work, neither can he eat." The dinner of herbs is far more savory to the labouring man, than is the stalled ox to the sluggard and the glutton; and unless we are mistaken, it will be found that the most fastidious and dainty of all hearers of the gospel,—the people who are always complaining that "some how or other, Mr. So and So's preaching doesn't do them any good,"—generally belong to this class of "good men that won't work."

But another difficulty meets us almost everywhere,—the lack of the *gifts*, that so many allege, to enable them to engage in christian work.—With most of them bashfulness is the obstacle; they are "slow of speech." Moses at first suffered from a similar cause, until the Lord rebuked him, and promised, "I will be with thy mouth, and teach thee what thou shalt say."—Their diffidence, however, is not so easily overcome. They are sure they could never interest a Sabbath school class, or lead a district prayer-meeting, or do any good by visiting the sick, or distributing tracts; and as to speaking to any of their poor Christless neighbours, that, they think, requires a very special talent, such as only the saintly Felix Neff, and Harlan Page, and a few others have possessed. To pray in their own families is more than some of them can manage, and how can we expect them to open their lips elsewhere? True, they did good service in the last political campaign, and some of their neighbors say they really waxed eloquent in the praise of their favorite candidate, but that was a very different thing, of course.

Oh! this mock humility with which our churches are plagued! What a hindrance it is to every kind of effort! Were we only to believe all the excuses that are offered, we must conclude that the servants of Christ are the most useless and good for nothing class in the community,—laborers that can't work, builders that can't build, soldiers that can't fight, husbandmen that know neither how plant, nor to water, nor to reap. Is it so, then, that Satan lets go all the worthless and indolent, and retains for himself all the noble and the gifted? Or are the rewards he offers so much greater than the crown of glory presented to the eye of the believer, that he can call forth the energies of his servants with a readiness which even the love of Jesus cannot command? Surely not! And yet, how strikingly does our backwardness in serving the best of masters contrast with the shameless effrontery which the slaves of Satan display, in advertising themselves, and their numberless devices for leading men to the pit!

Now all men are not born alike gifted, but neither are there any born into the kingdom of God without gifts. Indeed, as a general remark, we may say that aptitude is quite as much a thing of cultivation, as of direct endowment. There's many an one who thinks he has no talent for public speaking, who, had he "stirred up the gift that was in him," by diligent study and prayer, would have made just as good a preacher as the minister to whom he listens every Sabbath, and perhaps better. And so we might say with regard to every other gift. "Unto him that hath shall more be given."

Ah! no, it is not the lack of gifts, but of grace that has developed this large and most unsatisfactory class of church members, among whom, perchance, the reader himself is found. And how terrible then, if, after having been called and sent into the harvest field to work, any of us should have to meet the Master at last with the mournful account,

"Nothing but leaves; no ripened sheaves
Garnered of life's fair grain;
We sowed our seed—lo, tares and weeds,
Words, idle words for earnest deeds;
Reaping, we find with pain,
Nothing but leaves!"

### The Bright Side.

I had been in the army but a few days when I was taken sick with the malarial fever, and carried to a division hospital. It was my first experience of sickness in camp. I said to myself, when they had carried me into the tent, and left me alone, without even a sick comrade:

"Now you will have an opportunity to try the efficacy of the counsels you have so often given to soldiers in like circumstances"—for many a time, by the cot of a sick soldier, longing for home, I said:

"Only trust in Jesus, and he will take care of you here as well as if you were at home."

But I found it far easier to preach than to practice. I knew that God does all things right and well, but I could not help the feeling that a change in my present prospects would be an improvement.

I passed a sleepless night—alone, and without a light. The more I tried to settle into the conviction that God would provide, and make it good for me, the more I was longing for a change. My theology said, "It is right and well for me to be sick among strangers, if God wills;" and my heart always added, "Yes, but it would be better to be sick at home." While I lay thus, thinking and tossing on my blanket, just at the gray of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was "Old Nanny," a colored woman who had taken my washing the day before. I could hear no one else moving about the hospital; what had sent her there at that hour? Looking at me she said:

"Massa, does ye see de bright side, dis morning?"

"No, Nancy," said I, "it isn't so bright as I wish it was."

"Well, massa, I allus sees the bright side.'

"You do," said I, "maybe you haven't had much trouble?"

"Maybe not," she said; and then went on to tell me, in her simple, broken way, of her life in Virginia, of the selling of her children, one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years:

"Maybe I ain't seen no trouble massa?"

"But, Nanny," said I, "have you seen the bright side all the time?"

"Allus, massa, allus."

"Well, how did you do it?"

"Dis is de way, massa. When I see de great brack cloud comin' over"—and she waived her dark hand inside the tent, as though one might be setting down there; "an' pears like its comin' crushin' down on me, den I jist whips arount on de oder side, an' I find the Lord Jesus dar; an' den its all bright an' cl'ar. De bright side's alluss whar Jesus is, massa."

"Well, Nanny," said I, "if you can do that, I think I ought to?"

"'Pears like ye ought to, massa, an' you's a preacher of de word Jesus."

She went away. I turned myself on my blanket, and said in my heart, "'The Lord is, my Shepherd.' It is all right and well. Now, come fever or health, come death or life, come burial on the Yazoo Bluff or in the churchyard at home—'the Lord is my Shepherd.'"

With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I woke I was in a perspiration; my fever was broken. "Nanny's" faith had made me whole.—*Rev E. P. Smith.*

### Work for Christ.

Work for Christ! This is the best cure for a spiritual invalid of the church. Hard work cures dyspepsia. Like a bracing walk of a mile or two, or a few hours of sturdy axe-swinging or wood-sawing, to insure a good appetite, so is a hearty devotion to religious duty the best quickener of hunger after God. Work develops a man's spiritual proportions. Lazy church members grow puny and spindling, like some wealth-cursed boys who are brought up in perfect idleness. Work makes a Christian sinewy to carry burdens, broad shouldered to bear responsibilities, strong voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I never knew a thorough worker for Christ to be troubled with serious doubts about religion, or to be afflicted with the "blue devils" of spiritual despondency. I seldom have known of a good worker giving his pastor the headache, or making trouble in the church. I never knew a warm hearted worker freeze up a prayer meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors, the people who ride on the cushion seats of the church car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out.—*Rev. W. L. Cuyler.*

### If Thou Knewest the Gift of God.

Perhaps no cry is more striking, after all, than the short and simple cry of the *water-carrier*. "The gift of God!" he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's word to the woman of Samaria: "If thou knewest the *gift of God*, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." It is very likely that water, so invaluable and so often scarce in hot countries, was in those days spoken of as now, as the "gift of God," to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, and full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to a recollection of the deep necessities of the people; of the thirst which they as yet know not of; and of the living water, which few, if any, have yet offered to the poor Moslems in that great city; and make him wish and pray for the time when the sonorous cry of "*Ya aatee Allah!*" shall be the type of the cry of one bringing the living water of the Gospel, and saying, "Behold the gift of God!"—*Ragged Life in Egypt.*

### The Body and Soul.

'Brother,' said the Soul to the Body, 'we must shortly part; and now let us reckon together.'

'Let us reckon, sister,' said the Body.

'You have been active in labor, toiling early and late, and have gathered much gold; wil you keep it with you, or shall I take it with me?' said the Soul.

'Alas!' said the Body, 'how can I take it among the darkness, and dust, and corruption of the grave? What will profit it me there?'

'Nay,' said the Soul, 'but how can I carry it where earth and earthly things are not suffered to enter? It is after all, but yellow earth.'

'True. Then shortly it will be neither thine nor mine,' said the Body, sorrowfully.

'Our reckoning is not over,' said the Soul.

'How are we to meet again—for we must meet again—will it be in sorrow or in joy?—You have never allowed me to look heavenward, but have taken away my freedom, and used all my powers to minister to your selfish pleasure.'

'Alas!' cried the Body. 'You tempted me, and now you cry out against me!'

'What if we meet as fellow tormentors,' said the Soul, 'united together in eternal misery?' I am defiled as you are. You have cared neither for my cleansing, nor for your own. I am without a right to heaven as you are. So, then, this love of self will be our mocking accuser in eternity, and I shall forever reproach you with having destroyed me.'

The Body answered: 'I had a right to look to you for a governing purpose, which should have resulted in our mutual salvation. I now realize with deep grief that we each have been unfaithful to the other, we mutually are to blame for our common destruction. Alas! and is there no hope?'

'Brother,' the Soul replied, 'holy words' long since forgotten, come to my remembrance; words spoken to the truly penitent by Him who created us—Him we have forgotten, Him whom we have disobeyed—'I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.'

"Sister," said the body, "I have sinned and done evil in his sight. We do well to consider our ways; to day to hearken to his voice. Let us kneel, in sorrow, in penitence, and in love, before Him who gave himself for us, who, for our sins, hung on the accursed tree; and though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'

'Brother,' said the Soul, 'let us now heartily give ourselves, with all we have and are, with our powers and affections, more than gold and silver, to Him that loved us and gave himself for us.'

'Yea,' said the Body, 'forgiven cleansed, and purified, I shall become a temple of the Holy Ghost, and live or die for his praise.'

'Brother,' said the Soul, 'you will die to rise again; He passeth with us through the dark valley. My soul does magnify the Lord, and my spirit hath rejoiced in God my Saviour. Let us together praise Him for our salvation.'—*Leaflets for Letters.*

## Religious Intelligence.

### Let Them Burn.

No writer of the English language can more delicately and beautifully "put things" than can Bishop Thomson. The *Western* states that "at a recent session of an Eastern conference, Bishop Thompson, on the first day, made some remarks on the necessity of cultivating brotherly love. To aid in this blessed work he mentioned an incident in relation to Constantine On the eve of Church Council there was given to him a file of documents containing complaints of bishops and deacons mutually against each other. Without breaking the seals, he took the file of parchments into the presence of the council, stated to the members the facts in the case, showed them the yet unbroken seals, and slowly placing the documents in a chafing dish of burning coals, they were entirely consumed and no person the wiser—the pious emperor, by this significant act, intimating that there should be no animosities among brethren. 'So,' said the bishop, referring to the fire of Divine love enkindled in the heart by a contemplation of the sufferings of Jesus, brought to which all hatred and animosity will be consumed, 'so let them burn—so let them burn!' And let all God's people say, Amen!"

### A French Romanist's Testimony.

Count Montalembert says: "These missionaries are of all sorts—Methodist, Baptists, Independents, etc.—and my faith obliges me to regard them as heretics, as strangers to or rebels against the truth which I profess; but it does not make me blind to the immense service which they have rendered to humanity and to freedom. I feel pleasure, on the contrary, in declaring the labors of the English missionaries in the West Indies, one of the noblest spectacles ever exhibited to mankind. The influence of these missionaries has been spoken of as reproach to them. Gentlemen, what was the origin and nature of that influence? They reigned over the negroes, it is said. I admit it readily; but by what better title is it possible to reign over men? Why, they found these poor blacks, men and women, naked, and taught them to clothe themselves; they found them living together like brutes, and united them in marriage; they found them in ignorance, an introduced them to knowledge; they found them in barbarious superstition, and threw on them the light of the Gospel; in a word, they found them in slavery, and conducted them to freedom. And after this they are reproached with the the influence which they exercised. It is the most legitimate and felicitous influence which can be exercised by man over man."

### A Very Natural Mistake.

Not long since, at a public dinner in a large midland town of England, a Roman Catholic priest, who was sitting not very far from a Protestant clergyman, told the latter an amusing but significant incident, which occurred to one of his, the priest's flock: A poor Irish Roman Catholic woman happened to enter a Ritualistic Church, naturally mistaking it for the Popish place of worship. Puzzled and perplexed both by what she saw and what she did not see, she came breathless and in haste to the priest, exclaiming, "O, 'Why, what's the matter?' "Why, yer Riverence, I've just been into a church, and saw there the illigant altar, and the candles, and the priests praying mass, but sorrow a drop of holy water could I find, and when I asked for it, O!' said one, 'we have no holy wather here!' 'No holy wather!' says I, 'ah, then, what is it ye are? ye spalpeens, ye'r *deceivers intirely!*'"

### Baptist Fellowship in England.

"A Baptist minister" thus writes to the London *Spectator*:

"In your impression of last Saturday you ask, 'Is it, or it not, true, that while Mr. Spurgeon could ask the Dean [of Canterbury] to preach in the Tabernacle, he could not give him the Sacrament under pain of instant expulsion? I am happy in being able to reply, in terms of your question, that 'it is not true.' The Communion table at the Tabernacle, and a multitude of Baptist churches besides, would be as open to the Dean as the pulpit; and there is no authority, either secular or sacred, would dream of visiting with 'expulsion' the Baptist minister who might so construe the rule of Christian brotherhood.

"It is not to be denied, of course, that many Baptists still hold the ritualistic theory of the necessity of baptism (by immersion on a profession of faith) as a preliminary to communion at the Lord's Table; but the chief culture, intelligence, and influence of the body—probably the numerical superiority—are on the other side, the belief being constantly avowed and acted upon that nothing should be imposed as a term of salvation, and that the man who is good enough for Christ is good enough for Christ's Church.

"That such opinions and practices are not incompatible with the legal status of Baptist Churches was decided some years ago in the Vice-Chancellor's (re St. Mary's Chapel, Norwich,) and there are now many congregations (though Mr. Spurgeon's does not go so far) in which, while Baptist teaching is maintained, a credible profession of faith in Christ, irrespective of baptismal views, admits, not to the sacramental table only, but to all the rights of membership. In other words, the 'Baptist' community becomes purely and simply 'congregational;' so conforming most nearly, as some of us take leave to think, to the ideal of the Holy Catholic Church.

