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Religious Miscellany.

From Hunter's Songs of Devotion.

Glad Tidings.

Tidings, O Zion! good news from the war!
Shouts of the victors are heard from afar!
Great are the conquests thy children have won!
Great is the work which Jehovah hath done!

Tidings! glad tidings! how swiftly they fly,
Fleet iron coursers are hurrying by;
Far speed the triumphs of Zion abroad,
Borne by the messenger lightnings of God.

Tidings! glad tidings! Green Isle of the sea,*
Wondrous the march of Messiah in thee!
New dispensations of mercy and power,
Blessings of Pentecost over thee shower.

Tidings! glad tidings! the Gospel of truth
Comes like an eagle renewed in its youth:
Mighty the armies of sin to subdue—
Mighty the broken in heart to renew.

Tidings! glad tidings! the rebel soul bows;
Down by the holy cross, breathing his vows;
Christ, all triumphant, extends from above
Mercy's gold sceptre of pardoning love.

Tidings! glad tidings! the angels in heaven
Shout over penitent sinners forgiven:
Loud hallelujahs roll up through that dome,
When the poor prodigal finds his way home.

* Ireland.

For the Provincial Wesleyan.

The Press.

The agencies which God employs for good, the devil employs for evil. The Press is one of those mighty agencies, and the evil productions of that mighty power are evidently fearful in their influence in the departments of theology, of literature and science.

"By thee religion, liberty, and laws
Exert their influence, and advance their cause;
By thee worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell;
Thou fountain at which drink the good and wise;
Thou ever bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of Good and Evil springs from thee."

"Naturalism," or the denial of the Divine Providential Government; "Atheism," or the denial of the Divine existence; "Pantheism," or the denial of the Divine personality; "Spiritualism," or the denial of the Bible redemption; "Indifferentism," or the denial of man's responsibility; "Formalism," or the denial of the power of godliness; are employing the Press to disseminate their soul-destroying errors in Germany, France, England, and America. And we might add another "ism," although it is included in that of Formalism, known by the name of "Tractarianism," of Oxford origin, which makes the Church the Saviour instead of Jesus; and as it is destructive of *vital* godliness, and the half-way house to the mother of harlots, it should be baptized Anglo-Saxon Romanism, or the high-way to the city of the seven hills. The Press in Germany (remarks a competent judge) is, to an alarming extent steeped in infidelity. This holds true both of the higher and lower literature. The left hand school of Hegel knew how to find its way among the lowest classes of the people by making its philosophy popular in a flood of pamphlets, novels, romances, &c., but no one would credit it, up to the year 1848. In France the feuilleton, or light French novels, the productions of such writers as Dumas, Sand, Eugene Sue, are demoralizing in their tendencies. One Review tells us that about two years ago "the total amount of immoral publications has been stated at 29,000,000, out-numbering the total issues of those of the religious societies." In the year 1851, the purely infidel press in London issued publications amounting to more than 12,000,000; of avowed Atheism about 640,000, and upwards of 17,500,000 of a negative or corrupting character. All this is exclusive of what are properly called Newspapers. The present circulation in London of immoral unstamped publications, of a half-penny to three half-pence each, must be over 400,000 weekly, or 20,800,000 yearly. In addition to these is the weekly importation of French prints and novels, of so indecent a character that once they could only be obtained by stealth, but may now be purchased openly from any venders of the other periodicals. The anti-Christian cheap literature, or reading for the million, has been classed thus: 1st. The *avowedly Infidel* 2nd. The *polluting*. To this class belong Reynolds's periodicals—styled "grossly immoral trash," and also what is called the "gallows literature," feeding the morbid feeling about criminals. 3rd. *Latitudinarian*. The Family Herald belongs to this class, and in part to the first and second also. It has the large sale of any of the penny or cheap publications among the working classes. Its weekly circulation is more than 200,000. "It has facts and philosophy for gentlemen, and hints and entertainments for ladies"—Through this channel flows, says one, the exhilirating beverage and the diluted poison, and is more akin to the sentiments of Theodore Parker than those of Christ and his apostles. Man's original uprightness is here denied; non-responsibility for belief is inculcated; the salvation of the whole race, without any exception, is preached; and to speak of future punishment, or the doctrine of atonement, is represented as making a sort of Moloch of God. I present you with a specimen. "The passages which speak of the salvation of all men are very numerous. There is one which expressly asserts the salvation of infidels (and they are referred to Rom. xi. 32, for proof). The salvation of the Scriptures is a bodily salvation on the earth, in which men will eat bread and drink wine, and enjoy the pleasures of corporeal existence. Philosphy has changed all this, and we hear almost nothing about it.—What can the clergy be about? And then follows the proof, "Is not the Head of the Church called 'the Saviour of the body?'" Here is another lesson: "A man is responsible for his false or bad faith, just as he is responsible for his bad breath. It is his misfortune." To this, Emerson, Owen and Holyoke will have no objection. "Every world," the Herald says, "has, no doubt, its own incarnation, and these all one incarnation; and we, being many, are parts of it," etc. This is something like Pantheism.—"Sincerity wants to know if it be possible to obtain the old faith in God that wrought miracles," and the Herald insinuates that "the two facts of faith and mesmerism combined" are to work wonders. Another will suffice. An "unlearned person" inquires about the heathen, and is told, "Scripture being a universal revelation by a universal spirit, when it says the heathen are lost it means that they are all finally gathered into the universal Israel—lost by ceasing to be heathen." The Family Herald is respectable, *compared* with much of the cheap literature of the day. But here (remarks one) lies the danger. Many a domestic circle that would repel the organ of an Atheistic secularism, or the *grossly immoral trash of the Reynolds school*, because their irreligion is too palpable, admit the Herald for its recreation and harmless pastime, while they receive along with it the teachings of an infidel theology. What parent who seeks the religious and scripturally moral welfare of his family, and their eternal salvation, would allow either a place in his library or on his table. Let parents, and guardians and churches see to it that their "facts and philosophy," as well as their "hints and diversions," are in harmony with the genial and ennobling teachings of the Book of God; such, we regret to say, is not the case with the Family Herald.

MONCTON.

The Concord of Ages.

A few years ago the current of theologic thought was temporarily rippled by a strange work, entitled "The Conflict of Ages," written by Dr. Edward Beecher; we have now another by the same author, entitled, "The Concord of Ages; or, the individual and organic Harmony of God and Man," published by Derby & Jackson, New York.

The great object of the first book was to show that the doctrine of inherited depravity, as believed by Calvinists, together with the special call of the Spirit limited to a portion of the Race and the damnation of the rest, conflicts with "the principles of honor and right" as applied to God, and therefore there is some method of reconciliation.—The reconciliation that satisfies the author's mind, and that he therefore persistently argues must be true, is, that human beings have all lived before their present life, and have all fallen—not through Adam, but each for himself—and that the present system of life is designed to save a part of a race deserving condemnation for former sins. Our present state is thus, in his view, something like the Roman Catholic ideas of purgatory, some of us, by forces not our own, being "prayed out," or delivered from it.

We do not care to argue long upon so strange a doctrine. It is sufficient for us that it is a fancy, a mere human conceit, designed to supplement and complete God's works. It is as much as to say that God's works so far as they are revealed "conflict with honor and right," and it is necessary for Edward Beecher, and some others, to aid the Almighty out of the trouble by fancying a tremendous hypothesis, not capable of any proof, and lugging into the world a thousand greater difficulties than it proposes to remove. We humbly conceive that the Lord asks for no such apologists.

If we have lived in another world before this we have been annihilated once, and made over again; for to totally forget ourselves is equivalent at least to temporary annihilation; and to live again without recollection of a former life is equivalent to a new creation. If it be once granted that the Lord will allow a soul to merge into another existence, with new modes of thought and feeling, forgetting its own existence, all genuine responsibility ceases, and the old heathen notion of immortality of substance, but mortality of individuals, is revived.—Our consciousness is our most precious property, it is the very *ens entium*, the soul of our souls, and to suppose that it is so much at fault as to allow a man to live in this world without knowing that he has lived in one or a dozen before, is to strike a death-blow at what Christians and Christ meant by immortality.

And, indeed, Dr. Beecher's hypothesis does not remove any of the difficulties, even of Calvinism. It merely displaces one, to reveal many more behind. Of what advantage can it be to a soul that has lived one or more careers, and fallen once or more, to come into this world in the body of a wailing child, and then die in three hours, or in as many weeks or years? Of what advantage to such a soul to be born in India, trained a Brahmin, believing himself to have been once an ox, and perhaps hereafter to be a toad, and then to die? How does this make good God's allegiance to "the principles of honor and right?"

A shorter way to remove the difficulty is to deny that it exists! This is the Methodist way. We humbly believe it is the Christian way. We repudiate with indignation the idea that the Bible description of man, as he is now in this world, conflicts with "honor and right" We believe that all the ways of God with men in this world, without the hypothesis of another to precede it, are good and holy. We do not believe that any son or daughter of Adam and Eve has any more right to complain of God's dispensations than had our first parents themselves. Both they and we are dealt with according to the law of right, by which God has declared himself bound. "Shall not the Judge of all the earth do right?"

Dr. Beecher believes that all are fallen, but not through Adam. Whether the fall came through Adam or not, does not affect the relation of man to God. Even he himself has said, on page 406, "The fall in Adam may be renounced, and no theory of the origin of depravity adopted. It may be accepted as an unexplained fact on scriptural testimony, and on the evidence of history and experience." Of course it may be admitted, and, when properly understood, must be admitted. And if it seems to conflict with the "principles of right," we should endeavor to learn what explanation of the matter God has given in the Holy Scriptures. Searching them, we cannot long be at a loss.

If man is depraved he is also redeemed. If depraved he is also called, aided and sustained by the Holy Spirit. The Lord is long-suffering, full of mercy, goodness and truth. Opportunity full and fair for salvation is given to every human being that lives, and no monstrous and incredible hypothesis of pre-existence is needed to justify the ways of God with man.

The later work, by the same author, is designed to show that God will hereafter harmonize what at present seems discordant and unsatisfactory. The time of concord or harmony it is believed is not far off; though whether he adopts the hypothesis of an earthly reign of the Messiah, and the previous resurrection of the dead, is left in the dark.

The peculiar view of the book is that God is capable of suffering, and the author expends a great deal of energy to prove it. There is mingled strength and weakness in his views. That it is an extreme to suppose that God is impassive, or mere intellect without heart, all will admit And that emotions which from some points of view may be regarded as disagreeable, but not implying guilt or limitation, are ascribed to Jehovah, perhaps none will deny. This doctrine is worthy of careful thought. But it should be remembered that the Deity, except as *manifested* in Christ, is beyond our conceptions, and it is not wise to be dogmatic in our views of his nature.

The book is of interest as the product of an excited but ill-balanced mind, particularly as showing the vagaries of an honest intellect that rejects the sound Armenian doctrine, that all men are equally free, and salvation is offered on fair terms to all.—*Zion's Herald.*

Religious Intelligence.

Revivals in England.

A letter from "North Shields," in the *London Watchman* contains the following statements:—"The Revival Services which we have held during the past week, have been attended by very large numbers of persons. Several times the chapel has been crowded to excess, and many were unable to find even standing room. The beneficial results have far exceeded our most sanguine expectations. Several hundreds of anxious enquirers of various ages and belonging to various congregations have given in their names, as having "found peace with God," and are giving evidence, in their character and labours, that they have been "renewed by the power of God."

"Many of the officers and members of our own Societies have been greatly quickened, and are now evidently "full of faith and of the Holy Ghost."

"Our esteemed friends, Dr. and Mrs. Palmer, have consented to remain with us another week."

The same paper contains a letter from "Dover," in which the writer says:—"We have been graciously favoured with a rich visitation of the Holy Spirit during the past month at Lyminge and Folkenstone, in this Circuit. A holy influence has rested upon our assemblies, prayer-meetings have been crowded, the churches quickened, and many brought under deep conviction of sin have earnestly sought mercy, and not fewer we have reason to believe, than eighty persons, varying from thirteen to forty years of age, and upwards, have obtained a sense of God's pardoning love,—not a few of them the youthful branches of our beloved friends who, rejoicing to see their rising offspring bowing under the power of divine grace, have themselves with gladsome tears and fervent prayer, and hymns of praise, entered heartily into the blessed work. Our trust is that the sacred flame will yet spread till the whole Circuit is visited by it.

"It being the time now for our Annual Missionary Services at those places, we have been happy in prevailing on the Rev. W. Arthur, A. M., who, in searching for health, has visited the salubrious coast of Folkestone, to render us his valuable aid as far as his strength would allow, which, although a tax upon his physical powers, was eminently distinguished by his usual vigour of mind, and attended with delightful unction and effect."

The King of Abyssinia a Bible Distributor.

The King of Abyssinia has received gladly the vernaculer Scriptures sent by the Bible Society, through the Bishop of Jerusalem, to Abyssinia. A brief notice of the conduct of the King in reference to the circulation of the Scriptures is supplied by a Missionary now labouring in that country.

"The King received the Bibles with great joy, and began himself at once to distribute them. Whenever he gives a Bible to one of the heads (first priests) of the churches, he observes, that henceforth they must teach all the people out of this book in the vernacular Amharic. We have frequently conversed with the King on this subject, and he is now most zealous in his endeavours to introduce the Amharic as the ecclesiastical language of the country, which, if he succeeds, may be considered as the first and most important part of the reformation."

In confirmation of the brief but important statements quoted, a portion of the journal of of the Society's Frankfort agent is now appended The Rev. G. P. Davies, after a recent visit to Basle, writes:—

"I went to Richen, to see Mr Spittler; found him at home. He looks well, his mind clear, and his old age sitting lightly upon him; his thoughts occupied at present with Abyssinia, and the projected 'Apostolic Highway' from Jerusalem to Gondar. He received a letter, dated May this year, from Gondar, the capital of Abyssinia. The brethren who labour there seem to have gained a wonderful influence over the mind of King Theodorus. They build roads and bridges, blast rocks, introduce useful arts of all kinds, distribute Bibles, and recommend the truth by their conversation and by their life. The King has of late recognised them to be right in those points in which the doctrines of the Bible differ from the traditions of the Abyssinian Church; he has even received the Sacrament of the Lord's Supper with them in token of this recognition. There has been a school for the children of Jews recently established, and the King has gone so far in his recognition of the civil services of the brethren as to raise them to the rank of nobles. But the great difficulty on the part of the friends connected with St. Crischona and of the Bishop of Jerusalem is to hold communication with these brethren. Sometimes, a letter takes twelve or eighteen months to reach Europe, and many never reach Europe at all. To meet this difficulty, Mr. Spittler has projected a plan for keeping up a regular communication between Jerusalem and Gondar. The distance overland, by way of the valley of the Nile, is about 1,800 miles. He purposes establishing twelve postal stations, one to every 150 miles. To each station three Christian brethren are to be attached; but the brethren to be selected are to be military men, accustomed to obedience, and trained to habits of order and discipline. One brother, who has served in the Wurtemburg army, is already in training in the institution of St. Crischona. Each station is in time to form the nucleus of a little Christian settlement, say eight to ten families for each, and the whole series of stations are destined to be a highway for the conveyance of the Holy Scriptures, and religious books, and, in time also for the immigration of Christian settlers in the territory of King Theodorus. He would give them a warm welcome, for he is anxious to introduce the arts and appliances of the nations of civilized Europe among his people. The stations are to be named after the apostles and evangelists, and hence the whole series is to be called the 'Apostolic Highway from Jerusalem to Gondar. The first station will be in Alexandria, the last in Gondar. These two stations, at the extremities, will probably be the first to be established, and the middle stations as means are provided The whole scheme is as yet but a plan; nevertheless, the first £100 for each of the twelve stations has been already promised. Mr. Spittler asks, 'Would the British and Foreign Bible Society so far support the scheme as to employ this agency for transporting Amharic and Ethiopic Bibles into these districts?'

"Abyssinia seems, independently of its own importance, to be an admirable basis of operations for acting on the masses of the heathen population between it and the Equator. A strong force of Missionary labourers, acting from this point on the neighbouring nations would be likely to produce great results. But to accomplish this there must be facilities for the transport of labourers and Christian settlers. The subjects of the King of Abyssinia amount to about 4,000,000, of which about two thirds are Christian and the rest Mohammedan. The heathen population in the Galla country to the south is about 9,000,000, and the Missions will probably soon be commenced among them.—*Bible Society Reporter.*

The Protestants in Tuscany.

A letter from Florence, of Wednesday last, though by no means favourable to the Protestants there, gives some idea of their numbers and circumstances:—

"I some time ago alluded to what is called 'evangelical Christianity' in Tuscany. I said but little about it, for both the instinctive prudence and caution of the new sectarians themselves, and the extreme wariness and timidity of the Government, combine to hide as much as possible the candle of these new lights under a bushel. The movement, however, seems daily to assume more significant dimensions. Two, three, five hundred, and even one thousand people meet of a Sunday evening in this town, in and about the small room doing duty for a chapel. The brethren are loudly calling for a larger locality. They number, I am told, at least 300 communicants, and though all those who crowd to the doors of the little congregation are certainly not all converts (for no less than thirty priests in their costume were seen in the throng on Sunday last,) still it is difficult to calculate the results of this affluence of people to such a place, of this free distribution of Bibles and religious tracts among all classes. Nor is the movement by any means limited to this capital. Everywhere throughout Tuscany, and still more in the Romagnas, are the books spread, and people induced to join in the perusal of them. These new congregations have as yet no definite symbols, no established clergy, no appointed teachers; they profess to ground their faith on the Gospel and on freedom of inquiry. They have as yet no man of transcendent ability, of striking eloquence, or of conspicuous character, among them Their most gifted Preacher, is Muzzavelle, a Neapolitan, once connected with the Waldenses of Piedmont, then a seceder from them, and the founder of an opposition sect, yclept Evangelical Society, in Turin and Genoa The man of the highest rank in the flock is Count Pietro Guicciardini, of Florence, the same who years ago suffered imprisonment and banishment as guilty of reading the Bible privately with two or three friends in his own house. Some of his congregation think the Count rather lukewarm and timid in the cause; they complain that his faith does not sufficiently shine through his works. Altogether, hitherto the new sect lacks the lead of a real chief; it lacks a head, a heart, and a tongue. It seems also to live merely on sufferance, rather ignored and winked at than really sanctioned by law or openly acknowledged by the Government. Of late, nevertheless, the talk about it has been loud and incessant; people evidently begin to feel, if not interested, at least curious about it. Besides the regular religious services on Sunday evenings, there are meetings in the evenings of the week-days for the purpose of instruction to individuals and organisation to the mass. The great obstacle to it is the state of perfect apathy, of religious death, in which most Italians, whether professed believers or arrant infidels, are content to live. Religion has too long been the priests' business in Italy. One priest, I am told, has already forsaken the established church and joined the innovators in Florence. The success of the reformatory movement greatly depends on the chances of his example being followed. Persons who lived in Florence twelve years ago remember how, in 1847, there came to this town a Preacher, named Ambrosoli, a native of Monza, an Augustine monk, whose eloquence completely turned the heads of the multitude. His preaching was nothing but pure, sound moral instruction. Being invited to recite the customary panegyrics on the Virgin or the Saints, or to draw the usual flaming pictures of Hell and Purgatory, he very adroitly observed that 'he was no poet.' Not a word fell from his lips that could prove him either Romanist or Protestant, yet the very Duomo could hardly contain his audience, and his admirers could with difficulty refrain from applauding. Priests and monks, and the very Nuncio from Rome, stormed and plotted against him; but the Grand Duke, to his praise, be it said, took him under his patronage, and he went on with his work to the end of the Lent season. It is just such a man the Evangelicals are in need of at the present day."

The Wonderful Revival.

The revival is still progressing with wonderful power in Ireland and Scotland. Tipperary, almost a Catholic county, has become the field of some late manifestations of the Spirit's power, and public meetings for united prayer are attended by crowded and anxious multitudes. All Scotland may now be said to be more or less moved, there being manifestations of the power of God in the remotest districts of Caithness and of Ross. London is in much the same state as hitherto, though prayer is becoming more extended among the people Some of the preachers, whose labours have been most blessed during the revival in other sections, propose visiting the metropolis this winter. A letter from the Rev. Dr. Boyd, Moderator of the United Presbyterian Synod, gives an account of the revival at Campelltown, Ireland. After speaking of the unusual religious interest pervading all classes, he gives the following account of his ordinary daily labour since the commencement of the movement:

I have five hours' visiting every day; I call upon and converse with inquirers at their own houses I have two mid-day classes, that are specially under the charge of Messrs. Sachane and Colvill, for the instruction of the young. I have two large classes weekly, the one for young men, and the other for young women; they meet on the Thursday and Friday evenings, we have a prayer-meeting in the church every evening at eight, attended by about 700; we dismiss at half-past nine, when we adjourn to the session-house to meet with inquirers, which is crowded to suffocation every night. This meeting occupies myself, and about a dozen friends who aid me, till eleven. The difficulty is to get them to go home. You will thus see that my work is very exhausting; but oh! it is most pleasant. I am convinced that this excitement will spread, that it will reach England, and that you will share with us in the blessing. Urge upon your friends in Christ the cultivation of the spirit of humble, earnest, united and exhortant prayer. This, I am persuaded prepared us for the Spirit's action.—*New York Examiner, Dec. 15.*

Union Prayer Meetings.

Both in London and the provinces (says the *Evangelical Christendom*) we hear of the increase of Meetings for United Prayer. A list is now lying before us of nineteen daily and forty-seven weekly Meetings in London; the latter being special as well as the former. This list, we have no doubt might be considerably enlarged, for there is scarcely a neighbourhood were such meetings on a larger scale are not held. Indeed none of them at present are to be called large, and not a few, of several of which we are cognizant, are held in private houses. In the different barracks about London a devout spirit is also manifested in a most unusual and encouraging manner among the soldiers, who in considerable numbers hold meetings among themselves for the reading of the Word of God, with mutual exhortation and prayer. In the country, we may mention the daily prayer-meeting at Hastings, which was commenced about a month since, and continues not only with unabated but increasing interest. In the North, also, at Newcastle-on-Tyne and other places, the various Christian Churches are more frequently coming together for prayer, and the Wesleyan Church in that large town seems to have been especially signalised both by its augmented fervour and by large accessions to its members. From the central part of England, also, we receive intelligence of a similar kind. We believe it is the universal experience that, however much of the divine presence may be enjoyed when Christians meet denominationally, they possess the consciousness of receiving a much larger blessing when they meet apart from their denominations, and unitedly. This was particularly felt in a series of extraordinary meetings lately convened for three successive days by the Rev. E. H. Bickersteth, at Hampstead. In those meetings we were ourselves privileged to take some humble part, and we know how eminently they were distinguished by those characteristics which leave no doubt of the presence of the Comforter.

General Miscellany.

The Sleepers.

They are sleeping! Who are sleeping?
Children wearied with their play;
For the stars of night are peeping,
And the sun hath sunk away.
As the dew upon the blossoms,
Bows them on their slender stems,
So, as light as their own bosoms,
Balmy sleep hath conquered them.

They are sleeping? Who are sleeping?
Mortals compassed round with woe;
Eyelids wearied out with weeping,
Close for very weakness now.
And that short relief for sorrow,
Harassed nature shall sustain,
Till they wake again to-morrow,
Strengthened to contend with pain.

They are sleeping! Who are sleeping?
Captives in their gloomy cells,
Yet sweet dreams are o'er them creeping,
With their many-colored spells.
All they love again they clasp them,
Feel again their long-lost joys;
But the haste with which they grasp them
Every fairy form destroys,

They are sleeping! Who are sleeping?
Misers by their hoarded gold;
And in fancy now are heaping
Gems and pearls of price untold.
Golden chains their limbs encumber,
Diamonds seem before them strown,
But they waken from their slumber,
And the splendid dream is flown.

They are sleeping! Who are sleeping?
Pause a moment! Softly tread!
Anxious friends are fondly keeping
Vigils by the sleeper's bed.
Other hopes have all forsaken—
One remains—that slumber deep,
Speak not, lest the slumberers waken
From that sweet, that saving sleep.

They are sleeping! Who are sleeping?
Thousands who have passed away,
From this world of woe and weeping,
To the regions of decay.
Safe they rest the green turf under—
Sighing breeze or music's breath,
Winter's wind, or summer's thunder
Cannot break the sleep of death!

—*Zion's Advocate.*

Dying Wife and Drunken Husband.

There is a poor woman living about four miles from us, who is dying of a cancer. Her husband is a drunkard, and she has no care but such as her two little girls give her, except when a neighbor calls. Mrs Green has been in the habit of visiting her regularly, for a long time, and has often wished me to go with her. This morning we went together. As we approached the house we heard a loud and boisterous talking, and Mary said, at once, "I fear Mr. Towne was at that dance last night, and has come home drunk—how glad I am that we have come just now!" I was afraid to go in, and could not imagine what good we could do in such a case, but she hurried on, and opening the door quietly, we stood at once in the midst of such a scene as I never before witnessed. A joyous smile of welcome and relief passed over the wan but patient face of the sufferer, who was propped up in her bed by pillows, while she vainly strove to quiet the senseless ravings of her intoxicated husband, and calm the fears of her poor, frightened children. The small room, which served at once for kitchen and bedroom, was as neat as the two children could make it, with their mother's directions, but every thing looked cheerless and uncomfortable. There was no wood in the house, nor any cut up at the door, and Mr. Towne was fiercely brandishing a large stick over the heads of the poor, half-clothed children, and commanding them to go out and pick up some chips, which were buried in the snow. As soon as he saw us, he dropped the stick with a look of shame, and changing his tone, said:

"O, good morning, Miss Green. I'm happy to see you. I'm always glad to see the ladies! I used to call myself a ladies' man; ha! ha! A pretty ladies' man I am now, heigho! I've picked out my second wife, though, if ever this old one gets ready to leave—she's been lazing around here long enough, just good for nothing. I wish she'd hurry up and give me a chance to take some comfort with another one. But why did'nt you go to the 'dig' last night, Miss Green? We had a jolly time—'danced all night till broad daylight, and went home with the girls in the morning.' We'll have the next 'dig' here, I guess. What do you say to that, old woman? Think you'll dance? Come, get up, and get me some breakfast—you are only making believe sick, just because you are so lazy"

And thus he raved, first about one thing, and then another, while his poor wife looked on in speechless agony. He had never appeared so much excited before, or talked so cruelly to her, and she tried several times to tell us that James used to be a kind, good husband, and that it was only drink that made him act so, but he stopped her with an oath, and told her to mind her own business. While he was thus talking, I was almost as much terrified as the children were; but Mrs. Green very coolly took off her bonnet, and then went to work to make things more comfortable. She smoothed the bed of the invalid, and told her to lie down and rest, and she would see that they all had some breakfast. Then with a tone of decision, but of great kindness, she said: "Now, Mr. Towne, you must stop talking in this way, and you must go out and cut some wood and bring it in, and bring some water, and do all you can to make your poor wife and children comfortable." He tried to laugh it off, but she was so decided that he seemed ashamed and awed, and finally did as she wished him to. Soon, a cheerful fire was blazing on the hearth, and after applying some soothing emollients to the diseased and suffering woman, and giving her a much-needed cordial, she left her to rest, while, with the help of the children, we undertook, to get them all some breakfast. Mrs Green had not forgotten to bring a basket, well filled with comforts for the sick woman and her children, and soon had the satisfaction of placing before them what they seldom enjoyed now—a well-cooked meal. They all begged that they might share these luxuries with the father, but he would not take anything from them, till Mrs. Green told him to. After he had eaten a nice breakfast, she had a long, faithful talk with him, in which he acknowledged all his failings, and promised not to drink any more for a month, or go to any more "digs." He then threw himself on his knees, by the bedside of his noble hearted wife, and taking one child in each arm, he begged them to forgive his cruelty to them, and promised to be a better husband and father.

The scenes of the morning had greatly exhausted poor Mrs. Towne, but she felt grateful and happy at the kind words and manner of her husband, and for the comforts which Mrs. Green had procured for her. She is a woman of deep and fervent piety, as well as great natural refinement, and a good education.

Fifteen years ago they came into this wilderness, thirty miles from any settlement. After six months, they ascertained that another family lived within four miles of them. Here they toiled hard, but cheerfully, for the father was a temperate man, and one of the kindest of husbands and fathers. But afflictions came—death entered their circle. The eldest daughter sickened and died, and a falling tree crushed the two sons. The stricken husband and father was no longer a happy man. His heart was filled with rebellious thoughts against the Being who had afflicted him. Dark shadows sat on his brow, and smiles no more brightened his countenance. Other settlers moved in about him, bringing the "cursed bowl." To drown his sorrows, he sought its stupefying influences, and step by step he went down the drunkard's dreary path, till he has become what we have seen to-day. This last sorrow was too much for the poor wife, and for some months she has been prostrated by this terrible disease. She has struggled long against it for the sake of her children, but she has now, apparently, only a few days more to live. She feels no anxiety about anything, for she is sure her children will be cared for, and the very peace of Heaven lights up her countenance, as she speaks of being at rest.

Great, heroic heart! Bravely hast thou fought life's great battle! Nobly hast thou borne the cross! Soon shalt thou wear thy crown! We left her with our hearts strengthened for our cares and trials, which seem hardly worthy of the name, when compared with hers.—*A Western Correspondent of the Springfield Weekly Republican.*

John Milton on the Evil Consequences of Oppression.

Lord Macaulay, in his essay on Cowley and Milton, attributes the following truthful language to that great man, who was as devoted to liberty as he was distinguished in poetry. His thoughts are worthy of attention in these days of commotion.

When will rulers learn, that where liberty is not, security and order can never be? We talk of absolute power, but all power hath limits, which, if not fixed by the moderation of the governors, will be fixed by the force of the governed. Sovereigns may send their opposers to dungeons; they may clear out a senate-house with soldiers; they may enlist armies of spies; they may hang scores of the disaffected in chains at every cross-road; but what power shall stand in that frightful time when rebellion hath become a less evil than endurance? Who shall dissolve that terrible tribunal which, in the hearts of the oppressed, denounces against the oppressor the doom of its wild justice? Who shall repeal the law of self-defence? What arms or discipline shall resist the strength of famine and despair? How often were the ancient Cæsars dragged from their golden palaces, stripped of their purple robes, mangled, stoned, defiled with filth, pierced with hooks, hurled into the Tiber! How often have the Eastern Sultans perished by the sabres of their own Janissaries, or the bow-strings of their own mutes! For no power which is not limited by laws can ever be protected by them. Small, therefore, is the wisdom of those who would fly to servitude as if it were a refuge from commotion; for anarchy is the sure consequence of tyranny. That governments may be safe, nations must be free. Their passions must have an outlet provided, lest they make one.

When I was at Naples, I went with Signor Manso, a gentleman of excellent parts and breeding, who had been the intimate friend of that famous poet, Torquato Tasso, to see the burning mountain Vesuvius. I wondered how the peasants could venture to dwell so fearlessly and cheerfully on its sides, when the lava was flowing from its summit; but Manso smiled, and told me that when the fire descends freely they retreat before it without haste or fear. They can tell how fast it will move, and how far; and they know, moreover, that though it may work some little damage, it will soon cover the fields over which it hath passed with rich vineyards and sweet flowers. But when flames are pent up in the mountain, then it is that they have reason to fear; then it is that the earth sinks and the sea swells; then cities are swallowed up, and their place knoweth them no more. So it is with politics; where the people are most closely restrained, there it gives the greatest shocks to peace and order; therefore would I say to all kings, let your demagogues lead crowds, lest they lead armies; let them bluster, lest they massacre; a little turbulence is, as it were, the rainbow of the state; it shows, indeed, that there is a passing shower, but it is a pledge that there shall be no deluge.

The Egyptian Sphinx.

"And near the pyramids, more wondrous and more awful than all else in the land of Egypt, there sits the lonely Sphinx. Comely the creature is; but the comeliness is not of this world; the once worshipped beast is a deformity and a monster to this generation; and yet you can see that those lips, so thick and heavy, were fashioned according to some ancient mould of beauty now forgotten,—forgotten because that Greece drew forth Cytherea from the flashing foam of the Ægean, and in her image created new forms of beauty, and mode it a law among men that the short and proudly-wreathed lip should stand for the sign and main condition of loveliness through all generations to come. Yet still lives on the race of those who were beautiful in the fashion of the elder world, and Christian girls of Coptic blood will look on you with the sad, serious gaze, and kiss your charitable hand with the big, pouting lips of the very Sphinx.

"Laugh and mock, if you will, at the worship of stone idols: mark ye this, ye breakers of images, that in one regard the stone idol bears awful semblance of Deity,—unchangeable in the midst of change—the same seeming will and intent, forever and forever inexorable. Upon ancient dynasties of Ethiopian and Egyptian kings,—upon Greek and Roman, upon Arab and Ottoman conquerors,—upon Napoleon dreaming of an Eastern empire,—upon battle and pestilence—upon the ceaseless misery of the Egyptian race,—upon keen-eyed travellers,—Herodotus, yesterday, Warburton to-day,—upon all, and more, this unworldly Sphinx has watched and watched, like a Providence, with the same earnest eyes, and the same sad, tranquil mien. And we, we shall wither away; and Islamism will wither away; and the Englishman, leaning far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seat of the Faithful; and still that sleepless rock will lie watching and watching the works of the new, busy race, with those sad, earnest eyes, and that same tranquil mien, everlasting. You dare not mock at the Sphinx!"