"I venture, without Mr. Spurgeon's knowledge, to trouble you with this explanation, as in the coming ecclesiastical discussions it is right that the position of every Christian community should be accurately defined and understood, and have the honor to remain, sir, etc."

### The Campbellite Church in a Nutshell.

Last autumn, a reformer going to preach near Monticello, Ky., on his way plucked a bunch of hazlenuts from a bush, saying "I will make an illustration of this to-day." Accordingly, during the the discourse, he took the brush from his pocket, saying, "Here I will make an illustration (proceeding to take off the outside casing). This, you see, is worthless; this I will compare to the Methodist church. Next is the hard, dry shell; this I compare to the Hardshell Baptist. Now brethren, I will crack it and show you the real kernel; this I compare to the Christian church, suiting the action to the words, and alas! it was rotten to the core.—*Memphis Baptist.*

For a long time we have not had such favorable news from any of the foreign mission fields as we have this week from Madagascar. The boldest hope of the missionaries is exceeded. The Queen and the Government have publicly renounced idolatry. The Queen and the Government sends her household to attend the ministry of one of the Protestant missionaries, and the eldest son of the Prime Minister is a candidate for church-fellowship. In many places the church edifices are not spacious enough to hold the crowds eager to hear the preaching of the Gospel. There is now reason to hope that the whole of the important island of Madagascar, which has a population of five millions, will be soon won over to Christianity.

### Tract Society.

There have been longer, but never more eloquent or logical sermons than the following, Rev. J. Burns stated at a tract meeting in London, that in a recent crowded assembly where he had tried to preach, a man stood up and with both hands clenched and uplifted, said:

"These fists, my friends, struck the devil's blow; these feet trod the devil's steps; this body was the devil's home; this soul was the devil's victim; but one day a tract of the Religious Tract Society was put into my hand, and Jesus Christ was too strong for the prize-fighter that stands before you. My soul was in such a state that I groaned and wept; I could not eat or sleep. On Lord's-day morning I heard Mr. Spurgeon preach; as he lifted up Jesus as a refuge for the sinner's soul, I said to myself: 'That is what I want, He is a refuge for my soul;' and then and there my soul got liberty."

"Now, added he, "these hands work for Jesus, these feet walk with Jesus, this body is a temple of the Holy Ghost, this soul is the purchase of his blood. Men, which of you will keep back from Jesus to-night, when he has saved the prize fighter before you?"

The French Empress recently presented a banner and a silver medal to the Sunday-school Union. They were displayed at the annual festival of the Sunday-school children in Paris. This liberality on the part of the Empress toward religious enterprises under the charge of Protestants indicates the kindly feeling of the government toward them. There are now about eight hundred Protestant Sunday-schools and near forty thousand scholars in France.

HEBREW BROTHERHOOD.—A Hebrew Christian Brotherhood has been formed in the city of New York, for the purpose of carrying the gospel of Jesus to the Jews, their kinsmen according to the flesh. It is said that there are fifty thousand Jews in the city of New York, and two hundred and fifty thousand in the country. To reach this population with the gospel of Christ is the design of this association.

A few Sundays ago, the choir of the Methodist Church in Pittsfield, Mass., went to pieces. The new pastor, the Rev. Dr. Wentworth, immediately planted a melodeon inside the communion rail, and introduced congregational singing. He led off himself, and the congregation joined him with a will, and for three Sundays past the church has resounded with such singing as has not been heard there for many a year, if ever, since a set choir took possession of the gallery. Last Sunday night the Doctor complimented his congregation on their success, and said: "If we continue as we have begun, we shall soon have all the Christians of Pittsfield here to help us, and we shall have the best singing this side of heaven."

REVIVAL IN ITALY.—A traveller in Venice sends this welcome news:—"During the last eighteen months there has been in this city what in our country we would call a great revival of religion. Three or four hundred people would gather together to hear the preaching of the Word; and the number could be easily doubled, if another preacher and another place of meeting could be secured. Nearly two hundred persons, after a creful examination have been admitted to the church."

"Rev. Thomas W. Hughes found a family in a seven-by-nine cellar in the Fourth Ward New York where the Catholic wife was counting her beads, and saying her prayers on her knees before a picture of the Virgin, while the Chinese husband was propitiating his Pagan deity with offers of rice, administered with chop-sticks, and two little children of this strangely assorted pair were singing the mission song—

"Jesus loves me, this I know,
For the Bible tells me so."

## General Miscellany.

### Association for the Confusion of Science at Dulwich.

A CARICATURE.

Dr. Fluker being in the chair, still perspiring with the gigantic effort of having piled two hundred million of years on the back of Chronology, a large crowd of savants gathered round to look at him. The great man was concocting in his capacious mind the domestic, political, social, economic history of those two hundred millions of years. Fluker looked immense. He had abolished God, overthrown the second and first cause, and proved that he alone (the great Fluker) knew anything about all things. Still, the great man was not proud; he allowed others to look at him, and in his humility had even invented a new hard word to puzzle humanity. This was Prendamite antithetistic-Archæology. His admirers were cracking that nut. The great Fluker still perspired! There was a cry of *Christianos ad leones*. A crowd of Cockletops, Muddles, Meanwells, Drs. Potter, Faddle, Knowall, Hubbubs, and such like intellectual giants then brought forward Miss Tomboy, as a high variation to the strong meat, the double-distilled *extractum carnis* Fluker had given them.

Mr. Chaffinch, M. A., (of Oxford) asked a young woman of some sixty years what *extractum carnis* meant.

The blooming creature said the tyranny of man had not permitted her to learn Hebrew.

Dr. Puddles, who overheard the question, said extract of meat or flesh.

Mr. Chaffinch. Exactly. We have very little *spirit* here.

At this moment a crowd round the President burst like a dirty soap bubble, and discovered Miss Tomboy, a huge coach-horse in blue spectacles, who read her paper on the supremacy of woman. The whole association settled down to to eating sandwiches, sipping sherry, sucking oranges, and listening to balderdash.

Miss Tomboy, giving a withering glance at the President, Fluker, who had gone asleep in the act of inventing another mind-confusing word, said, It was supposed that in the creative *Homo*, which being interpreted meant *man* there were two sexes. It was an ignorant fallacy; there was only one, for was not Mind superior to Matter? There was only one mind; genius was of no sex; therefore but one sex existed. Nevertheless, the coward man, armed with that instrument of tyranny the Bible, (Cries of "hear, hear! down with it!") had forced women to keep at home, bear children, and bring up the family. Her paper, which had been printed by command of the Queen, and was in every body's hand, proved that (1) man and woman were of one sex; (2) if there were two, women was the beat; (3) that woman was an angel, and man a tyrant and a fool, and that therefore woman should be educated like a man, Caffinch *sotto voce*, And made as brutal.)

Here the President awoke, and cried out, "Taken as read," and, very much against the wish of Miss Tomboy, who liked—sweet creature—to hear her own voice—the debate commenced.

Mr. Cockletop F. S. A., agreed with all Miss T. said. He should like to read a short paper of his own on the Amazonian Woman and the Transformation of Sex, wherein he proved that the simple fact of wearing breeches (Cries of "oh, oh!" several ladies holding their sherry flasks up to their blushing countenance) transformed a woman into a man.

Dr. Fluker had no doubt of it.

Taken as read.

Dr. Potter said that he and his friend Faddle agreed in all that had been said, but that he did not quite understand the whole of it.

Mr. Meanwell, F. G. S., said that he thought, after all, that Miss Tomboy proved too much. What were they going to do?

Here Miss Tomboy rose and looked hideous. She foamed at the mouth in her virtuous excitement. "Going to do!" cried the great creature; there would come a time when no woman should be allowed to sew. Man had invented a sewing machine; was woman to be a machine.

Mr. Meanwell. We had mowing machines as well as sewing machines.

Dr. Fluker muttered, 'Mow, mow; sew, sew!' and said he felt very "So, so!"

Miss Tomboy denied that it was woman's province to sew on buttons. Men ought to do that; were there not tailors? The sexes, if there were sexes, should work together. There was no difference of sex in flowers; why should not man be as peaceable as flowers? Here she looked spoony.

Mr. Chaffinch here rose and said: It was not a question of plants. All male animals, all male birds, and, with few exceptions, all male fishes were superior in strength, stature, skin, temper, use, taste, flavour to the female. From the lion to the lamb, from the boar to the bear, from the elephant to the toy terrier, a greater value had been placed on the male by the universal consensus of mankind. He would appeal from the school to the market.

Miss Tomboy said it was just like him, a coward, to insult a woman! Market! he most likely meant to refer to Billingsgate. (Loud cries of "Shame, shame!" and great munching of sandwiches.)

Dr. Fluker said he quite agreed with Miss Tomboy's paper Woman was universally superior to man, and as a proof, they had the best time of it. Man had to labor, woman to direct and enjoy; man was the rougher, woman the more ornamental portion of society; man was the harder, woman the softer and most beautiful.

Mr. Chaffinch here cried, 'Beautiful for ever!'

Miss Tomboy rose for the last time. That coward, that cur, that Oxford rough, Chaffinch, must be turned out. Woman to the rescue!

Mr. Chaffinch. Beg pardon, there is only one sex; he was a woman.

Miss Tomboy scorned the imputation; and Chaffinch, after much poking of parasols and shying of the crusts of sandwiches at him, left on the arm of his friend the *Censor*. Dr. Fluker having fallen asleep, and the rest of the company at the fine old town of Dulwich, being dreadfully hungry, in spite of the sandwiches and sherry, wandered back to their hotels to lunch, fully persuaded that they had been greatly assisting in the confusion of knowledge—*The Censor.*

### Sleeping Dogs.

There is a capital old proverb, often quoted, but not so often acted on, called "Let sleeping dogs lie;" a proverb which, if we were to abide by its injunction, would keep us out of many a mess that we get into now, because we cannot let well alone. Certainly we fall into trouble sometimes, or rather we drift into it—we allow it to gather around us—for want of a frank explanation to clear off small misunderstandings. At least novelists say so, and then make a great point of the anguish endured by Henry and Angelina for three mortal volumes, because they were too stupid to ask the reason why the one looked cold the other evening at the duchess' ball, and the other looked shy the next morning in the park. But then novelists, poor souls, are driven to such extravagant expedients for motives and matter, that we can scarcely take them as rational exponents of real life in any way; though the very meaning and final cause of their profession is to depict human nature as it is, and to show the reflex action of character and circumstances somewhat according to the pattern set out in the actual world. But, leaving novelists alone, on the whole we find in real life that if speech is silver, silence is essentially golden, and that more harm is done by saying too much than by saying too little; above all, that infinite mischief arises by not letting sleeping dogs lie.

People are so wonderfully anxious to stir up the dregs of everything, they can never let things rest. Take a man or woman who has done something just a little queer—nothing very heinous perhaps—that gets noised abroad, and who is coldly looked on in consequence by those who believe the reports that arise, or worse. Now the wisest thing undoubtedly is to bear the coldness as the righteous punishment of the folly, and to trust for rehabilitation to that mysterious process called "living it down." If there has been absolutely no sinfulness to speak of, nothing but a little imprudence perhaps, a little precipitancy and a great deal of ill nature, by all means wake up the sleeping dog and set him howling through the streets. He may do good, seeing that truth would be your friend. But if there is a core of ugly fact, even if it is not quite as ugly as the envelope which rumour has put about it, then fall back upon the dignity of living it down, and let the dog lie sleeping and muzzled. There is another, but an unsavoury saying, which advises against the stirring up of evil odours; but this is just what imprudent, high-spirited people will not understand. They will take their own way in spite of society and all its laws; they will kick over the traces when it suits them; they will do this and that of which the world says authoritatively "You shall not do it," and then when the day of wrath arrives, and down comes the whip on the offending back, they shriek piteously, and wake up all the dogs in the town in the "investigation of their case." And a queer kennel enough they turn out sometimes! They would have done better to have put up with their social thrashing than to have set the bloodhounds of "investigation" on their heels. Actions for libel often do this kind of thing, as every one may read for himself. Many a man who gets his farthing damages had better have borne the surly growl of the only half-aroused dog, than have retaliated, and so waked him up. The farthing damages, representing, say, a cuff on the head, or a kick in the ribs, or a milder "Lie down, sir!" may be very p

ness may take two or three lemons a day in this manner with the most marked benefit, manifested by a sense of coolness, comfort, and invigoration. A lemon or two thus taken at "tea-time," as an entire substitute for the ordinary "supper" of summer, would give many a man a comfortable night's sleep and awaking of rest and invigoration, with an appetite for breakfest, to which they are strangers who will have their cup of tea or supper or "relish" and "cake," and berries, or peaches and cream.—*Hall's Journal of Health.*


# Provincial Wesleyan.

WEDNESDAY, OCTOBER 14, 1868.


## The New York Awakening.

We have purposely forborne any remarks upon the New York Water Street revival in progress for several weeks past, and upon which so much has been said by both the religious and the secular press. We have felt that there was much need of caution and reserve in any expression of opinion on the matter, because of unaccountable circumstances connected therewith; at the same time not doubting that the Hand of God was in the movement, and that if carried forward under divine direction, by prudent, godly men, it would be made to result in very great good to multitudes of outcast ones, and might also prove the means of inspiring the churches with new life. Indeed there seemed some reason to hope that it was but the inauguration of a reformation that would spread far and wide. These expectations, we pray God, may yet be realised in good measure.

The movement is to be traced to the Howard City Mission, the labours of which are largely on behalf of the fallen and deeply depraved population inhabiting and frequenting the Fourth Ward of the city. The keeper of a dance house, John Allen, was startled into reflection by having been reprinted in private as "the wickedest man in New York," and was led, perhaps not from the purest motives, to the abandonment of his infamous business. Midnight and noonday prayer meetings were held in his house, and then in other places of similar character in the same neighbourhood, until many were found inquiring the way to the Saviour. There is no evidence that John Allen is yet converted, or that he is even a truly penitent man; yet he has in the wonderful Providence of God been rendered an instrument in furthering this work of God, and it may be hoped that he will himself become a partaker of saving grace. We cannot despair of the salvation of even the vilest of mankind; nor should any efforts be spared that can with any hope be used for the reformation of those who by their habits appear to be at the utmost distance from all goodness. Divine grace has often been magnified in making the worst of sinners the greatest of saints.

The noonday meetings are largely attended, as also open air services on the Sabbath, and followed by gratifying results. From a manifesto put forth on this subject, signed by Presbyterian, Baptist, Methodist and Episcopal Ministers, we make the following extract:—

"These meetings have been attended and sustained by Christians of all denominations, and have uniformly been characterized by extraordinary fervor and power. The congregations have been, to a considerable extent, composed of sailors and residents of the Ward (the Fourth), which is known as the worst Ward in the city. Some of the most wretched outcasts of this infamous locality have been present, and have, in several instances, requested prayer and private religious instruction; in some cases resulting, as it is hoped, in their permanent reformation and conversion to Christ.

"From our knowledge of this movement, gained by our personal presence and participation in the meetings, we see no reason to doubt that the work is truly of the Lord. If in any case there have been manifestations of indiscretion or untempered zeal, they have evidently resulted from the spontaneous nature of the awakening, and the absence of definite control, inevitable in such a case.

"It is also our deliberate judgment, that if Christian men and women, in sufficient numbers, will heartily ally themselves with this work, it will result in one of the greatest and grandest religious awakenings of this age. If this shall not be the result, we believe it will be from the culpable indifference and neglect of the Christian community."

The Rev. F Brown, of Forsyth St. Methodist Church gives the following instance of conversion:—In a prayer meeting a few evenings ago, a young man of intelligent appearance gave the following account of himself: "I was born in New Brunswick in the British Provinces. My father is dead; he was a christian, and is now in heaven. My mother is still living I believe, although I have not written for four years. Seven years ago I entered college. At the outbreak of the rebellion I enlisted in the service of the United States. In the army I learned to drink and gamble. At the close of the war I came to New York. I have supported myself in a very reckless life by gambling. A week ago I went to the noon-day prayer meeting at John Allen's on Water-street to make sport; the prayers and exhortations took such hold upon me that my sinful life came up before me and made me very wretched. I thought of the prayers of my dear mother, and went away in great distress. I determined to shake off these feelings, and began to drink harder than ever; I partially succeeded. On the following Sunday a man came into my boarding house and handed me a tract; I refused to read it, and folding it, threw it on the floor. Shortly after, a blind man came into the room and brushed it with his foot. He stooped and picked it up, and handing it me, asked me to read it. I could not refuse a blind man's request and read it for him. It was headed, 'Are you Stifling your convictions?' As I read every word went like a dagger to my heart. When I had read it I went up stairs and fell on my knees crying for mercy. I there resolved I would reform, that I would not taste another drop of liquor, but in the morning go to some minister for advice. When I came down stairs I was met by the request, 'Come, it's your turn to treat now.' I said, 'Boys, I'm going out.' They said, 'well, you'll treat before you go.' I refused and went out. I did not return until they had all retired. Early in the morning I left the house. That day I went again to the Water-street prayer meeting When an invitation was given for those who desired the prayers of the meeting to manifest it by holding up the hand, although I felt deeply, I had not the courage to do it. At the close of the meeting I sought one of the leaders of the meeting and laid my case before him, and O, how bless God I ever saw him. He sympathized and prayed with me. That was yesterday, and to-night I am here, blessed be God! I wrote yesterday to my dear mother, and I know she will pray for me. And now here in the sight of Almighty God, I solemnly vow to renounce the devil and all his works and live a Christian life."

From an appeal in favour of the revival, given in the *Advocate and Journal*, from the pen of Dr. Crawford, we make an extract:—

I found the rooms (John Allen's) crowded as before, say, *packed*, and a large gathering outside unable to gain admission. Of those who secured a footing inside not half a dozen left their places during the hour. The company, though quite different as to persons, was substantially the same as before as to classes—There were a sufficient number of devout Christian people, men and women, to carry through the exercises with strength and dignity, but there were many who evidently were not Christians; a large number who, unless my eyes are utterly at fault, seldom or never attend Church, and of these several were unmistakably old habitues of the place. The leader, a Newark Pastor, announced a hymn, which was sung lustily. He then read a brief and appropriate scripture lesson, accompanying it with a plain, practical, running exposition, after which he related a most intensely interesting case of conversion which had just come under his notice, and pronounced the meeting "open." The time was fully occupied; indeed, only those who were skillful and prompt could obtain a hearing.

From the beginning to the end, the meeting, both in the matter of the exhortations and prayers, and the manner of conducting it, was all a devout heart could desire. Several incidents of special interest occurred. Space will only permit reference to two or three. Dr. Ward related the case of a man who after years of drunkenness, during which he had squandered a fortune and worn out the lives or patience of those who loved him, had by attending "these meetings" been brought under deep conviction, and had an hour before called on him to sign the temperance pledge, and ask for the prayers of Christians. The poor man was himself unexpectedly present, and probably not entirely sobered; but he sobbed out piteously, "*I am the wretch; pray for me.*" Another who spoke stated he was once a Christian, but had been for years miserably backslidden, "doing all manner of wickedness," but passing the door of the meeting was prompted by curiosity to look in. The opening hymn, "There is a fountain filled with blood," had filled him with misery. He ended by saying, "Christian people, pray for a poor backslider." Among those who responded to the invitation to show their desire for salvation were two females who had led lives of shame. One had been there the day before. She now came bringing a companion with her, and also, through a Christian lady who was present, asking prayers for her poor mother. These incidents and statements will indicate the general tone of the meeting.

We have suggested above that the movement has suffered in the estimation of the Christian public from a grave doubt whether there be a genuine religious awakening. Possibly with the Church generally indifferent, or even with many opposed, the work may spread and force conviction and favor. Many demand this evidence of genuineness. But is it right thus to treat this movement? Can you Christian people of New York afford to let this opportunity, so strangely offered you, pass without an earnest and united effort to make the light of the Gospel penetrate these dark subterranean dominions of Satan?

## Baptist History

*From the foundation of the Christian Church to the close of the eighteenth century, by J. M. Cramp, D. D. London, Elliot Stock.*

The venerable Dr. Cramp is well fitted by research, and by his habits of thought for producing a work on this subject, and we are sure that his denomination will appreciate his valuable services in this respect. The volume before us is neatly got up, contains 552 pages, and is embellished with a likeness of Memno Simon and other engravings. It has been reviewed by Mr. Spurgeon, and received 'his *imprimatur*, as also that of the Rev. Dr. Angus. We have been able to give but a cursory glance over its pages, yet sufficient to impress us favourably; though, as might be expected, it contains many passages to which we must take exception. Yet it will be readily admitted by those of other churches than his own, that the author has hereby rendered good service to the cause of truth. The volume contains very much that belongs to Pedo-Baptists, and which by no means can be claimed as Baptist Church History.

## Methodism, Rationalism, and Ritualism.

The following letter from the Rev. Thomas Jackson, copied from the *Watchman* received by last mail, affords additional information as to the views of this venerable clergyman upon the present position of the English Church:—

My principal object in writing to the Conference was to remind my brother Ministers of the original design of Methodist preaching, to "spread Scriptural holiness through the land;" a design of which the men who are engaged in this service, ought never, I conceive, to lose sight; especially in these times of political excitement, when there is reason to apprehend that many persons pay more attention to the speeches of Parliamentary orators than to the Holy Scriptures, and are more concerned for the attainment of earthly objects than to find their way to heaven. This liberty I thought I might take, being "a very aged man," standing on the borders of two worlds, a world which I must speedily leave, and a world into which I must as speedily enter; so that to me the concerns of both may be assumed to appear in their just dimensions.

I did, however, in my letter, refer to the altered state of the Church of England, and the consequent change in the feeling of the Methodists in relation to her communion. The formularies of the Church are, indeed, the same that they have been for ages; but her actual condition in some quarters is at this day very materially different from what it has generally been for the last three hundred years, and is, as I conceive, in ill accordance with her doctrinal standards. By many of her clergy, two forms of error are widely propagated, which are popularly known by the names of Rationalism and Ritualism, terms which very inadequately express the real nature of the subjects which they are intended to designate. What is called Rationalism, so far as I am able to understand it, is a modification of scepticism, and consists mainly in a denial of the plenary inspiration of the Holy Scriptures; and Ritualism consists not merely in the use of Romish ceremonies, but in the adoption of Romish doctrines; and it has actually sent, and is daily sending, clergymen and laymen, women and children, to the Church of Rome.

In the last century Methodism grew up by the side of the Church of England. It was not *in* the Church for she never adopted it. Mr. Wesley, the founder of the system, was one of her clergy; and many of the people in immediate connection with him were regular attendants upon her public services, but the whole of them were not; for he himself has stated that Baptists, Independents, and Presbyterians were freely admitted as members of his Societies, while they retained, their peculiar opinions; and some of his Preachers, whom he most esteemed and loved, held the principles of Dissent. While Mr. Wesley's people have thus been divided in their sentiments concerning the Church, they have regarded the objects of their union as purely religious, and in their intercourse with each other have waived other matters. Attendance upon the Church's services have never been discouraged, but left perfectly free.

I confess, through a long life, to have been one of those who cherish a feeling in favour of the Church, and have often been in her assemblies; yet have I considered myself as sound a Methodist as any of my brethren, and as such I have been invariably treated, having, again and again, been placed in offices involving the most sacred responsibilities, and have never been complained of as having violated any of the trusts that I sustained. The truth is, all my feeling in favour of the Church is Methodistical in its origin and character. With respect to religion the Church did nothing for me in early life; and but for Methodism, I might have lived and died a practical heathen in a land professedly Christian. In the village where I was born and spent my boyish days, we had a parish church, but no resident clergyman, and only one religious service in a fornight; so that every alternate Sunday the people spent in idle amusements, or in what was still worse. It was in a Methodist chapel that I first saw the beauty of the Liturgy, and my early impressions have been strengthened and confirmed by a somewhat extensive acquaintance with the writings of the great Episcopal divines, especially those of the sixteenth and seventeenth centuries, which I have long regarded as the richest productions of the kind that have been supplied by any section of the Christian Church whether ancient or modern.

My letter to the Conference contained a reference, also, to the proposal which has lately been made, of a formal union between the Wesleyan Body and the Established Church, amounting even to an amalgamation, which I spoke of as an impossibility, for such I conceive it must appear to every one who duly considers the subject. Were the entire body of the clergy favourable to the project, which they notoriously are not, and were the Methodists inclined to acquiesce in it, there are legal difficulties which neither party could by itself surmount. The Act of Uniformity would not allow Methodist preachers to occupy the pulpits of the Establishment without re ordination, to which they would never submit; and the trust-deeds of Methodist chapels would not admit into Methodist pulpits the clergy, with all their diversities of theological speculations, to say nothing of the religious instincts of the parties. Men who are conscientiously attached to Episcopacy could never admit as co-pastors those who have only received Presbyterian ordination; nor could men who tenaciously hold the tenets of strict Calvinism ever coalesce in their public teaching with the disciples of Arminius. Churchmanship and Methodism I have thought might carry into practical effect their own systems, free and unfettered, directing their respective energies against ignorance and vice, and exemplifying the ancient prediction, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." In this state of friendly co-operation the two systems existed in the parishes of Haworth, Shoreham, and Madeley, in the last century, and in more recent times in Bradford; and in this state there is reason to believe they exist in many parishes at this day along with other modifications of Nonconformity. The general prevalence of such a state of things I confess has been a cherished wish of my life.

As to Rationalism and Ritualism, which have of late so rapidly advanced in the Church of England, it is impossible that they should be viewed with indifference by John Wesley's sons in the Gospel. Whatever he was in other respects, he was an earnest Protestant, and a sincere believer in the inspiration of Holy Scripture; and with him they are in this respect likeminded. They cannot, therefore, remain silent while clergymen, both from the pulpit and the press, teach the people of England, including its youth, to doubt the truth of the Bible, and while others, by the same means, are sending whole families to Rome, they themselves leading the way. Against such teaching and its results, the testimony of Methodist Preachers must be earnest and unequivocal, in the length and breadth of the land, whoever may be silent, and whoever may be supine. Never had the Church of England such a body, of earnest and faithful clergy as she has at this time; but they are forbidden to intrude into each other's parishes to confront the errors which may there prevail. Methodist preachers are under no such restraint, and are specially bound everywhere to sound an alarm against the Scepticism and Popery of which complaint is now made from so many quarters.

I had hoped that the excitement produced by the publication of my letter, which was meant to be nothing more than a private document, would have subsided, but as this is not the case, I deem it right thus publicly to protest against the use that is made of it, as if it were an attack upon the Church of England as by law established. It was written with no such design, and is not in fairness capable of any such construction. It is nothing more than an earnest testimony against the conduct of men who eat the Church's bread, live upon her endowments, have subscribed to her formularies, and are attempting to undermine her very foundations; and a complaint that these agents of mischief are not placed under some kind of effectual control. The Church of England as by law established, though not faultless, I have revered through life as the embodiment of the Reformation, a protest of the nation against the Popery by which it was formerly enslaved, and one of the bulwarks of the Protestant religion. Should the Church be deprived of these characteristics, no man will more sincerely regret the catastrophe than myself. I am no revolutionist. I am no incendiary. Some forty or fifty years ago, when successively resident in Yorkshire and Lancashire, I freely lent my aid, such as it was, in upholding the institutions of the country, both civil and religious, amidst the threats of a rampant Radicalism, even at the hazard of my life; and old as I am, I would do the like again were it necessary. I speak for myself, and for myself only. If, as a Methodist preacher, I have been in error, while cherishing a reverent affection for the Church of England, I have erred with my friends the late John Hannah, Robert Newton, Jabez Bunting, Richard Watson, and Adam Clarke; I have erred with Joseph Benson and John Wesley; and in such companionship I am not conscious of any feeling of shame. People may think of me and call me what they please; but if I know my own heart, it is thoroughly loyal, thoroughly English, and therefore thoroughly Protestant.