Conscription in France.

The following account of the Conscription in France is from the English United Service Magazine. It is in the way here described, that the vast army of France is replenished:—

"This military lottery occurs every year. The annual contingent of troops levied thereby, varies according the necessity of the State, being in war times very high, and in peaceable time comparatively low; at all times, however, it amounts to at least 20,000 men; that being the number who annually receive their dismission, their term of service having expired. A census of all the departments is taken every year; and the number of men required is divided in equal proportions among all the provinces of the empire. The names of all the young men between the ages of twenty and thirty, both years inclusive, are then described on the conscrip-

tion lists of their respective localities, and every attempt to evade conscription is punished by an imprisonment of from one month to one year, while any one aiding or abetting a fugitive from the dreaded ballot, is liable to the same penalty.

The scene which takes place at the drawing is one of much picturesque animation. Groups of the finest youths of a wide neighborhood, with generally their fathers and mothers, relatives and friends, are assembled in the spacious hall of the town house. The mayors, prefects, and sub-prefects, are there to receive them, with usually several officers quartered in the district. On every face there is an expression of hope and fear, anxiety and excitement; and as each advances towards the fatal urn, and draws the paper deciding his future destiny, all the spectators, as well as the parties immediately concerned, feel the most lively interest. Those who draw a higher number than the number of recruits required, are exempt, while those who draw a lower are condemned to serve their country, as *militaires*, for the space of seven years. Some are exempted. These exceptions include all below the height of five feet five inches; all criminals; all who are the subject of any physical incapacity; the eldest of orphans; the only son, or eldest son, or grandson of a widow, or of a father of seventy years of age; certain classes of students in the public schools; including all those who have carried off the great prizes of the institute, or of the university. None, however, are exempt from the ballot; all must appear, and draw their lots; and this over, such as have objections to urge send them in to the *council of revision*, which is appointed for the purpose. Were it not for this close examination, many would evade the common national responsibility, and some would intrude themselves into the service, whom the service would otherwise reject. As it is, the instances are numerous of persons who mutilate themselves by chopping off a finger, or, who raise sores on their bodies by piercing their flesh, and drawing strings through the wound, that they may be reported by the medical inspectors infirm, and unfit for military life."

Provincial Wesleyan

WEDNESDAY, JANUARY 11, 1860.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other Notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents.

The Week of Prayer.

This is the week of prayer. A multitude which no man could number are daily prostrate before the God of all the earth, moved by a common impulse, and supplicating with a common purpose. What a sight for angels to behold! What joy in Heaven! Do not the spirits that surround the Throne suspend their song, and bend their seraphic eyes to behold the thing that is being done upon our globe; and then, exultant at the glorious sight, renew the chorus of their praise, and swell with higher notes their hallelujahs unto Shiloh, to whom the gathering of the people is? Amid the snows of the North and the sands of the South; from the farthest East to the extremest West; wherever the name of Christ is known, the suppliant knee is bowed, and the voice of prayer is heard, while every worshipper is conscious that his supplication ascends supported by the cry of the great Company of Christ's expectant, faithful followers.

For what do the people pray? "That God would NOW pour out His Spirit upon all flesh, so that all the ends of the earth might see his salvation." Long have believers in the Word of God looked forward with joyful anticipation to that predicted period when the earth shall be full of the knowledge of the Lord as the waters cover the sea. They have recognized the Father's promise to the Son, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But they have placed the set time afar off. Age after age has swept away, and the expectation has been of still future, and not of present, fulfilment of God's designs. They are so glorious that no generation has dared to deem their complete development appropriate to its time. And thus, well nigh two thousand years have passed away since Christ suffered in the flesh to ransom all mankind, and yet how small a portion have known and loved his name! In the year of our Lord eighteen hundred and sixty, it may be said that nearly thirteen hundred millions of human inhabitants are found upon the earth, and of these but little more than a fourth can be nominally ranked as Christians, while over more than half the number of those who thus name the name of Christ, the superstition of Rome is dominant, and nearly one half of the remainder belong to the apostate Eastern Church. Protestant Christendom embraces less than a fourteenth of the population of the Globe; and what an abatement must be made from this proportion to give us the number of those attached, even nominally, to churches in which the Gospel is preached in its purity; and, again, how must our process of reduction be prolonged to reach the number of those, connected by birth and education with evangelical churches, who profess to love our Lord Jesus Christ in sincerity! It is a dark picture which statistics paint of the spiritual condition of the world at the close of the first decade of the last half of the nineteenth century. It is time to wake up out of sleep. It is time to arise and go to God in prayer with the universal voice of Evangelical Christendom. It is time to consider whether there be anything to deter us from looking for the accomplishment of God's great promise in our own day. "Ask of me," Jehovah says, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There is but one condition, "Ask of me." There is none that postpones the time. But has Jesus delegated to his disciples the right to prefer this request, assuring them that whatsoever they ask of the Father in his name it shall be done? Then how great the responsibility, and how obvious is the duty, of those whom he has placed in trust of this peerless prerogative of approach in believing prayer to God! May it now be exercised with an energy, an unction, and a universality, which will bring down the blessing, make the clouds drop fatness, cause *the Spirit of God to be poured out upon all flesh, so that all the ends of the earth may see His salvation.*

We regret that we were unable to hear the lecture delivered last Tuesday evening before the Young Men's Christian Association by the Rev. Mr. Welton, from Windsor. By gentlemen who were there it is described as one of the most chaste, classical, and able lectures that has ever been delivered in this city. We hope that the talented lecturer will be induced to allow it to appear in print. It was upon an appropriate theme—"The pleasure and advantages to be derived from the study of the Holy Scriptures.—*Colonist.*

Letter from Rev. Dr. Knight.

SHEFFIELD, Dec. 8, 1859.

To the Editor of the Provincial Wesleyan:

SIR,—It has been repeatedly the purpose of my mind, to collect some of the incidents of along missionary life, for insertion in the pages of your journal; but hi herto, there, the matter has been allowed to rest. In the opinion of some, probably, it may be deemed as still the wiser measure there to let them lie in undisturbed repose.

To myself notwithstanding, there is no room for doubt but that the recollection of the past (especially the early years of my toil) might fetch forth into vivid and grateful remembrance, the way in which the Lord has been pleased to lead me,—while *certainly*, and I trust not less profitably—a sense of manifold defections would lead to a deeply self-abasing recognition of the *forbearance* of *Him* in whose service, I have been for nearly half a century engaged.—The above purpose I may *possibly* yet redeem.

But in the meantime, while perusing the letter of Rev. H. Daniel, in your journal of the 26th Oct., my spirit was unusually stirred within me; and had physical infirmity reduced me to dependence on a *crutch*, under the magical buoyancy of my youthful days, probably, it would have been placed against my shoulder, as indicative of desire, like "*Old Richard*" in Bloomfield's farmer's boy" to "fight my battles o'er again."

Believe me, Sir, could I have subjected circumstances to my control, it would have afforded me no ordinary degree of delight, to have complied with the wishes of those of my Brethren who requested me to accompany our beloved President on his late mission, along the scene of my early ministerial labours—*especially*, as his visit extended so far north as the *Cape of good view*, where, among manifold objects, well calculated to please the eye, and gratify the mind, was found by me one of peculiar interest, whose worth has but become the more estimable as the last two score years have gone by with all their cares, toils, and joys, to mingle with the past.

There will be no difficulty however in putting my imagination in the stead of my personal presence, and thereby to accompany my respected Brethren along their northern route.

Having so frequently gone over the same line of distance, both by sea and land, which forms the recorded direction of the President, and his official companion, there is no peculiarity of cape, creek, light, bay, or island but reproduces some reminiscence of facts and circumstances made familiar to my mind, many years ago,—and which leaves, and ever will leave, while memory endures, some trace behind.

Mentally embarking with my brethren from one of the metropolitan wharves, we pass the Cove whose name we *omit to mention;* and so pass on to the narrows. Fort Townsend in the rear—Signal-hill with its hanging batteries on the left. Fort Amherst on the right. The undulating waves of the wide Atlantic ahead.

Three and forty years ago I, for the first time, passed out through this cliff-bound, narrow inlet from the ocean. Had an event similar to that which then occurred happened to my brethren on the occasion of their recent egress, very likely there would have been some disturbance of the nervous system.

What the order of things is now, I am not prepared to say. Then every coasting vessel had to hoist the colours. The vessel was hailed from the Fort, and the place of destination demanded. The Captain of the schooner in which I had taken my passage, omitted compliance with this regulation. Presently one of the artillery men rushes to the extreme point of the Fort, places the speaking trumpet to his mouth and bellows out the order to send the boat ashore. The Captain knowing that to heave the schooner to, and put out the boat in so critical a situation, would be to imperil both life and property, resolved to give them the run.—His purpose being perceived, instantly the match was applied to one of the pieces of ordnance, which sent its pealing thunder athwart the narrows.—Still the old coaster was bent on going ahead.—Again the thunder bursted out, sending forth a something more solid than the simple cartridge. The sound, as the shot cut the air over our heads, fell somewhat strangely on my ear. The old Captain's plan became hereby disconcerted. The next shot, said he, will be *into us.* Amid much confusion the schooner was hove to, and the boat, the only one we had, sent on shore. Unfortunately, under the excitement of the occasion, the two best men we had were sent off in the boat, leaving only one hand and the Captain to manage the schooner. A heavy swell coming in from sea, soon stopped the vessel's headway, nearing us by its motion to the northern headland, against whose lofty and overhanging front, in less than fifteen minutes, we should have been thrown, had not a pilot boat, already in the narrows, whose crew saw our danger, come opportunely to our relief.

This somewhat exciting scene was wound up by the Captain having to pay a half guinea as a consideration for the consumption of His Majesty's powder and ball.

May I not presume, Sir, that my respected Brethren were allowed to make their egress through the narrows, without the necessity of paying ten shillings and sixpence sterling for being shot at—and also exposed to the peril of a watery grave.

Brother Daniel informs us in his letter that the little vessel which bore them along in "*gallant style*," proving as she pranced onward from wave to wave her "*excellent sailing properties*," is owned by James Saint, Esq. The name falls familiarly on my ear—and awakens in my soul a sweet response. His venerated father was in the early years of my mission one of my most *endeared* and *valued* friends.—A *class leader*—a *local preacher*—a *lover* of our *doctrine* and *discipline*—and a *warm* and *generous supporter* of *Methodism*, in proportion to the measure of his means.

As was his *name*, so the power of divine grace had moulded his *nature*. He was a *Saint indeed!* I have in my possession, a long letter, received from him more than a quarter of a century ago, which on account of its piety and sound sense, I have oft thought, of sending for insertion in the *Provincial Wesleyan.* Squire James, was at the time of my residence in Bonavista, of course quite a youth; but glad I am that worldly prosperity has crowned his manhood's prime—and above all that the Chairman of the District speaks of him thus honorably—that he has for years evinced a lively interest in the work of God—and is also the most liberal supporter of the funds of our church. Our travellers to the north having run the guantlet of the narrows, are now fairly at sea. Passing the sinuous entry to Quidi-Vidi cove, they come soon to the land elevation known by the name of the Sugar Loaf; from whose conical top the wind frequently falls strong and fitfully on the canvass of the vessels as they sail beneath, thereby often endangering life and property, and sometimes effecting the destruction of both.

In connection with the memory of the past we may be allowed for a moment here to pause.—I know but of one instance, though our Missionaries are so much exposed on the island of Newfoundland to the dangers of the sea, in which any who have laboured there have had the destiny of a watery grave.

This melancholy occurrence took place in the person of the Rev. John Ward, in passing this dangerous portion of the coast—an event this which brings to mind other circumstances than the loss of the person above named.

The schooner was the property of Mr. Giles Hosier, a merchant then residing in Bonavista, the father of my wife. His eldest son was on board. The schooner was seen off this land, struggling with wind and wave. A signal of distress was flying from the mast head. No relief could be rendered, and therefore the vessel, laden with supplies for the fishery, with all the hands on board were soon submerged beneath the angry billows.

Leaving this solemn event, the loss of a Christian Missionary—an eldest son the endeared object of a family's love and hope—a member of the Church of Christ—the loss of other lives, as well as property—in the hands of *Him* whose providence permitted it,—we pursue our northern course.

Passing Torbay, and places of lesser note, we soon come to Cape St. Francis.

Recollections of the past compel me here to pause. In the coves immediately adjacent to the Cape I have on several occasions had the privilege of performing religious service during the period of my appointment to the Black Head Circuit.

The extensive revival with which the Lord was pleased to visit that Circuit in 1829 extended up the Bay as far as Harbour Grace, and across the Bay also, to these Coves—a circumstance which led to the visits above alluded to. Passing in imagination this Cape, with my respected Brethren, we cross the Bay of Conception, containing it is supposed from 26 to 30 thousand of the Island's population. Flamborough head as we pass over, looms its lofty head on the northern shore, near which, in time past, nature must have indulged in some fitful passion of displeasure, threatening apparently to submerge that lofty eminence headlong in the waters of the Bay. The evidence of this the traveller has oft perceived, as he used in olden time to track his uneven and wearying way from Island Cove to Old Perlican.

Then leaving Bay DeVert in its quiet nook, taking the inside passage, we glide through the narrow straits dividing off the Island of Baccaloo from Grates Cove point.

Two events connected with my Missionary life here rush on my recollection.

The narrative of these, I must leave for my next communication.

I am, Mr. Editor,
Yours, sincerely
R. KNIGHT.

The Theological Professorship.

DEAR MR. EDITOR,—Allow me to trouble you with another list of subscribers to the Divinity Professorship, which will very nearly complete the very successful efforts of Brother Stewart in his district. I enclose to you, also, a subscription from a beloved sister which I am certain will be received by our wide spread connexion in these Provinces as a most appropriate tribute paid to the memory of a devoted and honoured minister, and, secondly, of our worthy friend whose name the Professorship bears.

How truly has it been said that "the widow's mite opened a mine of inexhaustible wealth to the Church."

How many hearts will pulsate with grateful joy at the re-production of our sainted Brother Busby's name among those of his brethren in a work which would undoubtedly have drawn largely on his sympathies had he lived to see it in progress. The recollection of his zeal and labours is pleasing to his brethren, and to his numerous friends; may the offering be as "bread cast upon the waters!" J. ALLISON.

Mount Allison, Jan. 4th, 1860.

Will you add the following names to the Annapolis list:

In memory of the late Rev. S. Busby,	£1	0	0
Avery B. Piper, (Bridgetown)	1	0	0
Andrew Henderson, Esq., (Annapolis)	1	0	0
NEWPORT CIRCUIT.			
Nicholas Mosher, sen.,	£2	0	0
John J. Colter,	2	0	0
Nicholas Mosher, jr.,	4	0	0
Hugh Mosher,	2	0	0
William Mounce,	2	0	0
J. W. Allison, jr.,	1	0	0
George Allison,	1	0	0
Robert W. Allison,	1	0	0
Miss Elder,	1	0	0
George A. Johnston,	1	0	0
James B. Johnston,	1	0	0
James Sterling,	1	0	0
James Chambers,	1	0	0
George Forest,	1	0	0
Arcanus Forest,	1	0	0
James L Sterling,		10	0
Samuel Masters,		10	0
Andrew Cox,		10	0
Small Sums,	1	0	0
	£24	15	0
KEMPT CIRCUIT.			
Capt. George Armstrong,	£2	0	0
George F Salter,	1	0	0
George Allen,	1	0	0
Ezek. N. Masters,	1	0	0
Charles Hayward,	1	0	0
John G. Burgess,		12	6
Wilcox Mosher,		10	0
George A. Burgess,		10	0
Frederick N. Burgess,		10	0
Joseph A. Mosher,		10	0
Robert H. Burgess,		10	0
Isaac B. Harvey,		10	0
Mrs. Cath. Mann,		10	0
Small Sums,	1	9	4½
	£11	11	10½
HALIFAX			
Friend, (per Rev. Charles Churchill, A.M.,	£1	0	0
WINDSOR CIRCUIT.			
Mr. J. Elderkin, (Falmouth)	£5	0	0
Capt. T. McDonald, (Mount Denson,)	1	0	0

Letter from Wallace.

For the Provincial Wesleyan.

MR. EDITOR,—The year which has just closed has been one of unprecedented spiritual prosperity to the Church of Christ.—God has been displaying His wonder working power throughout Christendom. That cloud of Divine influence which, a few months ago, rested on the United States, is now hovering over Europe; and the effects prove the presence and regenerating influence of the Holy Ghost. Those walls which have long separated Christ's Church, are either crumbling to the ground, or the minds of God's people are being elevated by true love, so that they can look over and recognize each other as brethren.