THOMAS JACKSON.

*Bloomsbury, London, Sept., 1868.*

From the Baltimore Episcopel Methodist.

## Individual Responsibility.

We fear, that in these days of grand events—when everything is projected and accomplished on such a comprehensive scale, there is a tendency to overlook *individuality*, and individual *responsibility*. Men's ideas are becoming too large to dwell upon *personal* responsibility, They merge themselves into the mass, forgetting that it is incumbent upon them to maintain and preserve the purity and character of the body to which they belong. Every Christian should labor to preserve his own individuality; should give clear and unmistakable evidence of his own separate existence; should make his own "foot-prints on the sands of time"; should act as though the whole character of the church was exemplified and illustrated by his own. Every mind should be deeply impressed with the idea that the object of this life is to help to save the world, and that all the responsibility arising from the fact that we exist, and may be useful, rests upon us in our *personal* character. This is no time for the church to be burdened with those, who, losing all personal identity, expect the church to perform their duties and build up a character for them. Such are only imposters, desecrating the altars of the church by offering themselves thereon to the god of *indolence!* This world is made up of *individuals*; and, if we would ever bring it to the cross, every individual must be acted upon separately. Your immediate exertions may benefit some one; your example will reach others; and those who are affected by you will send out an influence upon others; thus all the fame that has been acquired—all the infamy that has been merited, and all the plans of happiness or misery that have been formed, have owed their existence to the wisdom or folly, to the courage or temerity of *individuals*. Every one has some power he can use for doing good; either to contrive plans, or labor in their execution; to encourage them by his influence, or support them by his means; to assist them by his example, or further them by his prayers. O, who can tell of the latent energies, and dormant powers, and idle talent that are slumbering in the midst of souls going to ruin . . . . . Personal holiness linked with personal effort, is the great want of the church. This would enable her to see where Providence designs and calls her to labor; to mark the signs of the times and keep pace with them; and, in proportion as she keeps near to God, she will move with the force of omnipotence, simply by moving in harmony with it. Hence her success does not depend upon numbers, wealth, or popular favor. Her true "weapons are not carnal, but spiritual and mighty, through God, to the pulling down of strongholds." As the church is composed of *individuals*, so her power is found in the purity and zeal of each individual member. The time has come when the "massive dykes which have conjured religion to the Priesthood" must be broken, and let the stream of holiness pour along the ranks of the laity, until it penetrates the soul of every believer, and baptizes the whole church with the gift of power! With such a divine afflatus, she might gird herself for the conquest of the world! This would give us "*specimen Christians*" to whom the world would wonderingly look, and the church exultingly point, as examples of what the gospel *can do!* Such examples are an irresistable refutation of infidelity and their religion is a *demonstration*. The unbelieving world are influenced more by the *lives* of those who profess the gospel, embraced and *acted* out in *individual* experience that gives *power* and *efficiency* to the church. It is desirable to have a ministry who can logically sustain, clearly elucidate, and eloquently enforce the doctrines of the Bible; but what will all this avail if they are surrounded by a worldly minded, time-serving, and unfaithful church? We repeat, it is the holy man's *life*, though there be but *one*, that infidelity dreads more than all the force of eloquence and the deductions of logic. A clear christian experience that produces personal piety, is an argument for christianity that infidelity never has, and never will, answer. . . . . Let this be the religious status of the church, then the world would not only feel her power, but have no leisure in which to devise plans of resistance. The war with sin would then not be a slight skirmish here and there, but a regular line of siege confronting every homestead and commanding every sinner. This would transform *every* church member into a faithful Caleb, or a believing Joshua, to sustain the uplifted hands of God's own legates as they command the host of Israel to battle and to victory! This would give us Christians for the times; men of personal power—not political but moral power; power to reveal the turpitude of sin, the beauty of holiness, and the tremendous awards of eternity; power to stir our sympathies, command our resources, and direct our energies; power to call the world to a pause in its mad career, and point it to the Lamb of God; power to arrest the proud monarchs of crime the devotees of fashion and the worshippers of Mammon, and secure their "allegiance to the King of Kings and Lord of Lords." The church needs such examples of personal holiness; men who will enthrone the spiritual and conquer the animal—exhibit a noble self denial, and the almost resistless solicitation to self-indulgence—stand unmoved at the loud and repeated calls of appetite and pleasure, quelling the stirrings of passions, and preventing restless pride, inordinate vanity, heartless avarice and unmanly ambition, from nestling in their bosoms! Men of prudence and powerful faith, who can stand like the storm-swept rock—the same amid the combined shock of wind and waves—"unmoved by the taunts and ridicule of the skeptical and profane." Men who will ride upon the crest-wave of progress, rise upon the first tide of improvement, and keep pace with the adventurous spirit of the age—soaring with its loftiest flight, delving with it in its deepest mine, and roaming with it in its widest excursions, *only* to point out virtue, truth and God, as the object of all effort and the culmination of all duty! Men of deep principle to sustain them amid the rage of this terrible storm; of burning zeal to stand along the beach of time as the light of the world—and throwing their brilliant rays far out upon the coral reefs, to guide the storm-wrecked mariners to the Cross of Christ and the Port of Glory.

## Ontario Correspondence.

To the Editor of the Provincial Wesleyan—

MY DEAR SIR,—The arrival of your excellent sheet reminds me that I am once more behind in my correspondence with you.

It is not an easy matter just now to gather as many items of news as will make up a decent letter. Moreover, in these days of telegraphs, newspaper reporters are often accused of sending *stale* news, simply because they often send what has been, in part, at least, seen already.

Your readers know all about the trial of Whelan for the murder of Mr. McGee. The unfortunate man remains in *durance vile*, awaiting the day of his doom, the 13th of December next, a day certainly long distant. The reason assigned for the long delay is, that the Legislature may pass an Act, directing that all executions shall take place in private. Several curious items turned up in connection with the trial, not the least of which was the denial of the prisoner that he was in any way connected with the Fenians. Thus he cast off all his old friends, not a few of whom, there can be no doubt, have done all that lay in their power on his behalf. The evidence was thoroughly sifted, all that counsel could do was done on behalf of the unhappy man; but, though he stoutly denied his guilt, no one believes but that it was he who committed the foul deed. He has led an unsettled mode of life and has evidently brooded over the dark crime a long time before he could secure a favourable opportunity for its perpetration. It is said that Whelan has acknowledged, that but for intemperance he would not have been accused, another proof amongst many that strong drink is the parent of crime. The Hon. J. H. Cameron and M. C. Cameron were associated with Ken. McKenzie, Esq., in the defence of this celebrated trial. The two former, from the fact that one was Grand Master of the Orangemen, and the other Provincial Secretary of Ontario, have been the subject of much comment. Severe animadversions have been made upon their conduct. The first named gentleman referred to these in his closing speech for his client, and made a most capital defence of his conduct, while on behalf of the accused, his oration was certainly one of the most brilliant that we think the Hon. gentleman has ever made during his long career.

We are glad, for the sake of the country, that Mr. O'Rielly was engaged by the crown to prosecute in this case, and that such distinguished counsel were employed in the defence' as no one can reasonably say that Whelan has not had a fair trial. Mr. O'Rielly, himself a Roman Catholic, conducted the case in the most impartial and candid manner, and though previously not unknown to fame, we venture to predict that in future he will be reckoned amongst the most eloquent members of '*the bar*.' We regret to record that fears are entertained lest he should be the next victim of assassination. Already an attempt has been made to throw a train off the track by which he was known to be travelling; had the dastardly deed been successful, several lives would doubtless have been sacrificed. Happily the plot was discovered in time, and the Railway authorities have offered a large reward for the discovery of the guilty parties. We hope that they may be brought to justice, and that we shall have no more assassinations in our land.

You are probably aware that the refusal of the Home Government to sanction the reduction of the Governor General's salary, has been the subject of severe critiesms by the newspaper press. It is argued that as the salary is to be paid by the Canadian people, that surely they, and they alone, should say how much the salary shall be, and moreover, seeing that the amount vastly exceeds that which is paid to the President of the United States, that His Excellency for the time being, might get along without any very great amount of self-denial.

The appointment of Sir John Young to be the successor of Lord Monck has given general satisfaction; though it is thought by some, that more satisfaction would have been given to certain parties, had his Excellency been a real live Lord. Some people have a wonderful love for titles, which reminds us of an anecdote respecting a gentleman who was appointed ambassador to a certain court, the members of which laughed heartily, as they beheld the ambassador for the first time, seeing that he was was without a hair to his face. The gentleman, ascertaining the cause of the merriment, said, if his master had known, that it was hair that was wanted, he might have sent them a billy goat. We are glad to find that Sir John will come well recommended, and should he fill his term of office in the same fair and candid manner that his Excellency Lord Monck has done, he will have cause for thankfulness.

Messrs. Cartier and Macdougal, have gone to England to arrange it is said, the North Western Territory. We hope the matter will be set at rest. Now is the time for action. The famine at the Red River Colony is a fine opportunity for Canadians to win the affections of the people in that far distant land. Several cities in the United States have made princely contributions, but as yet, only few places in Canada have begun to move. We are glad that the Dominion Government have agreed to spend some thousands of dollars in making roads, and report further states that the Government of Ontario, which is characterzed for its parsimoniousness, has appropriated a few hundreds to the relief of the suffering colonists. The Intercolonial Railway, it is said, will soon be commenced. The route agreed upon, has been sanctioned by the Home Government.

Sir Henry Smith, Member of Ontario Legislature, and formerly Speaker of the Canadian Parliament, has gone the way of all the earth. He was a distinguished Lawyer, and for many years, was an active member of Parliament. His death is very admonitory. Shocking rumours have been circulated respecting the manner of his decease, but, as we have no means of testing their accuracy, we forbear repeating them. His career is ended, and may it warn all who are still on the stage of action.

Since the date of my last letter, our Farmers have been very busy, disposing of their barley. The prices have been almost fabulous. Think of $1.26 being paid for a bushel of barley. A gentleman told the writer, that in a line of road of 12 miles, where there are probably 25 farmers, he did not doubt but that barley to the amount of $35,000 has been sold. Some have sold a thousand bushels; 800 is a very common quantity. For the sake of the community, we are glad. The wheat is not so productive as was anticipated, but the potatoes, are even better than was looked for; so that God be praised, we are not likely to hear so much about *hard times* as we did last year. The Provincial Fair has been very successful, and now, Township and County Fairs or Exhibitions, are being held in all directions, and are largely patronized.

The Churches generally are at rest. A Provincial Synod of the Episcopal Church has just been held in Montreal, which was attended by representatives from all the Synods in Ontario and Quebec. The Metropolitan, the venerable Dr. Fulford, died during the sessions. He was a laborious servant of the Church. Great excitement prevailed relative to Ritualism. The Evangelical party, succeeded in carrying a series of Resolutions, condemnatory of certain practices, which savor very much of Rome; but, we can scarcely think, the matter is at rest. The High Church party, may be a little more prudent, in some of their modes of worship, but, there can be no doubt, but that a large number of the Clergy in four of the Dioceses are Ritualists. The Evangelicals, or Low Church, as they are termed, are not able to sustain any organ of their own, while the High church party, sustains one or more, very vigorously. There is much anxiety felt respecting the successor of Bishop Fulford. Some talk about nominating the Bishop of Ruperts Land, who has lately been making a tour through Ontario, and is highly spoken of, by all who have heard him. His appointment, would be a great triumph for the Evangelicals.

Our Episcopalian friends are very jealous lest Methodists should surpass them in anything. They have long talked about establishing a Female College. They have now taken steps towards the formation of one, which is to be erected at or near London, in the Huron Diocese. We congratulate them, and hope their most sanguine expectations will be realized.

This reminds me, of our own Female College, which we lately had occasion to visit. We are glad to say, that the Institution is in a flourishing condition. The number in attendance is larger that it ever has been at this season of the year. Your old friend, Dr. Rice, is laying the community under great obligations for the success of the College. All who have had daughters there speak in the highest terms respecting their success, and the care that is exercised in respect to their morals and religious training. It is patronized by all denominations, more or less. The Doctor is working very hard, and we shall not wonder if it turns out, that he has taxed his energies too much.

Victoria College, too, has opened with every prospect of a glorious session. If our indefatigable and eloquent President should succeed in raising a good endowment for 'old Victoria,' he will immortalize his name. We hope that some scheme will soon be inaugurated, which will for ever place that noble seat of learning beyond the possibility of any future embarrassment. Both Colleges have a noble staff of Teachers, and with the blessing of God, we hope, that they have a long career of usefulness before them.