The glorious results which have followed the united efforts of Christians in other lands, have stimulated God's people in some parts of Nova Scotia to adopt similar means. A Union Prayer Meeting has been very auspiciously commenced in the village of Wallace; and I am happy to say that all the resident ministers have heartily united in the good work.

The first meeting was conducted by the Rev. Mr. Munro (Free Church). On the platform were Rev. Mr. Allen, (Wesleyan), and Rev. Mr. McCurdy (Presbyterian).—These ministers manifested towards each other the kindliest feelings of brotherly love. Each in his address ascribed it to Divine influence that they had thus been brought together, and hoped that a brighter day was beginning to dawn upon the Church. They expressed themselves as exceedingly sorry that the Rev. Mr. Christie (Presbyterian) who had co-operated in the movement, was unavoidably absent. At the close of the meeting, all felt that "it was good for brethren to dwell together in unity."

At the first meeting of the new year, the President (Rev. Mr. McCurdy) read a circular, the first part of which was a voice from the East to all Christians; and the second part a request from the Halifax Union Prayer Meeting to Nova Scotians, to unite in earnest prayer for the conversion of sinners throughout the world. After reading the above it was resolved, on motion of Rev. Mr. Allen, that all the denominations in connection with the Meeting be requested to meet in the Wesleyan Church on Monday the 9th January, at 11 o'clock, and that the Rev. Mr. McCurdy, being the oldest Minister in Wallace, be requested to preach a sermon on the occasion.

In conclusion I may say, if the congregation be any criterion to judge by, we may conclude that the interest felt in our Union Prayer Meeting is increasing. Persons come from a distance of six or eight miles, and at an early hour the Temperance Hall is filled; and should the congregations continue to increase, it will be necessary to remove to a larger building.

Wallace, 5th Jan. 1860.

Union Prayer Meeting.

WEDNESDAY, 4th Jan., 1860.

The Committee having on a previous day issued a circular, requesting Ministers of the various Evangelical Protestant Churches to meet with them on this occasion for the purpose of making arrangements for conducting during the ensuing week, in concert with Christians in other parts of the world, special religious services, and especially united prayer for the extension of the Redeemer's Kingdom, the committee now met and was constituted by prayer from the Rev. R. F. Uniacke.

The Chairman having stated the object of the meeting, it was, after consultation, agreed—

First. That the ministers of the various Protestant denominations, be respectfully invited to open their places of worship for Divine Service on Monday next, 9th Jan., and to institute in their congregations such other special public religious services throughout the week as they may deem advisable, and to impress upon their people the propriety of setting apart Monday first as a day of fasting and humiliation, and of offering fervent prayer suitable to the occasion throughout the week, in their families and in private. And further, that the ministers be requested to make the next ensuing Sabbath (January 15th) as far as possible a day of united thanksgiving to God in relation to the same object.

Secondly. That a general union prayer meeting be held, instead of the usual daily prayer meeting, at Temperance Hall, on Friday, the 14th inst., at 11 o'clock, a. m., and a general meeting at the same place for addresses and devotional exercises on the evening of the same day, at 7½ o'clock; and that T. A. S. DeWolf and Richard McLearn, Esquires, and the Rev R. F. Uniacke be a committee to arrange respecting such Meeting.

Thirdly. That the morning prayer meetings be continued as usual at the Argyle street Chapel, at 9 o'clock, a. m., throughout the week, except on Friday. And that there be an additional prayer meeting at the same place on Monday first, at three o'clock, p. m.

T. A. S. DEWOLF, Chairman.
A. JAMES, Secretary.

From the Christian Guardian.

Letter from a British Columbian Missionary.

MY DEAR BROTHER.—The son, the only son, of our dear friend and brother, Dr. Evans, is no more. He left us on Saturday afternoon last for the purpose of duck-shooting, and on Sabbath morning was brought home a corpse. In leaving on Saturday, he told me of his having previously shot two ducks, which the receding tide prevented his obtaining. His non-return at dinner time caused us a little uneasiness, and later in the evening we became seriously alarmed. Many of our Canadian friends spent the night in searching for the lost one, but until half-past 8 on Sabbath morning were unsuccessful. At that time his clothes were discovered lying on a rock below high water mark, his gun (discharged) resting on them. Procuring a boat and grapnels, we obtained his body a few yards from the shore, lying on its face, the hands resting across the heart, as if placed there under the influence of devotion. A dead duck lying inshore, seems to prove that in endeavouring to secure his prize he lost his life.

You can well conceive the sorrowing state of the dear family who have thus suddenly lost an only son and brother. By the last mail came to them news of the death of a beloved mother and grandmother. Acknowledgments of this fact to friends in Canada will be coupled with a declaration sadder still. This foundation work, my dear brother, is testing work; and when with it are mingled bereavements of no common order, it would but for the grace of God, be intolerable.

The deceased was my dear friend. I saw him first at Ebenezer Camp Meeting, and then commenced a friendship broken off now but to be renewed in eternity. I knew he was pious and pure, and I loved him for his simplicity and guilelessness. From almost the first hour of his missing I felt convinced of his death, and only searched for his body. From the bow, of the boat I caught sight of his dear remains, and as I held his head on our return home, I thought will not our dear friends in Canada weep with us in our deep sorrow. The same boat that conveyed us from the vessel's side when first we came here, conveyed his lifeless body to the same harbour and the same pier. We could not see this then; had it been so, we should have sunk beneath it.

His death was sudden, and we were unprepared to sustain it. He died young—the youthful and promising are ever beloved. We are in a strange land; he was one of us; with him we left Canada, and met the perils of our long journey; and to lose him so soon and so suddenly is a great grief. But mercy is mingled with bereavement. We *know* he is gone to be with God, and that He who brought us here hath taken him home. We have his body; suspense as to his fate would have been ruinous. Although far from home we have sympathizing friends; and above all these we have the sweet presence of a precious Saviour. His funeral takes place to-morrow afternoon, his funeral sermon will be preached next Sunday evening, (D. V) In his capacity as treasury clerk, our deceased brother was much valued. The Colonial Treasurer has written an autograph letter of condolence to the father, and the Treasury of these colonies will be closed on the afternoon of his interment.

It is now drawing towards midnight, the house is still, and the corpse of my dear brother is resting in an adjoining room. I feel that our mission circle has been broken in upon. Who will be the next? Perhaps the writer. Well, heaven is our home, and is no farther away from Vancouver's Island than from Canada. We came here to suffer as well as to do, and God helping us we hope to conquer.

I do sincerely trust that some of our monied friends in Canada will save us from pecuniary anxiety in carrying on our work, and erecting houses for the Lord. I speak truthfully when I say that our anxieties on these points are neither few nor small. God's dispensations we can bear without reproach, even while suffering the most; but we cannot silently behold his cause suffering without appealing for redress to those who have the means of helping it forward. May the Lord imbue us all with the spirit of our Master.

Yours faithfully,
A BROWNING.

Victoria, Nov. 7, 1859.

The Volunteer Movement.

It appears to go bravely on in this and the adjoining province. A large concourse of persons from the parishes of Dorchester, Sackville, and Westmoreland, were lately assembled and addressed by Lt. Colonel F. E. Botsford and others. The *Borderer* says:—After repeated calls from the audience, the Rev. J. R. Narraway rose and spoke as follows:—

GENTLEMEN—I have no apology to offer for my presence here to-day—none for the cordial sympathy I cherish toward the patriotic movement so happily, I trust I may add, successfully, by you begun. I heartily approve of your purpose, and shall be delighted if aught I can say or rightfully do shall aid you in its accomplishment. I cannot permit myself to think that uniting with my fellow-subjects in the endeavor to arouse the slumbering energies and the unquestioned loyalty of my countrymen, to that point of patriotic fervour which shall impel them to such military organization as may be within their reach, and which the mighty interests they have at stake demand—is passing beyond the sphere of professional duty, or is in any measure inconsistent with its just performance. I do not so read the records of our holy religion as to believe that war in defence of all that a good man upon earth holds dear, is at variance with the letter or spirit of Christianity. On the contrary, I hold that when the independence of a country is wantonly assailed, or its great interests jeopardised by the violence of a foreign foe, all honourable means having been exhausted to prevent the aggression, then, to christian men, the fierce arbitrament of war becomes a terrible but an imperative necessity. And the blood red register of warlike achievement abundantly demonstrates that more fearless, death-defying heroism, never ennobled the dread carnage of the field of death than that displayed by christian soldiers, so profoundly penetrated by fear of God as to leave no place for fear of man. Among the many thousands of England's chivalry, whose remains lie entombed beneath the scanty soil of bleak Crimean hills, there were none, whether they kept watch through the long night in the deadly trench, exposed to the biting blast and the benumbing cold—in hunger and thirst, in nakedness and peril, or with a woman's tenderness soothed the last moments of a dying comrade, or breasted the dark waves that came surging up the rocks of Inkerman, or stood dauntlessly in the thin red line of Balaclava—there were none more worthy than Hedley Vicars, of the country that gave him birth, or the cause that sent him forth.

Fertile of great men as India has lately been—men who worthily upheld their country's name, and avenged her slaughtered dead—not forgetful of that glorious old Scotchman, Lord Clyde, who, prodigal of his own life, hoarded the lives of his soldiers with a miser's care—not forgetful of the other great men whom the hour created, at least, revealed—yet prominent, if not preeminent, among all these, was Henry Lawrence, in whom genius, and statesmanship, and courage, were so finely blended; and Henry Havelock, of passionless intrepidity, of stern devotion to duty, and simple, fervid piety, redolent of the times and the men of the Puritan commonwealth, braver, truer men than whom England never named among her sons; and John Lawrence, of the Punjaub, to whose promptitude, sagacity, comprehensive combinations, strange mastery over alien peoples, and moral courage, England owes so much—these wonderful brothers, and that wonderful "*Old Phlos*," have again proved that among Britain's christian soldiers will ever be found some of her ablest and most heroic defenders.

Gentlemen, were the sad hour to overtake you, when your cities should be sacked, your hamlets given up to plunder or to flame, your liberties imperilled, the altars of your God desecrated, and the light upon your hearthstone quenched in the blood of your best beloved—the man among you who would shrink from his country's defence in the time of her extremity, would be a craven or a traitor unfit in a land of liberty to live, and doomed unwept to die.

Are there rumors of war? Do the signs of the times portend such an hour of trouble? Is there reasonable probability that France, with whom England has dwelt in amity for nearly half a century, with whom she desires to dwell in peace—that France, forgetful of Alma, of Inkerman, and Sebastopol, remembering only Waterloo, intends to renew the struggle with England, sustained, with brief intervals of rest, through eight hundred years? Does the inscrutable being who sits upon the throne of France, finding his Italian laurels already withering on his brow, intend seeking greener ones in the moister clime of the sea-girt Isle? Does he think a wreath gathered on British soil more worth the wearing than the sickly growth of the land of the cypress and myrtle? Will he find courage to lay the axe at the root of the venerable trunk that, lifting its spreading limbs protectingly aloft, throws grateful shadow around British homes?

Gentlemen, that theme is too comprehensive—the facts connected therewith too numerous, to be treated exhaustively here. I must give you convictions and impressions, instead of lengthened argument. I believe that if a favourable opportunity offer, Napoleon will make war with Britain. He can at any time invent a cause of strife, if he needs one. When such a time shall come, I know not. It may be postponed for a season. Recently perhaps, the crowing of the cock on the Gallic dunghill and the screaming of the tame eagle have been rather more threatening than incomplete preparations would render it safe to indulge in just now. The venerable British Lion, recumbent somewhat too long, and reposing somewhat too confidently on achieved greatness, gives unmistakeable proof of displeasure at the clamour which disturbed his slumbers, and begins to disclose an array of teeth in a remarkably fine state of preservation, and which have been felt at well remembered epochs in the past, from Cressy and Agincourt, interpolated through the centuries down to the Nile and Trafalgar. Hence the word goes forth to the thunderers of the French press to soften down their most sweet voices, and speak with bated breath of perfidious Albion, the dear Ally of France. Obedience prompt and unhesitating ensues, such as a government of bayonets can alone ensure. But, gentlemen, though the French press has changed its tone, the French dockyards are constructing frigates, and floating batteries, and steel-clad ships, and steam-rams, with unremitting energy—the French coasts bristle weekly with increased armaments—new war posts are designed along the British channel—old ones rendered impregnable—the French arsenals are being gorged with inexhaustible materials of war—vast depots of coal for the French war ships are being formed throughout the world, wherever France has foothold, from which, when the hour comes, to launch the red thunderbolt of war.

The French policy is to attach to her the Latin nations throughout Europe; and Spain, by adroit management, may furnish for France on the Mauritanian coast a counterpoise for Gibraltar. Very many are the indications which warrant the belief that Napoleon III. intends or anticipates war with Britain, and is most energetically preparing for the emergency. Yet, it may be, that if Spain can forget the cruel perfidy of the first Napoleon, and Italy the faithlessness of the third, Russia, Prussia and Austria may be sufficiently sensitive to the memories of earlier wars, and sufficiently alive to the danger of a revived Napoleonism to all Europe, as to combine in a demonstration of force so imposing and irresistible as to compel the French Emperor to forego the attack. But it is not to be overlooked that the war might assume a character so peculiar as to leave Britain unaided to bear the brunt of the tremendous assault. In such a crisis she must look to the justice of her cause, to the valour and genius of her sons, and, above all, to the favor of her God.

And, after all, no considerations would weigh more heavily with the French Ruler than the fact that Britain and her Colonies were armed from head to foot—that the unconquerable vigor of the Anglo-Saxon race swept at full tide through the national heart. He will pause long before he delivers the blow, if it be almost certain that retribution sure and certain awaits the aggressor. Depend upon it, Gentlemen, he knew the defenceless state of London, of Liverpool, of Portsmouth, of Plymouth—of England's dockyards, and arsenals, and marts of commerce—he knows what resistance the fortifications of Quebec would offer to rifled cannon—what forts guard Halifax—what guns arm its citadel, what their calibre and range—what a helpless prey St. John would prove, and in what parts of England's Colonial Empire he might hope to find British subjects eager to welcome the eagles of France. Nor less he knows how rapidly all the great strategetical points on the English coast are being fortified—how ceaselessly blaze the fires that weld the iron bars for the Armstrong guns—how enthusiastically progresses the volunteer rifle movement in Great Britain—how thoroughly the national spirit is aroused. And when Volunteer Rifle Companies spring up in all parts of our land, animated by the true British spirit, that fact will be known to him, and will aid to trouble the head that dreams of undoing the work of Wolfe, so bravely fought on the plains of Abraham.

And if the strife must come, why,

"We have more of the blood that formed Inkerman's flood,
When it poured in the whirlpool of death,
And the foemen will find neither coward nor slave
'Neath the red cross of England—the flag of the brave."

Fiercer blasts may chill your blood, and more rigorous climes spread their snows around your dwellings, than the men of England know; yet, I doubt not, when the crisis comes, you will act worthy of the stock from whence you sprung. New Bunker Hills and Lexington's will illustrate Colonial History, not as mementoes of defeat and suffering to our motherland, but as monuments of Colonial loyalty and Colonial valor. You must see to it that to the native manliness of your race you add the skill, the discipline, and the organization without which, in these times, valor must succumb.

But the French press were graciously promising to us Colonists liberation from the tyranny of England. Frenchmen, who voted away their own liberties to the keeping of a military despot, promise liberty to us! to us, the freest people on earth, whose heritage is an unfettered Bible—to us, who make our government and unmake it, who make our own laws, raise our own taxes, and appropriate them, who enjoy to the fullest extent the civil and religious liberty which our fathers won by patriotic and martyr blood—to us who think as we please, speak and write what we please, go and stay where we please; French liberty to us, who speak the language of Milton and Burke, of Hampden and Locke—who are the countrymen of Sydney and Russell, of Nelson, and Wellington, and Peel! Never! Never, at least, for me. These Colonies may contain the ashes of my father, my mother, and my child, and of all dear to me—mine shall find a resting place, if God permit, on some other shore, where the liberties of my race shall defy the despot's power. But I have no fear such liberty will be imposed on these Colonies or the Motherland, none whatever. The struggle may be long and bloody, but in the end, it needful for the repose of Europe, an English ship might again be found freighted with the fallen fortunes of another disturber of nations—and another Buonaparte might find a home and a grave at St. Helena.

Colonial Life Assurance Company.