You will have seen, by the 'Christian Guardian,' that the Wesleyans in Toronto have entered upon a great undertaking, in purchasing a property, consisting of more than three acres of land, situated in the heart of the city, near the Romish Cathedral, on which they intend to erect a Memorial Church, and some also talk of building a Theological School, a Mission House, &c. There is great need of a Church, to hold, say, 2,000 persons, for all the Wesleyan Churches in the city are so largely attended, that we question whether there is a pew in one to let. We know that parties have applied, months ahead of the time of letting the pews, in vain. If the Methodists of the city will but enter heartily into the movement, with the aid they may secure throughout the Province, there is no doubt, but, that buildings will be erected in Magill Square, which will be a credit to the Denomination for generations to come. Some of the leading members and ministers are zealous in the movement. The newspaper press, for the most part, speak approvingly of the scheme; but the poor Romanists are greatly mortified, as Bishop Lynch has long coveted the site, never supposing for a moment that the poor Methodists would entertain the idea of fixing their location in such close proximity. We trust that the correspondent of the *Montreal Witness* is in error, when he says, that the "Rev. W. M. Punshon, A. M., President of the Conference, has not only thrown his influence into the movement mentioned, but has likewise been asked to become the Pastor of the new Church, and has really consented." We do not know where the gentleman has received his information, but we venture to inform him that, for once at least, he is mistaken. We believe Mr. P. will find other employment, for many years to come, than being the pastor of any single church. By the way, we lately heard the President preach at a Camp Meeting. He seemed to be as much at home in addressing the penitents at the mourners bench, as when in the Chair of the Conference. His sermon was an arousing appeal to the unconverted. We have also heard his celebrated lecture, 'Daniel in Babylon,' which your readers know is an eloquent oration. He has lectured at Brantford on "Literature, Science, and Religion;" and last week in Montreal, to 2 000 persons, on "Macaulay," which is pronounced by some as the greatest lecture they have yet heard. While we write, he is off to New York, where he has long been engaged to lecture in the largest room to be found in that city, the reserved seats of which have been sold at *two* dollars, all others at one dollar. We believe it is Mr. Punshon's intention to spend most of October in the cities of the Union, of which we shall hear more anon. Our cousins across the line are in ecstacies about our noble President, and they like him none the worse for the plain manner he spoke to them in Chicago, about his being "no renegade Englishman, who had come among them to curry a little favor." His little book, "The Prodigal Son," sells rapidly,

ONTARIO.

*October 7, 1868.*

# Spirit of the Press.

## DR. TEMPLE ON THE IRISH CHURCH.

The Rev. Dr. Temple, Head Master of Rugby, and the Rev. Canon Robinson, rector of Bolton Abbey, have rendered an important service, not merely to the liberal cause, but to the more sacred cause of religion and morality, by coming forward just now to tell us what they, as clergymen, think of the disestablishment of the Irish Church. The course which the majority of the clergy have thought it decent to adopt is one which can be regarded with satisfaction only by those who wish to see their influence destroyed. Their reputation is in their own hands, and mainly concerns themselves, but to those who are not influenced by purely sectarian considerations, it must appear most lamentable that a body of men who claim to be our appointed instructors in truth and righteousness should deliberately separate themselves from the intelligence and patriotism of the nation, and constitute themselves the official champions of a cause which offends the world by its glaring injustice. . . . .

We commend Dr. Temple's speech to the careful perusal of lay members of the Church of England, who may be excused for feeling considerably embarrassed as to the course they ought to pursue, placed as they are under the cross fire of Liberal arguments and the fervent appeals of their spiritual guides. We invite them to consider the question, not as it is put by ourselves, but as it presents itself to enlightened and liberal clergymen, whose attachment to the Church of England is undoubted, and whose position lends weight to their views. The favorite weapon with the clerical defenders of the Irish Establishment is the assertion that if you overthrow it you will thereby endanger the Church of England. Dr. Temple takes up this objection, and this is the way in which he deals with it:—"I for my part, feel so deeply the importance of doing justice to Ireland, and feel that this measure is so absolutely necessary to do that justice, and feel so struck with the discredit which attaches to the Church of England as long as it maintains in the sister country an Establishment which can only number one-eighth of the population, that I am sometimes tempted to reply, 'Even if the very next result were the disestablishment of the English Church too, I could not be a party to the maintenance of an Establishment which required that such injustice should be done.'" In other words, for men and for Churches, justice is the first duty to be discharged. You have no right to undertake any other function till you have discharged this. Justice is the first element of human society, the first mandate of Heaven, the chief corner-stone of all institutions that have any moral claim to exist at all. If you admit that an institution is unjust, you admit that, whatever its pretensions may be, it is an enemy to religion, and that the first step towards promoting any objects that are truly religious is to sweep this at all events out of the way. Hence, if we were certain that the removal of one Establishment would lead to the downfall of the other, that fact would not have a feather's weight against a clear verdict of the conscience that the one Establishment was a wrong and ought to "go." But is the sequence inevitable? Is it true that the Church of England stands on no better foundation than its sister Establishment? Dr. Temple looks this question fairly in the face. He says:—"There is, it appears to me, only one claim which a Church, conscious of the dignity of its own mission from God, can possibly make on any nation whatever to maintain it as an Established Church, and that is, that it is doing the work which an Establishe. Church ought to do." "When the day shall come when the nation shall say (of any Establishment) you cost more than you are worth, then it is the only dignified position the Church can take to say, 'Then, by all means, let the Establishment cease, and let us do our duty.'" This is bold, honest, and business-like. This is not an age favourable to shams, or subterfuges, or mock issues, but the spirit of change which is abroad is not blindly destructive. It is willing to spare any institution that can give an account of itself, but it is inexorable in demanding this condition. Dr. Temple believes, and as far as regards the implied comparison with the Irish Church we unfeignedly agree with him, that the Church of England can stand this test. "I do believe," he says, "that this Church of England renders great service to the nation, that it is a most valuable institution, and that it is really doing a most excellent work; but still, I hold that it must be tried by its work, and I will accept no other title." It is by a challenge like this, and a determination to make it good, that the Church of England may hope to weather the storm, and not by demented assertions of identity with another institution which the nation is perfectly resolved to get rid of. . . . .

Have Englishmen shown no reverence for the past in dealing with the Irish Church? They have carried their reverence to foolish and perilous extremes. They have allowed the Irish Church to live forty years beyond the period when every sensible man in this country, to say nothing of the universal verdict of the world outside, was driven to regard it as an opprobrium to the nation. "We have waited long enough; it is time now to do that act of public justice which has been so long in our minds, and which we really ought to have been ashamed not to have done before." But won't the disestablishment of the Irish Church give great encouragement to Popery? To this Dr. Temple says, he is "deeply convinced that if there is one thing which helps to maintain Roman Catholicism in Ireland more than another, it is the presence of the Irish Protestant Church." It is the Church of the haughtiest and richest classes—the Church of an eighth of the population, engrossing the revenues which rightfully belong to the whole nation, and leaving the impoverished millions to shift for themselves. It is a Church of which Dr. Temple says that he feels ashamed to belong, or, to quote his own words, referring to a particular occasion, "I did feel ashamed that I should be a member and a minister of a Church to which this gross anomaly was attached, and by which this gross injustice was perpetrated." As for Protestantism, "it is the very principle of Protestantism that every man's conscience shall be supreme over that man's opinions; that you are to appeal to a man's fair judgment;" but "can you possibly come before them (Roman Catholics) and say, I will take all your endowments, and that is my greatest argument to make you Protestant like myself?—*Manchester Examiner.*

## THE ROYAL COMMISSIONERS' REPORT.

The Report of the Royal Commission on the Established Church in Ire and will excite faint interest. It is a monument of consummate but wasted labor. The House of Commons has taken the matter in its own hands; and the country will presently deal with it on principles and aims very different from those which, in accordance with their instructions, the Commissioners were bound to regard. These gentlemen were practically asked to devise means for making Protestant ascendency more secure in Ireland, and for giving perpetuity to the exclusive privileges of a small minority of the population. The House of Commons, reflecting, we believe, the deliberate purpose of the people of the United Kingdom, has resolved that the ecclesiastical privileges of the minority shall cease, and that religious equality shall be substituted for Protestant ascendency. If this be the national temper and purpose, the recommendations of the report are a simple irrelevance.—*Daily News.*

If it is disestablished, this *must* be done on the principle that the union of Church and State is not expedient or defensible, and this principle is of course applicable to every Church Establishment. The Report of the Irish Church Commissioners, will, therefore, if it does nothing else, certainly clear the ground, and place the question of disestablishment before the country in a simple and serious form as one of principle. And at the same instant the report will show that the Government is prepared to do all that can reasonably be desired to make the Establishment in Ireland what all Protestants and Churchmen would desire to see it. The true issue will thus at last be propounded.—*Globe.*

Satisfying neither English Liberal demands, nor the jealous avarice of Protestant ascendancy, nor the dictates of national justice, the report cannot seem to the people of Ireland anything else than an utter sham and juggle. How Mr. Disraeli may purpose to make use of it is yet to be seen; but one thing may be predicted already, and that is that the House of Commons will have no mercy on a project of legislation so inept and illusory.—*Morning Star.*

There is something awkward in the Commissioners addressing her Majesty in favour of proposals which they confess to be contrary to the policy of the majority of the House of Commons. "In the discharge of our duties," they write, "we have felt bound to proceed without reference to the resolutions which have been adopted by the House of Commons with respect to the Church in Ireland after your Majesty's Commission." This is a virtual admission that the report is unsuited to the times. It is quite out of date. It was obsolete before it was published. The child was still-born. The Opposition that were the majority of the House of Commons last session, and which will be even a greater majority in the House of Commons which meets next December, will refuse to consider any measure embodying the illusory proposals of this last Royal Commission on the Irish Church.—*Northern Whig.*

# General Intelligence.

## Colonial.

The city presented last week an unusually busy scene, the Exhibition having drawn a large influx of visitors. Every hotel and boarding house was full.

The cars will shortly run between Kentville and Bridgetown.

The Hon Chas. Fisher, of New Brunswick, has been elevated to the bench.

The Baptist denomination in New Brunswick purpose instituting a Baptist Tract Society.

B. AMERICAN TRACT SOCIETY.—An interesting report from one of the Colporteurs of this Society is given in the last *Witness*, which we are prevented from copying by want of space. The society by its agents is doing a good work. The following are the Statistics of Colportage since last report:—

| | |
|---|---|
| Time employed | 7 months, 12 days. |
| Miles Travelled | 1,[illegible] |
| Sales | $34[illegible] |
| Grants | $2[illegible] |
| Number of Prayer Meetings held | [illegible] |
| " " Roman Catholic families visited | [illegible] |
| " " Families conversed with on personal religion, and prayed with | [illegible] |
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yed.....7 months, 12 days.
elled.....1573
.....$348.65
.....$25.23
Prayer Meetings held.....55
Roman Catholic families visited.....390
Families conversed with on per-
sonal religion, and prayed
with.....507
Families visited.....1395

H SCHOOL ANNIVERSARY.—The
Sabbath School held its Anniversary
The sermons were preached by Rev.
ner and Rogers. The Annual Meeting
dressed by Rev. Mr. Clarke and by
rrow, Grierson and Hon. S. L. Shan-
e was good singing by the children.

H ST. SCHOOL, ST. JOHN, N. B.—
dent gives a pleasing account of the
gress and usefulness of this institu-
being in the best condition
sses. The Committee have libera-
a valuable Cabinet Organ for the
he young people take a lively interest
ever meeting. During the past year
e youth have joined the church. The
excellent School, and these zealous
ontinued prosperity.

DOBOIT HARBOUR.—The Missionary
was at this place on Sabbath the 4th
wo following days, according to ap-
The Sabbath congregations were
nore persons than usual devoutly par-
e Lord's Supper, at the close of the
the forenoon. The Sabbath school
ited, the scholars addressed, and re-
nary publications distributed to them.
on Monday prevented the holding of
ary meeting, but on Tuesday a meet-
ommon interest was held in the vil-
n on Kent's Island. The attendance
the feeling was good, the singing
lively. The Deputation taking advan-
al circumstances instructed and gra-
udience, both the old, and the young,
liberally to the Mission Fund at the
. A. DePage's labours on this circuit
ble and useful.—*Com.*

A COMMISSARIAT BUILDINGS.—It is
e British Government is to dispose
Commissariat buildings and wharves
e Queen's wharf and the offices, Coal
Yard. It is expected that this pro-
realize about £25 000 sterling. It is
that a Bakery is to be erected in the
tion of the ground in the rear of the
urveyance Building, the new erection
Bell's Lane; and that a slaughter-
be erected near Steel's Pond. After
tion of these buildings the bread will
nd the live stock slaughtered by the
st Staff Corps. The whole of the
Departments in this Province are
be concentrated under the head of
ntractor; and it is expected that the
at Office will be located in the Mili-
Yard.

LOWER HORTON.—One day last week the store of Wellington Boden was entered, and property to the value of $150 stolen therefrom. The account books and papers were also taken. *Acadian.*

A man was discovered breaking into Harris Brothers' store at Centreville. He was the same fellow that was lodged in Kentville jail for robbing McDonald & Gould's store in Wolfville.

Gold has been discovered at Carter's Lake, Preston.

It is stated that Mr. Cunard has decided to replace the English steamers on the Boston route.

The Toronto *Leader* expresses the belief that Senator Aikens, a Liberal, has been selected by Hon. Mr. McDougall for the post of President of the Council, vacant since the death of Hon. Fergusson Blair. Mr. MacDougall, in accordance with the coalition agreement, is entitled to fill the vacancy in this way, Mr. Blair having been a member of the Reform Party. Hon. Mr. Aikens is an Irish Methodist, and a man of good means and abilities.

The Grand Trunk Company will not run trains this winter on the branch between Richmond, Quebec, and Riviere du Loup.

Lord Monck has received a despatch from the Colonial Secretary, expressing satisfaction that the Canadian Government have selected Major Robinson's Route for the Intercolonial road, as in a military and commercial point of view it is the only one which provides for the national objects involved in the undertaking. The Legislature will assemble about the first of December.

It is stated that 17,000 persons were on the grounds at the opening of the Provincial Exhibition, at Hamilton, Ontario.