The *Colonial*, although originally formed under the prolific 7th and 8th Victoria, cap 110, has ceased for some years passed to be a Company under the Joint Stock Companies Act; the special nature of the business of the Office and the magnitude of the interests involved, having rendered it desirable that a separate Act of Parliament should be obtained for the regulation of the affairs of the institution; which Act received the Royal Assent on the 2nd July, 1855.

In a note in the POST MAGAZINE ALMANACK for 1847, relating to the Insurance operations of the succeeding year, it was stated that "the promoters of the *Colonial* (ninety in number,) consist of the leading nobility, gentry, and merchants of Scotland; among whom will be found several who are connected with the old established Offices." In fact, although registered as a new Association, the *Colonial* might almost be regarded as a Branch of a number of old Companies, that were obliged to decline a large amount of business in consequence of its being offered on the lives of persons about to proceed to India or the Colonies, and on the lives of Military and Naval Officers, or sea-faring persons. This was a class of business which the Offices generally were very chary of entering upon; and which many Companies never attempted to touch. The consequence in many instances was, that if the Policy-holder had occasion to leave the kingdom for some distant part of the world, the additional premium demanded by some of the offices was so high as to be almost prohibitory, or to occasion the abandonment of the Policy at whatever terms a Company might think fit to offer for it.

It was with a view to remedy this very serious evil that the *Colonial* Life Assurance Company was founded, and its Management entrusted to Mr. Wm. Thomas Thomson, a gentleman whose name has long occupied a distinguished place among the Actuaries of this kingdom.

The undertaking was a bold one; for as observed by Mr. Moir, who presided in the General Meeting of the Members, reported in our present number, "although before the formation of the Company the Directors had endeavoured to obtain the best statistical and medical information for its guidance, until that period, [the first investigation of the Company's affairs which took place in 1854,] was approached with considerable anxiety, in consequence of the wide and untried field of business on which the company had entered, and the uncertainty whether some element seriously affecting the results might not accidentally, or unobservedly, have been overlooked in the calculations." It was, we may suppose, in order to guard against such contingencies in the great experiment upon which they were entering, that the Directors determined upon starting with a subscribed capital of FIVE HUNDRED THOUSAND POUNDS, divided into Ten Thousand Shares of Fifty Pounds each,—subsequently increased to ONE MILLION, on a like principle of division.

Under the plan laid down. Policies issued by the Company were divided into classes, according to the degree of risk supposed to arise from unhealthiness of climate, or from Military or Naval employment. The higher rates required for these climate and war risks only come into force from the time the Insurant quits Great Britain or Ireland; and cease on his return. Assurances effected on the lives of persons who have not previously resided in a Tropical climate bear also a supplementary rate for the first year, gradually ascending in amount to the fourth annual payment when the individual becomes *free of the Tropics*; and the supplementary rate ceases.

The great advantage of this plan, for persons who have views of going abroad, is, that an Assurance on their lives can be effected in the *Colonial* Office, at the ordinary rates, with an absolute right to proceed at any time to any part of the world, on the payment of a specified extra rate, without trusting to the favour, or caprice of a Board possessing the power to impose whatever terms they please for the additional risk incurred.

From what has been stated, the inference might be drawn that these additional charges for foreign residence would bring the rates of Premium up to a very high figure. That this, however, is not the case will be seen by a very cursory inspection of the following Tabular statement of the Company's transactions for the last five years.

Year ending May 25th.	Amount of new Business effected	New Premiums.
1855	£319,371	£12 425
1856	339,623	13,061
1857	304,190	11 057
1858	316 809	11,507
1859	347,006	12,763

These figures shew that the average rate of premium upon the whole of the Policies issued by the Office during the last five years is about three and three-quarters per cent. It might be supposed that a large amount of business must be transacted by the Office in the Home department in order to reduce the average rate to so low a per centage, considering the nature of the risks; but we find by the annual report for the year 1854, that its new business was thus distributed:—

Great Britain (principally parties going abroad,)	£85,809	14	0
North America,	82 542	14	10
West Indies,	41,184	17	0
East Indies, including Ceylon and China,	80,931	12	0
Cape of Good Hope and Mauritius	17,900	0	0
	£308,368	17	10

If the Home business and the Foreign business should still maintain the same relation, in respect of amount, the rate of Premium charged by the office for Foreign risks must be much less than people generally suppose; and it is worthy of remark that the average rate of premium has steadily become lessened in amount from the commencement of business in 1846 to the present time.

A very good test, we believe, of the position of a Life Assurance Company whose business has been at all uniform is to take its accumulated Fund at different periods, and compare it with the receipts for the three, or four preceding years; and upon adopting this test in respect of the *Colonial*, we find that the results are quite as satisfactory as those arising from a like comparison of the annual receipts and accumulated assets of Companies enjoying a high reputation for prudence in management and the extent of their transactions.

The Company, during the period to which the recent Quinquennial Investigation applies, has been exposed to two severe trials, the Crimean war and the Indian Mutinies. With respect to the former the report records the remarkable fact

stance previously adverted to, that the average rate of premium has steadily become lessened in amount from the commencement of business in 1846 to the present time. If the amount assured in the year ending 25th May, 1847, be divided by the premiums of the year, and the like division be made for the past year, the diminution in the rate of premium (all other considerations supposed to be alike) will be found to be about one-ninth. It is further to be observed that in the valuation of premiums, the large margin of £11,856 has been allowed on the gross annual sum of £85,624, and that the interest has been taken at the minimum rates of 3 and 3½ per cent.

There are several other points in the report that claim special attention; but as the report itself is placed before our readers *in extenso*, they have the means of exercising their own opinion upon them instead of relying upon our judgment. —*Post Magazine.*

General Intelligence.

Colonial.

Domestic.

THE ADMIRAL left this port for Bermuda on Thursday last. The *Journal* says:—When abreast of the Market wharf, where a large number of the citizens had assembled to take leave of their naval friends, the Admiral dipped his "Red Flag at the Fore" in compliment to the city, at the same time lowering the ensign at the peak as a salute to the garrison, the latter having previously dipped the Union at the Citadel. The compliment to the City, seldom if ever paid, was answered by the multitude on the wharf with three enthusiastic cheers, which sent the *Indus's* into the lower rigging, from which they gave three right royal British cheers in response. The *Gladiators'*, in passing, also cheered the citizens, which was as lustily returned. Altogether it was a grand nautical spectacle, and there was no sham about any part of it.

Our able contemporary the *Church Witness* comes to us with the beginning of a new year, enlarged in form and breathing ambitious hopes of greater usefulness. We are pleased by the evidence of prosperity which is thus indicated, and trust our cotemporary's success may be commensurate with its merits.

THE WEATHER.—Last week we had the finest winter weather we remember to have known in the city of Halifax,—a clear sky, a dry atmosphere, and excellent sleighing. Everything was changed on Sunday. That day introduced a thaw, an atmosphere moist and mild, muddy streets, and bad travelling. A Nova Scotia climate, we think, is matchless in its mutability.

The following, from the Presbyterian *Witness*, has been furnished by the Broad Cove correspondent of that paper:

"A melancholy accident occurred at this place on Wednesday last week. Three men, Mr. John McKinnon of Broad Cove, Mr. Hector McLean of Black River, and Mr. John McKay of Cape Mabou, were at work on board the schr J. W. Deercy, stranded here a few days previous, and lying at the time not more than twenty yards off the shore.—A heavy squall sprung up in the evening, accompanied with snow; the sea rose tremendously, in an instant, breaking clean over the vessel. McKay succeeded in landing on a line from the stern. Hector McLean, in attempting to do so, lost his hold, fell into the sea, and was never seen afterwards. McKinnon stuck to the rigging until near daylight, when the storm had abated a little, and he was rescued by a boat from the shore. Several boats attempted to rescue the people on board early in the evening, but as soon as launched they were immediately filled and capsized. The people in the neighborhood remained on the beach all night in hopes of being able to afford the sufferers help. Deceased was 62 years of age, an exemplary and pious man. He leaves a large family to grieve for his loss.

The Digby *Acadian*, gives the following account of three wrecks in the Bay of Fundy, accompanied by loss of life:—

"On Christmas day the wreck of a vessel, supposed to be a barque, was found on the Bay of Fundy shore, about twelve miles eastward of the Petite Passage. Fragments of the wreck were scattered along the shore. '*Adriatic*, St. John, N B,' was painted on her stern. An advertisement in another column gives full particulars, so far as they are known.

"On Tuesday, 27th ult., the schooner *Victoria*, owned by John Payson & Son, of Westport, went ashore on Dunn's Cove, near the Petite Passage. The day was intensely cold, the water covered with vapor, and the waves running mountains high; and although the schooner soon went to pieces, all on board, almost miraculously, were saved.

"On Wednesday morning, about four o'clock, the barque *Kingston*, which sailed from St. John, bound for Europe, laden with deals, went ashore on the West Point of Trout Cove. She was totally wrecked, and three of the crew perished—(two on the wreck, and one, a colored man, froze to death upon the shore.) Capt. McLoon, with the mate and remainder of the crew, wandered about the woods till daylight, when they, in a frozen condition, found their way to the hospitable dwelling of Mr. Wm Dakin, where they were kindly entertained. The weather at the time was not only boisterous, but the frost was unusually severe, even for mid-winter.—John Ward, Esq, Coroner, held an inquest on the three dead bodies, and superintended their decent interment."

PLEASING INCIDENT.—We learn that the Pupils of the Classical and General School in this city, presented their Teacher, Benjamin Curren, Esq, M.A., with an elegantly bound Bible, accompanied with a suitable well written Address, at the commencement of the Christmas holidays. The examination of the School which took place, exhibited a degree of progress on the part of the Pupils which reflected much credit alike on their teacher and themselves.—*Colonist*

We have much pleasure in noticing that on Monday morning, a Committee from St. Matthew's congregation waited on the Rev. J. Jardine, and presented him with a purse containing fifty pounds as a token of their esteem for his services among them.—*Ib.*

SACKVILLE.—The pupils of the Male Academy, resident and daily, were treated to a sleigh ride on Monday last. The 'turn out,' with flags flying, &c., was very creditable, and presented a cheerful aspect. The party were afterwards regaled in the commodious dining hall of the Academy, with the old English fare of Roast Turkey, Plumb Pudding, &c., &c., with a dessert of Confectionery, Apples and Nuts. The Principal of the Institution, his lady and daughters, with the Teachers and their families, dined with the students. The effects of the good cheer were visible on the smiling, happy faces, of the youths, and good will expressed must have given great satisfaction to the officers, and will, no doubt, renew the spirits of all, and lighten their labours, while performing their onerous and responsible duties.—*Borderer.*

FIRE.—We regret to learn that the New Glasgow Iron Foundry was destroyed by fire on Monday morning last. We have not heard particulars of how the fire originated, or the extent of the loss. There is said to have been no insurance. The enterprising proprietors have the sympathies of the whole community. The injury has been to them a serious one; and inasmuch as their establishment was of great advantage and benefit to the country, its destruction is felt as a public loss.—*E. Chronicle.*

MEETING OF CATHOLICS.—A large and influential meeting of the Catholics of this city was held yesterday in St. Mary's Cathedral, and presided over by the Archbishop. The object for which they assembled, was to express their sympathy with the Pope, as head of the Catholic Church, in his present trials and difficulties.—*Evening Express.*

At the Michaelmas Term of the Supreme Court, 1859, William A D Morse, James W. K. Johnston, Nathaniel W. White, Junr., and Newton L. Mackay, Attornies of Her Majesty's Supreme Court of Judicature for the Province of Nova Scotia, were admitted Barristers of said Court, and Charles MacColla, B. A, an Attorney and Barrister thereof.

A cargo of good P. E Island potatoes (1800 bushels), was sold at the Market Wharf, on Wednesday last, at 4d. per bushel.—*Journal.*

Canada.

OPENING OF THE VICTORIA BRIDGE FOR TRAFFIC.—To day the Victoria Bridge, the most astonishing structure of the kind ever erected by the hands of man, opens for traffic. It is the completion of the last link in the longest Railway in the world, and by far the best in America. The Grand Trunk is the only permanent road on this continent. Its structures are all of the most durable kind; calculated to last for ages, and what is more important to the traveling public, affording the greatest possible safety to passengers. On how many American railroads do passengers approach crazy wooden bridges with fear and trembling! How many of the accidents which occur arise from rotten structures? The Grand Trunk has avoided this error; its passengers will escape this danger. We have heard much about the extravagance of the work. We have been told that in America the practice is to put up with wooden bridges of cheap construction; and that the Grand Trunk committed a serious error, in point of economy when it departed from this rule. The time is not far distant when it will be generally admitted that it was a wise act, born of a far seeing policy, to construct our great Provincial road in a manner equally permanent and excellent. The structures will not require renewal at the end of a few years, and passengers will have no fears of their safety.

The estimated cost of the Victoria bridge was £1,500,000 sterling; its actual cost is little if anything over £1,300,000. This is one of the rare instances in which the estimated far exceeds the actual cost; and it says much for the scrupulous economy that has been exercised in the construction of the work. Another noticeable circumstance is the punctuality with which the work has been finished. This immense structure has not been a single day longer than was estimated, in the construction. The contrast which such punctuality presents, with what generally occurs in great undertakings is striking. We need go no further than the Great Eastern for a case in point. She was to have been finished in the summer of 1856, and she is not yet ready to make an Atlantic voyage.—*Toronto Patriot, Dec* 21.

United States.

The St. John *Church Witness* informs us that the message of the President of the United States was delivered to Congress, on the 27th ult., notwithstanding the failure of the House of Representatives to effect an organization. He congratulates the country upon the settlement of the slavery question by the Supreme Court of the United States, by which the rights of slave-owners in the territories are secured, and condemns in the most emphatic manner the revival of the African slave trade. The terms of the treaty with China and Paraguay are next adverted to, and he states that friendly relations exist between the United States and all European countries except Spain. He reiterates his recommendation to appropriate a sum of money for the purchase of Cuba. The difficulties with Great Britain, arising out of the Clayton Bulwer treaty, are not yet adjusted, but he anticipates they soon will be. He narrates the satisfactory adjustment of the San Juan question by General Scott. He calls the earnest attention of Congress to the unhappy condition of Mexico, and then refers to some unimportant questions relating to the Central American States. He anticipates a deficiency in the revenue to meet the ordinary expenses of the country. The receipts into the treasury from all sources during the fiscal year ending 30th June, 1859, including the loan authorised by the act of 14th June, 1858, and the issue of treasury notes authorized by existing laws, were $81,692,471 01. The public expenditures during the fiscal year ending 30th June, 1859, amounted to $83,751,511.57. Of this sum $17,405,285 44 were applied to the payment of interest on the public debt and the redemption of the issues of treasury notes.

Halifax District.

ARRANGEMENTS FOR THE MISSIONARY ANNIVERSARIES, 1859—60.

CIRCUITS.	DATE.	DEPUTATION.
The 11th & neighboring Circuits to be arranged for by their respective Ministers		Rev. J. Brewster.
Lunenburg, Petite Riviere, Mill Village and Liverpool	Dec. 4, 1859	
Port Mouton and the country appointments of the above Circuits.	By mutual arrangement.	Ministers of the respective Circuits.
Windsor.	Jan. 8, 1860	Revs C. Churchill, A M & J. G. Hennigar
Newport,	Feb. 5, 1860	Revs C. Churchill, A M and C Stewart.
Kempt,	Dec 4, 1859.	Revs. J. G. Hennigar and R. E Crane.
Maitland,	Oct. 9, 1859.	Revs S W Sprague and G B. Payson.

CHAS. CHURCHILL,
Chairman.

☞ We call the attention of our readers to the advertisement in another column to the following Testimonials: Further particulars given and rules received at the Wesleyan Book Room:—

From Geo. Washbourne Morgan, Organist of Grace Church and Middle Dutch Reformed Church.

UNIVERSITY BUILDING, N. Y. July 10, 1858.

Gentlemen,—The near approach to the *Pipe* or *Organ* tone attained by Messrs. S. D. & H. W. Smith, in the voicing of their Melodeons, united with their prompt and reliable action, entitles them to the *first rank* among this class of instruments. I cheerfully recommend them to purchasers either for *Parlor, Hall*, or *Chapel* use.

GEO. WASHBOURNE MORGAN

From B. F. Baker, Professor in the Boston Musica Institute, Author, &c., &c., and Director of Music at the South Congregational Church.

BOSTON, Nov. 19th, 1857.

Gentlemen,—I confess to have entertained prejudice against Melodeons before having heard your instruments. But, by your new method of voicing, the monotonous, droning, buzzing sound, has been entirely cured, and in place of it a pure organ-like tone substituted. The action is prompt, and the tuning is really perfect. If your Melodeons receive the patronage they merit, they must come into very general use.

With regard, truly yours,
B. F BAKER.

Messrs. S. D. & H. W. SMITH. 511 Washington Street, Boston.

From Rev. L. Smith.

HONOLULU, SANDWICH ISLANDS, Aug. 25 1856

Gentlemen,—I am happy to inform you that the Melodeon which you forwarded to my address remains "in good order and condition. We use it in our house of public worship, and every much pleased with it. The tones are very pleasant, much like those of an organ; and we do not regret the cost and charges of this conveyance to and us in singing praise to the Lord in his sanctuary. I shall take much pleasure in advising clergymen, as well as my friends and neighbors, to forward their orders for Melodeons whether to be used in churches or private parlors o you. Believe me, gentlemen,

Most truly yours, L. SMITH

NEW BOOKS FOR THE HOLIDAYS.—Merry Evenings for Merry People; 1s 3d.

A book for Boys, or Walks, Talks, Travels and Exploits—by the Rev. J C Atkinson, 5s sterling. With all the volumes comprised in the Cottage Library, and the Halifax Cheap Publications, as per catalogue, to be had at the News Agency of G. E. MORTON & CO.

ARMY AND NAVY LISTS for the present month may be had at the News Agency of G. E. MORTON & CO.

PULVERMACHER'S MEDICO-GALVANIC CHAIN BANDS for the cure of Neuralgia, Rheumatism, Paralysis, and Nervious Debility, may be had proprietor's prices at the Agency of G. E. MORTON & Co., Medical Warehouse, Halifax.

The Skin is formed with thousands of pores in every inch of surface, whose office is to carry off the impurities of the blood—the acknowledged cause of all diseases of mankind—when the skin is dry and parched—when it is covered with eruptions—when it is cold and clammy—when there is inward fever or inflammation, it is impossible for the skin, under these circumstances, to perform its proper functions and to carry off the impurities from the body as designed by our Creator. Morse's Indian Root Pills remove those obstructions and produce free and healthy blood, remove the eruptions from the skin and cause to be brighten with the flush of youth and beauty.

G. E. MORTON & Co., Sole Agents.

DURNO'S CATARRH SNUFF, a new discovery, has already accomplished most important results. The worst and most distressing case of Catarrh, cold in the head, and inflammation of the eyes, deafness, dimness of vision, noises in the head, &c., vanishes as if by magic under its influence. Agents in Halifax—G. E. MORTON & Co.

Latest News from Europe.

BY TELEGRAPH TO THE READING ROOM.—*Merchants' Exchange*, Jan 9.—The Steamer *Arabia* arrived at New York. Dates from Liverpool to the 24th ult.

Eight thousand Moors had been defeated by the Spaniards. Ten Spanish men-of-war have reinforced the Spanish squadron at Algesieas.

It was reported that a revolution had taken place in Hunrary.

Breadstuffs unchanged. Consols 95¾.

The *Himalaya* was at Plymouth on the 19th waiting orders. She had broken cylinder plate on the passage from Portsmouth.

There was a report in town last evening that orders had been received countermanding the removal of troops to the West Indies for the present.

MEMOIR OF THE REV. JAMES MACGREGOR. D.D, Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia, with notices of the Colonization of the Lower Provinces of British America, and of the social and religious condition of the early settlers, by his grandson the Rev. George Patterson, Pastor of the Presbyterian congregation at Green Hill, Pictou, N. S. 12mo., pp. 533. For sale at the Wesleyan Book Room.

This is a deeply interesting work It portrays the character, the toils, the trials, and the triumphs of a devoted pioneer of the Gospel, whose evangelistic labors commenced when Halifax was a town of only four hundred houses, and but a foot-path connected it with Truro, while from Truro to Pictou the line of travel was indicated by blazed trees. They who, either from experience or the records of others, know anything of life in new countries, need not be told that under such circumstances the career of a faithful minister could not fail to be marked by incident at every turn, which must render his biography attractive. But the interest of this memoir does not depend upon the character of the country or the times in which its subject lived, although enhanced by the circumstances which these supply. One's pleasure is derived from the picture of the man himself. Yet it will be to the general reader no small recommendation of this volume that so much of historical value is contained in its pages. Whilst its well told story will have a charm for members of the Presbyterian Church, beyond any book that has been written in this Province; and will be attractive to members of every Christian Church on account of the sympathy which is ever felt for the good and great; the amount of miscellaneous information regarding the Provinces that were the scenes of Dr. McGregor's labors, which has been most judiciously introduced, will secure for this book a place in the library of every Nova Scotian desirous of an intimate acquaintance with the land of his birth and with the men who have made it what it is.

☞ We have received the November number of the *North British Review*, the December number of *Blackwood's Magazine* and the January number of the *Atlantic Monthly*. The last named periodical now enters upon its fifth volume. The publishers announce that no change will be made in the general plan of the Magazine. We append the terms on which it is furnished to subscribers.

TERMS.—Single numbers, 25 cents. Three Dollars per year, postage paid to any part of the United States.

CLUBS.—Two copies, Five Dollars; Five copies, Ten Dollars; Eleven copies, Twenty Dollars,—the subscribers paying their own postage, viz:—36 cents per year.

Clergymen, Teachers, and Postmasters, will receive the Magazine at Two Dollars per year, as heretofore.

Subscriptions may commence with any number; and as all the numbers are stereotyped, back numbers can always be furnished. All orders should be addressed to

TICKNOR & FIELDS, Publishers,
135 Washington-street, Boston.

☞ The first number of MERRY'S MUSEUM and SCHOOLFELLOW for 1860 comes to us with the New Year. It is full of attractions for boys and girls. The publishers say that they have completed a series of arrangements by which the MUSEUM shall be rendered valuable and useful far beyond precedent. Terms—One dollar a year in advance.

☞ In this city, we are pleased to observe, the invitation to universal prayer has been responded to in a spirit which encourages us to hope that the time of refreshing cannot be long delayed in the city of Halifax. We believe that all the churches have united in the observance of the present week as a time of special prayer before God. The service on Monday morning last in Brunswick street church was attended by a large congregation. The sermon by Mr. BREWSTER, on the duty and efficacy of prayer, was calculated to produce a deep, hallowed and lasting impression. The Union prayer meeting in the afternoon was densely crowded. It was a pleasure to many to see the venerable and pious Chief Justice able to unite with the worshippers on this interesting and impressive occasion.

A report of the trial of GEORGE PREEPER for manslaughter has been published in pamphlet form, for a copy of which we are indebted to the publishers, Messrs. Barnes & Co See advertisement in another column.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

[The current volume is from No. 521 to 573.]

Hugh McCallum (new sub., 10s. in adv.) *omitted Dec.* 27 (20s. from Rev. W. McCarty for P.W., for G. Henderson 10s, Wm. Ward 10s.), Levi Borden (new sub.), Rev. W. Smith (20s. for P.W., for James Crosset 10s., Stephen Hill, new sub., 10s. in adv.), Rev. G. W. Tuttle (20s. for P.W., two new subs., Nelson Patterson 5s. in adv, Isaac Wallace 5s. in adv., Bayard Foster 10s.), Isaac H. Newcomb (10s. for P W.), Elijah Harris (15s. for P.W.), Mr. R. W. Outerbridge; Miss Hogge (10s. for P.W.), Rev. R. Duncan (15s. for B.R, 25s. for P. W., for Seth Reynolds 10s., M. Thomas 10s., J. C. Gardner 5s.), Rev. A. Tuttle (*four* new subs. with adv., 20s. for Henry Brehaut 5s., C. & H. Brehaut 5s., D. Masheon 5s., S. Prowse 5s.), Rev. Jno. Allison' A.B.; Francis Ham (5s. for P.W.), Rev. John Prince (four new subs). Mr. J. Rice; Mr. R O'B. Johnson (5s. for P.W.), Rev. R. Weddall (2s. 6d. for B.R., 37s. 6d. for P. W., for George Dodsworth 20s, Ben. Hatfield 7s. 6d, John Vickery 5s., arrears still owing, Jesse Dickenson, new sub., 5s. in adv.), Mr. R. W. Longley (20s. for P.W., for S. H. Bath, new sub., 5s. in adv., Job Wade 10s., 5s.—?) Mr. R. O'Brien, Walton, (20s. for P.W., for C. Jennison 5s, M. Burgess 5s., Jos. Hazel 5s., R. O'Brien 5s.), Rev. G B Payson (20s. for P.W., for S C. Card 10s., Mrs. J. R. Grant 10s., Rev. Thomas Angwin (40. for P. W., for W. Borden 20s. to Dec. 31, '60, S. P. Dennison 10s., owes 5s. more, Henry Neary 10s., will write). Rev. S. Avery (20s. for P.W., for Jacob Slocomb 10s., John Bowlby, new sub. 5s. in adv., 5s. for B.R.), John Smith Island (10s. for P.W.), Rev. J. V. Jost (10s. for B. R.), Thomas Warner (10s. for P W.), Rev. G. Butcher (35s. for P.W., for A. S. Rand 10s., W. Fisher 10s., Moses Brown 15s.,) Rev. Chas. Stewart (20s. for P.W., for T. Cowan 5s., John Chandley 5s., Wm. Cunningham 10s.), Rev. J. G. Hennigar (5s. for P.W., for Anthony Shaw)

Protestant Alliance.

The lecture last evening by the Rev. GEORGE PATTERSON, of Pictou, was upon the influence of Popery on National Prosperity. It was an excellent condensation of the facts which prove the elevating power of Protestantism and the depressing influence of Popery upon national fortunes. That portion which may be termed the peroration, and in which the lecturer dwelt particularly upon the position and duty of Britain, and exhibited the great fact that no Protestant people have ever been permanently subdued by its enemies, was truly beautiful, and beautifully true. This lecture is one that should be printed and circulated.

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 10 o'clock, A. M. Wednesday, Jan. 11.

Bread, Navy, per cwt.	17s 6d *a* 21s 3d
" Pilot, per bbl.	16s *a* 16s 9d
Beef, Prime Ca.	40s
" " Am	45s
Butter, Canada,	10d *a* 1s
" N. S. per lb.	10d *a* 1s
Coffee, Laguyra, "	8½d *a* 9d
" Jamaica, "	9d
Flour, Am. sfi. per bbl.	30s *a* 32s 6d
" Can. sfi. "	31s 3d *a* 32 6d
" State, "	30s *a* 31s 3d
" Rye "	25s
Cornmeal "	23s 9d
Indian Corn, per bush.	5s 6d
Molasses, Mus. per gal.	1s 6½d
" Clayed, "	1s 5d
Pork, prime, per bbl.	$15
" mess "	$18
Sugar, Bright P. R.	45s
" Cuba	40s
Bar Iron, com. per cwt.	15s *a* 16s 3d
Hoop "	22s 6d
Sheet "	23s
Nails, cut "	22s 6d
" wrought per lb.	3½d *a* 6d
Leather, sole "	1s 4d *a* 1s 6d
Codfish, large	20s
" small	15s
Salmon, No. 1,	$20 *a* 20½
" 2,	19 *a* 12½
" 3,	16
Mackarel, No. 1,	15
" 2,	11 *a* 12
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings No 1,	20s
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	27s 6d
Firewood, per cord,	18s

Prices at the Farmers' Market, corrected up to 10 o'clock, A. M. Wednesday, Jan. 11.

Oats, per bushel	2s
Oatmeal, per cwt.	13s
Fresh Beef, per cwt.	30s *a* 35s
Bacon, per lb.	6½d *a* 7d
Cheese, "	6½d *a* 7½d
Calfskins, "	7½d
Yarn, "	2s 6d
Butter, fresh "	11d *a* 1s
Lamb, "	3d *a* 3½d
Veal, "	3d *a* 4d
Turkey, "	7½ *a* 8d
Ducks, "	2s 3d *a* 2s 9d
Chickens, "	2s *a* 2s 3d
Potatoes, per bushel	1s 6d
Eggs, per dozen	1s
Homespun Cloth (wool) per yard,	2s 6d
Do. (cotton and wool) "	1s 9d
Hay, per ton	£5 10s. *a* £6

WILLIAM NEWCOMB,
Clerk of Market.

A British officer writing from Tcheran, Persia, to the 'London Times,' remarks:—"A Cathartic Pill manufactured by an American Chemist (Dr. J. C. Ayer, of Lowell, Mass.) has cured the Shah of a Liver Complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked—Doubtless our own scholars made the discoveries which he employs, and thus it is in everything; we do the labor, then the mousing Americans put their mark on it and take the reward. Doct. Ayer is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff box, or diamond hilted sword, while not the name even of Davy, Christoson, or Brodie—the great lights by which he shines, is known."—New York Sunday Paper. Dec 7. 4w.

PAIN KILLER.—We clip the following from the Providence General Advertiser, Sept. 12, 1857—

At this season of the year, when cholera, cholera mordus, dysentery and other kindred complaints are sure to prevail, everybody should be liberally supplied with Perry Davis's Vegetable Pain Killer. Persons leaving home, whether it be for a day's excursion or a trip to Europe, should be in a condition to place their hands on it at a moment's warning. Many diseases incident to the Summer months, which will prove fatal if not immediately checked, can be promptly cured by one or two doses of the Pain Killer. On more than one occasion have we been relieved of intense suffering by the timely use of the above named preparation.

Sold by all druggists, grocers and medicine dealers throughout the United States and Canadas.

Jan. 4 2w.

A Reliable Family Medicine.

While the various proprietary medicines which have been offered to the public by greedy speculators have gained for themselves at best but an ephemeral notoriety, the preparations of J. C. Ayer, & Co., have, by their superlative merits, won for themselves a place in the hearts of the people, which does credit to their judgment, and honor to the science and skill of the proprietors. Each of Dr. Ayer's medicines is compounded with especial reference to that *one* class of diseases for which it is designed, and each is acknowledged by the profession and the public to be the best remedy which the age affords for the disorders which it is designed to cure. See Dr. Ayer's advertisement in another column.

MORTON & COGSWELL,
3m. *Agents at Halifax.*

Marriages.

By the Rev. S. W. Sprague, on the 13th ult., Mr. Thomas Greenwood THOMAS, to Miss Catherine HIGGINTY, both of Sambro.

On the 3rd Janr., by the same, Mr. Joseph GREY, of Sambro, to Miss Emma Wiseman HUT, of Chester.

On the 6th Janr., by the same, Mr. Elkanah J. NICKERSON, to Miss G M AWALT, both of Sambro.

By Rev R Weddall, on the 2nd inst., at the house of the bride's father, Mr. Henry BEATEY, to Mrs. Priscilla DEWICK

At the same place, by the same, and on the same day, Mr. Benjamin MORRIS, to Miss Anne Jane SEARS, of the Cape.

At the same place, by the same, and on the same day, John P. RAFUSE, to Miss Martha Jane HOULTON.

At the Wesleyan Parsonage, Barrington, on Tuesday, 13th Decr., by the Rev Robert Duncan, Mr. John GREENWOOD, to Miss Deborah PERRY, all of the County of Shelburne.

By the same, on the 21st Decr, Mr. Thomas BETHILL, to Miss Mary Ann REYNOLDS, both of Baccaro.

By the Rev. J. Prince, at DeSable, P. E Island, on Wednesday, 26th ult, Mr. George NICHOLSON, of Crapaud, to Miss Eliza BEER, of the first named place.

By the same, on Thursday, 29th ult., at South Shore Bedeque, Mr. David ROGERS, to Miss Mary E. WRIGHT.

On Sunday evening, by the Rev. J. C. Cochran, Mr. Wm. DUNN, to Miss Mary JORDAN.

On the 29th ult, by the Rev. John Brewster, John MARTIN, to Mary BENNETT, both of Harriet's Fields.

At Bridgetown, on the 3rd inst, by Rev. M. Pickels, Mr. Edward W. CHIPMAN, Merchant, of Halifax, to MARIA, daughter of Joseph Whetsoch, Esq, of the former place.

At Truro, on the 2nd inst, by the Rev. Dr. Forrester, Mr. Errol BOYD, of Halifax, to Miss Isabella H. G. FRASER, of Pictou.

Deaths.

At Davenport, near Toronto, on Sabbath Decr. 18th, at the age of 24 years, and in joyous hope of everlasting felicity, AMY MILES, the beloved daughter of the Rev. Enoch Wood, General Superintendent of Wesleyan Missions in Canada

At Five Islands, on Saturday, the 12th Novr., EDGAR, son of Silas Taylor, after a week's sickness.

At Windsor, on the 27th ult., Aleda Bayard HARDING, second daughter of E. F. Harding, Esq, M. D.

On the 5th inst, Mr. Andrew NASMITH, aged 72 years, a native of Stromness, Scotland.

At London, G. B., on the 3rd ult., EMMA, eldest surviving daughter of the late Mr. Samuel Boreham.