THE INDUSTRIAL EXHIBITION.—The Nova Scotia Exhibition, which opened on Tuesday the 6th inst., closed yesterday. We think that the best friends of the enterprise have reason to be satisfied, with the exception of any who may have hoped for prizes, but were disappointed. It is impossible to gratify all persons in this respect, nor is it easy to convince every one that no favouritism has existed. To err is human; yet there is reason to believe that the Judges acted, upon the whole, with strict impartiality. Those upon whom the principal labour fell deserve great credit for the services they rendered, and if all the arrangements were not perfect, they were certainly all that could be reasonably expected under the circumstances.

The agricultural department was creditable, though by no means presenting a full representation of the farming resources of the the Province. A sectional Exhibition in some of the Western Counties would have been larger and more complete.

For Horses—Forty-four prizes were given, ranging from $10 to $50.

For Cattle—Ninety-four prizes, from $4 to $30.

Sheep—Sixty-six prizes, from $2 to $15.

Fowls—Thirty-four prizes, from $3 to $10.

Grain and Field Seeds—Fifty-nine prizes, from $1 to $25

Dairy Produce—Eight prizes, from $5 to $10.

Apples—Eighty-seven prizes, from 75cts. to $25.

Pears—Sixteen prizes, from $1 to 1.50.

Quinces—Two prizes from $1 and $1.50.

Plumbs—Six prizes from $1 to $4.

Peaches—Four prizes from $1.50 to $4.

Nectarine—One prize $3.

Grapes—Fifteen prizes from $1.50 to $7.

Fruit in Pot, One prize, $15.

Tomatoes—Five prizes, from $1.50 to $4.

Melons—Three prizes, $1 $1 50.

Cucumbers—Four prizes, $1 to $2.

Pumpkins—and Squash, Nine prizes, $1 to $3.

Celery—Four prizes, $1 50 to $2.

Carrots—Three prizes, $1 to $1 50.

Parsnips—Two prizes, $2 and $2.50.

Beets—Four prizes, $2 to $2 50.

Potatoes—Ten prizes, $1 to $5.

Agricultural Implements—Eight prizes, $2 to $4.

Manufactures in Woolen Flax &c.—25 prizes, $1 to $15.

Manufactured Grain &c.—Ten prizes, $3 to $10.

Carriages—Ten prizes, $5 to $25.

Leather—Thirteen prizes, $3 to $6.

Harness—One prize, $20.

Boots and Shoes—Ten prizes, $5 to $20.

Furs—Eighteen prizes, $2 to $10.

House Building Materials, Twenty-four $2. $10.

Furniture—Eight prizes, $3 to $15.

Pianoforte—One prize, $15.

Confectionary—Six prizes, $3 to $10.

Manufactures in Metal—Fifteen prizes, $5 to $10.

Minerals—Five prizes, $8 to $25.

Natural History—Seven prizes $12 to $20.

School Apparatus—Two prizes, $10 to $20.

Writing Books—Two prizes, $20.

Book Binding—Two prizes.

Oil Painting—Four prizes, $8 to $20.

Crayon Drawing—Two prizes, $6 to $10.

Photography—Six prizes, $6 to $10.

Wax Flowers—One prize, $6.

Berlin and Bead Work—One prize $6.

Knitting and Wool Work—Six prizes, $1 to $5.

We may remark in closing, that the various mechanical departments exhibited gratifying evidences of progress, auguring well for the future of Nova Scotia. Such Exhibitions cannot fail to be of great advantage in promoting the material interests of the Country, and in educating the public taste and skill in all that relates to culture and refinement.

OBITUARY.—We regret being called upon to announce the death of an old and esteemed citizen, J. W. M. Irish, Esq., which took place at his residence on Friday evening last. The deceased was a native of Falmouth N. S., but for the greater portion of his lifetime has been a resident in St. John. He was born in the year 1776, and has been doing business in this city since the year 1824. During the whole course of his business career he has always been noted for the honorable and upright nature of his business transactions. After mixing for such a lengthened period of time in the active commercial circles of this community, he was consequently, very generally known, and his demise will be generally regretted.—*St. John News.*

## United States.

The E. & N. A. Railroad has been opened from Bangor toward the New Brunswick frontier as far as Oldtown. The Republicans have carried Maine in recent elections by 20,000 majority.

A contract for the construction of an underground railway in New York has been concluded with the English engineers, who built the underground railway in London. They expect to enter upon the work at an early date.

CROPS—Wheat—The average yield per acre of the whole country is scarcely equal to that of 1867, but the increased area sown will secure an aggregate somewhat larger than the product of that year Indian Corn—This crop is generally in fine condition, and in most sections in little danger from frost. In portions of the west, especially so in parts of Kansas and Nebraska, the drouth and the grasshoppers have injured the crop; but the season since June has been generally favorable, and, with the unprecedented increase in the area planted, 3 000,000 of acres, or about nine per cent,—there must be an immense aggregate yield of this great crop—Hay shows an increased product in all the Northern States, except Illinois, Wisconsin, and Kansas, and each of the Southern States, save South Carolina, Florida and Alabama—Oats has not fully redeemed the promise before harvest, and several States are reported considerably below an average yield—Rye and Barley have been well harvested, with few complaints of bad condition. Buckwheat—A slight increase in average, with promise of a fair product—Potatoes are not so promising as at the date of our previous report. Apples—will prove a full crop in few States; in a majority, not half a crop, and in several States almost entire failure.

The price of Gold has fallen owing to large sales of Corn by the Secretary of the Treasury. An English correspondent of an American journal thus writes:—

"In reference to Mr. Jeff Davis, I have nothing to say but commendation. I confess I felt somewhat nervous while waiting his arrival. I expected to find a tall, military, coarse, and somewhat repulsive looking man. An 'architector' suggests such a *personnel.* To my surprise I found him a *real* gentleman in every respect. He bears his position with real dignity. A model aristocrat in manner, in bearing, and perfect *ease* of demeanor, is Mr. Davis. His mind has received *much culture.* He referred to the North in very kind and courteous terms. He used no unhandsome words when alluding to it. The *abstinence* was not the forced abnegation of policy, but the natural outflow of a generous spirit—generous even under defeat toward opponents, and therefore all the nobler and all the greater. He referred very kindly to Bishop Early. Indeed he spoke of the bishop in terms of very great cordiality. Whatever may be said or thought of Mr. Davis by violent men and truculent demagogues, he is a polished, courteous, real gentleman, and I will always assign to my interview with him a high place in the events of my humble life."

## European.

A rumor is current that the success of the revolution in Spain has had the effect to induce France to make some important concessions to Italy. It is known that Prime Minister Menabrea is expected in Paris, and the supposition is that he comes to conduct the negotiations rendered necessary by the alleged change in the policy of France.

Queen Isabella has issued a protest against the revolution in Spain. The document argues that the force used by the rebels to depose the Queen does not ignore her rights to the throne of Spain, and declares the acts of the Junta, established by violence, are not binding upon the people.

A new deep-sea submarine telegraph direct from Malta to Alexandria, Egypt, was successfully completed Saturday afternoon.

A despatch from Madrid states that Olovaga who was named as Minister of Foreign affairs declines the position in the new Cabinet. Madez has resigned the Presidency of the Junta and Aguirre succeeds him. Aguirre has appointed Marshal Sarrano General-in-Chief of the army. Gen. Prim is expected in Madrid to-morrow.

Rumors are current at Paris and Madrid that Cuba has declared for independence.

The Spanish Junta will bring a Bill before the Cortes for abolishing slavery in the Colonies at expiration of ten years.

MADRID, Oct. 8.—The Provisional Junta has issued a decree reducing by one-third, the tariff on all imports.

Don Juan, a cousin of Queen Isabella, has resigned his pretension to the throne, in favor of his son, Don Carlos.

GLASGOW, Oct. 8.—The Prince of Wales today laid the corner stone of the new University in this city. The Princess of Wales and a number of distinguished persons were present on the platform, and the ceremonies were witnessed by a large assemblage of citizens. The Prince and Princess of Wales were frequently and loudly cheered.

Mr. Gladstone has issued his address to the electors of South Lancashire. After reviewing the progress of reform in England, he proceeds to criticise the course of the government, and especially condemning the increased estimates in regard to Ireland. Mr. Gladstone says the true policy would be to make the law the friend of the Irish people, he repudiates the proposition for a general endowment of the churches in Ireland, and says the case against the established church is aggravated. The arguments in favor of its continuance are a satire on the misapplied funds, the established church is a mark of past oppression. Disestablishment will give the clergy of that church more scope, the interests of the Irish people must be cared for. The renewal must be applied to public and social works, and not to religious establishments. Mr. Gladstone closes with an appeal to the voters of South Lancashire, to support the only just policy which England can pursue.

LIVERPOOL, Oct. 3,—Advices from Rio Janeiro have been received. President Lopes has been defeated by the Allies, and obliged to retire from his position at Sanferanto. A report from Spain says that the Carlists are agitating the Basque Provinces and Aragon, and that some of the local Juntas have issued protests against the supremacy of Marshal Serrano. Advices from China state that the Emperor has opened the port of Chifun, on the Gulf, to the foreign trade.

## Missionary Meetings.

NEWFOUNDLAND DISTRICT.

*St. John's*, Nov. 1, 3. Sermons by Revs. M. Harvey, and H. L. Cranford.
*Blackhead*, Nov. 8 9. Deputation, Revs. Messrs. Peach, Comben, Fox and Duke.
*Island Cove*, Nov 8, 10, " "
*Perlican*, Nov 8, 12, " "
*Hants Harbour*, 15, 17, " "
*Carbonear*, Nov 22, 25. Sermons, Revs Messrs Ross, and Waterhouse.
*Harbour Grace*, 22, 26 " "
*Brigus*, Nov 29, 30, and Dec. 1, Rev H L Cranford.
*Port de Grave*, Nov 29, and Dec 2, 3, Sermons, Rev J M Pike. Dep., Rev Messrs Shenstone, Phinney, Waterhouse, Cranford, Pike and Forsey.

JAS. DOVE, *Fin. Sec'y.*

SACKVILLE DISTRICT.

*Foreign Missions.*

*Sackville*,—Oct., Sunday 25th, 26th; deputation. The Chairman (Sermon) and Rev W. Wilson.
*Parrsboro'*—To be arranged by the Supeintendent.
*Point de Bute*,—Sept., Sunday 27th, 28th, 29th; Dep., Revs C. Jost, (Sermon), S. W. Spragueu, A. W. Tuttle and R. B. Mack.
*Baie de Verte*,—Oct. 27th, 28th, 29th; Dep., Revs W. Wilson and R. B. Mack.
*Moncton*.—Oct., Sunday 25th, 26th, 27th; Dep., Revs J. G. Angwin, J. S. Coffin and S. Humphrey.
*Dorchester*,—Oct. 28th, 29th; Dep., Revs H. Pickard, R. Duncan and J. S Coffin.
*Hopewell*,—Sept. 28th, 29th, 30th; Dep., Revs S. Humphrey and J. G. Angwin.
*Hillsboro'*,—Oct. 21st, 22nd, 23rd; Dep., Revs R Duncan and James Tweedy.
*Salisbury*—Sept. 23rd, 24th; Revs S. Humphrey and R. Duncan.
*Richibucto*,—Superintendent to make arrangements.
*Amherst*,—Nov. 1st, 2nd, 3rd, 4th, 5th; Dep., Revs W. Wilson and R Tweedy.
*Ad. Harbor*.—January; Dep, Revs R. Tweedy and R. O'B. Johnson.

ROBT. DUNCAN, *Fin. Sec'y.*

*Plan of appointments for the Home Missionary Meetings of the St. John District*, 1868–9.

*St. John, Germain St.*, Aug. 26, 1868, Deputation, Ministers of the District.
" *Centenary*, June, 1869, Dep, Ministers of the District.
" *Exmouth St.*, Dep., Revs. J. R. Narraway, A.M., W. McCarty, C. Stewart.
" *Portland*, Dep., Ministers of the city.
" *Carlton*, Dep., Revs. C. Stewart and J. Lathern.
*Fairville*, Dep., Revs. J. R. Narraway, A.M. and J. Lathern.
*St. Andrews*, Dep. Rev. J. L. Sponagle.
*St. Davids*, Dep., Revs. A. B. Black, and H. Sprague, A.M.
*St. Stephen's*, Dep., Rev. J. L. Sponagle and H. Sprague, A M.
*Mill Town*, Dep., Revs. A. B. Black and J. L. Sponagle.

Time to be arranged for between the Superintendents of these Circuits and the Deputations appointed to them.
*Sussex Vale*, Jan'y., 1869, Dep., Revs. S. F Huestis and I. N. Parker.
*Grand Lake*,—*Dept.* Rev. E. Slackford.
*Havelock*. Rev. Wm. McCarty.
*Greenwich*, Rev. E. Slackford.
*Kingston*, Rev. J. S. Allen.
*Upham*, Rev. C. Stewart and D. Chapman.

Time to be arranged as above.

N.B.—A Public Collection will be made at each meeting, in behalf of the Funds of the Home Missions of Conference.

LIVERPOOL DISTRICT.

*Home Missionary Meetings.*

*Port Mouton* Nov. 2 3, 4 5. The Co-Delegate, C. W. T. Ducher, Mr. Crews.
*Mill Village*, Oct. 26, 27, 28. The Co-Delegate, J. J Teasdale.
*Petite Riviere*. Oct. 29, 30, Revs. G. O. Huestis, F. H. W. Pickles.
*Lunenburg*, Nov. 24, 25, 26, Revs. J. J. Teasdale, B. J. Johnson.
*New Germany*. To be arranged. The Co-Delegate.

## Letters and Monies.

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

Wm. Johnston (B R $20), Rev. Jos. Gaetz (P.W., I. Doull $2, R. Ross $3—$5), Rev. A E. LePage (P.W., Jno. Naufts $1, R. Kent $1—$2), W. J. DeBiois, Esqr., (sent by mail $6 78). Rev. S. W. Sprague (B.R. $2, P.W., Chappel Fossett $2,—$4). Rev. J. B. Hemmeon (P.W., J. Robertson, Esq. $2 Will send when supply received). Rev. C Stewart (P.W., C. Frost $2 J. Lowe $2—$4 Can supply Tracts at 1350 pages for $1).