On the 5th inst, CAROLINE, widow of the late George Longard, and daughter of Mr. George Selig, of Lunenburg.

At Havana, on the 1st Novr., of Yellow Fever, Richard GAMMON, a native of Halifax, in the 20th year of his age.

On the 7th inst, MARY ANN ANDERSON, relict of the late Wm. Caldwell, Esq.

On Christmas morning, at Eastville, in the 12th year of her age, SARAH, fourth daughter of Mr. E. Creelman, of this city.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, January 4.

Steamer Delta, Hunter, St Thomas and Bermuda.
Brigts Brisk, Nickerson, New York.
Queen of the West, Bowie, Kingston, Jam.
Schrs Isabella Maria, Phillips, Havana.
Wentworth, Hunter, New York; G. Sweet, of Windsor was washed from the jib-boom on the 31st ult., and drowned.
Mars, Bay of Islands.

THURSDAY, January 5.

Brigt Lucretia, Maxwell, Ponce.
Schr Ocean Star, Jenkins, St Jago.

FRIDAY, January 6.

Brigt Africa, Burke, New York.
Schrs Wm Stairs, Mosner, Newfd.

SATURDAY, January 7.

Schr Vista, Nickerson, Philadelphia.

SUNDAY, January 8.

Brigts Boston, O'Brien, Boston.
H M Hope, Dart, Dart, Preston.
Schr Rival, Dunlap, Liverpool.

TUESDAY, January 10.

Steamer Osprey, Guilliford, St Johns, Nfld.
Brig Gipsy, Griffin, St. Jago.
Brigt Advalorem, Harding, Inagua.

CLEARED.

January 3.—Schr Hiram, Parker, Falmouth, Jam.
January 4.—Schrs Emery, King, Newfld; Uncle Tom, Frank, do; Annie Laurie, Crowell, Barrington.
January 5—Schrs Emily Stewart, Watt, Kingston, Jam; Latour, Lassen, Jamaica.

MEMORANDA

New Orleans, Decr 22—Sld ship Squando, Curry, Liverpool.
New York, Decr. 31—Arrd brigt Harriet, Congdon, Halifax.
Yarmouth, Jan 2—The Am brig Caroline, Best, from Philadelphia for Halifax, has put into this port leaky. —Crew badly frozen.
St Jago, Dec 15—Arrd Annette, Halifax; Jerome, do. 20th—Ranger, do. 21—Agility, do
Schr Rover, O'Brien, from Boston to Pugwarh, reported lost on the 14th ult, arrived safely at the latter port on the 13th ult.
Antigua, Dec 13—Arrd brigt Jessie, Murray, Halfx.

STOVES, STOVES.

MUCH has been said about STOVES—Cooking Stoves, Shop Stoves, &c, and I have almost thought it was useless to pay for more advertising in the matter, as my Stoves were going off so quickly, but justice to the printers demand I should allow them a part of my profits; so, to benefit them a little, myself a little, and the public a great deal, I merely mention that VARIETY HALL is one of the very best places you can go to buy a good Cooking or Shop Stove. You will find there:—

NIAGARA, an elevated Oven, Nos 2, 3 and 4.
CLINTON or FARMER do, Nos 3, 4 and 5.
WISCONSIN, do, Nos 6, 7, 8 and 9
Gola Medal flat-top Stove, Nos 6, 7, 8 and 9
Charter Oak, do do, Nos 6, 7, 8 and 9
Diamond Rock, do do, Nos 6, , 8 and 9
Comet, do do, Nos 6, 7, 8 and 9
Western Diamond, Nos 2, 3, 4 and 5
Boston Cook, Nos 2, 3, 4 and 5
Comet, Nos 2, 3, 4 and 5

The above are all good stoves, and most of them may be fitted up for coal.
CYLINDER, for Halls, shops, &c., various sizes, a superior Stove.
SACHEM and BOX, for wood, various sizes.
Alma, Island Queen and Ruby PORTABLE GRATES all colors.
All good stoves, and will be sold, not less than cost, but at a moderate profit to cash customers and others who will pay as they promise.
STOVE PIPE and Stove Fixing always on hand.

J. D. NASH,
Proprietor Variety Hall.

☞ I have liberty to refer to Mr. Doran, of the Country Market, and Mr. Barnes, "Witness" Office, as to the qualities of a new Stove imported this Fall.

Call and see for yourselves
Nov. 9. J. D. NASH

Valuable Property for Sale

In Wolfville, King's Co.

THE valuable property owned by the subscriber in Wolfville, adjoining the Horton College and Academy, containing 38 acres of dyked marsh land, 30 do. of salt marsh, and 100 acres of upland—two-thirds of the same being in a good state of cultivation; contains a good Dwelling House and two Barnes, one of which is 76x36 ft. The situation of this farm, and the peculiar privileges connected therewith, renders it one of the *most desirable* as well as *complete* properties ever offered for sale in Wolfville. The marsh mud so abundant and so near the upland, makes it a great source of wealth in regard of the enrichment of the soil. A large clearing has been made this year on the rear of the farm, and when sown with grass seed will make a most beautiful and extensive pasture, having a continuing supply of water. If desirable the farm will be sold in whole or in parts to suit purchasers.

For terms and further information apply to the subscriber at Wolfville.

WILLIAM J. JOHNSON.
Wolfville, King's Co.
December, 1859 4 mos.*

Gifts for Christmas.

COMMERCE HOUSE,
No 40 Barrington Street,

WE have received per steamship, a lot of Sewed Muslin Goods, of very superior quality and new patterns in
Cambric and Muslin Collars,
Do do Sleeves,
Do do Setts Collars and Sleeves,
and other Needle Work
☞ Purchased as a Job Lot at a Large Discount, and now offered at one-half the usual cost.
Also—Chenille Head Dresses and Nets,
Fancy Boxes Lawn Hkfs, and other Fancy Goods, at reduced prices.
December 21. R. McMURRAY & CO.

CHEAP DRESSES,
—AND—
Dress Goods.
Suitable for Christmas Presents.

A LOT Plaid Mohairs, a superior article, 7½d., worth 1s.
Good quality Coburgs at 7½d per yard,
Plain and Crossover Winseys at 9d per do,
Handsome Flounced Robes at 7s. 6d.
Rich Silk Striped Moires, 17s 6d to 27s 6d, full dress.
"Commerce House,"
40 Barrington Street.
December 21. R. McMURRAY & CO.

FOR SALE.

A SMALL FARM in the Western part of Cornwallis near the North Mountain, containing 5 6-10 acres. A good HOUSE 25x32 feet. A Barn and a Well of good and never failing Water, an Orchard more than 40 Apple Trees this is the third year of bearing grafted Fruit, with a Plum, Cherry and Currant Garden. The above will be sold with or without the present year's crop and possession given immediately
Terms—£15 deposit, £25 on the delivery of the Deed the remainder with good security can remain on Interest for a few years. For further information apply
Miss A. Tupper on the Farm or to
J. LEONARD FULLER.
July 21. 6m.

CRAMP AND PAIN KILLER.

THE world is astonished at the wonderful cures performed by the CRAMP AND PAIN KILLER, prepared by CURTIS & PERKINS. Its equal has never been known for removing pain in all cases; for the cure of Spinal Complaints, Cramp in the Limbs and Stomach, Rheumatism in all its forms, Bilious Colic, Chills and Fever Burns, Sore Throat, and Gravel, it is decidedly the best remedy in the world. Evidence of the most wonderful cures ever performed by any medicine, are on circulars in the hands of Agents. Sold by merchants everywhere.
August 18. 1y ins.

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PRICE FIFTEEN PENCE.
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A QUANTITY of Stick REDWOOD, just received and for sale by
BROWN BROTHERS & CO.

New Advertisements.

☞ *Advertisements intended for this Paper should be sent in by 4 o'clock on Tuesday afternoon, at the latest.*

Notice to the Public.

"Too Late Letters for England."

WITH the view of preventing, as far as possible, the illegal transmission from Halifax to the United Kingdom, of Letters by the British and North American Contract Mail Packets, His Lordship the Postmaster General, has given the necessary instructions to the Officers of the Post Office Department employed in sorting the American Mails on board the said Packets, to keep a Bag for the reception of all letters and Telegrams that may be too late to be forwarded in the regular Mails for the United Kingdom, which are made up at this Office every alternate Thursday night.

The Public are hereby notified accordingly, that all such too late Letters and Telegraph Messages dropt into the Bag kept for their reception by the Mail Officer on board the Packet must be prepaid, and that by means of Postage Stamps; and no Letters will be received on board the Contract Packets, in future, except by the Officer in charge of the Mails, who alone is authorized to receive the same.

A.

Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER IX.

(Continued.)

"Now, is it not here asserted most positively, that the old trunk—the Abrahamic church—is not thrown aside; but rather that the Christian church draws its support from the original and still living root—the covenant of promise—that everlasting covenant made with the father of the faithful, upon which was founded the first church ever organized, the only church ever organized, and where now rests, and has ever rested, and will ever abide, the only church now extant, whose founder and builder is God? It is this which secures to us Christ, which secures to us all the mercy and blessings God has ever covenanted to bestow. The voice of God pealing as from Mount Sinai, with tones as distinct as those which shall call the world to judgment, could not make this matter more plain!

"The word of God plainly declares that there never was a time when one church ceased to exist, and another one commenced an existence. Can it be, then, that the children of the Gentile believer, who is ingrafted into the same church, and with some of its old members, shares the privileges of its root—its covenant and promise—can it be that they (these children of promise) are excluded from all these advantages, without one word having been said to that effect? Is there now to believers no covenant embracing their children, no token or seal of that covenant of God with them, to be applied to their children? Could anything short of an edict from Jehovah himself, cut off one of the parties of that covenant, and declare them not entitled to its privileges? We acknowledge no other authority, we dare not recognize any other; but if you will point us to the 'Thus saith the Lord' for your position and your faith, then we will bow reverently and obey. But so far from your being able to do that, we have the 'Thus saith the Lord' all on our side, perpetuating and eternizing these blessings and privileges to the children of the believer through his everlasting covenant and promise.

"If you could prove, Squire Tanner, that children are excluded from the care and privileges of the church of God, as you are trying to do, there would be a higher wall of partition between the Gentile and Jewish nation—or church if you prefer that term—than ever existed under the old dispensation. But Paul says in Eph. ii. 14, that Christ broke down the middle wall of partition which separated the Jews and Gentiles; 'For he is our peace who hath *made both one*, and hath broken down the middle wall of partition between us.' This was very forcible, coming as it did from a Jew, and addressed to the Gentiles, and what do you suppose they understood by it? What could they understand by it, but that Christ had made both Jews and Gentiles one church—one people. He removed the wall of partition, and the Gentiles were brought in and made one with its members. The Gentile believers were added to the Jewish believers, the branches not broken off, because there were many Jews who believed on Jesus Christ, or the language of the Apostle is the merest nonsense!"

Tanner opened his text-book (Theodosia Ernest, vol. ii.), page 291, and read: 'The truth is simply this; God made a covenant or agreement with Abraham, when he was ninety-nine years old, in which he promised to his seed the land of Canaan. The token or memento of this contract, was the circumcision of every male. This was the condition of their entering Canaan. This is now the condition of their restoration to it. The promise still stands. The Jews are still a separate people. This is their mark. By this they are yet to claim their inheritance. This is their object, and this the sum of its value."

"Then I must reply," said Halley, "that God is not a covenant-keeping God; for through their whole history the Jews have rigidly, even superstitiously, adhered to the rite of circumcision, so that there has been no failure on their part in this contract, if your author has stated it truly. Why then, I ask, are they not in possession of the land of Canaan to-day? Why have they not ever been in permanent possession of it?

"Why have they been turned out of that land again and again for this, that, and the other reason, if God, as you affirm, covenanted to give it to them for an inheritance, if they would simply perform this act—the act of circumcision? Can you tell me? Is that the way God deals with man—with his intelligent creatures? Such violations of covenanted and plighted promises would disgrace the most absolute tyranny on earth! Is this the character of that God whom the Baptists worship? What an object for Jehovah to enter into covenant with a nation, requiring them to wear a national badge, for fear He, the Searcher of hearts and the discerner of our most secret thoughts, might not know them; and as a compensation promises them a spot of earth for a dwelling-place! Is not this an impeachment of the character of God? What saith the Scriptures? 'Circumcision is that of the heart in the spirit and not in the letter,' or outward act. How does that harmonize with your author's assertion of its nature—of its complete sum and value as a mere national badge?

"If he had been a Jew he would have been of that class who make broad their phylacteries, and enlarge the borders of their garments, thinking that thereby they meet the requirements of God; for he seems to have the greatest difficulty in perceiving the spiritual import of anything. He directly contradicts the testimony of Paul, for Paul says, 'Circumcision is a seal of the righteousness of faith;' but your author, Mr. Graves, says, "No, Paul, you are mistaken; that ain't true; circumcision is merely the seal of a *worldly inheritance!*" But says Paul again, Abraham, and Isaac, and Jacob, who were heirs with him of the same promise, when commanded to go out into a place which they should receive for an inheritance, went, not knowing whither, and *by faith* sojourned in the land of promise, looking for a city whose builder and maker is God. 'These all died *in faith, not having received* the promises (although they dwelt in the promised land—in the land of Canaan), but confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.' And further, do not you remember how God covenanted 'to be their God,' and now he 'is not ashamed to be called their God,' for by the *eye of faith* they discerned the land of promise, even the heavenly, and that 'city which hath foundations whose builder and maker is God.'

"But our brother Baptist replies, Why you are altogether mistaken, Paul! It is absolutely necessary that we differ from you on that subject, for that promise and covenant had nothing to do with that better country, that is, a heavenly,' nor with that Jerusalem which is above, 'whose builder and maker is God;' it was only the land of Canaan they were talking and covenanting about. God told Abraham if he would go and sojourn in that strange land he would give it to him, and to his seed after him, if he would circumcise every male child. It was a sort of legal contract by which he and his heirs were to claim an inheritance, and circumcision is the token, memento or seal of that contract. This is its object, and this is the sum of its value.

"But, says Paul, this is not the sum of its value. The most precious promise in that covenant was, 'I will be a God to thee and to thy seed after thee,' and '*If ye be Christ's, then are ye Abraham's seed and heirs according to the promise*'—see Gal. iii. 29. Heirs of what? Of the earthly Canaan? nay, but the *heavenly*. Think you that God made a covenant of works, saying, Circumcise your male offspring, and I will give you this land of Canaan for an inheritance? I tell you, nay. They did not inherit the promise in this world, but lived by *faith*, 'that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the *law*, but to that also which is of the *faith* of Abraham, who is the *father of us all*, as it is written, I have made thee a father of *many nations*,' (Rom. iv. 16, 17). Here Paul quotes a part of this covenant (see Gen. xvii. 5) for fear it might be understood to refer to some other promise, and this puts the matter beyond question or cavil, that he is speaking of the promise in the covenant with Abraham, of which circumcision is the seal, the *original* seal, and which promise and covenant are inherited by the Gentiles as well as by the Jews, so that Abraham is the *father of us all*, and thereby the word of God is literally fulfilled, 'A father of many nations have I made thee,' (Gen. xvii. 5)

"And Paul further remarks, I recognise this promise, 'I will be a God to thee,' as involving the most precious blessings of the Gospel of Christ: 'Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, *and I will be their God*, and they shall be my people" (see 2 Cor. vi. 16), that is, their God as he is not the God of other men, and they his people, as other men are not his people. Also see Hab. viii. 10, 'This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people.'"

"But were there not temporal blessings included in that covenant?" asked Anna.

"Yes, very many," continued Halley; "as their title and possession of the land of Canaan, their prominence among the nations around them, their success against their enemies, and in fact all their worldly advantages and privileges. But all these were subordinate—were really only appendages to the great spiritual benefits flowing from these connections to the obedient in *heart*, not the *letter* only. Just so it is under the Gospel dispensation: all necessary temporal blessings are promised unto believers; for Christ said, 'Seek ye first the kingdom of God and his righteousness, and *all these things shall be added unto you.*' Also 'Godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come.' Thus it follows that the religion of the Jews was as truly spiritual when lived out according to the requirements of the law of God, and was essentially the same as that of the Christian world now. The difference was only in the form of worship, and not in the worship itself. God exhibited to them the same character as to us, and required the same character and life of his people under the old dispensation as under the new. If any one doubt this, he had better search the Scriptures and see if he can find better Gospel piety than that of Enoch, Abraham, Elijah, Samuel, David, and a host of others; and then point out, if he can, the difference between this and the other.

Again, the same demands are made of the Jews and the followers of Christ. See Deut, vi. 5. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.' See Matt. xxii. 37, 'Jesus said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'

"See also Lev. xx. 7, 'Sanctify yourselves, therefore, and be ye holy, for I am the Lord thy God.' Compare with this, I Peter i. 15–16, 'But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.'