THE CO-DELEGATE.—The Co-Delegate's address is "Liverpool" and not Charlottetown as stated in the printed Minutes.


WISTAR'S BALSAM OF WILD CHERRY.

For the cure of *Coughs, Colds, Hoarseness, Asthma, Influenza, Croup, Whooping Cough, Bronchitis, Predisposition to Consumption, &c.*

This great remedy is too well known, and is performing too much good, to make it necessary to go into an elaborate discussion of its merits. Suffice it to say, that it still maintains its supremacy in curing diseases of the most obstinate character, and that all who suffer from the above complaints, after having tested this remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

LETTER FROM ELDER H. L. GILMAN, A MINISTER OF THE GOSPEL IN VERMONT.

GLOVER, Vt., June 20, 1859.

Messrs. S. W. FOWLE & SON.

Gents,—I hereby certify that I have been troubled for several years with a difficulty of the heart and lungs, have applied to several physicians for help, and have tried almost every remedy of the numerous ones which have been recommended, without receiving any assistance; but had been growing weaker and weaker, until, hearing of *Wistar's Balsam of Wild Cherry* about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saying that it is the *best* lung medicine before the public, and I cheerfully and conscientiously recommend it to all persons suffering with pulmonary complaints.

H. L. GILMAN.

*None genuine unless signed* I. BUTTS *on the wrapper.* Prepared by
SETH W. FOWLE & SON,
18 Tremont St., Boston, Proprietors.
And for sale by Druggists generally.

Sept 23

ALLEN'S LUNG BALSAM!—For the cure of Consumption, and all diseases that lead to it such as Coughs, Neglected Colds, Pain in the Chest, and all Diseases of the Lungs. As an expectorant it has no equal. It has now been before the Public for a number of years and has gained for itself a World Wide reputation. Physicians recommend it in their practice and the formula from which it is prepared is highest commended by Medical Journals. Call at the Druggists and get a Phamphlet.

Every Druggist sells the Balsam.
PERRY DAVIS & SON Montreal,
aug 19—3m Sole Agent for Canada.

When the complexion is pale or wax-liked, it denotes poverty of the blood, a set of organs incapapable of supporting the body for a long time, and a body incapapable of performing its duties with vigor.

In order for its healthy development, and to keep in healthy condition any organ, the blood must be properly constituted.

The Lungs must be in good order. Fellows' COMPOUND SYRUP will cause a salutary action of the Mucuous Membrane, promote Tonic Expectoration, and give tone to the Pectoral Muscles.

The Liver, Stomach and Heart must be in good order. FELLOW' COMPOUND SYRUP strengthens all the voluntary and involuntary muscles, assists Digestion, aids in forming Pure Blood, and gives strength to the organs which convey it to the Lungs where it undergoes the necessary oxidarion.

The Nervous system must be in good order. FELLOWS' COMPOUND SYRUP strengthens the Nerves and restores the vital principle to the Brain, which is being expended by every thought and action of the body.

Sold by Apothecories. Price $1 50 per bottle or 6 for $7 50. On the the receipt of $7.50 the proprietor will forward 6 to any part of Nova Scotia or New Brunswick, Free.

JAMES I. FELLOWS, Chemist,
St. John, N. B.

Oct14-2*w*

A "COUGH," "COLD," OR IRRITATED THROAT,—If allowed to progress, results in serious Pulmonary and Bronchial affections, oftentimes incurable.

*Brown's Bronchial Troches* reach directly the affected parts, and give almost instant relief.—In Bronchitis, Asthma, and Catarrh they are beneficial. Obtain only the genuine Brown's Bronchial Troches which has proved their efficacy by a test of many years. Among testimonials attesting their efficacy are letters from—

E. H. Chapin, D.D., New York.
Henry Ward Beecher, Brooklyn, N. Y.
N. P. Willis, New York.
Hon. C. A. Phelps, Pres. Mass. Senate.
Dr. G. F. Bigelow, Boston.
Prof. Edwd. North, Clinton, N. Y.

Surgeons in the Army, and others of eminence.
Sold everywhere at 25 cents per box. 2m.

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.

Many valuable horses die from the effects of colic. The best thing to do in a case of this kind, is to pour a bottle of "Johson's Anodyne Liniment" into a long neck junk bottle, add half a pint of molasses and water, then pour the whole down the horse's throat. In ten minutes the horse will begin to eat.

"Parsons' Purgative Pills" will greatly relieve, if not entirely cure, dyspepsia, when everything else fails. They have been tried in some desperate cases, and have given more relief than other medicine.

What is more unsightly than a coat collar or a lady's dress covered with dandruff? And what is more uncomfortable than a head of hair filled with it? Reader, you have no good excuse for either. Use Ring's Vegetable Ambrosia and you will join with us in praising it.

oc 14 1m

Forty Years' Experience have tested the virtues of *Dr Wistar's Balsam of Wild Cherry*, and the result is, that it is the best remedy extant for pulmonary and lung disease; embracing the whole range, from a slight cold to a settled consumption. Were it not for its merits, it would long since have "died, and made no sign."


## Marriages

At the Minister's residence, on the 3th ult., by the Rev. George S. Milligen, A. M., Sargeant Wm. Evans Pettifer, H. *M.* 30th Regt., to *Miss* Elizabeth Isner

At the Wesleyan Parsonage, Wilmot, on the 24th ult., by the Rev. G M. Barratt, Mr. James Durland, of Rockabury, to Miss Melissa Franks, of Laurencetown, all of Annapolis County.

Oct 3rd at the Wesleyan Parsonage, Parsboro', by the Rev. R. Tweedy. John Forbes, to Mary J. Parsons, all of Port Greville.

On the 10th inst. at St. Mark's Church Russel St., Halifax, by the Rev. J. B. Uniacke, Thomas, eldest son of the late Edward Goudge Esq, to Louise Alais, eldest daughter of Mr. J B Strong, and granddaughter of the Rev. J. S. Strong, Wesleyan Minister. P E Island papers please copy.

At Wesleyan Parsonage, Studholm, N. B., Sept 10, by Rev. Wm. McCarty, Mr James Belding, of Mill Stream, to Miss Mary Jane Taylor, of the same place.

At the same place, by the same, Mr. James Beaty, of Mill Stream, to Miss Margaret Vincent

On the 8th inst., at Bloomingdale, the residence of A. G Jones, Esq., M. P, by the Rev. G. W. Hill, *M. A.*, Henry Stiefelhagen, Professor of Kings College, Windsor, to Miss Minna Henneberg, of Hanover.

## Deaths.

At No. 13 Palace Garden Villas, Kensington, London, on the 12th Sept. Charles Dickson Archibald, Esq., F. R. S., in the 65th year of his age.

At Ferguson's Cove, on the 12th inst., Thos. Powell, aged 18 years.

At the Poor's Asylum, Oct 10th, James Mann, aged 54 years, a native of England.

## Shipping News.

PORT OF HALIFAX.

ARRIVED.

SATURDAY, Oct 10

Steamer Commerce, Doane, Charlottetown; brigt Gen Canrobert, Sydney; schrs Hiram, Dauphiney, do; Mary Ann, do; Hannah, Brow, do; Orion, Hopkins, Barrington; Burbeck, Hurst, Labrador; Horton, Frost, Sydney—bound to St Andrews, N B.

SUNDAY, Oct 11

French War Steamer Semiramis, Sydney; brigts Pleides, McRae, Liverpool; Repeal, St Martins; Annie M, Carey, Aux Cayes; schrs Sentinel, Ross Inagua; Freddy, Whitman, P.E I.; Lilly, Strong, do; Victor, Sydney; Challenge, do; Rose, Graham, do; Arthemise, do; George, Morrisey, do; Sarah F, Fraser, do.

MONDAY, Oct 15

Schrs Ann, Sydney; Horton, do; General Canrobert do; Marie Joseph, Magaree; Queen of the East, Wilkie, P E I; Day Spring, Mitchell, do; Allegro, do; Rosaine, do.

CLEARED.

Oct 10—Steamers Commerce, Doane, Boston; Chase, Milligan, Portland; brigt Mary, Fanning, Montreal; schrs Agile, Vogler, Port Medway; Vivid, Bollong, Pugwash; Ada, Whitman, Cape Canso; Villager, Watt, Miramichi; *J* Lauchlan, Livingston, Baddeck.

Oct 12—Steamer Alhambra, Nickerson, Charlottetown; barque Faunces Carvel, Jackson, Bicque; brigs America, Doody, Boston; Hartley, Peacock, Miramichi; schr Mary Gwan, Bell, Sydney.


INTERCOLONIAL RAILWAY.

To Contractors.

THE undersigned is instructed by the Governor-General of Canada to inform intending contractors that, at an early day, tenders will be invited for the execution of certain portions of the Intercolonial Railway between Riviere du Loup and Rimouski, in the Province of Quebec; between Truro and Amherst, in the Province of Nova Scotia, and between Dalhousie and Bathurst, in the Province of New Brunswick. It is intended to let the work in sections, or divisions, varying from fifteen to thirty-five miles, according to the situation and local circumstances. The surveys are now in progress, and in part completed, and the object of this notice is to afford intending contractors ample opportunity of examining the ground at once. The plans, profiles, specifications, conditions of contract, forms of tender and other documents required for the information and guidance of contractors, are now being prepared, and when ready, of which due notice will be given, may be seen at the Railway Engineers' offices in Halifax, St. John, Dalhousie, Rimouski, Riviere du Loup, and at Ottawa.

SANDFORD FLEMING,
Chief Engineer.

Intercolonial Railway Office,
Ottawa, Sept. 12, 1868.
Sept. 16. tf.

Government House, Ottawa.

*27th of August*, 1868.

PRESENT.

*HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.*

ON the recommendation of the Hon. the Minister of Customs, and under the provisions of the 8 Section of the Act 31, Vic Cap 6, intituled—"An Act respecting the Customs," His Excellency was pleased to order, and it is hereby ordered that on, from and after the first day of September next, the Port of Edmonton, in the Province of New Brunswick, heretofore an independent Customs Port of Entry, shall be and the same is hereby constituted and declared to be an Out Port, and placed under the Survey of the Port of Grand Falls, in the said Province of New Brunswick.

WM. H. LEE,
Clerk of Privy Council

ect 7

*CUSTOMS DEPARTMENT,*

OTTAWA, Sept 18th, 1868.

Authorized discount on American Invoices until further notice, 30 per cent.

R. S. M. BOUCHETTE,
Commissioner of Customs.

oct 7.

LATHS & JOISTING.

NOW landing ex Emma Lillian from Sheet Harbor
100 M SAWED LATHS,
15 M feet Spruce Joisting,
viz 3 x 6 to 3 x 12.
For sale by
GEO. H. STARR & CO.

sept 16. Chron, Rep and Exp in

Fall Tweeds!

*The Subscriber has received by late arrivals:*

250 PIECES Heavy Canadian TWEEDS, suitable for Fall and Winter wear.

—ALSO—

Cases Under-shirts and Drawers, in white, Shetland, Brown and Scarlet.
English Black and Colored Doeskins,
Machine Sewing Silks
Tailor s Trimmings
Grey and White Shirtings
Flannels and other Staple Goods All of which are offered at lowest masket prices

JOSEPH BELL,
Depot for Canadian Tweeds,

sept 28 4w

Lumber, Shingles, &c.

THE Subscribers have on sale—a large and well assorted Stock of dry seasoned and other Wood Material, comprising—

PINE, ¼, 1, 1½, 2, 2½, 3, 4 and 5 inch.
SPRUCE, 1, 1 1-4, 1 1-2 2, 3, 4 and 5 inch.
SPRUCE SCANTLING, assorted sizes, some long lengths.
SPRUCE 1 1-2 inch flooring, plained & matched.
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C. H HARRINGTON.
Secretary to Trustees.

Sydney, C B., Sept 22nd 1868.
oct 7 2in.

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sept 30

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*WHOLESALE DRY GOODS MERCHANTS,*

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Ready made Clothing, Shirts, etc, etc, etc.

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The institution is devoted to the cure and recovery of persons who have become addicted to the use of ardent spirits. The aim being the restoration of the patient, everything in the treatment that will facilitate that object will be carefully attended to.

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# The Family.

## "I Never Can Forget Thee."

Forget thee! no—let stars forget to shine,
Let eagles fail through azure skies to soar,
Let dark blue seas in storms forget to roar,
Or ivy frail its tendrils cease to twine
Around the oak; but thy loved image still
Within my heart an amaranth shall bloom
Whose cup no sun may gild or dew-drops fill,
Yet deathless as the soul that scorns the tomb!
Thy looks, thy words, each kiss and smile of light,
Like precious gems or jeweled caskets rare
In Memory's vaults are hid from human sight.
And oft she'll count them o'er from year to year,
As pale sweet nuns their rosaries at prayer,
Or misers count their golden coins at night.

## A Pig that had a Chance.

A STORY FOR THE WEE ONES.

Most pigs never have any chance to be respectable. They are fed on the coarsest food and shut up in a dirty pen, where they have no freedom, no society, and not even pure air and a clean bed. If a little boy should be shut in a pig-pen and fed upon slops, and should have nobody to teach him or talk to him or play with him, he would grow up coarse and brutal if he lived to grow up at all. I once knew a pig who had a good time the first half year of his life, and as it is a true story I will tell you all about it.