"Now I think we have shown, that so far as the Israelites kept the covenant God made with them through Abraham, just so far it was the source (and circumcision was the seal) of great spiritual blessings to all parties included in the covenant."

"I have been taught," said Anna, "that all Jewish rites and ceremonies found a natural end and death in Christ. What is there to support this idea?"

"We are taught," replied Halley, "that all rites and ceremonies that typified Christ found in him a natural end, and why should they not? Turn to Gal 3d chapter, a part of which you referred to a short time since, and you will find the whole matter set forth very plainly. The Apostle makes a distinction between the Mosaic ritual and God's covenant with Abraham. He says, speaking of this ritual and the Mosaic law, 'The law was added because of transgression.' He teaches that the Mosaic economy was earthly and changeable; but God's covenant with Abraham, spiritual and unalterable, securing all the blessings that the believer in Christ is entitled to. You must bear in mind, also, that this covenant was established four hundred years previous to the law; and *if the giving of the law did not annul the covenant, certainly the covenant would not be annulled by the removing of the law, by the abrogation of the Mosaic ritual*. And this is the very thing concerning which Paul was arguing, and which the Holy Ghost teaches through his arguments; that is, that the covenant, and its blessings and privileges, remain, although the law is done away; and that this covenant, with its requirements and attendant blessings, comes upon the Gentiles through Jesus Christ. The Mosaic economy was not the church, but only the drapery of it. The state was intended as a shield and protection to the church, and when it passed away, the church was still as complete as when it first came from the hands of God."

"Is it not true," asked Anna, "that God, in his moral government, has closely connected the interests of parents and children in whatever they receive, whether blessings or curses?"

"Certainly; and no one will deny this," replied Halley; "who believes that through one man's transgression, fell the whole race of man—that through Adam's sin all his posterity have become sinners. We are suffering to-day in consequence of Adam's disobedience; we are continually prone to sin, and subject to disease, pain, sorrow, and death. God recognized and confirmed this principle of action in his moral government when he established his church upon earth; 'I will be a God unto thee, and to thy seed after thee.' It is also recognized in all his dealings with his people as recorded in his word; saith Jehovah, 'I will visit the iniquities of the fathers upon their children, unto the third and fourth generations; and show mercy unto thousands (of generations) of them that love me and keep my commandments' (Ex. xx. 5–6).

"Again he says: 'They are the seed of the blessed of the Lord (Isa. lxv. 23), and their offspring with them.' It mattered not whether mercies or judgments fell upon the race of men, their children were equally partakers of the same. And how is it now? Look out upon society; see what wretchedness and misery the drunkard entails upon his family, upon his children, and even upon his children's children; see what moral evils the godless and openly vicious man brings upon his little ones, when they go forth to meet and to take upon themselves the responsibilities of life! Witness on the other hand the blessings, temporal and spiritual, physical and moral, flowing from proper training and culture, where the parent faithfully discharges his duty both to his child and to his God. 'Train up a child in the way he should go, and when he is old he will not depart from it—train them up in the fear and admonition of the Lord;' these are inspired teachings, and when fully complied with, are invariably accompanied with manifold blessings"

"Did not Christ recognize the same principle, when he said to the Scribes and Pharisees, as recorded in Matt. 23d chapter; 'Ye are the children of them that killed the prophets; fill ye up the measure of your fathers, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the temple and the altar; verily I say unto you, all these things shall be required of this generation.' Is not the same principle here inculcated?" asked Anna.

"Yes," replied Halley; "and this prophecy of our Savior, and the curse denounced upon that generation of unbelievers met with a most terrible fulfilment and realization at the destruction of Jerusalem shortly after (A. D. 70). Most truly did Jesus exclaim: 'For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be' (Matt. xxiii. 21). The city was levelled to the dust; mothers were forced by famine to eat their own children; and by pestilence and by the sword, at Jerusalem and through Judea, not less than three millions of Jews were swept off as by the scourge of God. There was truly woe woe, to Jerusalem!

"Now by a little reflection you will perceive, that we have shown, (1) that all of Adam's posterity, who have at any time come in covenant with God, have effected this through grace in a Mediator: for 'There is none other name, given under heaven among men, whereby we can be saved.' And if God has dealt with his people only on this principle, since they failed in works; then the church was built on this at the first and is still built on it. (2.) God's church, the only church he has ever established on earth, built on the principle of grace, with Christ as its head (John viii. 56), and faith as its ground of justification (Gal. iii. 8), requiring supreme love to God (Deut. vi 5), and holiness of life (Lev. xx. 7), (3.) God made the covenant of this church, and fixed its terms of membership; and no one can deny that he included the children of the believer in the same covenant with the believing parent: 'I will establish my covenant with thee, and thy seed after thee;' and God has never since then repealed it, or any part of it.

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GEO. W. HIGGINBOTHAM.
SARAH A HIGGINBOTHAM

PROF WOOD,—Dear Sir: My hair had for several years been becoming prematurely gray, accompanied by a harshness which rendered the constant application of oil necessary in dressing it. When I commenced using your Hair Restorative about two months ago it was in that condition; and having continued its use till within the last three weeks, it has turned to its natural color, and assumed a softness and lustre greatly to be preferred to those produced by the application of oils or any other preparation I have ever used. I regard it as an indispensable article for every lady's toilet, whether to be used as a Hair Restorative or for the simple purpose of dressing or beautifying the hair. You have permission to refer to me all who entertain any doubt of the performing, all that is claimed for it.

MRS. C SYMONS,
Cincinnati, O., Feb 10, 1857. 114 Third St.

WELLINGTON, Mo., Dec 5, 1857.

PROF WOOD—Dear Sir: By the advice of a friend of mine, who had been using your Hair Restorative, I was induced to try it. I had the fever some time last May, and nearly every hair in my head came out. Now my hair has come out a great deal thicker than ever it was. Nothing but a duty and sympathy that I feel to communicate to others who are afflicted as I have been, would induce me to give this public acknowledgment of the benefit I have received from Prof. Wood's Hair Restorative.

Yours respectfully
A. R. JACOBS.

The Restorative is put up in bottles of 3 sizes, viz: large medium, and small; the small holds ½ a pint, and retails for one dollar per bottle, the medium holds at least 30 per cent more fit proportion than the small, retails for $2 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for $3.

O J. WOOD & CO., Proprietors, 444 Broadway, New York, 114 Market St., St. Louis, Mo.

And sold by all good Druggists and Fancy Goods Dealers. October 12

127 GRANVILLE STREET

ENGLISH SHOE STORE.

Next Door to the Railway Office.

Per Harriet from New York, just arrived:

ONE Hundred and Nineteen Cases of INDIA RUBBERS; Comprising a large and extensive variety, all of the very best quality of Metallic Rubbers—New Jersey Manufacture and superior to any to be had in the City. The following kinds for Ladies; heavy Over shoes, Gossimer coverings, soft and light as silk—Sandled; Buskins and Jenny Lind Buskins; Ladies Gossimer Gaiter Boots and Long Boots; Children's Over-shoes to fit 2 years of age and upwards; Misses' Over-shoes and Long Boots; Youths and Boys Over-Shoes and Long Boots; Men's Stout Over Shoes, Gossimer and Sandelled ditto. Mens Nett and Wool lined Boots, Gossimer do.

Also,—Something quite new for Ladies; Wool and Nett lined water proof Button Boots gall'd and soled with Rubber; Superior to any Snow Boot yet manufactured. And the same for gentlemen.

Nov. 16. W. G. COOMBS

DR. HOOFLAND'S

GERMAN BITTERS,

AND

DR. HOOFLAND'S BALSAMIC CORDIAL,

The great standard medicines of the present age, have acquired their great popularity only through years of trial. Unbounded satisfaction is rendered by them in all cases; and the people have pronounced them worthy.

Liver Complaint, Dyspepsia, Jaundice, Debility of the Nervous System, Diseases of the Kidneys,

and all diseases arising from a disordered liver or weakness of the stomach and digestive organs, are speedily and permanently cured by the GERMAN BITTERS.

The Balsamic Cordial *has acquired a reputation surpassing that of any similar preparation extant. It will cure,* WITHOUT FAIL, *the most severe and long-standing*

Cough, Cold, or Hoarseness, Bronchitis, Influenza, Croup, Pneumonia, Incipient Consumption,

and has performed the most astonishing cures ever known of

Confirmed Consumption.

A few doses will also at once check and cure the most severe Diarrhœa *proceeding from* COLD IN THE BOWELS.

These medicines are prepared by Dr. C. M. Jackson & Co., No. 418 Arch Street, Philadelphia, Pa., and are sold by druggists and dealers in medicine everywhere, at 75 cents per bottle. The signature of C. M. Jackson will be on the outside wrapper of each bottle.

For the testimony published annually in the volume called EVERYBODY'S ALMANAC, *you are referred to the numerous and overwhelming testimonials of cures in every part of the country. These Medicines are sold by all dealers.*

HENRY A. TAYLOR, Druggist and Seedsman, Wholesale and Retail Agent.
No. 84 Sackville S
June 16. 1y. in.

THE

RUSSIA SALVE VEGETABLE OINTMENT

Has been used and sold in Boston for the last Thirty Years, and its virtues have stood the test of time.

RUSSIA SALVE CURES BURNS.
RUSSIA SALVE CURES CANCERS.
RUSSIA SALVE CURES SORE EYES.
RUSSIA SALVE CURES ITCH.
RUSSIA SALVE CURES FELONS.
RUSSIA SALVE CURES SCALD HEAD.
RUSSIA SALVE CURES NETTLE RASH.
RUSSIA SALVE CURES CUTS.
RUSSIA SALVE CURES CORNS.
RUSSIA SALVE CURES SCALDS.
RUSSIA SALVE CURES SALT RHEUM.
RUSSIA SALVE CURES SORES.
RUSSIA SALVE CURES FLEA BITES.
RUSSIA SALVE CURES WHITLOWS.
RUSSIA SALVE CURES ULCERS.
RUSSIA SALVE CURES WARTS.
RUSSIA SALVE CURES SORE NIPPLES.
RUSSIA SALVE CURES STIES.
RUSSIA SALVE CURES FESTERS.
RUSSIA SALVE CURES RINGWORM.
RUSSIA SALVE CURES SCURVY.
RUSSIA SALVE CURES BUNIONS.
RUSSIA SALVE CURES SORE LIPS.
RUSSIA SALVE CURES INGROWING NAILS.
RUSSIA SALVE CURES SPIDER STINGS.
RUSSIA SALVE CURES SHINGLES.
RUSSIA SALVE CURES ERUPTIONS.
RUSSIA SALVE CURES MOSQUITO BITES.
RUSSIA SALVE CURES CHILBLAINS.
RUSSIA SALVE CURES FROZEN LIMBS.
RUSSIA SALVE CURES WENS.
RUSSIA SALVE CURES SORE EARS.
RUSSIA SALVE CURES BOILS.
RUSSIA SALVE CURES FLESH WOUNDS.
RUSSIA SALVE CURES PILES.
RUSSIA SALVE CURES BRUISES.
RUSSIA SALVE CURES CHAPPED HANDS.
RUSSIA SALVE CURES SPRAINS.
RUSSIA SALVE CURES SWELLED NOSE.
RUSSIA SALVE CURES ERYSIPELAS.
RUSSIA SALVE CURES LAME WRIST.

Bites of Venomous Reptiles are instantly cured by this

EXCELLENT OINTMENT.

EVERY MOTHER WITH CHILDREN, and all Heads of Families, Should keep a Box on the Mantelpiece, or on the shelf, handy to use in

CASE OF ACCIDENT.

Price, 25 Cents per Box.

Put up in large metal boxes, with an engraved wrapper, similar to the above engraving, without which none are genuine.

Sold in the United States and Canada by all venders of Patent Medicines, Druggists, at most of the country stores, and by

Redding & Co., Proprietors,
No. 8 State Street, Boston.
BARNES & PARK,
Wholesale Agents, New York.

For sale in Halifax by GEO. E MORTON & CO.
MORTON & COGSWELL
AYERS, BROWN & CO.
THOMAS DURNEY.
H. A. TAYLOR,
And all respectable dealers throughout the Provinces.
September 5.

Langley's Antibilious Aperient Pills.

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

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

Sold in Boxes. Price 1 Shilling, by
LANGLEY & JOHNSON, Chemists.
February 21. 1y Hollis Street Halifax.

PERUVIAN SYRUP,

Or Protected Solution of Protoxide of Iron an established Medicine for the cure of

DYSPEPSIA,

AFFECTIONS of the Liver, Dropsy, Neuralgia, Bronchitis, and consumptive tendencies, disordered state of the blood, Boils, Scurvy, Piles, Cutaneous complaints St. Vitus's Dance, the prostrating effects of Lead or Mercury, General Debility, and all diseases which require a Tonic or Alterative medicine.

The above medicine has been highly recommended to us by persons now residing in Halifax.

BROWN, BROTHERS & CO.
Successors to John Naylor,
Druggists, &c., 3 Ordnance Square

November 25

PER STEAMER AMERICA.

JUST received at the Wesleyan Book Room, Argyle St., BIBLES and HYMN BOOKS (Wesleyan) bound together in rich Genoa Velvet with rims, clasps and shield.

Also—Church Services in the same style.

Halifax, Nov 9, 1859.

CITY DRUG STORE,

63 Hollis Street,—Halifax.

WOODILL'S IMPROVED GLYCERINE LOTION—A most effectual remedy for Chapped hands, Chafes, Chilblains, &c. Price 1s 3d. and 1s. 10½d.

Woodill's Tonic Solution (containing no oil) A cure for Baldness. This remedy has proved successful where numbers of other preparations have failed. Price 2s. 6d.

Woodill's Eau Lustrale—For Preserving and Beautifying the Hair. Price 1s 3d.

Woodill's Acadia Dentrifice and Rhatany Tooth Powder; Purely vegetable preparations for Whitening the Teeth without impairing the enamel. Price 1s. 3d.

Woodill's Borax and Myrrh Tooth Wash; For Spongy and Sore Gums, much approved of. Price 1s 3d. and 1s. 10½d.

Woodill's Essence Chamomile and Ginger and Essence Jamaica Ginger (concentrated) Elegant preparations for Indigestion, &c. Price 1s. 3d.

Woodill's German Baking Powder; The most wholesome, best, and cheapest Powder yet introduced. Thousands use it. Price 1s. 3d 7½d. and 4d. each package.

Spices, ground and unground; Cinnamon, Jamaica Ginger, Cloves, Allspice, Mace, Pepper Nutmegs, &c; Candied Citron

Flavoring Essences; Of Vanilla, Lemon, Cinnamon, Rasfia, Almond, &c.

Corn Starch, Tapioca, Sago, Burmuda Arrowroot, &c.

Dubarry's Revalenta Food for Infants and Invalids.

Call at the City Drug Store, where all the above articles, with everything usually kept in similar establishments may be had at the lowest cash prices. Everything warranted of the best quality.

JAMES L. WOODILL,
Dec. 7. Chemist and Druggist.

"GOLDEN FLEECE."

Water Street, Windsor, N. S.

HAVING removed my stock from Messrs. B. DeWolf & Son's, to one of Mr G. P. Payzant's new shops, directly opposite Mr J. M. Geldert's Grocery Establishment, and having as a sign placed a Guilded Sheep over the door, I wish to call the attention of my friends and customers to the fact.

I would take this opportunity of thanking my numerous supporters, and of soliciting a continuance of their patronage.

I am more than ever prepared to supply their wants satisfactorily, both from the increased accommodation in the new concern, and from arrangements I have made, which will enable me to sell at prices still lower than hitherto.

The TAILORING ESTABLISHMENT in connection with my present business, will be found a decided advantage. It has proved so already, as the Garments made are pronounced by all to *Cut, Fit*, and *Workmanship* unequalled hitherto in Windsor.

In my stock of Broad Cloths, Beavers, Whitneys, Doeskins, Tweeds and Vestings, &c., will be found goods suitable for all ranks and conditions.

My stock of Boots, Shoes, Slippers, Rubbers, &c., will prove to be one of the best ever offered to the public in this place.

In addition to Dry Goods, Boots and Shoes, Crockeryware, &c., I have procured an agency for the sale of the various Patent Medicines, Perfumes, Hair Oils, Fancy Soaps, Teeth, Nail and Hair Brushes, &c., all warranted, and at lowest possible prices. Also, a supply of National and other School Books; Writing, Letter and Note Paper, Envelopes, Pens, Inks, &c.; Church Services, Bibles with Psalms, do, with Wesley's Hymns, besides a variety of Wesleyan Hymn Books.

WILLIAM CUNNINGHAM.

Windsor,