When he was about a month old he was very plump and pretty, with white bristles over a pink skin, and the farmer who owned him took a fancy to him and resolved to give him a chance to improve. So he took him from his dirty little brothers and sisters, and gave him a nice little shed all to himself; in the shed was a soft bed of clean straw, and the door was left open. It was only the pig's bedroom where he slept at night and in wet weather. In pleasant days he ran about the yard and over the green in front of the house, and he would have gone into the house if a friend of his had not taught him better. This friend was Mattie, the farmer's little daughter. She had entire charge of pig, and fed him three times a day with sweet brown bread and milk, and often ran and played with him as if he had been a dog. He was fond of Mattie, and when she sat down in the doorway he would come and lay his head in her lap. It was a clean head, for his bed was clean and his food was clean, and he was very often washed; I have seen many boys and girls in Springfield who were dirtier than this little pig.

He knew a great deal, too, and had but one fault, but that was a sad one, and made his friend Mattie a great deal of trouble. He insisted on following her wherever she went, except when she went in the house. If she picked violets or strawberries he was always with her, and she never could visit her little playmates with his "tagging," as children call it. One day she set out when he was asleep, and ran down the road out of sight round a turn. Very soon she heard piggy trotting after, so she climbed a wall and hid herself behind it, waiting till he should go by. But she could not deceive him in that way. When he came near where she was, he stopped and said, "ugh! ugh! and began to smell in the bushes, and soon after there was a great clatter among the stones, and the head of the pig came over the wall where the child was hiding. He was delighted to find her, and she could not make him understand that he was troublesome. So at last this bad habit was the cause of his death. He grew larger and heavier than herself, and often knocked her down in his clumsy gambols without in the least meaning it; she was obliged to complain to her father, and the pet pig went were all other pigs go. He died and was buried in the pork-barrel.—*Springfield Republican.*

## Little Jenny's Sunday Dress.

I have known other little girl besides Emily Stuart to fret and complain a great deal because a new hat did not come home on Saturday night, to be worn to Sunday-school. Emily pouted, and did not wish to go with her old hat on, she said, when all the girls had on new ones. But her mother was too kind and wise to let her have her own way in the matter. So she went to Sunday-school in a very unpleasant frame of mind. God looked at her heart far more than at her dress. If that is pleasing in his sight, it is of little consequence about the outside dress, so it is clean and decent.

I think the example of little Jenny in our Sunday-school, is quite a rebuke to those children who are always fretting, because their good clothes are not nice enough. Jenny loved the Sunday-school very much; but her father was poor, and could not dress all his family suitably for church, so Jenny was often obliged to stay at home. At last her grandmother sent her from Ireland a new calico dress by some one who was coming to the place. But by the time it reached her, she had grown so much, the pattern was too small. Mother matched it as well as she could, and thus made up the skirt not very skilfully, of two kinds of calico. But Jenny was pleased with her new dress, and wore it faithfully to Sunday-school, until a friend gave her another.

Now, I do not think one of you love the Sunday-school as well as that. Neat, tasteful clothing, suitable to our station, is right and proper; but when our hearts are set upon it, then it becomes sin to us.

Never mind if your dress is not just what you desire, do not stay at home on the Sabbath for that. As a dear little girl said, whose mother was trying to piece her out a hood. "Never mind, mother, God won't care if it is pieced."

He looks into your heart to see how it is dressed. If he sees it full of sweet and holy thoughts, and clothed in the white robe of Jesus righteousness, he asks for nothing more.

## The Boy with a Straw Hat.

A crippled beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements and hooting at his helplessness and rags. Presently a noble little fellow came up, and pushing through the crowd, helped the poor crippled man to pick up his gifts, and place them in a bundle. Then, slipping a piece of silver into his hands, he was running away, when a voice far above him said, "Little boy with a straw hat, look up!" A lady, leaning from an upper window, said earnestly, "God bless you, my little fellow! God will bless you for that!" As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the old lady's smile and her approval; and last and better than all, he could almost hear his heavenly Father whispering, "Blessed are the merciful, for they shall obtain mercy."

Little reader, when you have an opportunity of doing good, and feel tempted to neglect it, remember the little boy with a straw hat.—*Echo.*

## Mother.

A mother's love! How thrilling the sound! The angel spirit that watched over our infant years and cheered us with her smile—how faithfully does memory cling to the fast fading mementoes of the sweet counsels of a mothers's tongue. And oh! how instinctively do we hang over the scenes of our boyhood, brightened by the recollections of waking eves and never closed while a single wave of misfortune or danger sighed around her child. The dearest, truest and best friend allotted to us here below. Ah! who can write of a mother's love—ever true and constant, through change, sickness and death—ever watchful of thy interest, from the the cradle to the grave? Ah! who can tell its worth? Poets have sung of its beauty ever since the morn of creation, and 'tis a theme that is still fresh—a subject that can never be exhausted. The rough winds of adversity may darken its pathway; yet through all changes, the light of love remains the same. Oh! none can rightly prize it. Thrice precious and holy is thy memory, Mother!—sacred name—blessed blessed be thy name forever!


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DR. RADWAY & CO.: I send you for publication the result of my treatment with your Pills in the following cases:

1st CASE.—Inflammation of the Bowels. John C. Chapman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels; was called at 10 P.M.; he had then been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 4 A.M. he had a free evacuation; at 9 A.M. eat his breakfast; at 11 A.M., gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead cholic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a wineglass of water every three hours—it always cures.

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

3d CASE.—Sarah Burns, ageu six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters. I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable, having a greater controlling influence in Liver and Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; their soothing, tonic, and mild aperient properties render them invaluable.

Yours, etc.,
SYDNY STEVENS, M.D.

**Suppression of the Menses, Headache, Hysterics, Nervousness Cured.**

NEWARK, N. J., Oct. 10th, 1863.

DR. RADWAY: Your Pills and Ready Relief have saved my daughter's life. In June last she was eighteen years of age, and for three months her menses were suppressed. She would frequently vomit blood, suffer terribly from headache and pain in the small of the back and thighs, and had frequent fits of hysterics. We commenced by giving her six of your Pills every night, and rubbed the Ready Relief on her spine, back and hips. We continued this treatment one week, when to our joy she was relieved of her difficulty. She is now well and regular, and has been so ever since.

Yours very truly, J. G. HODGSON.

Your Pills cured me of Piles that I feel assured was caused by over-dosing with drastic pills.

**Loss of Appetite—Melancholy—Nervousness—Bad Dreams—Sleeplessness Cured By Dr. RADWAY'S Pills.**

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*AS A DINNER PILL,*

To promote digestion, sweeten and strengthen the stomachs of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs' weakness and indigestion, are obliged to exercise their appetites, to enjoy the most savory meats and hearty food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of the Dyspeptics, for in six days they so prepare the stomach to receive, relish, and digest such food as it craves for. No Heartburn, no Palpitation, no Distress, no Vomitings follow the use of these excellent Pills.

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One Pill in a Dose.

ONE PILL IN A DOSE!
ONE PILL IN A DOSE!

What One Hundred Letters a day say from patients all over the habitable globe.

Dr. Maggiel, your pill has rid me of all biliousness.

No more noxious doses for me in five or ten pills taken at one time. One of your pills cured me.

Thanks, Doctor. My headache has left me. Send another box to keep in the house.

After suffering torture from bilious cholic, two of your pills cured me, and I have no return of the malady.

Our doctors treated me for Chronic Constipation as they called it, and at last said I was incurable. Your Maggiel's Pills cured me.

I had no appetite; Maggiel's Pills gave me a hearty one.

Your pills are marvellous.

I send for another box, and keep them in the house.

Dr Maggiel has cured my headache that was chronic.

I gave half of one of your pills to my babe for Cholera Morbus. The dear young thing got well in a day.

My nausea of a morning is now cured.

Your box of Maggiel's Salve cured me of noise in the head. I rubbed some Salve behind my ear and the noise left.

Send me two boxes; I want one for a poor family.

I enclose a dollar; your price is twenty-five cents but the medicine to me is worth a dolla.

Send me five boxes of your pills.

Let me have three boxes of your Salve and Pills by return mail.

**For all Diseases of the Kidneys, Retention of Urine, &c., &c.**

Maggiel's Pills are a perfect cure. One will satisfy any one.

FOR FEMALE DISEASES,

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Maggiel's Pills will be found an effectual Remedy.

# MAGGIEL'S PILLS & SALVE

Are almost universal in their effects, and a cure can be almost guaranteed.

*EACH BOX CONTAINS TWELVE PILLS ONE PILL IN A DOSE.*

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☞ Sold by all respectable dealers in medicine throughout the United States and Canadas at 25 Cents a Box or Pot.

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Patients can write freely about their complaints, and a reply will be returned by the following mail. Write for "Maggiel's Treatment of Diseases."

Dec 1 6m

**Mrs Winslow**

An experienced Nurse and Female Physician, presents to the attention, of mothers, her

# SOOTHING SYRUP,

**For Children Teething,**

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is

**Sure to Regulate the Bowels.**

Depend upon it mothers, it will give rest to yourselves, and

Relief and Health to your Infant.

We have put up and sold this article for over 30 years and can say in confidence and truth of it, what we have never been able to say of any other medicine—*never has it failed in a single instance to effect a cure,* when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of highest commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after 30 years experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most EXPERIENCED and SKILFUL NURSES in New England, and has been used with never failing success.

*THOUSANDS OF CASES.*

It not only relieves the child from pain but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

**Griping in the Bowels,**

*AND WIND COLIC,*

and overcome convulsion, which, if not speedily remedied end in death. We believe it is the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices nor the prejudices of others stand between your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, on the outside wrapper.

Sold by Druggists throughout the world.
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**Neuralgia and Rheumatic Mixture.**
**CHISWELL'S PECTORAL BALSAM.**
**Pheumonic Cough Candy.**

With confidence recommended in all cases of

**Coughs, Colds, Hoarseness, Sore Throat.**

DAVIS' DRUG STORE,
Halifax, N. S.

**Depot, 125 Barrington Street.**

oct 16

# Gough's Orations!

A SUPPLY of the Orations of this popular Temperance Advocate, delivered by him in Great Britain and on this Continent, just received and for sale at the

*WESLEYAN BOOK ROOM,*

at the exceedingly low price of 30 cents per copy.
oct 23.

FOR SALE AT THE

# Prince Albert Steam Mill

ONE hundred thousand feet Superior Clean Finished Mouldings, of various patterns, manufactured from best Kiln dried Lumber, for Panel Doors, Counters, Wainscott, Back Mouldings, Base and other finish.

Also, on hand—100 Panel Doors, made from Kiln Dried Materials of the following dimensions:
7 x 3 feet wide by 1 3-4 inch thick,
6 ft 10 in x 2 ft 10 in by 1 3-4, 1½ and 1¼ in thick,
6 ft 8 in x 2 ft 8 in by 1 3-8 thick.

Also—Grooved and Tongued Spruce Flooring, Wall Linings and Shelvings.

Also—A lot of Window Frames and Sashes, 12 lights, 8 x 10 in and 9 x 12 inch.

Also—Will make to order 1-4 inch veneered Oak, or Walnut Doors of superior description, not liable to rent, warp or split, as those made in the sold.

Also on hand 60—Southern Pine Timber and 3 in Plank, common Ranging Timber, Oak, Birch, and Pine Boards and Planks, Sawed Pine, Split Pine and Cedar Shingles. Also—Weather Boards.

The whole of which the subscriber offers low for cash. Apply to H. G. HILL,
Victoria Wharf, (below Gas Works)

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Feb 13

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THAT till within eighteen months all attempts to prepare a suitable and safe Combination for Leather, which could be used with satisfaction as a Dressing for Harness, Coach and Carriage Tops, Boots, Shoes, Yoke Straps &c., &c., and act as a Water Proof, Softener, Leather and Stitching Preserver, as well as to renovate the article dressed, have failed.

**It is Equally Strange & True**

That eighteen months ago, Ephraim Mack, of Mill Village, Queens Co. N. S., discovered and prepared and is now manufacturing and circulating as fast as possible, a Combination of 13 ingredients, known as E. Mack's WATER PROOF BLACKING, which is warranted to accomplish all the above objects or money refunded, as agents and venders are instructed to return the money in every case of failure, when satisfactory evidence is given.

That this is true, who will doubt when they read the following Certificate?

We the undersigned having used E. Mack's Water Proof Blacking on our harness, boots, shoes, coach tops, &c., and having proved it to be superior to any preparation of the kind we ever used, cheerfully recommend it to all who require a Leather Dressing as a convenient, safe and valuable combination.

Rev. F. H. W. Pickles, Mill Village, Queens Co., N. S.; Messrs. Calder and Fraser, do; Dr. J. M. Barnaby, M.D., do.; E. D. Davison, Esq., do.; James Forbes, M.D., Liverpool, N. S.; James Turner, Esq., Jordan River, Shelburne Co. N. S. James T. Innes, Shelburne; Rev T. W. Smith, do; Wm McRey, Esq, Clyde River, Shelburne Co. N S. Rev Thos Smith, Barrington, do; Wm Sargent Port Medway, Queens Co, N S; Spencer Cohoon do.; Rev C. W. T. Dutcher, Caledonia, Queen's Co Dr. Pope, M.D., Petite Riviere, Lunenburg Co. Rev. Christopher Lockhart Horton, N. S.; Wm Merry, Bridgewater, Lunenburg Co.; Wm. Owen, Attorney at Law, Bridgewater, Lunenburg Co.; H. B Mitchell, Esq., Chester.
sept 26

# MOOSEWOOD BITTERS.

BROWN'S BRONCHIAL TROCHES

**A COUGH, COLD, or sore Throat.**

Requires immediate attention, and should be checked, if allowed to continue.

Irritation of the Lungs, a Permanent Throat Affection, or an incurable Lung Disease is often the result.

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Having a direct influence to the parts, give immediate relief.

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nov 6

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